

FIDELIO

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V eramente oramai saranno nute.
 le mie parole quanto conuerassi.
 quelle scouire alata a quista nute.
 E t piu comasca 7 copiu lenti passi.
 teneua el sole il cerchio di menagge.
 che qua et la come li aspecti fami.
 Quato saffisse sicome saffige.
 chi uia di mania agente p'iscorta.
 se troua nouitate a suo uestige.
 e sepre come al fin d'una obra ismorta.
 qua sotto foglie uerchi 7 rami m'ign.
 sopra suo fredo in un laipe porta.
 D' mania ad se cufiastes 7 n'ign.
 ueder in pane eucar d'una fontana.
 7 quasi amici di partisi p'ign.
 D' luce og' gloria del agente humana.
 che a qua c'osta che qui si dispiega.
 da un principio et se da se lontana.
 D' erotal prego detto mi fu s'ga
 m'attella che la dica 7 qui n'ispose
 come fa chi da colpa si dislega.
 L' abella donna queste et altre cose.
 certe lison per me 7 son sicate.
 che lacqua lette no gli ha scose.
 E ra beatrix forse maggior cura.
 che spesse uolte la memoria prima.
 facta lamente sua nelli ochi obscura.
 Q' a uedim' timo e che la deuua:
 menalo ad essa 7 come tu se usa.
 la tramortita sua uirtu rauua.
 C' om' anima ge'ule che non fa scusa.
 ma fa sua uoglia del auoglia altrui.
 si tosto che per segno efor dischiusa.
 L' osi poi che ad essa presso fu.
 labella donna mo' s'essi et astatio.
 donnesca in te dire uien con lui.
 S' io auesse lector piu lungo spatio.
 disciuere ipur concetti in parte.
 lo tolece ber che mai no mania satio.
 Q' a p' che piene son tutte le carte.
 ordite ad questa cantica seconda.
 no mi lascia piu ne lo sien del ante.
 I' o notmai da la sanctissima onda.
 u' facto si come piante nouelle.
 ri nouellate di nouella fronda.
 D' mo 7 disposto ad salire alle stelle.

Qui comincia el primo capitolo della
 terza comedia del paradiso di Dante
 allegghien. oue tracta come beatrix
 mostro allui tutta la gloria del paradiso
 menandolo di cielo in cielo.



A l' gloria di colui
 che tutto moue.
 pluu' uerso pene
 tra et n' splente.
 in una pte piu et
 meno altroue.
 Nel cel che piu de
 la sua luce prente.
 fu io 7 uidi cose
 che no uie.
 ne sane puo chi di
 la sua descende.

D' erch' apress' a me se al suo disire.
 no' s'io in intellecto si profonda tanto.
 che dicto al amemoria no' po' uie.
 E ramite quanto del regno sancto.
 nel anima mente potei far thesoro.
 s'ara hora materia del mio canto.
 D' buono apollo al ultimo lauoro.
 fa me del tuo ualor si facto uaso.
 come domandi dar l' amato alloro.
 in fino a qui lungiogo di paraso.
 assai mi fu magior con ambi due:
 me huopo intare nel aningo inaso.
 E n'ra nel petto mio et spira tue.
 si come quanto maria tracta.
 dela uagina tele miebra sue.
 D' diuina uirtu simi apressi.
 tanto che lombra del ceato regno.
 segnata nel mio capo manifesti.
 e uie uedrami al tuo dilecto legno.
 7 coronarmi allor di quelle foglie.
 che la materia 7 tu mi farai regno.
 S' uate uolte padre sene coglie.
 p' triumphare cesare opera.
 colpa 7 ueigogna del humane uoglie.
 he partim' leticia su la lieta.
 del phica ceata d' una la fronda.
 p' enca quanto alcuno di se asseta.
 D' oca suilla grand' flama seconda.
 forse di dicto ad me com' uolte uer.

*"It is through beauty that one proceeds to freedom."
—Friedrich Schiller*

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Fidelio is dedicated to the promotion of a new Golden Renaissance based upon the concept of *agapē* or charity, as that is reflected in the creation of artistic beauty, the scientific mastery of the laws of the physical universe, and the practice of republican statecraft for the benefit of our fellow men.

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On the Cover

Quentin Metsys, *Erasmus of Rotterdam* (c.1517), Galleria Nazionale d'Arte Antica, Rome. (Photo: Scala/Art Resource, NY)

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A War Between Two Systems

On January 4, 1995, Lord William Rees-Mogg, the former chief editor of *The Times of London*, wrote in that newspaper: “It’s the elite who matter; in future, Britain must concentrate on educating the top five percent, on whose success we shall all depend.”

Then, on May 21, 1995, Sir Peregrine Worsthorne continued: “People who argue—and some of the wisest in the land, like William Rees-Mogg, most convincingly do—that the only future for this country, and for the Western world as a whole, is to take a veritable axe to the social services, not excluding those aimed at ameliorating the material condition of the underclass, never seem to spell out, or even to consider, the political price, in terms of loss of freedom, that might have to be paid for such economic realism.” He stressed that “rigorous and sometimes cruel belt-tightening—particularly for the relatively defenseless—will be required.” This may mean “having to fall back on a form of authoritarian politics. . . . Since the pain has to be suffered some time . . . why not get it over quickly. This is very much William Rees-Mogg’s argument, and I can see its strength”

What lies behind these calls, on the part of British policy-spokesmen, for a *fascist* Conservative Revolution dictatorship in the Western world? Ultimately, it is that they reflect the interests and tradition of the Venetian/British oligarchy, a tradition which is literally at war with the *commonwealth*, republican tradition of the American System.

As Lyndon H. LaRouche, Jr. has emphasized, the conflict today is the same as that between Churchill and Roosevelt during the World War II period. By heritage, we in the U.S. espouse a different system than the British. Our Federal Constitution represents a commitment to universal education, and to the development of the creative potential of each of our citizens, and the expression of this in opportunities for the use of this creative educational development in society to benefit everyone, both now and in the future.

The British oligarchs are committed by tradition to

the Venetian system, to feudal-like conditions in which ninety-five percent of the population remain suppressed and virtually uneducated, while the privileged five percent run the world.

The conflict between these two systems—republican versus oligarchic—finds its clearest philosophical expression in the historic debate between the outlook and method of the republican Plato, and that of his enemy, the oligarchist Aristotle. The political warfare through which this debate has been fought, has shaped

the last 2,500 years of Western civilization.

In the period ahead, humanity’s future will depend upon whether or not

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commonwealth republican forces become sufficiently self-conscious of their heritage, to effectively eliminate—once and for all—the Venetian system and its I.M.F.-dominated “structures of sin.” The present ongoing financial disintegration of the world monetary system makes such action imperative.

This issue of *Fidelio* contains four feature articles, each of which reports on important aspects of this conflict. In interconnected ways, they elaborate themes developed by Lyndon LaRouche in his seminal essay, “How Bertrand Russell Became an Evil Man,” which appeared in our Fall 1994 issue:

- “Venice’s War Against Western Civilization,” by Webster G. Tarpley, summarizes the last 550 years of world history, showing how London became “The New Venice,” and how the “British Empire” has used Venetian methods to exercise control over how people think, especially through its corruption of science.
- “Erasmus of Rotterdam: The Educator’s Educator,” by political prisoner Donald Phau. By embracing the Platonic Christianity of the Church Fathers, and attacking the oligarchy’s Aristotelian method, Erasmus devoted his life to establishing the principle that Classical education was necessary for the ninety-five percent of the population Lord Rees-Mogg would now relegate to the scrap heap.

- “The European ‘Enlightenment’ and the Middle Kingdom,” by political prisoner Michael Billington, shows that the battle between the British and the American Systems is not limited to the Western world, but is global in nature. Both during the Eighteenth-century “Enlightenment” and today, the Venetian Party has promoted Taoism and Buddhism—China’s most backward cultural tendencies, as opposed to the scientific tradition of Confucius—as models for oligarchic rule in the West.
- In “The Metaphor of Perspective,” Pierre Beaudry reviews how the founding of the first nation-state *commonwealth* by France’s King Louis XI, was the fruit of the Renaissance idea—provoked by the work of Nicolaus of Cusa—that government has a responsibility to foster scientific progress. The invention of projective geometry, or perspective, which was crucial both to the arts and to industry, was centered in France over the succeeding three-hundred year period.

If the American people do not understand the current world strategic situation from this historical-cultural standpoint, then they will be duped into doing the dirty work of the oligarchical enemy of humanity. As Lyndon LaRouche stressed in his keynote speech to the February 18-19 semi-annual conference of the Schiller Institute: “What we’re doing in fighting against the Conservative Revolution, is mobilizing the American people to understand that this is their enemy, the enemy of more than eighty percent of the American people, if they’d only wake up and find out about it. . . . They are the hired or duped lynch-mob of the Rees-Moggs and the Prince Philips of the world, who are out to destroy the possibility that we might reverse the course of oligarchism, and liberate the revolution that was made over five hundred years ago. We liberate it to bring forth on this planet not Paradise, but to continue the revolution which uplifts the oppressed of the world from the condition of being oppressed, to being participants in a process which engages every human being as a person created *in the image of God.*”

Love

*L*ove therefore—the most beautiful phenomenon in the soul-filled creation, the omnipotent magnet in the spiritual world, the source of devotion and of the most sublime virtue—Love is only the reflection of this single original power, an attraction of the excellent, grounded upon an instantaneous exchange of the personality, a confusion of the beings.

When I hate, so take I something from myself; when I love, so become I so much the richer, by what I love. Forgiveness is the recovery of an alienated property—hatred of man a prolonged suicide; egoism the highest poverty of a created being. . . .

The man who has brought it so far, as to gather up all beauty, greatness, excellence in the small and great of nature and to find the great unity in this manifoldness, has already moved very much nearer to the Divinity. The entire creation dissolves his personality. If each man loved all men, so each individual possessed the world.

The philosophy of our time—I fear—contradicts this theory. Many of our thinking heads have made it their business, to mock this heavenly instinct away from the human soul, to efface the stamp of divinity and to dissolve this energy, this noble enthusiasm in the cold, deadening breath of a pusillanimous indifference. In the slavish feeling of their own degradation, they have resigned themselves to the dangerous enemy of benevolence, self-interest, to explain a phenomenon, which was too godlike for their limited hearts. Out of a scanty egoism they have spun their comfortless theory and have made their own limits into the measure of the Creator—Degenerate slaves, who decry freedom amidst the clang of their chains. . . .

Why should the entire species suffer, if several members despair of their worth?

I admit it frankly; I believe in the reality of an unselfish love. I am lost, if it does not exist, I give up the Divinity, immortality, and virtue. I have no further remaining proof for these hopes, if I cease to believe in love. A spirit, which loves itself alone, is a swimming atom in the immeasurable *empty* space.

—Friedrich Schiller,
from the “Philosophical Letters”

Venice's War Against Western Civilization

by Webster G. Tarpley



Prints and Photographs Division, The Library of Congress

The currently ending 500-year cycle in European history, which came to the surface during the Fifteenth century, has been determined by the emerging conflict between the two leading forces within European culture during that century. On the one side, there were the forces of the Golden Renaissance, centered around such figures as Cardinal Nicolaus of Cusa and the 1439-40 Council of Florence. On the opposing side, was the re-emerging power of the Venice-centered European aristocratic and financier oligarchy. All European history since the Fifteenth century within Europe and globally, has been dominated by the cultural conflict between the radiated influence of the Renaissance and the opposing, Venice-launched force of the so-called 'Enlightenment.'

—Lyndon H. LaRouche, Jr.
'The Coming Fall of the House of Windsor'

The British royal family of today typifies the Venetian Party, and continues the outlook and methods of an oligarchical faction which can be traced far back into the ancient world. Oligarchism is a principle of irrational domination associated with hereditary oligarchy/nobility and with certain aristocratic priesthoods. At the center of oligarchy is the idea that certain families are born to rule as an arbitrary elite, while the vast majority of any given population is condemned to oppression, serfdom, or slavery. During most of the past 2,500 years, oligarchs have been identified by their support for the philosophical writings of Aristotle and their rejection of the epistemology of Plato. Aristotle asserted that slavery is a necessary institution, because some are born to rule and others to be ruled. He also reduced the question of human knowledge to the crudest sense certainty and perception of "facts." Aristotle's formalism is a means of killing human creativity, and therefore represents absolute evil. This evil is expressed by the bestialist view of the oligarchs that human beings are the same as animals.

Oligarchs identify wealth purely in money terms, and practice usury, monetarism, and looting at the expense of technological advancement and physical production. Oligarchs have always been associated with the arbitrary rejection of true scientific discovery and scientific method in favor of open anti-science or more subtle obscurantist pseudo-science. The oligarchy has believed for millennia that the Earth is overpopulated; the oligarchical commentary on the Trojan War was that this conflict was necessary in order to prevent greater numbers of mankind from oppressing "Mother Earth." The oligarchy has constantly stressed race and racial characteristics, often as a means for justifying slavery. In international affairs, oligarchs recommend such methods as geopolitics, understood as the method of "divide and conquer," which lets one power prevail by playing its adversaries one against the other. Oligarchical policy strives to maintain a balance of power among such adversaries for its own benefit, but this attempt always fails in the long run and leads to new wars.

The essence of oligarchism is summed up in the idea of the empire, in which an elite identifying itself as a master race rules over a degraded mass of slaves or other oppressed victims. If oligarchical methods are allowed to dominate human affairs, they always create a breakdown crisis of civilization, with economic depression, war, famine, plague, and pestilence. Examples of this are the Fourteenth-century Black Plague and the Thirty Years War (1618-48), both of which were created by Venetian intelligence. The post-industrial society and the deriva-

tives crisis have brought about the potential for a new collapse of civilization in our own time. This crisis can only be reversed by repudiating in practice the axioms of the oligarchical mentality.

The 'Fondo'

A pillar of the oligarchical system is the family fortune, or *fondo*, as it is called in Italian. The continuity of the family fortune which earns money through usury and looting is often more important than the biological continuity across generations of the family that owns the fortune. In Venice, the largest *fondo* was the endowment of the Basilica of St. Mark, which was closely associated with the Venetian state treasury, and which absorbed the family fortunes of nobles who died without heirs. This *fondo* was administered by the procurers of St. Mark, whose position was one of the most powerful under the Venetian system. Around this central *fondo* were grouped the individual family fortunes of the great oligarchical families, such as the Mocenigo, the Cornaro, the Dandolo, the Contarini, the Morosini, the Zorzi, and the Tron. Until the end of the Eighteenth century, the dozen or so wealthiest Venetian families had holdings comparable or superior to the very wealthiest families anywhere in Europe. When the Venetian oligarchy transferred many of its families and assets to northern Europe, the Venetian *fondi* provided the nucleus of the great Bank of Amsterdam, which dominated Europe during the Seventeenth century, and of the Bank of England, which became the leading bank of the Eighteenth century.

In the pre-Christian world around the Mediterranean, oligarchical political forces included Babylon in Mesopotamia. The "whore of Babylon" condemned in *The Revelation of St. John the Divine*, is not a mystical construct, but a very specific power cartel of evil oligarchical families. Other oligarchical centers included Hiram of Tyre and the Phoenicians. The Persian Empire was an oligarchy. In the Greek world, the center of oligarchical

This article was originally prepared as background documentation to "The Coming Fall of the House of Windsor," a special report prepared by Executive Intelligence Review under the direction of Lyndon H. LaRouche, Jr. The supplementary material is taken from the author's "How the Dead Souls of Venice Corrupted Science," a speech delivered to the Labor Day conference of the Schiller Institute and International Caucus of Labor Committees in Vienna, Virginia on Sept. 4, 1994, which is published in full in Executive Intelligence Review, Vol. 21, No. 38, Sept. 23, 1994.

banking and intelligence was the Temple of Apollo at Delphi, whose agents included Lycurgus of Sparta and, later, Aristotle. The Delphic Apollo tried and failed to secure the conquest of Greece by the Persian Empire. Then the Delphic Apollo developed the Isocrates plan, which called for King Philip of Macedonia to conquer Athens and the other great city-states so as to set up an oligarchical empire that would operate as a western version of the Persian Empire. This plan failed when Philip

died, and the Platonic Academy of Athens decisively influenced Alexander the Great, who finally destroyed the Persian Empire before being assassinated by Aristotle. Later, the Delphic Apollo intervened into the wars between Rome and the Etruscan cities to make Rome the key power of Italy and then of the entire Mediterranean.

Rome dominated the Mediterranean by about 200 B.C. There followed a series of civil wars that aimed at deciding where the capital of the new empire would be and

Venetian Control Over How People Think

Between A.D. 1200 and about A.D. 1600, the world center of gravity for the cancerous forces of oligarchism was the oligarchy of Venice. Toward the end of that time, the Venetian oligarchy decided for various reasons to transfer its families, fortunes, and characteristic outlook to a new base of operations, which turned out to be the British Isles. The old program of a worldwide new Roman Empire with its capital in Venice was replaced by the new program of a worldwide new Roman Empire with its capital in London—what eventually came to be known as the British Empire.

This was the metastasis of the cancer, the shift of the Venetian Party from the Adriatic to the banks of the Thames, and this has been the main project of the world oligarchy during the past five centuries. The Venetian Party, wherever it is, believes in epistemological warfare. The Venetian Party knows that ideas are more powerful weapons than guns, fleets, and bombs. In order to secure acceptance for their imperial ideas, the Venetian Party seeks to control the way people think. If you can control the way people think, say the Venetians, you can control the way they respond to events, no matter what those events may be. It is therefore vital to the Venetians to control philosophy and especially science, the area where human powers of hypothesis and creative reason become a force for improvements in the order of nature. The Venetian Party is implacably hostile to scientific discovery. Since the days of Aristotle, they have attempted to suffocate scientific discovery by using formalism and the fetishism of

authoritative professional opinion. The Venetian Party has also created over the centuries a series of scientific frauds and hoaxes, which have been elevated to the status of incontrovertible and unchallengeable authorities. These have been used to usurp the rightful honor due to real scientists, whom the Venetians have done everything possible to destroy.



Cardinal Gasparo Contarini

We can identify the Venetian faction which has been responsible for the most important of these scientific and epistemological frauds. We can approach these Venetians in three groups: First there is the group around Pietro Pomponazzi, Gasparo Contarini, and Francesco Zorzi, who were active in the first part of the 1500's. Second, there is the group of Paolo Sarpi and his right-hand man Fulgenzio Micanzio, the case officers for Galileo Galilei. This was the group that opposed Johannes Kepler in the early 1600's. Third, we have the group around Antonio Conti and Giammaria Ortes in the early 1700's.

This was the group that created the Newton myth and modern materialism or utilitarianism and combatted Gottfried Wilhelm Leibniz. These three groups of Venetian game-masters are responsible for a great deal of the obscurantism and garbage that weighs like a nightmare on the brain of humanity today. These Venetian intelligence officials are the original atheists and materialists of the modern world, as reflected in the sympathy of Soviet writers for figures like Galileo, Newton, and Voltaire as ancestors of what was later called Dialectical Materialism.

—WGT

who would be the ruling family. These are associated with the Social War, the conflict between Marius and Sulla, the first Triumvirate (Julius Caesar, Pompey the Great, and L. Crassus), and the second Triumvirate (Octavian, Marc Antony, and Lepidus). Marc Antony and Cleopatra wanted the capital of the new empire to be at Alexandria in Egypt. Octavian (Augustus) secured an alliance with the cult of Sol Invictus Mithra and became emperor, defeating the other contenders. After the series of monsters called the Julian-Claudian emperors (Tiberius, Caligula, Nero, *et al.*) the empire stagnated between A.D. 80 and 180, under such figures as Hadrian and Trajan. Then, between A.D. 180 and 280, the empire collapsed. It was reorganized by Aurelian, Diocletian, and Constantine with a series of measures that centered on banning any change in the technology of the means of production, and very heavy taxation. The Diocletian program led to the depopulation of the cities, serfdom for farmers, and the collapse of civilization into a prolonged Dark Age.

The Roman Empire in the West finally collapsed in A.D. 476. But the Roman Empire in the East, sometimes called the Byzantine Empire, continued for almost a thousand years, until 1453. And if the Ottoman Empire is considered as the Ottoman dynasty of an ongoing Byzantine Empire, then the Byzantine Empire kept going until shortly after World War I. With certain exceptions, the ruling dynasties of Byzantium continued the oligarchical policy of Diocletian and Constantine.

Venice, the city built on islands in the lagoons and marshes of the northern Adriatic Sea, is supposed to have been founded by refugees from the Italian mainland who were fleeing from Attila the Hun in A.D. 452. Early on, Venice became the location of a Benedictine monastery on the island of St. George Major. St. George is not a Christian saint, but rather a disguise for Apollo, Perseus, and Marduk, idols of the oligarchy. Around A.D. 700, the Venetians claim to have elected their first Doge, or duke. This post was not hereditary, but was controlled by an election in which only the nobility could take part. For this reason, Venice erroneously called itself a republic.

Venice Was Never Part of Western Civilization

In the years around A.D. 800, Charlemagne King of the Franks, using the ideas of St. Augustine, attempted to revive civilization from the Dark Ages. Venice was the enemy of Charlemagne. Charlemagne's son, King Pepin of Italy, tried unsuccessfully to conquer the Venetian

lagoon. Charlemagne was forced to recognize Venice as a part of the eastern or Byzantine Empire, under the protection of the Emperor Nicephorus. Venice was never a part of Western Civilization.

Over the next four centuries, Venice developed as a second capital of the Byzantine Empire through marriage alliances with certain Byzantine dynasties and conflicts with the Holy Roman Empire based in Germany. The Venetian economy grew through usury and slavery. By 1082, the Venetians had tax-free trading rights in the entire Byzantine Empire. The Venetians were one of the main factors behind the Crusades against the Muslim power in the eastern Mediterranean. In the Fourth Crusade of A.D. 1202, the Venetians used an army of French feudal knights to capture and loot Constantinople, the Orthodox Christian city which was the capital of the Byzantine Empire. The Venetian doge Enrico Dandolo was declared the lord of one-quarter and one-half of one-quarter of the Byzantine Empire, and the Venetians imposed a short-lived puppet state called the Latin Empire. By this point, Venice had replaced Byzantium as the bearer of the oligarchical heritage of the Roman Empire.

During the 1200's, the Venetians, now at the apex of their military and naval power, set out to create a new Roman Empire with its center at Venice. They expanded into the Greek islands, the Black Sea, and the Italian mainland. They helped to defeat the Hohenstaufen rulers of Germany and Italy. Venetian intelligence assisted Genghis Khan as he attacked and wiped out powers that had resisted Venice. The Venetians caused the death of the poet and political figure Dante Alighieri, who developed the concept of the modern sovereign nation-state in opposition to the Venetian plans for empire. A series of wars with Genoa led later to the *de facto* merger of Venice and Genoa. The Venetian bankers, often called Lombards, began to loot many parts of Europe with usurious loans. Henry III of England in the years after 1255 became insolvent after taking huge Lombard loans to finance foreign wars at 120-180 percent interest. These transactions created the basis for the Venetian Party in England. When the Lombard bankers went bankrupt because the English failed to pay, a breakdown crisis of the European economy ensued. This led to a new collapse of European civilization, including the onset of the Black Plague, which depopulated the continent. In the midst of the chaos, the Venetians encouraged their ally Edward III of England, to wage war against France in the conflict that became the Hundred Years War (1339-1453), which hurled France into chaos before St. Joan of Arc defeated the English. This was then followed by the

Wars of the Roses in England. As a result of Venetian domination, the Fourteenth century had become a catastrophe for civilization.

The Basis for the Golden Renaissance

In the midst of the crisis of the 1300's, the friends of Dante and Petrarch laid the basis for the Italian Golden Renaissance, which reached its culmination with Nico-

laus of Cusa, Pope Pius II, and the Medici-sponsored Council of Florence of 1439. The Venetians fought the Renaissance with a policy of expansion on the Italian mainland, or *terra firma*, which brought them to the outskirts of Milan. More fundamentally, the Venetians promoted the pagan philosophy of Aristotle against the Christian Platonism of the Florentines. The school of the Rialto was an Aristotelian academy where Venetian patricians lectured and studied their favorite philosopher.

Paolo Sarpi and Galileo

Galileo Galilei taught mathematics at the University of Padua from 1592 to 1610, and it was during his stay on Venetian territory that he became a celebrity. Galileo was a paid agent of Paolo Sarpi, the chief of Venetian intelligence, and, after Sarpi's death, of Sarpi's right-hand man Micanzio.

Galileo's fame was procured when he used a small telescope to observe the four largest moons of Jupiter, the rings of Saturn, and the phases of Venus. (The first telescope had been built by Leonardo da Vinci about a hundred years before Galileo.) He reported these sightings in his essay *The Starry Messenger*, which instantly made him the premier scientist in Europe

and thus a very important agent of influence for the Venetian Party. This entire telescope operation had been devised by Paolo Sarpi, who wrote about Galileo as "our mathematician." In 1611, a Polish visitor to Venice, Rey, wrote that the "adviser, author, and director" of Galileo's telescope project had been Father Paolo Sarpi.

Kepler and Galileo were in frequent contact for over thirty years. In 1609, Kepler published his *Astronomia Nova*, expounding his first and second laws of planetary motion. Nonetheless, in Galileo's *Dialogues on the Two Great World Systems*, published in 1633, Kepler is hardly mentioned. At the end, one of the characters says that he is surprised at Kepler for being so "puerile" as to attribute the tides to the attraction of the Moon.

Sarpi's achievement for Venetian intelligence was to abstract the *method* of Aristotle from the mass of opinions expressed by Aristotle on this or that particular issue. In this way, sense certainty could be kept as the basis of scientific experiments, and Aristotle's embarrassingly outdated views on certain natural phenomena could be jettisoned. In the *Art of Thinking Well*, Sarpi starts from sense perception and sense certainty. Galileo's epistemology is identical



Galileo Galilei

Prints and Photographs Division, The Library of Congress



Fra Paolo Sarpi

The Granger Collection, New York

to that of Sarpi.

For Galileo, the trial before the Inquisition was one of the greatest public relations successes of all time. The gesture of repression against Galileo carried out by the Dominicans of Santa Maria Sopra Minerva in Rome established the equation "*Galileo = modern experimental science struggling against benighted obscurantism.*" That equation has stood ever since, and this tragic misunderstanding has had terrible consequences for human thought. Lost in the brouhaha about Galileo, is the more relevant fact that Kepler had been condemned by the Inquisition more than a decade before.

—WGT

Authors like Barbaro and Bembo popularized an Aristotelian “humanism.” The University of Padua became the great European center for Aristotelian studies.

Venice also encouraged the Ottoman Turks to advance against Constantinople, which was now controlled by the Paleologue dynasty of emperors. When Cusa and his friends succeeded in reuniting the Roman Catholic Church and the Orthodox and other eastern churches at the Council of Florence, the Venetians tried to sabotage this result. The ultimate sabotage was the Ottoman conquest of Constantinople in 1453, which was assisted by Venetian agents and provocateurs. Venice refused to respond to Pope Pius II (Aeneas Silvius Piccolomini) when he called for the recovery of Constantinople.

The program of Cusa, Pius II, Machiavelli, Leonardo da Vinci, and other Italian Renaissance leaders for the creation of powerful national states proved impossible to carry out in Italy. The first nation-state was created in France by King Louis XI during the 1460’s and 1470’s. The successful nation-building methods of Louis XI compelled attention and imitation in England and Spain. Despite their incessant intrigues, the Venetians were now confronted with large national states whose military power greatly exceeded anything that Venice could mobilize.

The League of Cambrai

The Venetians tried to use the power of the new nation-states, especially France, to crush Milan and allow further Venetian expansion. But ambassadors for the king of France and the Austrian emperor met at Cambrai in December 1508 and agreed to create a European league for the dismemberment of Venice. The League of Cambrai soon included France, Spain, Germany, the Papacy, Milan, Florence, Savoy, Mantua, Ferrara, and others. At the battle of Agnadello in April 1509, the Venetian mercenaries were defeated by the French, and Venice temporarily lost eight hundred years of land conquests.

Venetian diplomacy played on the greed of the Genoese Pope Julius II Della Rovere, who was bribed to break up the League of Cambrai. By rapid diplomatic maneuvers, Venice managed to survive, although foreign armies threatened to overrun the lagoons on several occasions, and the city was nearly bankrupt. Venice’s long-term outlook was very grim, especially because the Portuguese had opened a route to Asia around the Cape of Good Hope. The Venetians considered building a Suez canal, but decided against it.

One result of the Cambrai crisis was the decision of Venetian intelligence to create the Protestant Reformation. The goal was to divide Europe for one to two centuries in religious wars that would prevent any combina-

tion like the League of Cambrai from ever again being assembled against Venice. Thus, the leading figure of the Protestant Reformation, the first Protestant in modern Europe, was Venice’s Cardinal Gasparo Contarini, who was also the leader of the Catholic Counter-Reformation. Contarini was a pupil of the Padua Aristotelian Pietro Pomponazzi, who denied the immortality of the human soul. Contarini pioneered the Protestant doctrine of salvation by faith alone, with no regard for good works of charity. Contarini organized a group of Italian Protestants called *gli spirituali*, including oligarchs like Vittoria Colonna and Giulia Gonzaga. Contarini’s networks encouraged and protected Martin Luther and later John Calvin of Geneva. Contarini sent his neighbor and relative Francesco Zorzi to England to support King Henry VIII’s plan to divorce Catherine of Aragon. Zorzi acted as Henry’s sex counselor. As a result, Henry created the Anglican Church on a Venetian-Byzantine model, and opened a phase of hostility to Spain. Henceforth, the Venetians would use England for attacks on Spain and France. Zorzi created a Rosicrucian-Freemasonic party at the English court that later produced writers like Edmund Spenser and Sir Philip Sidney.

Contarini was also the leader of the Catholic Counter-Reformation. He sponsored St. Ignatius of Loyola and secured papal approval for the creation of the Society of Jesus as an official order of the Church. Contarini also began the process of organizing the Council of Trent with a letter on church reform that praised Aristotle while condemning Erasmus, the leading Platonist of the day. The Venetians dominated the college of cardinals and created the Index of Prohibited Books, which banned works by Dante and Aeneas Silvius Piccolomini (Pope Pius II).

As the Counter-Reformation advanced, the Contarini networks split into two wings. One was the pro-Protestant *spirituali*, who later evolved into the party of the Venetian oligarchy called the *giovani*, and who serviced growing networks in France, Holland, England, and Scotland. On the other wing were the *zelanti*, oriented toward repression and the Inquisition, and typified by Pope Paul IV Caraffa. The *zelanti* evolved into the oligarchical party called the *vecchi*, who serviced Venetian networks in the Vatican and the Catholic Hapsburg dominions. The apparent conflict of the two groups was orchestrated to serve Venetian projects.

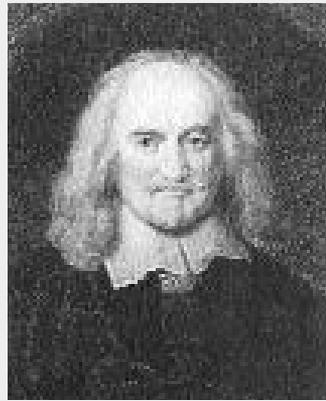
A New Approach To Destroy Science

During the decades after 1570, the salon of the Ridotto Morosini family was the focus of heirs of the pro-Protestant wing of the Contarini *spirituali* networks. These



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Thomas Malthus



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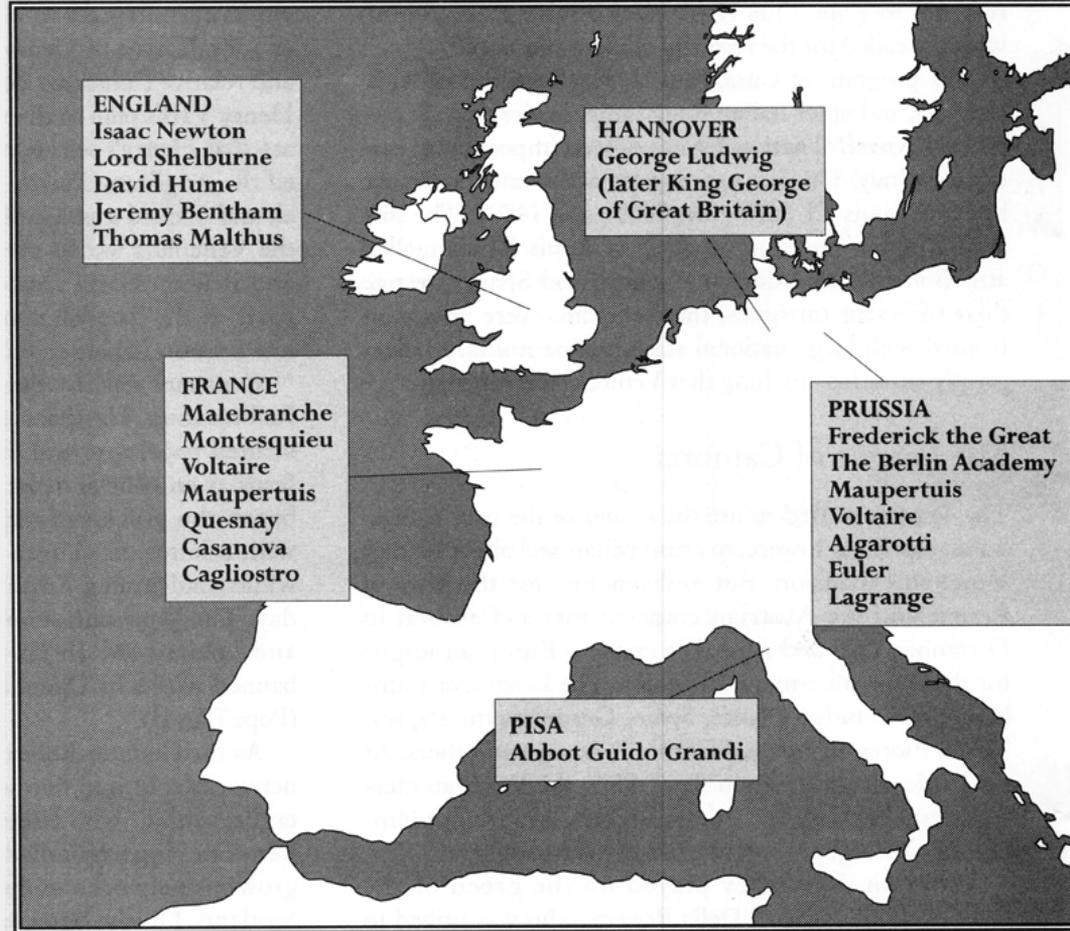
Prints and Photographs Division, The Library of Congress

Agents of Paolo Sarpi: England's Thomas Hobbes (left) and Sir Francis Bacon (right)



Prints and Photographs Division, The Library of Congress

Frederick the Great



The Granger Collection, New York

Nicolas de Malebranche



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Leonhard Euler



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Francesco Algarotti

were the *giovani*, whose networks were strongest in the Atlantic powers of France, England, Holland, and Scotland. The central figure here was the Servite monk Paolo Sarpi, assisted by his deputy, Fulgenzio Micanzio. Sarpi was the main Venetian propagandist in the struggle against the Papacy during the time of the papal interdict against Venice in 1606. Sarpi and Micanzio were in close touch with the Stuart court in London, and especially with Sir Francis Bacon and Thomas Hobbes, who got their ideas from Sarpi's *Pensieri (Thoughts)* and *Arte di Ben Pensare (Art of Thinking Well)*. Sarpi's agents in

Prague, Heidelberg, and Vienna deliberately organized the Thirty Years War, which killed half the population of Germany and one-third of the population of Europe.

Sarpi also marks a turning point in the methods used by Venetian intelligence to combat science. Under Zorzi and Contarini, the Venetians had been openly hostile to Cusa and other leading scientists. Sarpi realized that the Venetians must now present themselves as the great champions of science, but on the basis of Aristotelian formalism and sense certainty. By seizing control of the scientific community from the inside, the Venetians could corrupt scientific method and strangle the process of discovery. Sarpi sponsored and directed the career of Galileo Galilei, whom the

Venetians used for an empiricist counterattack against the Platonic method of Johannes Kepler.

Growth of the Venetian Party

During the 1600's, the Venetian *fondi* were transferred north, often to the Bank of Amsterdam, and later to the newly founded Bank of England. During the reign of "Bloody" Mary, the Stuart period, the civil war in England, the dictatorship of Cromwell, the Stuart Restoration, and the 1688 installation of William of Orange as

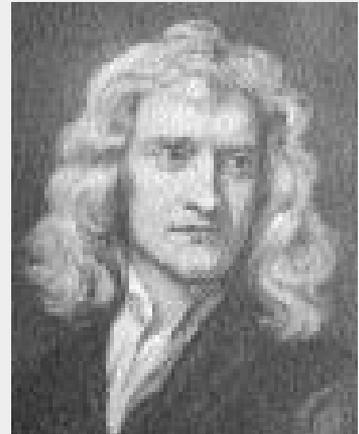
The Conti-Ortes network of Venetian control over Europe (1710–1750)



Antonio Conti and Newton

For the oligarchy, Newton and Galileo are the only two contenders for the honor of being the most influential thinker of their faction since Aristotle himself. The British oligarchy praises Newton as the founder of modern science.

But Newton's real interest was not mathematics or astronomy. It was alchemy. His laboratory at Trinity College, Cambridge was fitted out for alchemy. Here, his friends said, the fires never went out during six weeks of the spring and six weeks of the autumn. And what is alchemy? What kind of research was Newton doing? His sources were books like the *Theatrum Chemicum Britannicum* of Elias Ashmole, the Rosicrucian leader of British speculative Freemasonry.



Sir Isaac Newton

Newton's love of alchemy and magic surfaces as the basis of his outlook, including in his supposed scientific writings. In his *Opticks*, he asks, "Have not the small particles of bodies certain powers, virtues, or forces, by which they act at a distance. . . . How those attractions may be performed, I do not here consider. What I call attraction may be performed by Impulse, or some other means unknown to me." This is Newton's notion of gravity as action at a distance, which Leibniz rightly mocked as black magic. Newton's system was unable to describe anything beyond the interaction of two bodies, and supposed an entropic universe that would have wound down like clockwork if not periodically re-wound.

How then did the current myth of Newton the scientist originate? The apotheosis of Newton was arranged by Antonio Conti of Venice. Conti understood that Newton, kook that he was, represented the ideal cult figure for a new obscurantist concoction of deductive-inductive pseudo-mathematical formalism masquerading as science. Venice needed an English Galileo, and Conti provided the intrigue and the public relations needed to produce one, first through the French networks of Malebranche, and later, Voltaire.

—WGT

King of England by the pro-Venetian English oligarchy, the Venetian Party of England grew in power.

During the first half of the 1700's, the most important activities of Venetian intelligence were directed by a salon called the *conversazione filosofica e felice*, which centered around the figure of Antonio Schinella Conti. Conti was a Venetian nobleman, originally a follower of Descartes, who lived for a time in Paris, where he was close to Malebranche. Conti went to London where he became a friend of Sir Isaac Newton. Conti directed the operations that made Newton an international celebrity, including especially the creation of a pro-Newton party of French Anglophiles and Anglomaniacs who came to be known as the French Enlightenment. Conti's agents in this effort included Montesquieu and Voltaire. Conti was also active in intrigues against the German philosopher, scientist, and economist Gottfried Wilhelm Leibniz, whom Conti portrayed as a plagiarist of Newton. Conti also influenced Georg Ludwig of Hanover, later King George I of England, against Leibniz.

The Conti *conversazione* was also sponsored by the Emo and Memmo oligarchical families. Participants

Antonio Conti and Voltaire

French literary historians are instinctively not friendly to the idea that the most famous Frenchman was a Venetian agent working for Conti, but the proof is convincing. Voltaire knew both Conti personally and Conti's works.

The book which made Voltaire famous was his *Philosophical Letters*, sometimes called the English letters, because they are devoted to the exaltation of all things British. Most important, the *Philosophical Letters* center on the praise of Newton. After chapters on Francis Bacon and John Locke, there are four chapters on Newton, the guts of the work. Voltaire also translated Newton directly, and published *Elements of Newtonian Philosophy*.

In 1759, Voltaire published his short novel *Candide*, a distillation of Venetian cultural pessimism expressed as a raving attack on Leibniz, through the vicious caricature Dr. Pangloss. When Candide visits Venice, he meets Senator Pococurante, whom he considers a great genius; Senator Pococurante is clearly a figure of Abbot Antonio Conti. Conti later translated one of Voltaire's plays, *Mérope*, into Italian.

—WGT

included Giammaria Ortes, the Venetian economist who asserted that the carrying capacity of the planet Earth could never exceed three billion persons. Ortes was a student of the pro-Galileo activist Guido Grandi of Pisa. Ortes applied Newton's method to the so-called social sciences. Ortes denied the possibility of progress or higher standards of living, supported free trade, opposed dirigist economics, and polemicized against the ideas of the American Revolution. The ideas of Conti, Ortes, and their network were brought into Great Britain under the supervision of William Petty, the Earl of Shelburne, who was the *de facto* doge of the British oligarchy around the time of the American Revolution. The Shelburne stable of writers, including Adam Smith, Jeremy Bentham, Thomas Malthus, James Mill, John Stuart Mill, Charles Darwin, and other exponents of British philosophical radicalism, all take their main ideas from Conti and especially Ortes.

Francesco Algarotti, author of a treatise on "Newtonian Science for Ladies," was another Venetian in the orbit of the Conti *conversazione*. Algarotti was close to Voltaire, and, along with the French scientist Pierre Louis de Maupertuis, he helped form the homosexual harem around British ally Frederick the Great of Prussia. Frederick the Great was Britain's principal continental ally during the Seven Years War against France, when British victories in India and Canada made them the supreme naval power of the world. The homosexual Frederick made Algarotti his court chamberlain at his palace of Sans Souci. Maupertuis had become famous when he went to Lapland to measure a degree of the local meridian, and came back claiming that he had confirmed one of Newton's postulates. Frederick made him the president of the Berlin Academy of Sciences. Frederick corresponded with Voltaire all his life; Voltaire lived at Sans Souci and Berlin between 1750 and 1753. Voltaire quarreled with Maupertuis and attacked him in his "Diatribes of Doctor Akakia." The mathematicians Leonhard Euler of Switzerland and Joseph Louis Lagrange of Turin were also associated with Frederick's cabal.

Venice ceased to exist as an independent state after its conquest by Napoleon in 1797 and the Austrian takeover of the lagoon under the Treaty of Campo Formio. But the influence of the Venetian oligarchy over culture and politics has remained immense to the present day, both directly through its own cultural operations like the European Society of Culture (SEC) and the Cini Foundation, but more significantly, through such British-led institutions of the international oligarchy as the International Monetary Fund, the United Nations, and Prince Philip's World Wide Fund for Nature.

Erasmus of Rotterdam:

The Educator's Educator



The Granger Collection, New York

Desiderius Erasmus

At the beginning of this year, an influential member of the British ruling class, Lord Rees-Mogg, publicly called for limiting education to the top five percent of the population, the same level of literacy as existed before the Fifteenth-century Renaissance. His *Times of London* article of January 5, 1995, was unabashedly entitled, “It’s the Elites Who Matter.”

Lord Rees-Mogg’s desire to turn back the clock of history is not an idle threat. In the United States, Conservative Republicans, led by Newt Gingrich, have already proposed to massively slash educational programs. Lord

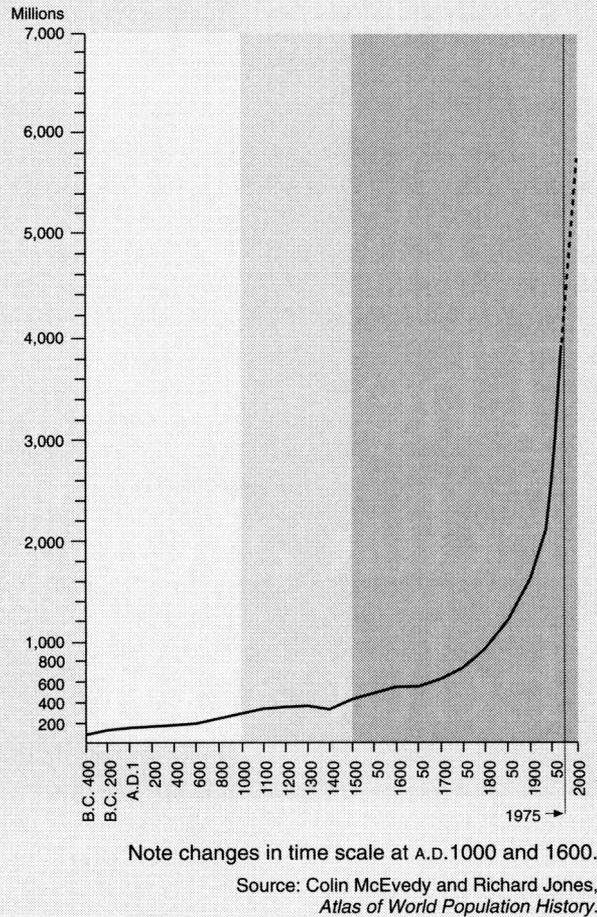
The author is currently a political prisoner in Virginia. He would like to thank his wife, Ana Maria Mendoza-Phau, Brian Lantz, and Christina Nelson Huth for their invaluable aid in preparation of this article, along with many others too numerous to mention.

Rees-Mogg and his friends would like to return to the age of feudalism, when rulers had little to fear from their subjects—the remaining ninety-five percent of the population, mainly ignorant peasants, who slaved in the fields from dawn to dusk.

The foundations for Lord Rees-Mogg and Gingrich’s so-called “Conservative Revolution” can be found in the writings of the ancient Greek philosopher Aristotle. For example, in the *Politics*, Aristotle asserted that some men were born to be the masters, with access to education, while others would be their slaves. For the first half of this millennium, the citadel of Aristotelian thought was Venice; and thus it was that Venice, following Aristotle’s teachings, became Europe’s center for trafficking in human slaves.

The Fifteenth-century Golden Renaissance in Italy overthrew the hegemony of Aristotle, leading to the cre-

FIGURE 1. *World population, 400 B.C.—A.D. 2000 (projected).*



ation of France as the first true nation-state, or *commonwealth*, under the leadership of Louis XI. This “Christian humanist” revolution was led by adherents of Aristotle’s enemy Plato, including such figures as Petrarch, Nicolaus of Cusa, Leonardo da Vinci, and Erasmus of Rotterdam. Beginning in the Fourteenth century, this Platonic Christian outlook was reflected in northern Europe by the work of the Brotherhood of the Common Life, and later by the Oratorian Order.¹ The Brotherhood, founded by Gerhard Groote (1340-84), was dedicated to mass education—including education of the poor—from an early age. Both Nicolaus of Cusa and Erasmus of Rotterdam were educated in schools established by the Brotherhood.

This article will focus on the Christian humanist Erasmus of Rotterdam, who played a critical role in shaping events from the end of the Renaissance to the beginning of the Protestant Reformation. His lifetime, from 1469 to 1536, places him in the center of both events.

There was little of significance that occurred in Europe

at the time, which Erasmus did not influence. Most readers have heard, or have used themselves, such phrases as, “He has one foot in the grave,” or “He’s fighting with his own shadow.” Few people today know that these, and many other everyday sayings, were first made popular in *The Adages*, a book written by Erasmus in 1500. Erasmus wrote at the time that printing was just becoming widespread; Gutenberg had printed the first book, the Bible, just fifty years earlier, and next to the Bible, *The Adages* was likely the best known book of the time.

The printing and mass circulation of Erasmus’ books led to an unprecedented leap in literacy throughout Europe. In addition, he collaborated with leading intellectuals in England and Spain to begin a revolution in teaching methods, by developing a school curriculum which remains to this day a foundation for education. In the area of statecraft, Erasmus was in personal contact with most of the monarchs of Europe. He dedicated many of his works to them, explicitly calling upon them to emulate Plato’s “philosopher king.” Simultaneously, his works addressed the wider population on the issue of “national sovereignty,” and following Nicolaus of Cusa, who had lived a half-century before him, he foresaw the necessity for an educated population to freely elect its own government. Lastly, he was in the forefront of a movement to reform the institution of the Catholic Church, and end its corruption and toleration of superstition. And when Venice pitted Luther’s Reformation and the Church against one another in their effort to destroy the heritage of the Renaissance, Erasmus, virtually alone, fought for a reconciliation based on a Platonic Christian dialogue.²

If the reader looks at a graph of world population (SEE FIGURE 1), you will see that until the Fifteenth century, population levels remained below 500 million. It has only been in the last approximately 550 years, since the Renaissance, that man has developed the means to enable him to sustain a growth in population to the level of over five billion today.

There were two key developments during the Renaissance which made this growth possible. The first was the 1439 Council of Florence, organized by Cardinal Nicolaus of Cusa, at which Cusa succeeded in uniting the eastern and western divisions of the Church in an agreement

2. William F. Wertz, Jr., in his article “Man Measures His Intellect Through the Power of His Works,” (*Fidelio*, Vol. III, No. 4, Winter 1994) uses the term “Platonic Christian.” He writes: “For the purpose of this study I intend to focus, first, on the concept of Natural Law as it was developed in St. Augustine and elaborated by St. Thomas Aquinas. This school of Natural Law can best be described as Platonic Christian, because, following Plato, it derives Natural Law from Eternal Law, based on the idea that since man is created in the image of God, through the right use of reason he can bring his practice into harmony with God’s eternal law.”

1. SEE the Appendix: “The Oratorian Movement and the Expansion of Christian Humanist Education,” p. 31.

around the doctrine of the *Filioque*—that the Holy Spirit proceeds equally from the Father and the Son—which expressed and reaffirmed for Christianity the essential idea of man’s creation *in the image of God (imago viva Dei)*, separate and above the beasts. The Council was a recognition of the creative potential unique to man, and paved the way for the breakthroughs in art, literature, science, and music, as represented by such geniuses as Leonardo da Vinci and Raphael, that were followed in the next century by Erasmus.

The second key development was the creation of the first sovereign nation-state, or *commonwealth*, under France’s Louis XI, who reigned from 1461 to 1483.³ Physical economist Lyndon LaRouche, in numerous locations, has emphasized the importance of Louis XI’s France for the development of modern civilization. LaRouche writes that the nation-state, for the first time in history:

1. Fostered and protected the development of the family;
2. Took responsibility for education of the citizenry, according to the principle that all men are equally created *in the image of God*; and
3. Promoted the advancement of science and technology.

Erasmus the Educator

Erasmus was born in 1469, when Louis XI still reigned in France, and when one of the Brotherhood’s most important teachers, Thomas à Kempis, was still alive. During Erasmus’ lifetime, Leonardo da Vinci was creating his great masterpieces and discovering laws of physics which would later lead to such inventions as the airplane and submarine. Also during Erasmus’ lifetime, led by the nation-states of France and England, growing numbers of the population benefitted from higher levels of education and increasing standards of living. And yet, by the time of his death, the Protestant Reformation and the

Erasmus’ Translation Project

At the beginning of the Sixteenth century, Erasmus was universally considered to be the primary spokesman for the Christian humanist movement which had been transforming Europe since the Golden Renaissance.

The battle cry of these Christian humanists was “*ad fontes*” (“to the sources”): to find, translate, and disseminate the ideas upon which Western civilization had been based. Thus, in addition to his many polemical and philosophical works, Erasmus spent much of his time producing accurate, well-annotated, comprehensive editions of the early Church Fathers and many classical writers (including works by Augustine, Ambrose, Chrysostom, Irenaeus, Jerome, Origen, and Cicero, Seneca, Ptolemy, Suetonius, and Aristotle). Erasmus believed, and stated repeatedly, that he could end the tyranny of Aristotelian Scholasticism—with its endless debates about who might have said what when, and what it meant—by mass-producing clear copies of important works for an increasingly literate population; hence, the selection and vast number of his editions.

In addition, Erasmus did his own, quite popular translation of the Greek New Testament. He followed that up by supervising his friend Cardinal Ximenes’ project for the *Complutesian Bible*, the world’s first polyglot edition. By printing the Greek, Hebrew, Aramaic, and Latin versions of Scripture on the same page, the humanists hoped to enable the scholarly reader to draw the last ounce of knowledge from this most important book of the Christian religion, while at the same time giving a reader with knowledge only of Latin, the tools to learn Greek and Hebrew.

When Erasmus started writing, the newly invented printing press was largely producing corrupted versions of the Bible, and political/theological propaganda sheets. Erasmus made the printing presses produce *books*, good books, necessary books, and lots of them. Although Erasmus did not himself make any scientific discoveries, he disseminated them at perhaps a greater rate than any man in history. In so doing, he literally gave Judeo-Christian civilization back its own past.

—Michael Minnicino

3. Erasmus well understood the key role that France played in setting the example for future nation-states. In *The Education of A Christian Prince*, he defends France, by writing, “what has moved or will move so many to tear at the Kingdom of France except that it is prospering? There is no larger kingdom. Nowhere is there a nobler Senate. No country has such a famous university. Nowhere is there greater concord and therefore greater power. Nowhere is law more respected. Religion itself is pure and free from corruption. It is not infected by the proximity of the Turks or Moors, as is Hungary and Spain. Germany (excluding Bohemia) is divided among so many princes that there is not even the semblance of a kingdom. France is the undefiled flower of the Christian commonwealth.”

Catholic Counter-Reformation that followed it—both masterminded by the Venetians—had split the Church, emptied the universities, and opened the doors to civil and national wars. The Venetian oligarchy, which had been nearly defeated by the 1508 League of Cambrai, had by the end of the century re-established itself with a new center of political and financial power in its new outpost in the British Isles [SEE “Venice’s War Against Western Civilization,” this issue, p. 9].

Erasmus was an educator of educators. Throughout his life he encouraged his followers to dedicate themselves to teaching. His students established dozens of schools throughout Europe, and his voluminous writings addressed a wide variety of subjects, from manuals for teaching young children to translations of classical Greek writers.

A letter to a young teacher, written in 1516, exemplifies Erasmus’ commitment to lift Europe’s “ninety-five percent” out of ignorance. The teacher, Johann Witz, had written Erasmus, explaining that he was considering quitting teaching and moving instead to a higher paying and more influential position, perhaps at court. Erasmus vehemently objected:

To be a school master is an office second in importance to a king. Do you think it a mean task to take your fellow-citizens in their earliest years, to instill into them from the beginning sound learning and Christ himself, and return them to your country as so many honorable upright men? Fools may think this is a humble office; in reality, it is very splendid. For if even among Gentiles it was always an excellent and noble thing to deserve well of one’s country, I will not mince my words: no one does more for it than the man who shapes its unformed young people, provided he himself is learned and honorable—and you are both, so equally that I do not know in which of them you surpass yourself. . . . An upright man who is above all temptation is what that office needed, a man devoted to his duties even if he is paid nothing.

Erasmus had been born in Holland, then part of the Holy Roman Empire, which included Germany, Spain, and part of France. His father was a learned man, a copier of manuscripts, but he never married, and became a priest before Erasmus was born. Despite having little money, Erasmus’ parents were determined to see him and his older brother educated. At an early age, perhaps seven or eight, Erasmus was a chorister at the city of Utrecht and, as one historian reports, was trained by a famous organist by the name of Obrecht.

At the age of nine, under their father’s direction, Erasmus’ mother took him and his brother 150 miles from home, to enroll them in the Brotherhood of the Common Life school in Deventer. Deventer was famous for its school, which had been the home of the

Brotherhood’s founder, Gerhard Groote, over a hundred years earlier.

Author William Wertz describes the teaching at one of the Brotherhood schools, as designed by Groote: “Imitating Christ themselves, the teachers . . . preferred loving warnings to harsh punishments, sought to inculcate a love for individual research by letting pupils delve among the classics rather than confine themselves to text books, and taught the boys the use of their vernacular language. Poor pupils were given money for books, ink, and paper they needed in school. . . . It was the practice of the Brotherhood in their educational work, which centered on the Bible, to write down sayings or excerpts from the Bible or from various Fathers of the Church. The collection of such sayings was called a *rapiarium*. The basic idea is that the way to self-improvement is to think about an appropriate saying which helps one to overcome whatever obstacle to creative thinking arises in one’s mind at the moment it occurs.”⁴

The Brotherhood’s teaching method encouraged their students to study the original writings and discoveries of the ancient Greeks. Rather than using formalisms to be learned by rote, the child was urged to replicate the actual creative thinking of the original authors. Erasmus’ schooling by the Brotherhood would be reflected in his writings throughout his life.

The Brotherhood’s method was known as the “New Devotion,” or “Modern Piety.” It included translating Greek and Hebrew writings into Latin and the vernacular languages, then copying them by hand or, as the technology developed, by printing. From 1460 to 1500, 450 books were printed at Deventer alone. (One of Erasmus’ adult friends, Georgius Agricola, would discover new technologies in metallurgy, allowing for the rapid advancement in printing.)

The Brotherhood schools sought out promising young boys from poor families, such as Erasmus. One of their teaching methods for learning the alphabet was to use a short parable from the Bible beginning with each letter. This manner of learning is reflected in Erasmus’ first major work, *The Adages*, which when printed in 1500 contained eight hundred sayings and proverbs, many translated from the Bible. By 1521, Erasmus had expanded the work to 3,411 proverbs, and it had had an incredible sixty-two separate printings. Popular sayings in *The Adages*, in addition to those mentioned earlier, included: “As many men, as many minds; To chomp at the bit; To leave no stone unturned; Where there is smoke there is fire; A necessary evil; Know thyself; Many hands make light work; To mix fire and water.”

4. William F. Wertz, Jr., “The Brotherhood of the Common Life,” *Fidelio*, Vol. III, No. 2, Summer 1994.

Erasmus did not limit his educational concerns to teachers only, but he included parents and children as well. He wrote a short book, *On the Civility of Children's Conduct*, actually addressed to children—the first such effort by a major author in the history of literature. Although *On Civility* contains such admonitions as, “A dripping nose is filthy. To wipe it on a cap or sleeve betokens a peasant, to put it off on the arm or elbow is the mark of a vendor of salt herring. Better to use a handkerchief and turn away the head,” it is not merely a manual of etiquette or discipline. Instead, it is a discussion of how children must learn to live in a world of adults. With great gentleness, Erasmus teaches that although adults may coerce without real understanding, nevertheless discipline is important, because your outward demeanor reflects the *inner state of your mind*. And, of course, Erasmus engages the children with characteristic irony, as when he tells them not to stare, and then reports how Socrates was thought to be stupid, because he stared all the time. Or when he instructs that, “To laugh at everything is silly. To laugh at nothing is stupid” [SEE Box, p. 21].

Metaphor

Erasmus' early writings, such as *The Adages*, were directed to educating the population in how to use language to communicate higher ideas. Just as Classical composers use simple folk themes as the basis for more complex musical composition, Erasmus took parables and sayings to develop the language. Lyndon LaRouche, in an article on metaphor, has emphasized that creativity can never be communicated by a mere exchange of information.⁵ Today's adoration of the computer and the “information superhighway” is totally unfounded, since information alone can never explain how one individual can express a new discovery to another. One must seek through ambiguity to create a crisis in the mind of the reader or listener, such that he is provoked into conceptualizing as a conscious “thought-object” the new idea being conveyed.

For Erasmus, truth was not in the literal meaning of words, but always lay outside the obvious. For example, when one says that “he is chomping at the bit,” an Aristotelian might believe that the person is actually biting on a bit, as horses do. Yet, even a peasant could understand that the expression has nothing to do with actual horses or bits.⁶

Plato's use of the Socratic method as a means to provoke such “crises in thinking,” is seen in his use of the dialogue form. In a work which followed soon after *The Adages*, entitled *The Colloquies*, Erasmus adopted the method of dialogue, in order to give the reader greater access to the creative process. This was directly opposed to the common Aristotelian method then practiced in the schools, which taught by diatribe and invective, literally hitting the student over the head until he “learned” something.

Erasmus' writings, printed in the thousands, reached new layers of the population, who, for the first time, discovered how—in the words of the Nineteenth-century poet Percy Shelley—language can convey “profound and impassioned conceptions respecting man and nature.” Erasmus would later come under fire from academic circles, for daring to address his efforts to this new audience. Responding to his friend but oftentime critic, Guillaume Budé, on Oct. 28, 1515, Erasmus wrote:

Again, the risk you display before me, that by publishing so many minor works I shall get myself a bad name, does not move me in the least. Whatever in the way of notoriety rather than glory has been won for me by my publications, I would peacefully and willingly dispense with, if I could. Men's spheres of interest differ and their strength lies in different fields, nor have all men the same natural bent. For my own part, these superficial subjects are the field in which it suits me to philosophize, and I see in them less frivolity and somewhat more profit than in those themes which the professional philosophers find so pre-eminent. Finally, the man whose sole object is not to advertise himself but to help other people, asks not so much is it grand, my chosen field: As it is useful? . . . I write these things not for your Persius or your Laelius but for children and dullards.

Both Erasmus' parents died when he was fourteen years of age. His guardians, immediately seeking to rid themselves of the expense and responsibility of raising him, decided that he should become a priest, and withdrew him from the Deventer school. He entered a monastery not at all to his liking. He then moved to a sec-

nothing more than a metaphor writ large. . . . Metaphor taken alone, adds everything in fuller measure, while all other kinds of ornament add one thing each. Do you wish to entertain? Nothing adds more sparkle. Are you concerned to convey information? Nothing else makes your point so convincingly, so clearly. Do you intend to persuade? Nothing gives you greater penetration. . . . I have not chosen what was ready to hand, nor picked up pebbles on the beach. I have brought forth precious stones from the inner treasure house of the Muses. The barber shop, the tawdry conversation of the marketplace, are no source for what is to be worth the attention of the ears and eyes of educated men. Such things must be on earth, in the innermost secrets of nature, in the inner shrine of the arts and sciences, in the recondite narrative of the best poets or the records of eminent historians. . . .”

5. See Lyndon H. LaRouche, Jr., “On the Subject of Metaphor,” *Fidelio*, Vol. I, No. 3, Fall 1992.

6. Erasmus well understood the power of metaphor. In a letter written in 1514 to Pieter Gilles, who was a close associate of Thomas More, he wrote: “Knowing as I did everyone's natural bent towards elegance of expression and perceiving that not polish alone but almost all the dignity of language stems from its metaphors, for the Greek *parabola*, which Cicero Latinizes as *oratio*, a sort of comparison is

ond, Augustinian monastery (although both monasteries were run by the Brotherhood), which he found more congenial. In a letter he wrote: “To a man of learning, what felicity the monastery affords.” Here he discovered manuscripts of St. Augustine, and he became the butt of jokes by his fellow monks when he took a stack of the manuscripts with him to bed every night to read. Many years later, Erasmus would edit the first complete works of St. Augustine.

Erasmus took his vows and was ordained in 1492. Later in life, he requested and received a Papal dispensation releasing him from his monastic obligations, as well as allowing him to wear secular dress. Yet, despite the savage attacks later launched against him from the Venetians within the Church, he never violated his vows. Like Nicolaus of Cusa, he publicly criticized the Church for its corruption, but never abandoned his loyalty to the Church and the Papacy.⁷

In 1499, Erasmus traveled to England, where he became close friends with a group of humanists around John Colet, a trusted adviser to King Henry VII and a teacher of the soon-to-be famous writer and statesman, Thomas More. Colet inspired Erasmus to begin an intensive study of Plato and other ancient Greeks. In a letter, Erasmus wrote that upon attending a lecture of Colet on St. Paul’s *Epistles*, he “could hear Plato himself speaking.” With this comment, Erasmus acknowledges that Plato’s philosophy laid the foundation for Christianity. (Erasmus was known to refer to Plato’s teacher on occasion as “St. Socrates.”)

Colet had earlier traveled to Italy, where he studied the writings of Plato at the Academy of Florence under the sponsorship of the Medici family. When he returned to England, he gathered a circle of friends, including Thomas More and John Fisher, of whom some, such as Thomas Linacre and William Grocyn, had also been to Italy and studied Greek. Linacre, who was the physician to Henry VII, founded the Royal College of Surgeons, translated medical texts, and wrote a text on Greek grammar. More would become one of Erasmus’ closest friends. Erasmus dedicated his *In Praise of Folly* to the English statesman: the word “folly” is a pun on More’s name, which in Greek is “moria.”

The ‘Genius Project’

Erasmus traveled to England numerous times, including for one extended stay of six years. While in England, he joined forces with Colet to develop a methodology of

teaching which would revolutionize all future children’s education. Their method would virtually guarantee that any young boy or girl would become a genius. The “experiment” was conducted in a school established at the house of Thomas More, and was later disseminated more widely by Colet’s founding of St. Paul’s School in London.

Erasmus, Colet, and More were joined in England by the Spaniard, Juan Vives. Vives, a student of the great Spanish reformer Cardinal Ximenes, was counselor to Catherine of Aragon, the wife of Henry VIII. Vives was an educator, and an avid anti-Aristotelian. He was one of the first people to call for a public tax to fund education, and for every township to have a school with salaries for teachers paid from the public treasury.

The efforts of this European-wide network focussed, in particular, on the education of women. Up until this time few women—even the daughters of monarchs—were educated in anything more than simple domestic tasks, such as sewing. According to author Pearl Hogrefe in her book entitled *The Sir Thomas More Circle*,⁸ More established “the first practical experiment to educate women.” This was not “home schooling”: More sought out and brought into his house the best scholars representing his own worldview. His own daughter Mary, for example, was tutored by Erasmus. Later, she would produce the first English translation of one of Erasmus’ Latin writings.⁹

This network was welded together by their explicit belief that all human beings, no matter what rank or background, could be successfully educated. As Erasmus wrote in the *The Education of A Christian Prince*, it is the duty of the prince to see that “all youth, both boys and girls” are educated in either a public or private school.

Erasmus, reflecting the influence of Brotherhood teachings, was against the prevailing use in schools of blame and punishment, e.g., floggings, as a means to educate. We see his insight into child development in the following:

8. Pearl Hogrefe, *The Sir Thomas More Circle* (Urbana: University of Illinois Press, 1959).

9. Other products of this educational network were the daughters of Henry VIII, the princesses Mary and Elizabeth. First educated under the guidance of her mother, Vives, and Queen Isabella in Spain, Princess Mary came to England and studied Greek, Latin, astronomy, geography, and mathematics. At the age of eleven she entertained French commissioners who had come to England to entreat her to marry Francis I, the future King, answering them in Italian, French, and Latin. Elizabeth, educated by a student of Colet, was able to speak Latin, Italian, French, Spanish, and some Greek; as an adult, she was said to have translated the whole of Boethius’ *Consolation of Philosophy* from the Greek in a single afternoon.

7. See Wertz, “Brotherhood,” *op. cit.*



Sir Thomas More, Lord Chancellor of England under King Henry VIII, was among Erasmus' closest friends. Their collaboration resulted in new schools based upon a Classical curriculum. Erasmus dedicated "In Praise of Folly" to More.

More wrote "Utopia" as a political organizing document for the new commonwealth movement. An immediate bestseller, it was translated into a dozen languages and has been continuously in print since its publication in 1516.

Right: The fictional Raphael Hythloday describes his discovery of Utopia to More (second from right), in a 1518 illustration.



Io. Clemens. Hythlodæus. Tho. Morus. Pet. Aegid.

By the nature of man, we mean, as a rule, that which is common to man as such: the characteristic . . . of being guided by reason. But we may mean something less broad than this: the characteristic peculiar to each personality, which we call individuality. Thus one child may show a native bent to mathematics, another to divinity, another to rhetoric or poetry, another to war. So strongly disposed are certain types of mind to certain studies that they cannot be won to others; the very attempt . . . sets up a positive repulsion . . . The master will be wise to observe such natural inclinations, such individuality in the early stages . . . since we learn most easily the things which conform to it.

In Erasmus' works on education,¹⁰ author Hogrefe says he makes a number of suggestions which would become standard in modern classrooms, such as teaching based on "kindness, praise, judicious recreation, play and games, teaching by stories, fables, jokes and graphic

devices of all kinds." Erasmus' proposed classroom was full of charts and tables, with quotations in large print on the walls. Proverbs would be on cups and written over the doors and windows. He considered pictures especially helpful. Games were played with older children as judges. He proposed baking biscuits in the form of letters of the alphabet for the younger children, who could only eat them when they knew the letter.

Colet asked Erasmus to write the curriculum for a new school—St. Paul's—which was granted a license from the King in 1510, and still exists today. Erasmus responded to Colet's request with *De Ratione Studii*. In it, Erasmus says that both Latin and Greek must be mastered so that the student can read the authors in the original, rather than a summary or translation.

Colet also asked Erasmus to be the first headmaster of St. Paul's, but Erasmus declined, and William Lily became headmaster instead. Lily, Colet, and Erasmus then jointly collaborated in writing a grammar text, which continued to be used in English schools through the Eighteenth century. It was used by the school Shakespeare attended as a boy.

10. See *Desiderius Erasmus, Concerning the Aim and Method of Education* (1904), ed. and trans. by W.H. Woodward (New York: Burt Franklin, 1971). Translations include *De Ratione Studii* and *Convivium Religiosum*.

Both More and Erasmus were explicit in their rejection of the “drill and grill” method of learning. Erasmus insisted that the student first read and speak the language, and that the grammatical rules were secondary. In his *De Ratione Studii*, he wrote:

whilst a knowledge of the rules of accident and syntax is more necessary to every student, still they should be as few, as simple and as carefully framed as possible. I have no patience with the stupidity of the average teacher of grammar who wastes precious time in hammering rules into children’s heads. For it is not by learning rules that we acquire the power of speaking a language, but by daily intercourse with those accustomed to expressing themselves with exactness and refinement, and by copious reading of the best authors.

Three hundred years after Erasmus wrote his curriculum calling for the study of languages, astronomy, mathematics, history, and poetry, similar ideas would form the basis of the Humboldt educational reforms of the Weimar Classical period in Germany, which were the basis for the development of Nineteenth- and Twentieth-century science.

In 1521, Erasmus wrote to his friend Budé, conscious of the tremendous impact his ideas were having:

Although a short time ago, love of literature was considered useless in any practical life or as an ornament, now there is hardly a man who considers his children worthy of his ancestors unless they are trained in the good letters. Even in monarchs themselves a great part of royal splendor is lacking when skill in literature is lacking.

The Aristotelian forces wedded to the feudality in England did not idly accept the education “revolution” occurring in their midst. A letter to Erasmus from Colet in 1512 reveals that the teaching methods at St. Paul had come under fire:

A certain bishop (Fitzjames of London) who is held to be one of the wiser sort, has been blaspheming our school before a large concourse of people, declaring that I have erected a worthless thing, yea, a bad thing—yea (more to give his own works) a temple of idolatry, which, indeed, I fancy he called it because the poets are to be taught there. At this, Erasmus, I am not angry, but laugh heartily.

In another letter during this period, Thomas More writes Colet on the impact of St. Paul’s School:

I am not surprised that your excellent school is arousing envy. For, as the Greeks came forth from the Trojan horse and destroyed barbarous Troy, so scholars are seen to come forth from your school to show up and overthrow the ignorance of others.

It was during Erasmus’ first trip to England in 1499 that Colet urged him to learn ancient Greek. By the time Erasmus returned to England in 1509, he had mastered the language so well that he taught Greek at Cambridge. Throughout his later life, Erasmus sought to spread the learning of the classical languages, especially Greek, Latin, and Hebrew, and traveled throughout Europe setting up colleges dedicated to their study.

‘The Militant Christian’

On returning from England, Erasmus wrote his second most popular work, the *Enchiridion Militis Christiani* (*Handbook for the Militant Christian*), modelled in part on the *Enchiridion of Faith, Hope, and Charity* of St. Augustine. This book is his direct intervention into the new “middle class” that was developing in the cities, and was one of the first secular works designed to teach the basics of Christian morality. The initiative for the book came from a friend, a woman, whose weapons-merchant husband had become a profligate womanizer. She asked Erasmus to write something to put her husband back on the straight path. The word “Enchiridion” has a double meaning, meaning both a “manual” but also a short sword, or dagger, symbolizing the book should be used as a weapon to fight off evil.

The *Enchiridion* established Erasmus as a leading Christian spokesman. It summarized his beliefs, including: (1) his love of Plato and contempt for the works of Aristotle; (2) his belief that faith in God must always be combined with doing good works for your fellow man, and (3) that man, as differentiated from the beasts, was created *in the image of God*.

In the *Enchiridion*, Erasmus attacks the heart of the problems in the Church: its adherence to Aristotle and its rejection of Plato. Thus, he writes, regarding the “pagan” philosophers, “a sensible of the pagan poets and philosophers is a good preparation for the Christian life. . . . Of all philosophical writings I would recommend the Platonists most highly.” Later, he writes of Aristotle and the problems Aristotle’s writings had caused the Church:

I find that in comparison with the Fathers of the Church, our present-day theologians are a pathetic group. Most of them lack the elegance of language, and the style of the Fathers. Content with Aristotle, they treat the mysteries of revelation in the tangled fashion of the logician. Excluding the Platonists from their commentaries, they strangle the beauty of revelation. Yet no less an authority than St. Augustine prefers to express himself in the flowing style that so enhanced the lovely writings of this Platonist school.

Between 1514 and 1518, eight Latin editions of the *Enchiridion* were printed. It was translated into Eng-

lish in 1519, German in 1520, Dutch in 1526, and Polish in 1535. The book was especially celebrated in Spain.

Erasmus' attacks on Aristotle would earn him the deep hatred of the Venetians, who, beginning in 1526, used their influence to have parts of his works banned in Catholic and Protestant countries alike. One of the last holdouts was Rome itself, which, however, placed sections of his works on the Church's "Index of Prohibited Books" in 1559, after Erasmus' death.

In the *Enchiridion*, Erasmus fully expresses his faith in the goodness of his fellow man and, as always, the necessity to teach: "In regard to the soul we are capable of divinity, that is, we may climb in flight above the minds of the very angels themselves and become one with God." Later, he criticizes the Church:

Charity does not consist in many visits to churches, in many prostrations before the statues of saints, in the lighting of candles, or in the repetition of a number of designated prayers. Of all these things, God has no need. Paul declares charity to be the edification of one's neighbor, the attempt to integrate all men into one body so that all men may become one in Christ, the loving of one's neighbor as one's self. Charity for Paul has many facets; he is charitable who rebukes the erring, who teaches the ignorant, who lifts up the fallen, who consoles the downhearted, who supports the needy. If a man is truly charitable, he will devote, if needs be, all his wealth, all his zeal, all his care to the benefit of others.

Keep all this in mind, my brother in Christ, and accept this advice; Have only contempt for the changeable crowd with its ways. To be holy, ignore demands of your senses. . . . Do not fear the crowd to the extent that you dare not defend the truth.

You say that you love your wife simply because she is your spouse. There is no merit in this. Even the pagans do this, and the love can be based on physical pleasure alone. But, on the other hand, if you love her you see the image of Christ, because you perceive in her His reverence, modesty and purity, then you do not love her in herself but in Christ. You love Christ in her. This is what we mean by spiritual love.

In 1509, Erasmus traveled to England for the second time, where he would stay for five years, much of it at the home of his friend Thomas More. Erasmus had been introduced to then-Prince Henry, the future Henry VIII, during his first trip to England. More had brought him, unannounced, to the palace, where he met the King's whole family and later wrote a poem to the Prince.

When Erasmus finally returned to continental Europe in 1514, he was pressed to become a counselor to the then-sixteen-year-old Prince Charles, the future Holy Roman Emperor Charles V. After a year of hesitation, he accepted the position, which was his only court appointment. His

Erasmus and Public Education

Between 1530 and 1600, Erasmus' *On the Civility of Children's Conduct* went through eighty editions in fourteen different languages. The revolutionary character of the work is given in the Preface, where Erasmus proclaims: "Let others paint on their escutcheons lions, eagles, bulls, leopards. *The possessors of true nobility are those who can use on their coat of arms ideas which they have thoroughly learned from the liberal arts.*" Thus, expanding even further the ideas of his *Education of A Christian Prince*, Erasmus portrays the value of the hereditary nobility as meaningless compared to that of the educated commoner. Teaching a child to act gracefully, to speak eloquently, and to use his or her mind to perfect reason, says Erasmus in so many words, will finally obliterate class distinctions.

"We cannot stress enough that the first years of life are of utmost importance," he writes, because childhood "is the seed-bed and planting-ground of the *commonwealth*." Rulers of states must understand, he says, that mass education "is a public obligation in no way inferior to the ordering of the army." It comes as no surprise that it was Erasmus' student Vives who made the first proposal in history for free, universal education (for girls as well as boys). The positive influence of *On the Civility of Children's Conduct* was so widespread, that the book can fairly be called the founding document of modern public education.

—Michael Minnicino

acceptance, however, was on condition that he was neither obliged to travel with the King nor to attend regular court functions. Erasmus feared intimate involvement with court life; instead, his approach was to give the monarch the highest moral example to follow, principally through his writings, and, no doubt, by direct conversation when possible. In doing this, he kept aloof from day-to-day court intrigues, an area in which the Venetians were so adept at manipulation. When his friend, Thomas More, rose to prominence in Henry VIII's government, Erasmus criticized him for dropping his humanist studies. Erasmus continued this criticism even after More's death.

It was during that intervening year, that Erasmus wrote *On the Education of A Christian Prince*, dedicated to Prince Charles.

This work confirms that during his time in England, Erasmus had decided with More to embark on a plan to shape the future of Europe, by both educating its future monarchs as well as the general population.¹¹ Recognizing the limitations of hereditary rule, Erasmus wrote in *The Education*: “[T]he chief hope for a good prince is from his education, which should be especially looked to. In this way, the interest in his education will compensate for the loss of the right of election,” and continued:

Nothing remains so deeply and tenaciously rooted as those things learned in the first years. . . . It is fruitless to attempt advice on the theory of government until you have freed the prince’s mind from those most common, and yet most truly false opinions of the common man.

Although he dedicated the book to Prince Charles, Erasmus’ real audience would be the population of Europe. *The Education* was printed and sold throughout Europe. Like Nicolaus of Cusa before him, Erasmus sought to give the population an understanding of their own responsibility for the nation as a whole. This meant that they first must know the requirements of leadership, as a prerequisite of government by popular election. In a future book, Erasmus, like Cusa, would openly state that “succession should be . . . by general election by the people.”¹²

In *The Education*, Erasmus utilizes the prince as a model for the type of individual the reader himself must strive to become. He writes:

The happiest man is not the one who has lived the longest, but the one who has made the most of his life. The span of life should be measured not by years but by our deeds well performed. . . . It is the duty of a good prince to consider the welfare of his people, even at the cost of his own life if need be. But that prince does not really lose his life in such a cause.

Erasmus then more fully develops the concept of the “philosopher king,” citing Plato directly and attacking Aristotle (although without naming him):

11. More wrote his *Utopia* at about the same time. This “bestseller” was begun by More in 1515, while he was in Flanders as a representative of Henry VIII, and finished shortly after his return to England. It was published in Latin in 1516, translated into more than a dozen languages before the middle of the 1520’s, and has remained in print continuously since then. *Utopia* was a powerful organizing document for the establishment of a Christian-humanist order of sovereign and economically progressive nation-states. See Christina Nelson Huth, “The Life and Death of Saint Thomas More,” part 1, *New Federalist*, Vol. II, No. 13, March 29, 1989, pp. 6-7.

12. Desiderius Erasmus, *The Complaint of Peace*, in *The Essential Erasmus*, ed. and trans. by John P. Dolan (New York: Mentor Books/New American Library, 1964).

You cannot be a prince, if you are not a philosopher; you will be a tyrant. . . . And so Plato is nowhere more meticulous than in the education of the guardians of his Republic, whom he would have surpass all the rest not in riches and jewels and dress and ancestry and retainers, but in wisdom only, maintaining that no commonwealth can be happy unless either philosophers are put at the helm, or those to whose lot the rule happens to have fallen embrace philosophy—not that philosophy I mean which argues about elements and primal matter and motion and the infinite, but that which frees the mind from the false opinions of the multitude and from wrong desires and demonstrates the principles of right government by reference to the example set by the eternal powers.

Sovereignty

Erasmus had, diabolically, dedicated his book not to the head of a nation-state—such as the King of France—but to the future Emperor Charles V, whose empire extended over vast territories, including peoples with many different languages and customs. Yet, his purpose was to teach Charles and the population the superiority of the nation-state over empire. Erasmus proposes some practical means whereby wars could be prevented and the sovereignty of nations fortified:

One suggestion in this regard would be to have royal families marry within their realms or at least within adjoining territories. This would lessen the problem of royal succession. It should be illegal to sell or alienate territories, as if free cities were up for sale. Kingship does not imply absolute ownership. . . . There should be some kind of an agreement that once the borders of an empire have been determined, they must remain inviolate and no alliance can be allowed to alter or destroy them. Once this has been established, each rule shall be extended toward the improvement of the realm, to the end that the ruler’s successors shall find it a richer and better place in which to dwell. In this way each and every territory will prosper.

Erasmus goes further, challenging the reader and the prince alike to reject the principles of empire, presenting arguments that actually undermine the very Hapsburg empire which Charles would shortly lead. He explains to Charles:

[T]he prince should first know his own Kingdom. This knowledge is best gained from a study of geography and history and from frequent visits through his provinces and cities. Let him first be eager to learn the location of his districts and cities with their beginnings, their nature, institutions, customs, laws, annals, and privileges. . . . Next, the prince should love the land over which he rules, just as a farmer loves the fields of his ancestors, or as a good man feels affection toward his household. He should make it his



England's John Colet (right) inspired Erasmus to study Greek and the works of Plato, as he had done in Renaissance Italy. Their circle included, in addition to Thomas More, the Englishmen Thomas Linacre and John Lily, and leading continental scholars, including the Spaniard Juan Vives (left), who had studied with the great Spanish reformer, Cardinal Ximenes (below).



especial interest to hand it over to his successor, whosoever he may be, better than he received it. If he has any children, devotion toward them should urge him on; if he has no family, he should be guided by devotion to his country. . . . He should keep constantly in mind the example of those rulers to whom the welfare of their people was dearer than their own lives.

He then elaborates a series of proposals for economic development and infrastructure, as the means whereby the prince could improve his country. He writes that a prince should visit

his cities (*civitates*) with a mind to improving them. He should strengthen the places that are unsafe; adorn the city (*civitas*) with public buildings, bridges, colonnades, churches, river walls, and aqueducts. He should purify places filled with deadly pestilence either by changing the build-

ings or by draining the swamps. Streams that flow in places of no advantage he should change to other courses; he should let in or shut out the sea as the need of his people demands; he should see that abandoned fields are cultivated so that the food supply is increased and that fields which are being cultivated to little advantage are farmed in other ways—for example, by forbidding vineyards where the wine does not warrant the trouble of the farming, but where grain could be grown.

His last proposal, that vineyards should be forbidden “where grain could be grown,” is an undisguised slap in the face to the oligarchs, who prided themselves on growing the grapes for vintage wines. Erasmus, who was himself well known as a connoisseur of good wine, obviously thought that it was more important to grow food for a hungry population than to have a few aristocrats sipping wine at their castle banquets.

Plato vs. Aristotle

To this day, there are perhaps merely a handful of people who have any understanding of what the Sixteenth-century Reformation and Counter-Reformation were all about. The period is usually characterized as “the Catholics versus the Protestants,” as if the study of history were like choosing football teams in the Superbowl. Needless to say, any student of history who accepts this

premise will never understand what really happened, because the division of the population along religious lines was a planned Venetian conspiracy. A real division did, indeed, exist—but it was not the religious one. Instead, the real fight was between an evil Venetian oligarchy, on the one hand, and Christian humanists such as Erasmus, who believed all men to be created *in the image of God*, on the other.

Erasmus was a threat to Venetian power, because he saw that by developing its powers of reason, mankind could rightfully assume responsibility for self-government. The monarch's right to rule would then be derived solely from the consent of the governed. This same idea had been voiced eighty years earlier by Nicolaus of Cusa.¹³

In *The Education*, Erasmus clearly sketches the two alternatives. Citing from Aristotle's *Politics*, he attacks the idea of the master-slave relationship:

[Y]et Aristotle believes that the rule of the King is finest of all, and calls it especially favored of the gods because it seems to possess a certain something which is greater than mortal. But if it is divine to play the part of the King, then nothing more suits the tyrant than to follow the ways of him who is most unlike God. . . . But a prince should excel in every kind of wisdom. That is the theory behind good government. It is the part of the master to order, of the servant to obey. The tyrant directs whatever suits his pleasure, the prince only thinks what is best for the state.

Erasmus then states the principle which, 250 years later, would be the basis for our American Declaration of Independence: "Nature created all men equal, and slavery was superimposed on nature, which fact the laws of even the pagans recognized." He then cites the *Gospel of Matthew* 23:10: "There is only one Master of Christian men."

Finally, Erasmus introduces the concept of "free will," to further demolish Aristotle's endorsement of the master-slave relationship. Addressing the young Prince Charles directly, he writes:

[W]hoever protects the liberty and standing of your subjects, is the one that helps your sovereign power. God gave the angels and men free will, so that He would not be rul-

ing over bondsmen, and so that they might glorify and add further grandeur to His Kingdom. And who, now, would swell with pride because he rules over men cowed down by fear, like so many cattle?

Reform

Unbeknownst to most people, there were actually two "Reformations." The history books tell us of the Venetian-sponsored "Reformation" led by Martin Luther. This "Reformation," however, was actually intended to, and did destroy, the real reform movement that was ongoing within the Church. This real "reformation," was led by Erasmus and a group of collaborators throughout Europe, and in many ways was a continuation of the attempts at reform undertaken by Nicolaus of Cusa at the onset of the Renaissance. In England, there was John Colet and Thomas More, in Spain, Cardinal Ximenes and Juan Vives, in France, the first publisher of the collected works of Nicolaus of Cusa, Lefebvre D'Estaples, and many others.

Erasmus' works, such as *The Colloquies* and *In Praise of Folly*, were aimed at freeing the population from the grip of pagan superstition which had become rampant throughout the Catholic Church, and especially within various religious orders of the Church.

One of Erasmus' most popular early works, *The Colloquies*,¹⁴ was written in the form of Socratic dialogues modeled on the writings of Plato. In the dialogue entitled "The Religious Pilgrimage," for example, he pokes fun at the worship of relics. He writes of the visit of pilgrims to a holy shrine, where each one is given, for a small contribution, a small fragment of wood from the original cross on which Jesus was crucified. The pilgrims, Ogygius ("Og") and Menedemus ("Me"), at first naively accept the fragment as real, but in further discussion they begin to question their own thinking. Erasmus writes:

OG: And so they tell us of the Cross, which is shew'd up and down both in publick and in private, in so many Reliques, that if all the Fragments were laid together, they would load an East India Ship and yet our Saviour carry'd the whole Cross upon his shoulders.

ME: And is not this a wonderful thing too?

OG: It is extraordinary I must confess; but nothing is wonderful to an Almighty Power; that can increase everything to his own pleasure.

ME: 'Tis well done however to make the best on't; but I'm afraid we have many a trick out upon us, under the Masque of Piety, and Religion.

13. Nicolaus of Cusa wrote *The Catholic Concordance* in 1433, proposing that rulers be elected—a revolutionary concept for the time. Cusa states that even rulers have no power to violate Natural Law. He writes: "For if by nature men are equal in power and equally free, the true properly ordered authority of one common ruler who is their equal in power cannot be naturally established except by the election and consent of others and law is also established by consent." See William F. Wertz, Jr., "The Christian Roots of the 'Ideas of 1776,'" *Fidelio*, Vol. I, No. 2, Spring 1992.

14. Desiderius Erasmus, *Twenty Select Colloquies of Erasmus*, trans. by Sir Roger L'Estrange (1680) (London: Chapman and Dodd, Abbey Classics, 1923).

OG: I cannot think that God himself would suffer such Mockeries to pass unpunished.

ME: And yet what's more common than for the Sacrilegious themselves (such is the Tenderness of God) to scape in this World without so much as the least check for their Impieties . . .

In another dialogue, "The Abbot and The Learned Woman," the reader is introduced to Magdalia, a woman who has in her library many books in Greek and Latin, which she has taught herself to read. Visiting her is an Abbot, Antronius, who is against the education of women, and, for that matter, is also against the education of the monks under his supervision, for fear that they might learn to counter his orders. Through the dialogue, Erasmus develops for the reader an understanding of why literacy of the population, and especially of women, is necessary. At first the Abbot expresses doubt, but Magdalia turns the tables on him by engaging him in a beautiful Platonic dialogue on the question of the pursuit of wisdom.

In 1511, Erasmus wrote the book that would get him into the most trouble with the Aristotelians within the Church. The book, *In Praise of Folly*, is a devastating attack on every level of the Church hierarchy. No one is spared, from the Pope, to the bishops, to the scholars and monks, down to even the common parishioner. Speaking through the voice of "Folly," Erasmus saves his most savage criticisms for the scholastic theologians, writing:

They are protected by a wall of scholastic definitions, arguments, corollaries, implicit and explicit propositions; they have so many hideaways that they could not be caught even by the net of Vulcan; for they slip out of their distinctions, by which they also cut through all knots as easily as with a double-bitted axe from Tenedos; and they abound with newly invented terms and prodigious vocables . . . they explain . . . the most arcane matters, such as by what method the world was founded and set in order, through what conduit original sin has been passed down along the generations, by what means, in what measure, and how long the perfect Christ was in the Virgin's womb, and how accidents subsist in the Eucharist without their subjects.

And of the monks, Folly says:

For one thing, they reckon it the highest degree of piety to have no contact with literature, and hence they see to it that they do not know how to read . . . they do everything by rule, employing . . . the methods of mathematics . . . There must be just so many knots for each shoe and the shoe-string must be a certain color; the habit must be decked with just so much trimming . . . and one must sleep so many hours. Who does not see that all this equality is very unequal, in view of the great diversity of bodies and temperaments . . .

Of course, Erasmus could use humor as an even more devastating weapon against his targets. In a dialogue, a youth visits a whore, in order to convert her by means of Erasmus' teachings:

"Erasmus!" says she. "He is half a heretic, I hear."

"From whom did you hear that?"

"From my clerical customers!"

Before Luther made his appearance, Erasmus' attacks on the Aristotelians had drawn the ire of men in high positions both within the Church and the universities. His method of dealing with formal, pedantic scholarship, was to hold it up for ridicule and scorn, as his young correspondent and admirer in France, François Rabelais, also did.¹⁵

At Louvain University, a stronghold of Venetian influence in Church layers, Erasmus received a warning from the University director Martin Van Dorp in 1514, which foreshadowed the troubles ahead. Wrote Dorp:

Astringent pleasantries, even when there is much truth mingled with them, leave a bitter taste behind. In the old days, everyone admired you, they all read you eagerly, our leading theologians and lawyers longed to have you here in person, and now, lo and behold, this wretched Folly, like Davus, has upset everything. Your style, your fancy, and your wit they like, your mockery they do not like at all, not even those of them who are bred in the humanities. And that is the point, Erasmus my most learned friend: I cannot see what you mean by wishing to please only those who are steeped in humane studies. Is it not better to be approved rather than rejected, even by rustic readers?

In his response, Erasmus displayed his contempt for what he called the "modern" theologians—the Aristotelians:

15. According to historian Arthur Tilley, François Rabelais returned a Greek manuscript of Josephus to Erasmus for the Bishop of Rodez, George d'Armagnac, who was also a cardinal. Tilley also quotes the following letter from Rabelais to Erasmus, dated Nov. 30, 1532, which was affixed to the manuscript. The letter, in Latin, addresses Erasmus as his "most humane father," and continues: "I have called you father, I would also say mother, if your indulgence would allow it. . . . You have educated me, although unknown to you in face, unknown also in fame, and have ever nurtured me with the purest milk of your divine learning, so that did I not put down as owing to you alone all that I am and all that I am worth, I should be the most thankless of all men living or hereafter to live." Rabelais was thirty-seven years old, and Erasmus sixty-three, when this letter was written. By then, Erasmus' books had been widely circulated throughout Europe. The similarity in method between Rabelais' *Gargantua* and some of Erasmus' early works, especially *In Praise of Folly*, is evident.

But the modern kind [of theology] (to say nothing of the portentous filth of its barbarous and artificial style, its ignorance of all sound learning, and its lack of any knowledge of the tongues), is so much adulterated with Aristotle, with trivial human fantasies, and even the laws of the Gentiles, that I doubt whether any trace remains, genuine and unmixed, of Christ. What happens is that it diverts its attention over much to consider the traditions of men, and is less faithful to its pattern. Hence the more intelligent theologians are often obliged to express before the public something different from what they feel in their own hearts or say when among friends. . . . What can Christ have in common with Aristotle? What have these quibbling sophistries to do with the mysteries of eternal wisdom?

When Luther first came to Erasmus' attention, around 1517, Erasmus greeted his calls for reform of the Church warmly. Initially, he thought that Luther's efforts at reform were similar to his own. Even as Luther's attacks on the Church grew more violent, Erasmus continued to seek a dialogue around reform between Catholics and Luther's followers. It was only in 1524, more than seven years after Luther began to publicly attack the Church, that Erasmus published his first criticism of Lutheranism with his book *On the Freedom of the Will*. By this time, there was no doubt that Luther was not interested in reforming the institution of the Church, but in destroying it, as Venice had intended from the beginning.

The end result was that the humanists' reform movement was hopelessly splintered. Erasmus' future attempts at reform caused him to be branded a "heretic" by the Catholics, and when he sought to have an open discussion within the Church, Protestants accused him of being a "Papist," defending Papal repression.

A Golden Age?

By the close of the second decade of the Sixteenth century, Erasmus' name was a household word. His advice was sought after in every court in Europe. In Germany, his student had become the Emperor Charles V. In France, King Francis sent him personal letters pleading for him to reside at his court. In Spain, Queen Isabella's top adviser and ruler in her absence, Cardinal Ximenes, was in regular correspondence with him. And lastly, in England, his friend Thomas More would soon rise to be Lord Chancellor, second in power to King Henry VIII alone.

The nations of Europe were also at peace, under the Treaty of Noyon signed in 1516. To Erasmus, the world was entering a "Golden Age" and in a letter to his friend the scholar Wolfgang Capito, he said just this, writing:

I should almost be willing to grow young again, for a space, for this sole reason that I perceive we may shortly behold the rise of a new kind of golden age. So great is the heaven-sent change we see in the minds of the princes. . . . So it is to their piety that we owe the spectacle of the best minds everywhere rising as though at a signal given and shaking off their sloth, as they set themselves in concert to restore the humanities. . . .

Within a very few years, however, Erasmus' hopes for the future were shattered. What had been a clear battle between the opposing philosophies of Plato and Aristotle, had become totally obfuscated by the Venetian promotion of Martin Luther. With Luther, the Aristotelians could hide behind the cross, wearing either the scarlet robe of a Catholic cardinal or the simple habit of a Protestant monk. Erasmus' friends, as well as his enemies, lined up on either side, and each side demanded that Erasmus come out publicly and join them.

In 1517, Luther nailed his "Ninety-five Theses" on the door of the Wittenberg Cathedral, and soon the Venetian operation to split the Church and destroy the humanist movement went into full operation. Erasmus' reputation had already drawn the attention of Luther's chief controller, the Venetian agent Georgius Spalatinus.¹⁶ Spalatinus was tutor and secretary to Luther's future protector, Frederick Duke of Saxony. As early as December 11, 1516, Spalatinus had written to Erasmus, asking him to "correct" his views and join with Luther (although he failed to mention Luther by name).

Venice's key player within the Church, meanwhile, was Jerome Aleander. Aleander, a Venetian, had met Erasmus ten years earlier when they had roomed together in Venice at the house of the father-in-law of the famous Venetian printer Aldus Manutius. Aleander later became one of the most powerful cardinals in the Catholic Church, directing the Pope to enforce the excommunication of Luther and thus provoking the full-scale Reformation. Later, Venice's "double agent," Cardinal Gasparo Contarini¹⁷—the real founder of Protestantism—would continue Aleander's plan and help set up the Counter-Reformation. Aleander was to

16. Spalatinus was appointed by Frederick the Great as chief librarian at the University of Wittenberg. He used this position to maintain close contact with the Venetian printer Aldus Manutius, through whom various Protestant texts could be obtained. Spalatinus befriended Luther while they both resided at an Augustinian monastery, became his adviser, and, through Frederick, his protector. See Webster Tarpley, "The Role of the Venetian Oligarchy in the Reformation, Enlightenment, and Thirty Years War," *New Federalist*, Vol. III, Nos. 11 and 12, March 30 and April 5, 1993.

17. It was Gasparo Contarini, not Martin Luther, who was the real founder of the Protestant movement. As a member of one of Venice's oldest ruling families, it was under Contarini's leadership

become Erasmus' most determined foe.

As Luther and his followers became more bold, Erasmus attempted to intervene, calling for moderation and reason to prevail. Writing to both the Pope and Luther, and through meetings with other leaders, Erasmus warned both sides of the incalculable slaughter and destruction that would follow from a split in the Church. By refusing to support either side, he sought to use his reputation as Europe's leading intellectual, to force an open dialogue and reconciliation. He called upon both sides to unite on the Christian principles they shared in common, and to "discover how the evil rose" which divided them.

The following summary of the events between 1519 and 1521, starkly illustrates the role of Venice's two key agents—Spalatinus and Aleander—in sabotaging Erasmus' efforts at reconciliation, even to the point of threatening his life. During this time, two extraordinary meetings took place in the German city of Cologne. Erasmus had come to Cologne as counselor to the newly crowned Emperor Charles V. Venice needed to know just what Erasmus' influence over the new emperor was. Within a short time period, Venice's key Catholic and Protestant agents, Aleander and Spalatinus, would set up separate face-to-face meetings with Erasmus, to probe him for the answer to that question.

- In spring of 1519, Erasmus writes to the princes Albert and Frederick of Germany. He asks them to deal with Luther from the standpoint of reason, not anger. He writes, "He who accuses another of heresy ought to exhibit charity in admonition, kindness in correcting, candor in judging, latitude in pronouncing. Why do we prefer conquest rather than to cure? Let him that is without error not break a bruised reed, nor quench the smoking flax."
- Erasmus writes Luther: "Why don't you cry out against the bad Popes rather than all the Popes? Let us

that Venice became a virtual "breeding ground" for a myriad of Protestant sects. Although a review of Contarini's early writings places him squarely as an evangelical Protestant, pre-dating Luther by at least five years, by 1535 he had become one of the most powerful cardinals in the Catholic Church in Rome, a position he occupied after leaving his post as a member of Venice's secret ruling body, the Council of Three. In 1541, he was Papal legate to the Diet of Regensburg, where he sabotaged the final attempt to prevent the total split of the Protestants from the Roman Catholic Church. Contarini's treasonous role ensured that the Diet ended in failure. Contarini also sponsored the founder of the Jesuit Order, Ignatius Loyola. The Jesuits dominated the Council of Trent, which spearheaded the Counter-Reformation. SEE Webster Tarpley, "Venice's War Against Western Civilization, this issue, p. 4. See also, Donald Phau and Christina Nelson Huth, "Venice: The Methodology of Evil," *New Federalist*, Vol. VIII, Nos. 18, 19, and 21, May 9, May 16, and June 13, 1994.

not be arrogant or fractious, but rather devoid of ire and vaunting of oneself. . . ."

- On the prompting of Aleander, Pope Leo X issues the Papal bull "Exsurge," giving Luther sixty days to submit to the Church. Erasmus is against the bull, and says the Pope is badly advised.
- On July 16, 1520, Aleander, now a cardinal, is given a commission by the Pope to go to the court of the Emperor Charles V and call upon him, as well as the princes, barons, and prelates, to enforce the bull should Luther prove recalcitrant. Aleander wants Luther burned at the stake.
- October 8, 1520: The first great *auto da f * of Luther's books occurs in Louvain.
- Radical Protestant leader Ulrich von Hutten writes Erasmus, telling him to "flee" Louvain where he is staying. He warns him that Aleander "is incensed against you," and may even try to poison him.
- On Nov. 20, 1520, Aleander meets with the Emperor in Cologne, to ensure that he does not waiver in his resolve to crush Luther. Erasmus, as imperial counselor, is present also. Aleander invites Erasmus to dinner as an "old friend." Erasmus meets him, but mindful of von Hutten's warning, declines dinner.
- Luther's protector Frederick Duke of Saxony, is also visiting Cologne with his chaplain, the Venetian agent Spalatinus. Frederick asks Erasmus to advise him on how to deal with Luther. The meeting occurs with Spalatinus translating between Erasmus' Latin and Frederick's German. The meeting ends with Erasmus agreeing to write a memorandum on the Luther controversy. His memo, titled "Axiomata," recommends the question be put before an impartial panel of judges, but his advice is not heeded.
- Aleander goes to the Emperor's court in Brussels, where he convinces Charles to burn a half-dozen Lutherans alive. Hundreds of books are burned in Antwerp also.
- Pope Leo dies in 1521, and another of Erasmus' friends becomes Pope Adrian VI. Adrian is old and his reign is short. He orders Luther to recant and his books to be burned. He invites Erasmus to come live in Rome.
- Erasmus writes the new Pope, asking him to rise above the religious factionalization, and look to the causes which have generated the conflict. He writes: "Some advise you to cure this malady by toughness. This course would be very imprudent and might end in frightful slaughter. The disease has gone too far for

surgery. . . . If the proper method is to eradicate this evil by prisons, floggings, confiscations, exiles, censures, and executions, you have no need of my counsel. But this course is not consonant with your gentle nature. *First you should try to discover how this evil arose*” [emphasis added—DP].

- Erasmus’ attempts to break the Pope out of the grip of Venetian agents such as Aleander are met with open hostility on the Protestant side. Erasmus’ now former friend, von Hutten, writes him angrily: “You now turn completely around and join the enemy.” Erasmus replies: “I do not deny that I seek peace wherever possible. I believe in listening to both sides with openness. I love liberty. I will not, I cannot serve any faction.”
- In 1521, the Diet of Worms officially excommunicates Luther. Erasmus meets for one last time with his arch-nemesis, Aleander. The meeting is reported to have lasted three days. During the discussions, Aleander tries to convince Erasmus to publicly refute Luther, going so far as to offer Erasmus such bribes as a bishopric and a cardinal’s hat, just to write one page against him. According to the biographer Charles Mee, when Erasmus declines, “Aleander erupted in rage and said that the Pope would have no trouble in ruining a ‘lousy man of letters.’” Aleander then tries to turn the Pope against Erasmus, writing to Rome that Erasmus had “brought forth opinions of confession, indulgences, ex-communication, divorce, the power of the Pope, and many other matters, which Luther has merely to adopt—except that *Erasmus’ poison is much more dangerous*” [emphasis added—DP]. Erasmus, however, is still much admired by the Pope, and no action is taken against him.

‘Freedom of the Will’

It was not until 1524 that Erasmus finally wrote a work critical of Luther. This was titled, loosely translated, *Diatriba Concerning Free Will*. In it, Erasmus ignores all of Luther’s charges concerning Church corruption, but instead addresses Luther’s adoption of the fundamental world outlook of Aristotle. Erasmus, the Platonist, writes that all men were created equal, and were endowed by their creator to use their free will to act in God’s image, and it is based on this freedom that men could elect leaders to govern. Luther, Erasmus wrote, denied man his free will by leaving everything in the hands of God. Luther’s argument was straight out of Aristotle, since government would be left in the hands of those few who were the “elect.” For Erasmus, this was merely the justification for the continued rule of an oligarchy.

Erasmus develops his conception that man’s free will is not something independent of God, but is actually a gift from God. This is a key point he will elaborate on. He writes:

The mercy of God offers everyone favorable opportunities for repentance. One needs only to attach the rest of one’s will to God’s help, which merely invites to, but does not compel to, betterment. Furthermore, one finds the opinion, that it is within our power to turn our will towards or away from grace—just as it is our pleasure to open or close our eyes against light. It is incompatible with the infinite love of God for man, that a man’s striving with all his might for grace should be frustrated.

Erasmus, referring to Luther, continues:

Yet, worst of all is obviously the opinion of those, who maintain that the free will is an empty name, and that neither among the angels, nor Adam, nor us, nor before or after receiving grace did it or could it accomplish anything; that rather God causes us evil as well as good, and that everything happens of mere necessity.

In his arguments, Erasmus solves the false paradox between man’s will and God’s. Very simply, man acts with God’s aid. He concludes this chapter by stating:

We oppose those who conclude like this: “Man is unable to accomplish anything unless God’s grace helps him. Therefore there are no good works of man.” We propose the rather more acceptable conclusion: Man is able to accomplish all things, if God’s grace aids him. Therefore it is possible that all works of man be good.

Erasmus says he has “many doubts” when he hears “that there is no merit in man, all his works even the pious ones are sin.” He asks, are even the works of the saints sinful? Could even the saints be condemned to Hell, were it not for God’s mercy? On the other hand, he asks, would it be justified to condemn others to the eternal tortures of Hell, since “God did not deign to cause good.” Erasmus then seeks to educate the reader with a beautiful parable:

A father raises his child, which is yet unable to walk, which has fallen and which exerts himself, and shows him an apple, placed in front of him. The boy likes to go and get it, but due to his weak bones would soon have fallen again, if the father had not supported him by his hand and guided his steps. Thus the child comes, led by the father, to the apple which the father places willingly into his hand, like a reward for his walking. The child could not have raised himself without the father’s helping his weak little steps; would not have reached the apple without the father’s placing it in his hand. What can the child claim for himself?

Martin Luther (right) scorned Erasmus' efforts to foster dialogue, based upon reason, to prevent a split in the Church—which Erasmus recognized would devastate Europe.



The Bettmann Archive



Left: Martin Luther nails his “Ninety-five Theses” to the door of Wittenberg Cathedral, provoking the open confrontation with the Church sought by his Venetian sponsors. Venice created the Reformation, and then the Counter-Reformation, as it maneuvered to weaken its enemies and control Europe from behind the scenes.

Yet, he did something, but he must not glory on his own strength, since he owes everything to his father.

About one year later, Luther responded to Erasmus in a work entitled *The Bondage of the Will*. In his introduction, Luther is quite blunt about what he thinks of Erasmus' *Diatribes*:

Your book is, in my opinion, so contemptible and worthless that I feel great pity for you for having defiled your beautiful and skilled manner of speaking with such vile dirt. . . . Hence, you see, I lost all desire to answer you, not because I was busy, or because it would have been a difficult task, nor on account of your great eloquence, nor for fear of you, but simply because of disgust, indignation, and contempt, which if I say so, expresses my judgement of your *Diatribes*.

At the outset, Luther says, “I must speak like Aristotle, when arguing with his mentor Plato: Plato is my friend, but truth must be honored above all.” Luther insists that he is “saved,” and that whatever “works” he does is of no matter in attaining God's grace. In so doing, Luther denies God's greatest gift—man's creative capacity to act in the world. He writes:

But now God has put my salvation out of the control of my own will and put it under the control of His, and has promised to *save* me [emphasis added—DP], not according to my effort or running, but. . . according to his own grace and mercy, I rest fully assured that he is faithful and will not lie to me, and that moreover He is great and powerful, so that no devils and no adversities can destroy Him or pluck me out of His hand. . . . I am certain that I please God, not by the merit of my works, but by God, not by the merit of my works, but by reason of his merciful favor promised to me.

Erasmus answered Luther in a lengthy work, *Hyperaspistes*, but by 1524, the year of their public clash, events had already overtaken any possibility of reconciliation. That same year, thousands of German peasants were killed in a massacre encouraged by Luther. In 1527, Rome was sacked by the troops of Charles V, and by 1529, Erasmus was forced to flee his home town of Basel, as rioting broke out and churches were set aflame. Erasmus' friend and translator Bergquin, along with other “heretics,” were burned at the stake by the Church in Paris during the same year.

Venice's subversion had touched off an outbreak of

wars between the nations of Europe. France and England remained at war from 1521 to 1524. As Christian fought Christian, the Turkish empire, itself acting as a tool of the Venetian oligarchy, took advantage of the situation, and expanded its conquests west to the gates of Vienna.

With Western Civilization threatened with dissolution, Erasmus devoted his writings to the subject of peace, writing the following on the necessity of peace among Christians, in order to prevent conquest by the Turks:

The Scripture does not forbid a just war. Paul said that the magistrate bears not the sword in vain to protect the good and punish the bad. . . . I do not dissuade from war, but I am concerned that it be fought favorably. The best way to subdue the Turks would be to conquer them as the Apostles did the Roman empire. If by arms the Turks are conquered, they should enjoy all the benefit of our laws, and we should seek gradually to bring them to our faith.

A Tragedy?

In 1535, having been tried for conspiracy and treason and found guilty in Henry VIII's kangaroo court, Thomas More was executed on orders of the King, who had been his former student and friend. Henry had heeded the advice of Venetian agent Francesco Zorzi to break with Rome, so he could divorce his wife Catherine of Aragon, and marry the court strumpet Anne Boleyn.¹⁸ Henry then created the Church of England, with himself as its head. More was executed for refusing to take an oath of allegiance to Henry.¹⁹

On hearing the news of More's death, Erasmus said, "In More's death I seem to have died myself; we have but

one soul between us." Six weeks later, in a letter to the German scholar Bartholomew Latonus, Erasmus wrote: "Would that [More] had never embroiled himself in this perilous business, and had left the theological cause to the theologians."

One year later, on July 12, Erasmus died.

In contrast to the "Golden Age" he had foreseen earlier, in the closing years of his life Erasmus would often refer to the unfolding events in Europe as a "great tragedy." His comment after More's death, that More should have left "theological" issues alone, raises a key question: How much did Erasmus and the humanists recognize Venice's role as the behind-the-scenes puppet-master orchestrating the events that overwhelmed them?

There is ample historical evidence that humanist networks understood that Venice was evil.²⁰ Nearly two hundred years earlier, Francesco Petrarch had written that Venice was "an enemy of philosophy." Later, Pope Pius II, Nicolaus of Cusa's sponsor, denounced Venice for believing "[a]ll right and law may be violated for the sake of power." Erasmus' contemporary, the Florentine Niccolò Machiavelli, was adept at uncovering Venetian plots. In the Seventeenth and Eighteenth centuries, William Shakespeare and Friedrich Schiller, respectively, would hold Venice up as the exemplar of evil, greed, and duplicity. Yet, it has only been in the last fifteen years, through research directed by Lyndon H. LaRouche, Jr., that the depth of Venice's manipulation of events has been exposed.²¹ (Publication of articles revealing how Venice staged both the Reformation and the Counter-Reformation has been unique to the Schiller Institute and LaRouche-associated periodicals, for example.)

After More's death, Venice moved the center of oligarchic power to England, where it remains today. Now *we* have the responsibility to see that the ideas of Erasmus live on: the present survival of Western Civilization depends upon them still.

18. Franciscan friar Francesco Zorzi was invited to England in the early 1530's by Venetian agent Thomas Cromwell, successor to Sir Thomas More as Chancellor of England. Zorzi, nicknamed the "Cabbalist Friar of Venice" by the Warburg Institute's late occult-specialist Frances Yates, brought with him armfuls of manuscripts, letters, and other documents supporting the King's arguments for divorce from the Queen, Catherine of Aragon. Zorzi remained in England for more than five years, gaining the King's ear and entry into the inner court circle. He is best known for his 1525 textbook of the occult, *De harmonia mundi (The Harmony of the World)*. SEE Webster Tarpley, "Venice's War," this issue, p. 9.

19. Thomas More was imprisoned and beheaded by the government of Henry VIII for refusing to swear an oath of support for the Act of Succession pushed through Parliament by Thomas Cromwell in the spring of 1534. This legislation outlawed as treason any criticism of Henry's marriage to Anne Boleyn, awarded the succession to Henry and Anne's infant daughter Elizabeth, and required that every English subject over age twenty-one, of both sexes, swear an oath to uphold the Act. On April 17, 1535, Cromwell ordered More to appear before a roy-

al commission in London. There, the ex-Chancellor was asked to swear. After seeing a copy of the oath, More declared himself willing to accept the line of succession as laid down by Parliament, but refused to swear the oath. He was immediately jailed in the Tower of London. More's old friend, Bishop John Fisher, was the only other public figure to refuse to take the oath. More and Fischer were tried for conspiracy and treason in July 1535, found guilty by a packed jury on the basis of perjured testimony, and executed July 6, 1535. See Christina Nelson Huth, *op. cit.*

20. Michael Minnicino (private communication), April 30, 1995.

21. See Lyndon H. LaRouche, Jr., "How Bertrand Russell Became an Evil Man," *Fidelio*, Vol. III, No. 3, Fall 1994, for the most comprehensive presentation of the historical, scientific, and philosophical issues involved.

The Oratorian Movement and the Expansion of Christian Humanist Education

by Christina Nelson Huth

The Oratorian movement, dating back to the late Fifteenth century, was a reform current centered within the Catholic Church, which sought to rejuvenate the clergy at all levels, and to uplift the populations of Europe through the establishment of educational institutions, based on the Classical curriculum, and available to rich and poor laymen alike. Virtually all of the successful nation-building and cultural developments of modern European history can be traced, at least in part, to the success of the Oratorian teaching orders.

The philosophical roots of the Oratorian movement were explicitly Augustinian, as were those of the intellectual giants of the Brotherhood of the Common Life, the Church reformers Thomas à Kempis and Nicolaus of Cusa. Intellectual and spiritual development, for cleric and layman alike, were based on the principles of humility and charity: humility in the individual's growing desire to die to himself so as to be reborn in doing the will of God, and charity, that is recognizing and ministering to the crucified Christ in the poor, sick, and suffering of this world.

Founders of the Oratory:

St. Catherine of Genoa and St. Philip Neri

Caterinetta Fieschi Adorna (1447-1510), beatified as Saint Catherine of Genoa, is acknowledged as the founder of the Oratorians. She was born into a powerful Guelph family of this oligarchic city state in 1447. After the death of her father, her brother refused her request to enter the Augustinian convent Santa Maria Delle Grazie, and forced her into a political marriage to Giuliano Adorno. After 10 years of marriage, she was called into lay service in 1473 by a vision of Christ carrying the cross. Shortly thereafter, husband and wife began working side by side among the sick and poor of Genoa, at Pammatone Hospital, where she served as director from 1490-1496.

In early spring of 1493, the bubonic plague struck Genoa, and four-fifths of those who remained in the city died. Catherine built an open-air hospital in sailcloth tents in the backyard of Pammatone. During this crisis,

she met Ettore Vernazza, a wealthy businessman who became her spiritual son and invested his entire fortune in caring for Genoa's sick and poor, founding several institutions for the care of the destitute in various parts of Italy. In 1497, he founded the Oratory of Divine Love, a group of laymen and clerics dedicated to the reform of the Church through the spiritual reform of the individual and the care of the poor.

Catherine was steeped in writings of Augustine from her youth; her closest friends were Augustinian religious; she was close spiritual friends with her cousin, Sister Tommasa Fiesca, an Augustinian nun, who had written a devotional treatise on Dionysus the Aereopagite, the Neoplatonic philosopher of the Fifth or Sixth century A.D.

Catherine became known in her lifetime for her *Spiritual Dialogue, or the Dialogue Spoken by the Soul, the Body, Self-Love, the Spirit, Natural Man, and the Lord God*, which bears a pleasant similarity to Petrarch's engaging dialogue with St. Augustine, which the Fourteenth-century poet titled *The Soul's Conflict with Passion*. It is most likely that Catherine's *Dialogue Spoken by the Body*, or one of the two other Platonic-style dialogues written by Catherine, were read by the Florentine Philip Neri as a youth, whose organizing efforts were to result in the spread of Oratorian movement internationally.

St. Philip Neri, known during his lifetime as the "Christian Socrates," was born and educated in Florence, studying with the monks at the convent of San Marco, a center of Renaissance science, art, and book-making, where the religious frescos of Fra Angelico still adorn the walls. Leaving home at age fifteen, Neri arrived in Rome as a "hermit" (begging pilgrim) in 1533. Except for a brief period of tutoring and study between 1534 and 1537, he was to remain in Rome, serving the poor and organizing young people into the Oratorian movement for more than sixty years.

Philip's "Congregation of the Oratory" movement took its name from the word for a small chapel, or private place for worship—referring to the meeting room constructed by Philip over the aisle of the church of San Girolamo in Rome in 1558. It was from this base of oper-

ations that Philip undertook an outreach to the young people of Rome, of all social classes.

Philip's attraction for the youth of the city was infectious. Hundreds flocked to the Oratory's meetings, and to his private rooms for spiritual counseling before and after the Oratory's formal activities. In spite of Philip's refusal to send out associates to other areas, by the 1570's Italy was covered with Oratories that imitated the one in Rome: a weekday afternoon Oratory with four sermons and music, and a Sunday afternoon Oratory with a larger crowd, an outing, sermons by children, musical interludes, and visits to the hospitals, churches, and prisons.

Philip's biographers describe the activities of the larger circle around Oratory: "On Sundays and feast days, the sermons at the Oratory lasted until the hour of vespers. These, which were sung in the church of San Girolamo, were attended by the company, after which they went out for a walk. . . . We can see them setting out through the streets, led by the Father, freely gesticulating, and always odd. Each is astonished at the companion he is rubbing shoulders with, velvet doublet and the jerkin of the artisan; some prelate who is intrigued, or has nothing better to do, joins the party. A Cardinal, whose retinue they pass, salutes them courteously.

"Their objective varied a great deal: the Campagna, the Janiculum, the Baths of Diocletian [S]itting on the grass in the open or sheltered from the heat within some great building . . . they held a kind of 'gala Oratory,' devoted to literary and musical enjoyment. Some of the musicians in the company, professionals from the Papal chapels and the basilicas, performed beautiful motets, and one of the party, decided on beforehand, very often a child whom Philip had coached, recited a sermon full of literary niceties and flowery phrases. It sometimes happened that on the way they went into a hospital to cheer the sick."

Afternoon meetings, held every weekday, included prayer, discourses, and music. Principal texts were Colombini and St. Catherine's favorite, Jacopone da Todi, who, similar to Dante, used poetry to make crude dialects into literate languages. At night, the inner circle returned to the Oratory for prayers, and also visits to the hospitals, where they cleaned, made beds, and comforted the sick. Philip's young men did all the particularly dangerous and repulsive hospital work for which it was very difficult to hire workers.

Music at the Oratory

Music flourished at the Oratory: the composer Giovanni Pierluigi da Palestrina was a regular visitor. Giovanni Animuccia joined the Oratory in 1556, the same year he

succeeded Palestrina as choirmaster of St. Peter's Cathedral. He brought many colleagues with him, writes Ponelle, "from that time onwards, every day at the Oratory, without a single exception, there were to be found a number of singers to bring the meetings to an end with some polyphonic motet." Animuccia directed and composed.

Philip Anerio, another talented musician associated with the Vatican, also wrote, directed, and sang in Oratory meetings. Anerio was a close associate of Palestrina in the Confraternity of Music (*Confraternita dei Musici*), which later became the Academy of St. Cecilia. Both composers wrote spiritual madrigals for these academies.

Palestrina was embroiled in one of history's most important debates about music, which took place at the Council of Trent in 1563. Palestrina fought for the use of polyphonic music in the Church, by composing his *Missa Papae Marcelli*, to demonstrate to the assembled churchmen that the use of musical polyphony did not render biblical or religious texts incomprehensible, but actually could add to their clarity. The performance of this mass at the council convinced the Pope to open his mind to the use of polyphony.

Less well-known is the fact that Palestrina's organizing around music was part of a larger conspiracy, steered by Neri's associate, the Oratorian leader Charles Borromeo, to institutionalize the use of musical counterpoint in the Church. Borromeo, a Franciscan, was Secretary of State for the Vatican during the XXIInd session of the Council of Trent; he was also in charge of the council's music commission. He based his organizing efforts on the work of the most important musical theorist of the period, Gioseffo Zarlino, also a Franciscan. In a 1558 treatise titled *Institutioni Armoniche*, Zarlino presented mathematical, historical, and theological proofs that counterpoint and the well-tempered musical system conform to natural law and the geometry of the universe, and refuted Aristotle's Pythagorean derivation of the musical scale.

Zarlino provided Borromeo with the theoretical evidence and Palestrina provided the empirical proof. In January 1565, Cardinal Borromeo and Vitellozzo Vitelli conducted a crucial experiment for Pope Pius IV—the performance of three masses by Palestrina by an eight-voice chorus. The result was so positive that Pius IV abandoned plans to organize against the use of contrapuntal music in the liturgy.

Philip's organizing had a marked effect on the internal life of the Catholic Church. The Oratory had so many requests for seminarians from the religious orders that they could not keep up. Soon, Philip's friends and

students were rising within the hierarchy of the Church. Among the late-sixteenth century cardinals who were followers or converts of Neri were Francesco Maria Tarugi, the nephew of Pope Julius II and archbishop of Avignon; Cardinal Marco Altieri; Ottavio Paravicini; Cesare Baronius, the author of an official multi-volume Church history; Charles Borromeo, archbishop of Milan; and Pierdonato, Cardinal of Cesi.

Cardinal Bérulle and the Nation of France

At or about the time of Philip Neri's 1595 death in Rome at the age of eighty, the Congregation of the Oratory hosted the visit to Italy of a young priest, Pierre de Bérulle, whose founding of the Oratorian movement in France was to aid that nation's emergence as a modern industrial power.

Bérulle, born in 1575, was educated by the Jesuits at the Sorbonne, and ordained in 1599. In 1602, he completed the Ignatian exercises, but decided against entering the Jesuit order; one biographer says he rebelled against "abstract forms of mysticism that ignore Jesus's humanity." Instead, he immersed himself in the study of St. Augustine, Dionysius the Areopagite, and his Oratorian predecessor, St. Catherine of Genoa.

By that time, Bérulle had entered the service of France's ecumenical King Henry IV, a Protestant who had returned to the Roman Catholic Church in 1593. Bérulle rose rapidly at court, and served as the honorary almoner of the king. But Bérulle's main work was the reform of France's religious communities, and a general effort to reform education in France, along the lines of a plan developed by a royal commission for Henry IV, so much so that he turned down offer to become tutor to the dauphin, the future King Louis XIII. To this end, he founded the Congregation of the Oratory of Our Lord Jesus Christ, modeled on Neri's Oratory, in 1605. By 1631, the Oratory had seventy-one houses producing seminarians. Bérulle also founded the first Oratorian school at Dieppe in 1616; there were seventeen colleges of the Oratory in France by 1623, and twenty-three in 1645. Bérulle died in 1629, two years after being named to the College of Cardinals.

Educational method was a point of bitter contention between the Jesuits and the followers of Bérulle, who were trying to reach the masses by a movement within the priesthood. The Oratorian schools introduced the use of French, the vernacular language, instead of Latin, and also the teaching of history to younger children. The subjects taught were Greek, Latin, philosophy (logic,

morals, physics, and metaphysics). Their educational method differed from the Jesuits, who taught Latin in Latin, whereas the Oratorians taught Latin in French, and argued that one must begin with what is known and then proceed to the unknown. Bérulle and the early Oratorians in France were, at the same time, among the most implacable enemies of Descartes and his school of irrationalism in science.

The Oratorian educators taught according to the Platonic theory of knowledge: Education is not the process of collecting and digesting bits of knowledge, but a developing of the power for creative thought that lies within every human being. Père Lamy, an Oratorian leader of the next generation, wrote: "It is necessary to have a great deal of patience and gentleness with children. The first years of life are like winter: as farmers we are not discouraged when sowing in a time when the ground can produce no fruit, so in working upon the education of children, one ought not to rebuke oneself about the little progress which one sees them make: '*abunt fructum in tempore opportuno*' ['they will bear fruit in all good time']. . . . Thus understood, pleasanter work never was than being a schoolmaster, for is it not as agreeable to sow the truth in a soul, as seeds in a garden, or to cultivate minds as flowers?"

Lamy is best known as the author of a book, *Dialogues in Science*, on the Oratorian teaching method. Lamy dismissed the drill and grill memorization approach, proposing instead that both science and philosophy are best learned through the study of the history of ideas—the most significant experiments and discoveries in the fields of physics, chemistry, anatomy, etc., by reading aloud original texts on these developments. "Our mind is not made for erudition," Lamy wrote, "but erudition is made for our mind; that is to say, we must use erudition as a way to order our mind and perfect it. . . . Studies must become our substance; one must attain not the knowledge of men, but that of the universal man."

The Oratorians' educational innovations included the so-called "public exercise," in which students carried out experiments in physics and other scientific fields in public, with their families, friends, and townspeople in attendance. The Order's schools also organized older students to take responsibility for teaching the younger students, as part of a system of "regents." Gaspard Monge, the intellectual giant who founded the Ecole Polytechnique, and whose scientific breakthroughs catapulted France into the modern age, was educated at the Oratorian College at Beaune, where he was a regent, and absorbed the teaching method upon which the Ecole Polytechnique, with its student brigades, would be built.

The European 'Enlightenment' &

The Middle Kingdom

by Michael O. Billington



The Granger Collection, New York

De la seule Raison salutaire interprète,
Sans éblouir le Monde éclairant les esprits,
Il ne parla qu'en Sage, et jamais en Prophète:
Cependant on le crut, et même en son pays. *VOLTAIRE,*

Enlightenment spokesmen saw Chinese oligarchism as a model for the West. This drawing falsely portrays Confucius as an Oriental Despot, and is inscribed with Voltaire's anti-Christian diatribe:

*"Only from wholesome reason does he interpret,
Without dazzling the world, enlightening the spirit.
He speaks only as a sage, not as a prophet.
Nonetheless, he was believed, and even in his own country."*

There has been a recurring phenomenon in western European history, whereby a temporary but intense glorification of the Middle Kingdom—as the Chinese call their country—has been espoused by that grouping of oligarchical ruling families best described as the Venetian Party. In each case, the China being glorified is not that of the Confucian cultural and scientific tradition, but rather, the China of one or another period of economic and social decay, when Confucianism declined in favor of Taoist or Buddhist influences. For example:

- During the Thirteenth and Fourteenth centuries, Venice collaborated with the genocidal Mongol regime. The hordes of Genghis Khan laid waste to much of China in the same bloody manner they did to Russia and Central Asia, leaving millions dead and a decimated economy in their wake. While the Venetians *welcomed* the Mongols into Europe and conspired with them to destroy the enemies of the Serenissima, they deployed one of their slave-trading families, the Polos, to solidify relations with the Mongol chief Kublai Khan, who had established the capital of the Empire in present day Beijing. Marco Polo's reports on this diplomatic and trade mission glorified

the brutal, cult-ridden Mongol despotism, giving them credit for those aspects of Chinese culture and economy left standing from the splendor of the Sung Dynasty (A.D. 960-1279) which the Mongols had not utterly destroyed [SEE Box, p. 36].

- The European Enlightenment of the Eighteenth century was built to a significant extent on the defeat of the efforts by G.W. Leibniz¹ and his collaborators to establish the “Grand Design” of an alliance of East and West, both an economic alliance tying Asia and Europe together economically, and also an ecumenical alliance between Christianity and Confucianism. Leibniz had worked closely with the Jesuit missionaries in China who followed the ecumenical policies of the founder of the China Mission, Matteo Ricci.² This effort was largely destroyed in the early Eighteenth century, but, ironically, was followed by a period of almost fanatical infatuation in Europe over all things Chinese, which went hand and hand with the Enlightenment. Three leading figures in this “Chinoiserie” were the Physiocrat François Quesnay, Voltaire, and Christian Wolff. Those aspects of Chinese history and culture which Leibniz had identified as the source of greatness, were written out of the history books, while the term “Enlightened Despotism” was coined (by Quesnay), alleging that the Chinese model of feudalistic rule by a select few over the ignorant peasant masses was the “cause” of China’s development. The fact that the Eighteenth-century emperors of China were, in fact, *regressing* once again into just such a despotic rule, was to a large extent due to the sabotage by the Venetians of the potential East/West alliance during the reign of the previous

Emperor, K’ang Hsi,³ who had worked closely with the Jesuits to bring the ideas of the European Renaissance into China.

Enlightenment figures like Voltaire and his fellow Deists seized upon the description of Confucian philosophy propounded by the *enemies* of Ricci and Leibniz—arguing that China was great precisely because the Chinese worldview was *not* consistent with Christianity—in order to use this distorted picture of China in their efforts to destroy the fruits of the Christian Renaissance in the West.

- A third recurrence of this process began in the early Twentieth century under the direction of Bertrand Russell, and continues to this day. Russell’s efforts on behalf of British intelligence to destroy the republican movement of Sun Yat-sen, and to prevent the industrial development of Asia, were based on a portrayal of the Chinese peasantry as Enlightenment “noble savages,” content in their ignorance, poverty, and Taoist cult beliefs, who had only to guard against the twin evils of western industrialization and the “elitist” Confucian tradition within China. Russell’s efforts contributed significantly to the emergence of the Maoist peasant revolt.

The entire Communist period, at least until recently, has been characterized by a belief among China’s leaders that their nation’s survival depends upon the raw power of the peasantry to feed the nation through primitive, human-wave methods, regardless of what disasters, natural or man-made, might be brought down upon them. Plans for development inevitably stop short of proposing the modernization of agriculture and the transformation of the peasantry into an urban-based citizenry—which most of the leadership fears would threaten the existence of China’s essential character.

The past twenty-five years have seen an increas-

1. Gottfried Wilhelm Leibniz (1646-1716), whose scientific and philosophical works transformed the West, was also deeply involved as a world statesman in Europe, Asia, and in the New World. He edited a journal of letters and reports from the Jesuits in China, called *Novissima Sinica*, in which he wrote: “I consider it a singular plan of the fates that human cultivation and refinement should today be concentrated, as it were, in the two extremes of our continent, in Europe and in China. . . . Perhaps Supreme Providence has ordained such an arrangement, so that, as the most cultivated and distant peoples stretch out their arms to each other, those in between may gradually be brought to a better way of life.”
2. Matteo Ricci led the first team of Jesuit missionaries into China in 1581, and headed the mission until his death in 1610. Ricci was the first to recognize the coherence between the Confucian tradition in China and the Christian worldview of the West, while also recognizing the atheistic and irrational nature of the Ch’an (Zen) Buddhist and Taoist ideologies. Over the next century and a half, the Jesuits followed Ricci’s policy of collaborating with the Confucian scholars, introducing both Christianity and Renaissance science to the Chinese, while also making the Confucian philosophical and scientific works of Chinese antiquity available to the West through translation.

3. The Ching Dynasty Emperor K’ang Hsi (reigned 1667-1722) was educated by both the leading Confucian scholars, and the leaders of the Jesuit Mission in China, who by that time had risen to leading positions in the court. Although not a convert to Christianity, K’ang Hsi supported and sponsored the teaching, and proselytizing, of the Christians throughout the Empire.

Political prisoner Michael Billington’s “Toward the Ecumenical Unity of East and West: The Renaissances of Confucian China and Christian Europe,” and “The Taoist Perversion of Twentieth-Century Science,” have appeared in previous issues of Fidelio. Excerpts from Section I of this article were originally published as part of “Phil Gramm’s ‘Conservative Revolution’ in America,” a special report in Executive Intelligence Review, Vol. 22, No. 8, February 17, 1995.

Venice and the Mongol Hordes

The two Venetian Polo brothers and one of their sons, Marco, travelled in Asia throughout the second half of the Thirteenth century, serving for seventeen years in the court of Kublai Khan, the grandson of Genghis Khan and the ruler of China and the entire Mongol empire, from Peking to Europe. The story of Venetian intrigue with the Mongol hordes is infamous. With the “peace of the grave” imposed on most of the world by the butchery of the Khans, the Venetians were free to carry on their commerce and share in the plunder, including the vast wealth stolen and shipped out of China by the Mongols to their western territories.

The Polo family were traders, who headed off into Asia dealing in various goods, including slaves—primarily captives of war sold into slavery by the Mongols and others. Marco Polo’s book on his travels includes the following incredible description of the invasion of China by Genghis Khan and his grandson Kublai, which in fact reduced China’s population from 115 million to 85 million within about twenty-five years:

When he conquered a province, he did no harm to the people or their property, but merely established some of his own men in the country among them, while he led the remainder to the conquest of other provinces. And when those whom he had conquered became aware how well and safely he protected them against all others, and how they suffered no ill at his hands, and saw what a noble prince he was, then they joined him heart and soul and became his devoted followers.

The Mongol dynasty was a pure Legalist regime, grinding up both the population and the technological infrastructure produced by the Sung Confucian Renaissance. The great trading ships were turned to the purposes of conquest, including failed efforts to occupy Japan and to move south into Southeast Asia. The internal economy was looted to exhaustion, such that the population declined by yet another ten million souls before the dynasty collapsed.

It is important to note that the silk routes, both through Persia and the northern route through Samarkand in the Turkish lands, had been dominated, since the T’ang Dynasty (Sixth-Eighth centuries A.D.) by various communities of gnostic Christians—in particular, Manichaeans and Nestorians.* The

Manichaean sect converted the Uighars, one of the Turkish tribes in Central Asia, in the Eighth century. These Manichaean Uighars became the primary traders in the Tarim Basin, leading into China, and both as traders and as astrologers were welcomed into the Buddhist and Taoist dominated T’ang court.

Nestorian Christians played a critical role in the very formation of the Mongol aristocracy, even before the time of Genghis Khan. The Nestorians had already been established within China during the T’ang Dynasty in the Seventh century, but they were expelled along with the Buddhists and the Manichaeans in the Ninth century by a fanatical Taoist emperor (primarily for the wealth gained by seizing the extensive holdings of the various sects). Both the Nestorians and the Manichaeans came back in force with the Mongol hordes. Kublai Khan’s mother, in fact, was a Nestorian Christian, along with many of his leading officers throughout the empire.

The Polos made contact with both sects while in China, and helped the Manichaeans establish themselves with the Khan. The Manichaeans’ “World of Light/World of Darkness” gnostic ideology found fertile ground in Taoist *yin/yang* dualism, and in the Mahayana Buddhist sect’s denunciation of the material world as evil; it virtually merged with Buddhism, and later with Taoism, to the extent that one of the Manichaean texts was incorporated into the Taoist canon. The Mongols, heavily influenced by Taoism and by the extreme Tantric Buddhism of Tibet, found no problem accepting the Manichaeans into the fold. They also found agreement on the proscriptions against bathing—both Genghis Khan and Mani refused to bathe because it defiled the water!

* Mani was a Third-century Persian gnostic whose dualistic doctrine of a “World of Light” and a “World of Darkness” came to be interlaced with Zoroastrianism, Buddhism, Taoism, and other gnostic sects, as well as Christianity, as it spread across Central Asia into China. Nestorius was a Fifth-century Patriarch of Constantinople, who denied the hypostasis of Christ as both God and man. Like Manichaeism, Nestorian Christianity was centered in Persia, and accommodated itself to Zoroastrianism and other beliefs as it spread west to China. According to Nicolaus of Cusa, theological differences between Islam and Christianity on the question of the divinity of Christ, result from Nestorian influence on the Prophet Mohammed.

ingly open embrace of Russell's ideology by certain Western interests intent more on looting the mass pool of cheap labor in China, than in helping China develop as a modern nation. Sustaining this looting process depends on keeping the majority of the population in a state of utter backwardness and ignorance, while demanding ever greater "free-trade" reforms.

Such a policy of forced backwardness for the masses coheres with the ancient Taoist and Legalist view—that man is one with the beasts and the inert objects of nature, rather than *in the image of the Creator*, relegating the majority of China's population over generations to a state of degraded, unchanging manual toil in conditions not far removed from those of the animal species—which has been the source of the recurring breakdowns of civilization throughout Chinese history. It is this degraded view of man which, throughout history, has tended to corrupt the Confucian scholars, giving rise to the syncretic "Three Religions" movement, amalgamating Confucianism with atheistic Taoism and Buddhism.

Chinese Legalism and 'Oriental Despotism'

Despotic rule is well known to the Chinese as Legalism, the name applied to the philosophical system which developed in direct opposition to Confucius and Mencius under the direction of, primarily, Shang Yang (c.390-338 B.C.) and Han Fei Tze (d.233 B.C.). Han Fei Tze was a student of Hsun Tze, considered by historians to be a Confucianist. The difference between Confucius and Hsun Tze, however, is as great as the difference between Plato and Aristotle. Confucius and, especially, Mencius viewed man as fundamentally good, as defined by the quality of "jen" (*agapē*, or humaneness) which is granted to man by Heaven as a reflection of the perfect *jen* of Heaven; Hsun Tze, on the other hand, like Aristotle, viewed man as devoid of any inherent qualities different from the beasts, which learn only through accumulated sense perceptions and instinctual reactions to rewards and punishments. Hsun Tze wrote:

The nature of man is evil; his goodness is acquired. His nature being what it is, man is born, first, with a desire for gain. . . . Second, he is born with envy and hate. . . . Third, man is born with passions. . . . To give rein to man's original nature and to yield to man's emotions will assuredly lead to strife and disorderliness and he will revert to a state of barbarism.

The only solution to man's evil nature, is for a powerful leader to impose order through harsh and strict pun-

ishments and rewards. This, not coincidentally, brings to mind the infamous quote from Adam Smith's *Theory of Moral Sentiments*, that man is governed only by "original and immediate instincts: hunger, thirst, the passion that unites the two sexes, the love of pleasure, and the dread of pain."

This bestial view of man became the foundation of the first unified Chinese empire, the Ch'in. The Ch'in Dynasty lasted only fourteen years, from 221 to 207 B.C., during which time the Confucian classical texts were destroyed and those scholars who resisted were buried alive. The poor and indigent were declared guilty of the crime of poverty, and mobilized into slave brigades to build the Great Wall and other such projects. This followed the prescriptions of Legalist theoretician Shang Yang, who wrote:

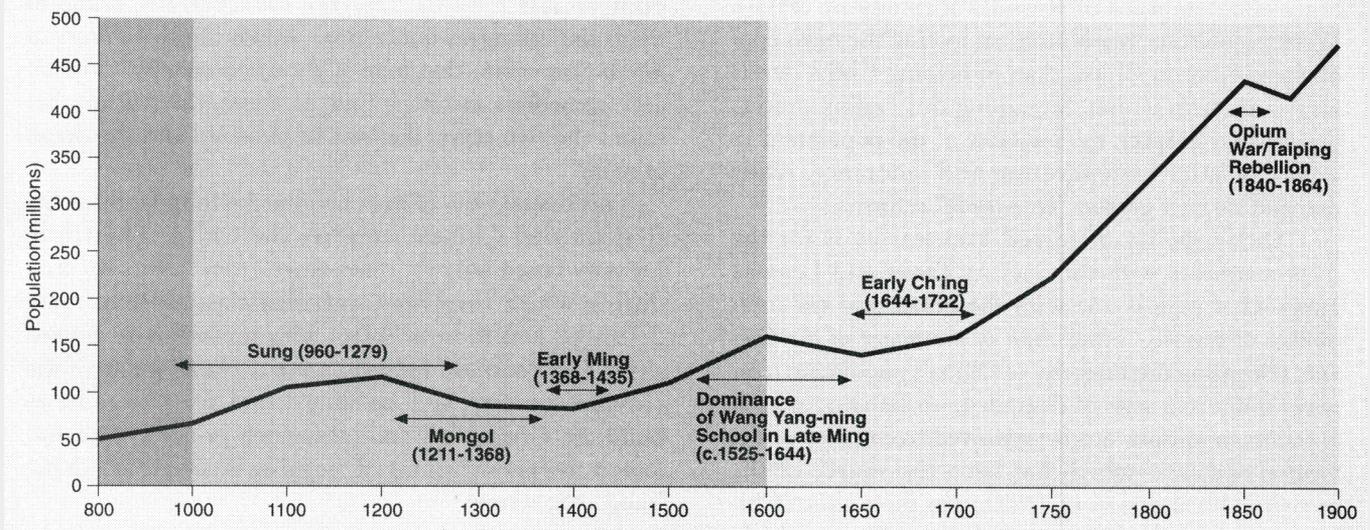
If the ruler levies money from the rich in order to give alms to the poor, he is robbing the diligent and frugal and indulging the lazy and extravagant. Poverty must be due either to laziness or to extravagant living.

Although the Legalist Ch'in Dynasty was overthrown soon after the death of its first Emperor, Ch'in Shi-huang, the Legalist doctrine remained a powerful influence throughout Chinese history, always confronting the Confucian worldview, and corrupting it when unable to replace it. Mao Zedong explicitly modeled his reign on that of the tyrant Ch'in Shi-huang, bragging that he killed even more "counter-revolutionary" intellectuals than did the Ch'in Emperor.

It is this "Legalist Oriental Despotism" which has been repeatedly seized by the Venetians as a *model* for the West, falsely crediting this degenerate form for the progress achieved in China during the periods guided by Confucianism, especially that of the Sung Dynasty Confucian Renaissance identified with the work of Chu Hsi and his associates during the Eleventh and Twelfth centuries.

Thus, the Venetian/British interests represented by the Club of the Isles⁴ today, are attempting to impose their policies of enforced backwardness on China's interior, while exploiting the cheap labor driven into the coastal free trade zones. This "China Model" is then portrayed as the ideal to the rest of the developing sector, including, in particular, the glorification of the Taoist nature cult as the ideal for a world religion. Such Taoism is the core ideology of Prince Philip's Unity of Religions advocates, as well as the theoreticians of "Liberation Theology,"

4. See "The Coming Fall of the House of Windsor," *Executive Intelligence Review*, Vol. 21, No. 43, Oct. 28, 1994, Special Report, pp. 12-71.



Rapid population growth accompanied the three major periods of influence of the Confucian (Sung) Renaissance, while population collapse followed each recurrence of Taoist/Legalist rule. In addition to the Sung period proper, there were two major revivals of Confucian ideas as guides to the institutions of the Empire, each leading to a period of dramatic economic, scientific, and cultural advance: First, the early Ming Dynasty, following the devastation of the Mongol occupation in the Thirteenth and Fourteenth Centuries; and second, the early Ch'ing Dynasty, following the collapse of the Ming in 1644. British Empire "Legalist" policies, combined with their manipulated anti-Confucian Taiping Rebellion, resulted in another population collapse during the Eighteenth Century.

Note changes in time scale at A.D. 1000 and 1600.

Source: Colin McEvedy and Richard Jones, *Atlas of World Population History*.

such as Catholic theologian Hans Küng and others associated with the World Council of Churches. In order to prevent a global, ecumenical alliance based on the concept, proposed by Pope Paul VI, that "Development is the new name for peace," Hans Küng and others have counterposed a pseudo-ecumenicism aimed at reducing all religions, emphatically the monotheistic religions of the West, to forms of pagan, Taoist ideology.⁵

I. 'Natural Law' vs. 'Conscience' In the Middle Kingdom

To understand how the practitioners of the Eighteenth-century European Enlightenment used China in their battle to destroy the influence of Leibniz and the Platonic Christian tradition in Europe, it is necessary to investigate the foremost philosophical battle which defined the course of history in China—the parallel in Chinese culture to the conflict in the West between those advocating

the worldview of Plato on the one hand, and Aristotle on the other. The fundamental conflict of antiquity identified above, with Confucius and Mencius confronting the Taoists and the Legalists, has come down to modern times in the form of the conflict between the opposing ideas of Chu Hsi (A.D. 1130-1200) and Wang Yang-ming (A.D. 1472-1529).

Chu and Wang are, unfortunately, popularly described as the leaders of two different schools within the same general philosophical tradition, known as "Neo-Confucianism" in the West, just as Plato and Aristotle are often fraudulently linked together as co-thinkers in something called "Greek philosophy." Although Wang Yang-ming and his followers, even today, attempt to portray Chu and Wang's thought as compatible, with minor differences on secondary issues, they are in fact the antagonists of opposite, irreconcilable conceptions of man and man's role in the universe. Chu Hsi both revived and advanced the teachings of Confucius and Mencius from antiquity, whose ideas had been diluted and formalized, or outright discarded, over the centuries by the influences of Taoism, Buddhism, and the Legalist form of political despotism. Chu led a Confucian Renaissance, in part by developing a metaphysics which answered many questions left open by Confucius and Mencius, while counter-

5. Cf. Lyndon H. LaRouche, Jr., "What Is God, That Man Is in His Image?," *Fidelio*, Vol. IV, No. 1, Spring 1995.

宋
徽
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朱
文
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The philosopher Chu Hsi. His Sung Dynasty Neo-Confucian Renaissance laid the basis for rapid scientific and economic development.

ing the gnostic and empiricist metaphysics of the Taoists, and the mysticism of the Ch'an (Zen) Buddhists. Wang Yang-ming, three centuries later, unable to comprehend the fundamental ideas and method of Chu Hsi, and after more than twenty years as a Taoist, developed an amalgam of Taoist metaphysics and Confucian Rites, perverting the Confucian tradition and fostering an acceptance of an immoral syncretic mix of Confucianism, Taoism, and Ch'an Buddhism. This, we will see, was the ideology embraced by the Enlightenment figures in Europe.

Chu Hsi

Chu Hsi took the fundamental concept of Confucianism, *jen* (humaneness, or humanity), and developed it in a way which is usefully compared to the concept of *agapē* in the New Testament. He complained that the term had been used to represent love, which was not wrong in itself, but which missed the essence of the concept intended by Confucius and Mencius. In an essay called "Treatise on *Jen*," Chu argued that *jen* is the "principle of love, the source of love, and that love can never exhaust *jen*." Reflecting the Christian notion of *agapē* as the Holy Spirit, which connects all things in the unity of God, Chu Hsi wrote:

Jen cannot be interpreted purely from the point of view of function, but one must understand the principle that *jen* has the ability to function. One should not regard the original substance of *jen* as one thing and its function as another. The meaning of *jen* must be found in one idea and one principle. Only then can we talk on a high level about a principle that penetrates everything. Otherwise it will be the so-called vague thushness and stupid Buddha nature.⁶

What distinguishes this higher notion of love, is that it is an active principle of change in the universe, rather than a Buddhist or Taoist feeling state which submerges the individual in a universal "all is one" soup of undifferentiated substance. Specifically, Chu says that "The mind of Heaven to produce things is *jen*. In man's endowment, he receives this mind from Heaven, and thus he can produce."⁷

It is this *jen*, subsuming the other fundamental Confucian virtues which are man's inborn gift from Heaven (righteousness, propriety, and wisdom), which defines man as fundamentally good, as Mencius, especially, insisted. Chu Hsi, aware that this was often misinterpreted, wrote: "Love is not *jen*; the principle of love is *jen*. The mind is not *jen*, the character of the mind is *jen*."⁸ This was particularly aimed at a contemporary of Chu Hsi (Lu Hsiang-shan, the predecessor of Wang Yang-ming's ideas), who argued that the mind itself was *jen*, meaning that the mind alone, contemplating itself, was adequate to achieve sagehood, without any notion of *jen* permeating all the things in the universe, or any need to investigate those things. Wang Yang-ming was to argue later that the mind was able to know good from evil naturally, *without the need to study or investigate the laws of the universe, as if by intuition*. This he called "innate knowledge" (*liang chih*), a concept which he considered to be his major contribution to human knowledge. Chu Hsi had identified the problem with this concept long before Wang Yang-ming articulated it, arguing that it was the *capacity* of the mind to love, to study, to investigate, and to create which was the gift of Heaven, not a set of formal criteria inherently in the mind for making judgments. Chu wrote in regard to his contemporary Lu and (implicitly) Wang: "Their defect lies in completely discarding study and devoting themselves solely to practice. . . .

6. Quoted in Sato Hitoshi, "Chu Hsi's 'Treatise on Jen,' " in *Chu Hsi and Neo-Confucianism*, ed. by Wing-tsit Chan (Honolulu: University of Hawaii Press, 1986).

7. Chu Hsi and Lu Tsu-ch'ien, *Reflections on Things At Hand*, trans. by Wing-tsit Chan (New York: Columbia University Press, 1967).

8. Yu-lei (*The Collected Works of Chu Hsi*), 20,124. English selections in *Learning To Be A Sage: Selections from the Conversations of Master Chu*, trans. by Daniel K. Gardiner (Berkeley: University of California Press, 1990).

They even want people to be alert and intuit their original mind. This is their great defect.”⁹

While Chu repudiated the essentially atheistic view of the Buddhists and Taoists, that all things are made of a single substance, he believed that all things are created by the same Creator and reflect the universal principle of that Creator. This principle he called, simply, Principle (*Li*). The Universal Principle he equated with God, the Lord-on-High, the Supreme Ultimate, while he defined the nature of every created thing as its individual Principle (*li*), which partakes of the pure goodness and complete wholeness of Universal Principle. Man, alone, is created with the perfection of form which allows for the conscious investigation of the Principle of things, for the participation with the mind of Heaven in the production and creation of the universe.

Li is the Principle which underlies the laws of the universe, a concept of Natural Law which locates man’s capacity to know and participate in the unfolding development of the myriad things and events in the universe. Showing the Platonic/Christian nature of Chu’s conception of the relationship between God (Universal *Li*) and the created things (individual *li*’s), he emphasized repeatedly that: “*Li* is One, but its manifestations are many.” Leibniz, upon studying Chu Hsi’s ideas, recognized in the concept of the *Li* a notion very close to his own concept of the “monad” as the primitive substance of all things in the universe, without parts, extension or divisibility. Leibniz wrote: “Can we not say that the *Li* of the Chinese is the sovereign substance which we revere under the name of God?”¹⁰ Chu Hsi distinguished the Universal *Li* from the *li* of the created things, including that of man, by the fact that the mind of Heaven, which is *Li*, is conscious and intelligent, but “it does not deliberate as in the case of man.”¹¹ The question of man’s free will is located within the perfect will of God.

Chu Hsi combines a negative and a positive theology in explaining the nature of God, the Universal *Li*. In equating *Li* with the Supreme Ultimate and the Ultimate of Non-being, Chu argues that

it occupies no position, has no shape or appearance. . . . It is prior to physical things, and yet has never ceased to be after these things came to be. It is outside *yin* and *yang* and yet operates within them, it permeates all form and is everywhere contained, and yet did not have in the beginning any

9. *Wen-chi* (*The Collected Letters of Chu Hsi*), 31;15b-16a.

10. G.W. Leibniz, “Discourse on the Natural Theology of the Chinese,” in *G.W. Leibniz: Writings on China*, ed. by Daniel J. Cook and Henry Rosemont (Chicago: Open Court Publishing Co., 1994).

11. *Yu-lei, op. cit.*, 1,16 and 1,18.

sound, smell, shadow, or resonance that could have been ascribed to it.¹²

(Note that, whereas to the Taoists *yin* and *yang* represented the fundamental duality of the universe, Chu Hsi reduced them to being nothing more than the existence of opposites inherent in all created things, positive/negative, light/dark, etc., all subsumed in the unity of the real world defined by *Li*.)

Chu Hsi chose a passage from the Confucian classic *The Doctrine of the Mean*, with his own specific interpretation, in order to identify the foundation of the peace and well-being of society, as the act of the individual mind to “extend knowledge to the utmost, which lies in investigating the Principle in things to the utmost.” By making this invisible Principle, *Li*, which has no shape or other sensory aspects, the subject of investigation in the development of human knowledge, Chu Hsi laid the groundwork for a truly modern science, in a manner similar to that of Nicolaus of Cusa in the West in the Fifteenth century. Rather than empiricist methods of merely recording sensory data and deducing linear consequences of such appearances of things, Chu Hsi set the course for the investigation of the lawful causal relations in the developing universe, the investigation of Natural Law.

Wang Yang-ming

The Mongol hordes swept across China in the decades immediately following Chu Hsi’s death in 1200, depopulating the country and destroying the Sung Renaissance. The revival of the Confucian tradition, and of Chu Hsi’s teachings in particular, under the Ming Dynasty that overthrew the collapsed Mongol rule in 1368, contributed to the promise of a renewed Renaissance in China. But by the 1430’s there was a reversal of the policies of development and global exploration of the early Ming leaders, and the dynasty entered a sustained period of decay and collapse.

In the late Fifteenth century, Wang Yang-ming emerged as the first of a series of philosophers who became known as the School of Mind, as opposed to Chu Hsi’s School of Principle. Julia Ching, a modern collaborator of Hans Küng whom we will meet again later, in her glowing biography of Wang Yang-ming, accurately compares him and his followers over the next century to Descartes, Kant, Hegel, Nietzsche and, especially, Heidegger.

12. Letter from Chu Hsi to Hsiang-shan, quoted in Julia Ching, *To Acquire Wisdom: The Way of Wang Yang-ming* (New York: Columbia University Press, 1976).

Wang dates his own development from a failed experiment that he and a friend carried out in 1492. Wishing to discover what Chu Hsi meant by his concept of *Li*, the young men decided to investigate the principle of something to the utmost, as Chu had suggested. They chose some bamboo in the garden of Wang's father. Like the people in Plato's cave, they sat and stared at the bamboo for days on end, failing to understand that Chu Hsi had demonstrated that the physical appearance of the bamboo was merely a shadow of its true nature, its *li*. They gave up without having discovered anything except that they were both getting sick.

Wang turned to Taoism and Ch'an Buddhism, and after many years, reflecting back on the experiment in his father's garden, he made the "discovery" that, "There is no object, no event, no moral principle [*Li*], no righteousness and no good that lies outside of the mind. To insist on seeking the supreme good in every event and object is to separate what is one into two."¹³ It is from this sudden enlightenment that Wang developed his notion of *liang chih* mentioned above, which can be translated either as "innate knowledge" or "knowledge of the good." In place of Chu Hsi's emphasis on extending knowledge through the investigation of the principle in things, Wang Yang-ming wrote:

Extension of knowledge is not what later scholars understood as enriching and widening knowledge. It means simply extending my innate knowledge to the utmost. . . . The sense of right and wrong requires no deliberation to know and does not depend on learning to function. That is why it is called innate knowledge.¹⁴

Thus, what Chu Hsi ascribed only to God, namely, the capacity to act intelligently without deliberation, Wang Yang-ming ascribes to all mankind. Like the innate moral intuition of Descartes, and the categories of *a priori* judgment in Kant, Wang Yang-ming replaces the intelligibility of the laws of the universe and of the creative process with pure instinct, or at best a form of conscience. Wang argues that if one's intentions are sincere, then the "innate knowledge" will correctly guide one to the correct action. In fact, he specifically replaces Chu Hsi's scientific investigation with sincere intentions: "The work of seeking sincerity of intention is the same as the investigation of things."¹⁵

This rejection of any universal principle, in favor of a dependence on individual "conscience" or intuition, iden-

tifies a breakdown of the concept of man *in the living image of God*. Each individual is reduced to his own physical being, like a beast, confronting the world on the basis of a Hobbesian "all against all," lacking any universal criteria or measure for determining whether one's conscience or "innate knowledge," or any idea whatsoever, conforms with Natural Law. (The method by which universal criteria—Natural Law—may be applied to individual actions and discoveries, is the subject of Lyndon LaRouche's discovery in the science of physical economy, in which scientific truth is determined according to a metric which derives from the development of humanity as a whole.¹⁶)

It is lawful that, just as the ideas of Descartes and Kant led to the overt fascism of Nietzsche and Heidegger, so Wang Yang-ming's school generated the anarchy of the Sixteenth and Seventeenth centuries in China (such as that of Li Chih, a Nietzsche-like figure of the late Sixteenth century) which brought down the Ming Dynasty.

It was precisely this question of the inadequacy of "following one's conscience" without any concept of a universal principle to inform the conscience, that Pope John Paul II addressed in his Encyclical *Veritatis Splendor* in 1993, and upon which LaRouche elaborated in "The Truth About Temporal Eternity."¹⁷ In this regard, it is worth quoting at length from the Pope's recent book, *Crossing the Threshold of Hope*, for two reasons: first, because he analyzes the Enlightenment in a way which demonstrates the close parallel to the Chu/Wang conflict in China; and, second, because it demonstrates sharply the difference between the views of the Pope and those of Julia Ching, quoted above, whose collaboration with Hans Küng in operations against China today will be reviewed below. Both Küng and Ching are nominal Catholics, while fully embracing the same ideologues of the Enlightenment here criticized by John Paul II.

In chapter 8 of his book, the Pope examines Descartes, who, he writes,

marks the beginning of a new era in the history of European thought, who . . . inaugurated the *great anthropocentric shift in philosophy*. "I think, therefore I am" . . . is the motto of modern rationalism. All the rationalism of the last centuries—as much in its Anglo-Saxon expression as in its Continental expression in Kantianism, Hegelianism, and the German philosophy of the Nineteenth and Twentieth

13. *Wang Wen-ch'eng kung ch'uan-shu (The Complete Works of Wang Yang-ming)*, 4;179b.

14. *Wang Wen-ch'eng kung ch'uan-shu, op. cit.*, 33;951a,b.

15. *Wang Wen-ch'eng kung ch'uan-shu, op. cit.*, 1;60a.

16. See, for example, Lyndon H. LaRouche, Jr., "On LaRouche's Discovery," *Fidelio*, Vol. III, No. 1, Spring 1994.

17. Lyndon H. LaRouche, Jr., "The Truth About Temporal Eternity," *Fidelio*, Vol. III, No. 2, Summer 1994.



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The Jesuit missionary Matteo Ricci (right) recognized that the coherence between the teachings of Christianity and those of Confucius (above), made Chinese civilization receptive to Western science.



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The scientist and philosopher G.W. Leibniz (above) studied Ricci's reports on Chinese society and culture. He organized for economic development of the entire Eurasian continent from Europe to China.

centuries up to Husserl and Heidegger—can be considered a continuation and an expansion of Cartesian positions. . . . [Descartes] *distanced us from the philosophy of existence*, and also from the traditional approaches of St. Thomas which led to God who is *autonomous existence* By making subjective consciousness absolute, Descartes moves instead toward *pure consciousness of the Absolute*, which is *pure thought*. Such an Absolute is not *autonomous existence*, but rather *autonomous thought*. Only that which corresponds to human thought makes sense. The objective truth of this thought is not as important as the fact that something exists in human consciousness.

This passage could be transposed virtually word for word, substituting Wang Yang-ming and his followers for Descartes, Kant, Hegel, and Heidegger, and substituting Chu Hsi for St. Thomas Aquinas. Wang's *liang chih*, like Descartes' "I think, therefore I am," replaces the Absolute, the Supreme Ultimate, the Universal *Li*, of Chu Hsi, with the totally subjective Absolute of the mind. Wang Yang-ming even writes: "The mind is *Li*. Is there any affair in the world which is outside the mind? Is there any virtue which is outside the mind?"¹⁸

18. Wang Wen-ch'eng *kung ch'uan-shu*, *op. cit.*, 1;56a.

Pope John Paul II continues, that Descartes created the climate in which, within 150 years,

all that was *fundamentally Christian* in the tradition of European thought *had already been pushed aside*. This was the time of the Enlightenment in France, when *pure rationalism held sway*. The French Revolution, during the Reign of Terror, knocked down the altars dedicated to Christ, tossed crucifixes into the streets, introduced the cult of the goddess of Reason.

The Pope should have added, that these practitioners of the Enlightenment also beheaded Lavoisier, declaring that the Revolution had no need for science. The "Reason" worshipped by the Enlightenment was not the Divine Spark which guided Nicolaus of Cusa, Kepler, and Leibniz in the creation of modern science, but the empiricist, subjective logic of Aristotle, which can be used to justify anything at all, no matter how evil or destructive.

Wang Yang-ming also attacked the "scholars of these later days," as he referred to Chu Hsi and his supporters, on the issue of Taoism and Ch'an Buddhism. While insisting in his later life that he was not only a Confucian but the true philosophic descendant of Confucius and Mencius, he nonetheless wrote:

The practices of the two teachings [Ch'an Buddhism and Taoism] can all be my practices. . . . But certain scholars of these later ages have not understood the completeness of the teachings of the Sages [Confucius and Mencius]. For this reason, they have distinguished themselves from the two teachings as though there exist two views of truth.

This has, through the ages, served those who advocate Taoist gnosticism, but who, for political reasons, need to pay lip service to Confucianism. In this regard, it is not surprising that Wang Yang-ming believed in what is now called "appropriate technology" for the peasant masses, whose lives, he insisted, should remain the same, generation after generation, unfettered by knowledge of the laws of the physical universe or by economic development. Wang praised the golden age of Yao and Shun, the semi-mythical emperors of the Third millennium B.C., when he claimed (contrary to the historical record as written by Confucius), "there was no pursuit after the knowledge of seeing and hearing to confuse them, no memorization and recitation to hinder them, no writing of flowery composition to indulge in, and no chasing after success and profit."¹⁹ This is the model of "Oriental Despotism" so desired by the Venetian designers of the Enlightenment.

Although the characterization of China as the model of "Enlightened Despotism" was a construct based on the worst tendencies in Chinese history and society, it is nonetheless the case that Chu Hsi and his school, who created the Confucian Renaissance during the Sung Dynasty, never proposed or discussed any notion of the concept of the modern nation-state. In the West, Nicolaus of Cusa, building on the Christian Platonist concept of Natural Law developed by St. Augustine and St. Thomas, posed the necessity of establishing government on the basis of the consent of a free and informed citizenry, drawing on the Divine Spark of reason in man to derive laws, and for the people to participate in the process of empowering or removing governments according to their adherence to Natural Law.²⁰ As Lyndon LaRouche has noted recently in regard to the Augustinian notion of Natural Law before the time of Cusa, it remained "contemplative," never becoming adopted as the basis of political society. This could also be applied to Chu Hsi and the leaders of the Confucian Renaissance. Chu Hsi advocated the extension of education to all children, and even wrote children's books toward that purpose, while he also sponsored books and

educational programs on agricultural technology for farmers; but he never proposed the kind of nation-state which was necessary for his educational initiatives to succeed against the policies of those who believed it served their purposes to keep the masses in a state of ignorance.

The Mongol invasion crushed any potential for further development. Subsequently, as the Ming Dynasty declined, Wang Yang-ming and his followers destroyed the concept of Natural Law altogether in a manner similar to the Seventeenth-century European theorists Hugo Grotius and Samuel Pufendorf, who divorced Natural Law from moral theology.²¹ In the Chinese case, Natural Law was replaced, at best, by the Rites—codes of proper conduct and the veneration of ancestors, as well as philosophical explications of moral beliefs and standards, which were compiled over centuries. Important as such customs are for a society, they must be recognized as *derived* from Natural Law, not as Natural Law itself. Giving the Rites the force of Natural Law, creates the potential for those Rites to become a means of distortion and oppression, rather than a means of celebrating the underlying truths they reflect.

Set free from its moorings in the Absolute, in Universal Truth, custom is rendered subject to the vagaries of individual intentions. As with Nietzsche, and as with the Sixteenth-century anarchist Li Chih, such "freedom" from the Absolute opens the door to arbitrarily changing or discarding the Rites, the customs, altogether—and hence, creating the conditions for the spread of anarchy and fascism.

While the Ming Dynasty was thus degenerating, Matteo Ricci and his fellow Jesuit missionaries arrived in China in 1581, and by the early Seventeenth century were active within the Ming court. When the Manchurians overthrew the Ming in 1644, the Jesuits quickly established themselves with the new Ching Dynasty ruler. Relations with the first Ching emperors were such that the education of the crown prince was entrusted in part to the Jesuits, together with classical Confucian training. It was this young man who became the famous K'ang Hsi Emperor, under whom the collaboration between East and West reached its highest level, with Leibniz personally leading the European side in collaboration with the Jesuits in China. The science of the Golden Renaissance and the revived Chu Hsi School of Confucian scholarship within China, served to fuel an era of extraordinary scientific and cultural advance, brought to an end primarily by the ene-

19. Wang Yang-ming *ch'uan-chi, chuan hsi lu*, 2:118.

20. William F. Wertz, Jr., "Man Measures His Intellect Through the Power of His Works," *Fidelio*, Vol. III, No. 4, Winter 1994.

21. *Ibid.*

mies of Leibniz and the Renaissance in Europe, during the so-called Rites Controversy.²²

II. The European Enlightenment And the Middle Kingdom

The three primary figures who led the Eighteenth-century China craze in Europe—Christian Wolff, Voltaire, and François Quesnay—were all involved in direct operations to destroy the influence of the Renaissance, and of Leibniz in particular. All three considered the same fundamental question which Leibniz had posed to himself: *what must be concluded from the evidence that China had developed a thriving culture, with an extremely high population density and a relatively advanced state of economic development and education, at the time of the arrival of the Jesuit missionaries, despite its being generally isolated from European science, culture and religion?* Leibniz concluded that something within the dominant worldview of the Chinese must cohere with the great truth discovered during the Christian Renaissance pertaining to the application to society of the concept of man created *in the image of God*. The Enlightenment enemies of Leibniz concluded quite differently, that the answer lay merely in the structure of China's existing government and institutional forms. With this empiricist sleight of hand, the entire effort to unite East and West on the basis of an ecumenical agreement on the vision of man as *imago viva Dei*, was scrapped—together with the potential for Eurasian-wide economic development. What emerged instead, was Venetian glorification of “Oriental Despotism.”

The period following the death of the K'ang Hsi Emperor in 1722 saw a rapid retreat into the “Three Religions” movement, and a slow death of the potential of the K'ang Hsi period. The Emperors Yung Cheng (reigned 1723-35) and Ch'ien Lung (reigned 1736-95)

were, perhaps understandably, disgusted with the Christians, for what they viewed as duplicity and idiocy over the preceding Rites Controversy. Voltaire was to quote with delight the edict of Yung Cheng, expelling the Christians: “What would you think if I sent bonzes and lamas to your country? If you fooled my father, could you not also try to fool me?” Several of the Jesuits who had become indispensable to the court were allowed to remain, but it is perhaps indicative of the general degeneracy of the entire situation that one of the primary tasks of the remaining Jesuits was to use their architectural skills to construct not a cathedral, but a duplicate of a grand French chateau, with rococo ornaments and fountains, for the emperor's summer palace!

The earlier K'ang Hsi Emperor's 1692 edict welcoming and encouraging the missionaries of all orders to vastly expand their numbers in China, and extending the right to settle and teach throughout the empire, had symbolized the government's commitment to spread the new Western learning throughout the population. The fact that the missionaries openly opposed the Taoist and Buddhist sects did not deter K'ang Hsi from this approach, although as sovereign he did not himself attempt to suppress the sects' activities. His successors, however, not only threw all but a few Christian missionaries out, but themselves reverted to Buddhist and Taoist beliefs. The economy and general welfare of the nation, including the rapid population growth, were more or less sustained through the Eighteenth century by the tremendous developments of the previous K'ang Hsi period, but at a decreasing rate. The impulse for progress and the process of assimilation of Renaissance scientific method were lost. The gradual weakening of the country, intensified by the massive British drug smuggling of Indian-grown opium in the early Nineteenth century, left China virtually defenseless before the British invasion forces of the 1840's, 1850's, and 1860's.

Throughout the Eighteenth century, the Society of Jesus was fighting for its very existence, culminating in the complete suppression of the Order in 1773 by Pope Clement XIV. The history of the Jesuits' role as one pole of the disastrous, Venetian-controlled “Reformation/Counter-Reformation” battles of the Sixteenth and Seventeenth centuries, is beyond the scope of this work [SEE “Venice's War Against Western Civilization,” this issue, p. 4], but it can be generally asserted that in the Eighteenth century, the Venetian-allied forces of the Enlightenment across Europe attacked the Jesuits as the target of convenience in their effort to destroy the Catholic Church. The Jesuit missionaries in China, for nearly 150 years after Ricci's arrival in 1581, had been largely untainted by the Reformation conflict or the Draconian policies of the Council of Trent, and saw them-

22. After over a century of acrimonious debate, opponents in Europe of Matteo Ricci's method of collaborating with the Confucian scholars on issues of philosophy and science, led by the Dominican Friar Domingo Navarrete, finally succeeded in convincing the Vatican to denounce the Confucian Rites of ancestor veneration, the honoring of Confucius, and related practices, as pagan religious acts, which were to be forbidden to all Christian converts. This effectively destroyed the Christian mission in China, since the Rites were the basis of morality in civil society, and no Chinese leader could allow them to be undermined. Only in the 1940's, did the Vatican reverse this unfortunate ruling against the Rites. See Michael O. Billington, “Toward the Ecumenical Unity of East and West: The Renaissances of Confucian China and Christian Europe,” *Fidelio*, Vol. II, No. 2, Summer 1993.

selves primarily as emissaries of Christ, the Pope, and the best of European science and culture in a non-Christian land. However, by the 1720's, the Jesuit missionaries had lost the fight over the Rites in China, and the Rites Controversy itself—in a distorted form—became one of the issues of the attacks and counter-attacks between the Order and its opponents in Europe. Most of the missionaries were expelled from China, and those who remained were mere appendages of the court under anti-Christian, and only superficially Confucian, emperors. Those Jesuits who had contributed so much through their inspired commitment to the evangelization of China were mostly gone. Those who remained were, to a great extent, more interested in appeasing the (Taoist-Buddhist) prejudices of the court, in order to retain their already reduced status, than they were in combatting those prejudices.

The Emperor K'ang Hsi had been rightfully praised for both his dedication to Western science and his openness to the Christian/Confucian ecumenical alliance. The Jesuits of the following period, however, turned to propitiating K'ang Hsi's successors, who did not share his views of science or religion.

A new comprehensive text on China was published in 1735 by the Jesuit Father Jean Baptiste DuHalde, *Description de l'Empire de la Chine*. DuHalde had never traveled to China, and his text was generally considered to be uncritical at best, conceived more towards the purpose of defending the Jesuits as an institution than to advance the understanding of China. DuHalde's work, rather than the more competent writings of Ricci and his followers, became the primary source used by the Enlightenment figures.

Much of DuHalde's four-volume work was dedicated to detailed descriptions of the structure and working of the government (including 350 pages of verbatim imperial edicts and announcements). He ascribed the peace and prosperity of China to the emperor's paternalistic role towards the people, and to the respect accorded farmers. Wrote DuHalde:

Agriculture is in great esteem; and the husbandmen, whose profession is looked upon as the most necessary one in a state, are of considerable rank, for they are preferred to merchants and mechanics, besides having large privileges.

However, this "esteem" took the form of glorifying the primitive state of agricultural labor, rather than as a commitment to uplift the livelihood of the peasantry. This is evident in a passage in François Quesnay's *Despotism in China*, which drew heavily on DuHalde's work. Quesnay reports glowingly of the Emperor Yung Cheng ordering each province to choose a farmer who had done well in all aspects of his work: "This estimable farmer is

elevated to the degree of Mandarin of the eighth order, and he enjoys nobility and all the prerogatives attached to the rank of Mandarin." Those familiar with the dark days of the Cultural Revolution will recall that this was precisely the approach of Mao Zedong, who elevated workers and peasants to the rank of Politburo members, to glorify the role of menial labor, regardless of education. One worker went on to become a member of Madame Mao's Gang of Four, which instigated the mad "mass movements" that destroyed the country.

Christian Wolff

Christian Wolff has gone down in history as the person who carried on the work of Leibniz in the realm of philosophic inquiry. That this is an absurd notion is demonstrated by the fact that Wolff was also known as the "German Newton," a far more accurate characterization. The young Wolff was a friend and correspondent of Leibniz, and later became the self-styled "systematizer" of Leibniz's philosophy, a process of stripping Leibniz of any living ideas and placing the quartered corpse in pre-arranged coffins. The concept of *monads* did not fit into Wolff's systematization, and was therefore simply left out!

In the words of historian Julia Ching, who admires Wolff:

Wolff inherited Leibniz's vision of a universe of harmony, but he tended to reduce it from the very complex pluralistic model drawn from infinite calculus, to the more systematically rationalistic and sometimes dualistic model in part derived from a clear and distinct Cartesian and geometrical understanding.²³

Wolff's writings are so pedantic and vacuous that one is tempted to dismiss him entirely. However, he is described by Kant as the "greatest of dogmatic philosophers," and Hegel said that Wolff "defined the world of consciousness for Germany and for the world in general, in the same sense in which we may say that this was done by Aristotle."²⁴ Wolff became the primary influence on German education throughout the Eighteenth century before Kant.



The Granger Collection, New York

23. Julia Ching and Willard G. Oxtoby, *Moral Enlightenment: Leibniz and Wolff on China* (Nettetal: Institut Monumenta Serica, 1992).

24. *Ibid.*

Despite this reputation, Wolff was not even the originator of the concepts associated with his name. Antonio Conti, the Venetian who created the myths concerning the works of Sir Isaac Newton, began a correspondence with Wolff shortly before the time of Leibniz's death, just as he later established a friendship with the keeper of the Leibniz papers. Conti had offered himself as the "mediator" between Newton and Leibniz on the dispute over Newton's plagiarism of the calculus developed by Leibniz. Conti's intent was to convince Leibniz to accept the decision of the Royal Society. Conti later went to France to build an attack on Leibniz's *Monadology*, and brought Montesquieu and Voltaire into his orbit, creating the French Enlightenment as an Anglophile opposition to Leibniz under the direction of Venice. Wolff played an early role in this Venetian gameplan, as would Voltaire and Quesnay later in the century.

We need only look at Wolff's work in regard to China, to recognize the role he played in destroying the Leibniz tradition in Europe. Wolff became famous as the leading Sinophile of his age. His speeches and writings on China never even mention Leibniz—the best known China expert in Europe—despite Wolff's claim to being the foremost expert on Leibniz! The reason is clear: he was not in the least bit interested in the philosophic ideas of the Chinese people, but only in using an idealized picture of the Chinese system of government and ethics as a model to "prove" the viability of oligarchical policies in general.

The two primary concepts promoted by Wolff were to become popularized later in the century as "Deism" and "Enlightened Despotism." Wolff was fixated on the ethical system of the Chinese and the political structures of their government. He never mentions Chu Hsi, nor attempts to address any of the metaphysical issues which were the primary subject of the voluminous publications of Leibniz and the Jesuits in China. His referenced sources were in fact very limited, primarily the translations of a few of the texts of Confucius and short excerpts from other Chinese philosophers, together with the 1735 DuHalde book and others that depended on DuHalde. He chose to side with the enemies of Leibniz on the fundamental question at the center of the "Rites Controversy"; namely, whether or not the ancient Chinese philosophers believed in God. Wolff writes—in direct contradiction to Leibniz, and without any attempt at proof: "The ancient Chinese knew no Author of the Universe and had no natural religion, even less a revealed one."²⁵ From

25. Christian Wolff, "Discourse on the Practical Philosophy of the Chinese" (1721), in Julia Ching and Willard G. Oxtoby, *Moral Enlightenment, op. cit.*

this he proceeded to assert that the Chinese had learned morality entirely from nature (without any form of Divine guidance) and lived by that morality far better than the Christian nations of Europe. This became the battle cry of the Deists, who across Europe held up the Chinese as the proof that Christianity and religion in general were quite unnecessary. "Reason" alone, they said, was adequate to guide the individual and the nation to the truth.

But what was their notion of "reason?" Wolff writes:

Any series of thoughts carried on by the operations of the mind can be distinctly explained by formal syllogisms, just as the gait of a human being is explained by static laws of motion and rest.²⁶

Since no fundamental discovery, nor any creative thought, can be expressed as a formal syllogism—which is capable only of deductions within a given axiomatic structure—Wolff was therefore denying the mind's capacity to discover new, higher systems of axioms when confronted with contradictions in the existing body of human knowledge. But this is the very quality of mind which distinguishes man from the beasts, which defines man as *in the image of God*. Wolff's mechanism is totally alien to the discoveries of the Christian Platonist Leibniz and his Renaissance forebears.

Not surprisingly, Wolff also comes down on the Taoist side of the controversy between Chu Hsi and Wang Yang-ming. Although Wolff was either unfamiliar with, or simply chose to ignore, the Sung Confucians of the Chu Hsi school, his interpretation, whether or not influenced directly by any follower of a particular school, was the same as that of the Taoist-tainted perversions of Wang Yang-ming. For example: Wolff, to his credit, does argue against those who define reason as derived only from sense perception, correctly claiming that such a view leaves man as not fundamentally different from the beasts. But he then asserts the following concerning those who elevate their minds to the "rational" level: "They determine their good actions by their free will and need no Superior to persevere in the good, because they know the intrinsic difference between good and evil, and they are able to explain this to others." The knowledge of good and evil is simply programmed in, as in Wang Yang-ming's *liang chih*. Wolff's rejection of the need for a "Superior" is, in fact, the rejection of universal truth, of Chu Hsi's *Li*, and is an invitation to the depravity of moral relativism which characterized both the European

26. Christian Wolff, "On the Philosopher King and the Ruling Philosopher" (1730), in Julia Ching and Willard G. Oxtoby, *Moral Enlightenment, op. cit.*

Enlightenment and the Chinese “Enlightenment” of the late Ming under the influence of Wang Yang-ming.

Wolff pointed to two aspects of Chinese society which he was to hold up to his students (including the young Frederick the Great, and Frederick’s friend Voltaire) as models to be emulated: one was the educational system; the other was the role of the Emperor as a “philosopher king.”

Wolff described the Chinese educational system according to his own acknowledged belief in Aristotle’s division of the soul into two parts, the sensitive and the rational. The Chinese, he said, were aware of this division, and correctly divided the schools accordingly into two parts, called the “schola parvulorum” (*hsiao hsue*) and the “schola adultorum” (*ta hsue*). The infant school was intended to address the inferior part of the soul, providing only practical education. Select youth, however, were sent to the adult school to develop their minds, rather than just their physical skills.²⁷

It is true that Chinese education did tend to degenerate in this direction, but this was a total perversion of the intention of those who designed the educational system. The term “*ta hsue*” comes from the Confucian classic of that name (usually translated *The Great Learning* or *Learning for Adults*), which was chosen by Chu Hsi as a central text for the Confucian canon, and “*hsiao hsue*” was the title of a book written by Chu Hsi himself as a guide for children before they could comprehend the classics—certainly not as a “practical education” course for the inferior classes. In fact, the Sung Dynasty in the time of Chu Hsi (Twelfth century) was the era of the first mass printing of books in the world. Most of the books were either Confucian classics, or technical books on agronomy, hydraulics, and related technologies for agriculture. Educational policies of this renaissance era were oriented toward expanding the number of farmers capable of reading these books, while also encouraging the best students to continue their studies to prepare for the strenuous classical exams demanded for obtaining a government position.

Wolff’s Aristotelian form of education was in fact not that of the Confucians, but that of the Legalists, who selected an elite to be provided with a “classical” education, in accordance with their view of Natural Law as the law of power over the peasant masses, while the peasants were denied any training beyond the physical skills needed to perform their duties in the fields.

The second aspect emphasized by Wolff, was that of the role of the emperor as a “philosopher king.” In a lecture presented in 1750 entitled “The Real Happiness of a People Under a Philosopher King Demonstrated,” Wolff returns to the Chinese emperors of deep antiquity—the semi-mythical rulers of the Third millennium B.C.—who, he asserts, “settled that model of government wherein it now excels over all other models in the world.” He rejects the Renaissance notion of the nation-state, based on an educated citizenry, in favor of the model of a feudal state which treats the population as children who will never grow up.

Wolff simply ignores the crucial issue in Confucianism, as to when one should *not* serve a prince who fails in his duties. Nor does he address the importance of the concept of the “Mandate of Heaven.” The idea of the “Mandate,” central to Confucius’ own writings, holds that the qualities of leadership are ultimately tested within the development of the physical economy. “If there shall be distress and want among the people within the empire, the title and honor which God has given to you will be taken away from you forever,” said the ancient Emperor Yao to his successor Shun. Wolff seems oblivious to the recurring periods of chaos and collapse in this supposedly “perfect model of government” established four thousand years ago.

Although Wolff did not declare himself to be a Deist, his views were so clearly anti-Christian (and atheistic, in fact) that he became the center of a European-wide controversy that dramatically affected the subsequent developments of the Eighteenth century. In 1721 he presented a lecture at Halle called “The Practical Philosophy of the Chinese.” His glorification of Confucianism, which he misportrayed as atheistic, provoked an outcry from numerous quarters. One of the Pietists at Halle said of Wolff: “It is a poor philosophy for a Christian thinker to hold which has nothing more to recommend it than that it displays a certain similarity to the teachings of a heathen philosopher.” When King Frederick William I of Brandenburg-Prussia eventually ordered Wolff out of town within forty-eight hours, all of educated Europe lined up for or against Wolff. The Jesuits, in a move that clearly demonstrated that they had deserted the position of their own China missionaries, defended Wolff and his distorted view of China, and even had his speech printed in several languages. In the process, the Crown Prince Frederick (later Frederick the Great) became one of Wolff’s defenders. The King ultimately relented and cleared Wolff of the charges in 1736. Wolff then became highly influential in the court, and the Crown Prince (and later King) had all of Wolff’s writings translated into French and forwarded to his friend Voltaire. Freder-

27. Donald F. Lach, “The Sinophilism of Christian Wolff,” in *Discovering China: European Interpretations in the Enlightenment*, ed. by Julia Ching and Willard G. Oxtoby, Library of the History of Ideas Vol. VII (Rochester: University of Rochester Press, 1992).

ick the Great was later to write his *Anti-Machiavelli*, describing his notion of the “Enlightened Despot,” based on the writings of Wolff and Voltaire.

Voltaire

Wolff, when severely attacked as a Deist, attempted to defend himself by making pseudo-criticisms of the Chinese that were intended to appease his Christian attackers. Voltaire, however, did not feel such a compunction to cover his rear.

Voltaire was far better read in the Chinese literature than Wolff. He accepted the Jesuits’ analysis that the Chinese believed in God. But he drastically modified their notion of God in order to serve his own purposes—those of the libertine, in the service of his Venetian sponsors. Like his mentor Pierre Bayle, who had revived Manichaeism and other Oriental cults in order to attack Christianity, Voltaire glorified and distorted Confucianism as a foil to argue for the uselessness of Christianity. He lauded the Chinese for believing in a Supreme Being, without the “superstitious” concepts of Heaven and, especially, Hell (obviously anxious that he not be held accountable!). He praised Confucianism for having no dogma—which he viewed as the scourge of Christianity—without ever mentioning the crucial role and importance of the Rites, which certainly constituted a kind of “dogma,” in the Confucian worldview. The learned Voltaire could not have been ignorant of these Rites; he chose to ignore them because they were inconvenient. In fact, Voltaire portrayed Confucius as the perfect Deist, who believed in a Supreme Being but rejected all “superstition.” He had a portrait of Confucius facing him on the wall opposite his desk, with the following poem attached:

Only from wholesome reason does he interpret,
Without dazzling the world, enlightening the spirit.
He speaks only as a sage, not as a prophet.
Nonetheless, he was believed, and even in his own country.

Voltaire’s intention was also to target the emerging development of the nation-state, as it had been championed by Leibniz, Colbert, and others. Like Wolff, he praised the Chinese form of government as “completely founded on paternal powers.” While he denounced Bud-



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dhism and Taoism as mere superstitions—equating them with Christianity in the West!—his actual purpose is revealed by his argument that Buddhism and Taoism were necessary for the commoners, whose “ignorant minds demand a coarse food.”²⁸ He pointed out that the paternalistic Emperor was careful to keep the priests of Buddhism and Taoism under tight control—a policy Voltaire recommended towards Christianity by the “Enlightened Despots” of Europe.

However, despite Voltaire’s pretension to despise Buddhism, it is instructive to quote a lengthy passage from one of the primary gurus of Chinese Buddhism, Tsung-mi (A.D. 780-841). Tsung-mi was regarded as the last patriarch of both the Hua Yen school and the Ch’an (Zen) school, both distinctly Chinese versions of Buddhism which developed out of the interaction of Indian Buddhism with Taoism. Tsung-mi’s *On the Original Nature of Man* was written as a negative response to an essay of the same name written by Han Yu, the only significant Confucian scholar of the T’ang Dynasty. Tsung-mi writes in defense of Karma and Reincarnation as the origin of man, rather than Heaven:

Why does Heaven decree that there should be so many poor and so few rich, so many base and so few high born, so many unfortunate beings and so few fortunate ones, and so on? If the allotment lies in Heaven, why is it so inequitable?

Moreover, how can we explain that there are some of high status who have done no good deeds; that some are rich yet without virtue, while others are virtuous and yet are poor? That some benevolent men die early in life, while tyrants live to a ripe old age? If these are based on the will of Heaven, then Heaven gives prosperity to those who offend and destroys those who conform to the Way.

If calamities, disorders, and rebellion are dependent on the will of Heaven, then for the sages to have established teachings which blame man, and not Heaven, or find fault not with Heaven, but with its creatures, was wrong indeed.²⁹

This classic Buddhist sentiment, rejecting the world as evil and full of suffering, was a response to the Confucian belief that the world was created by a loving God, who granted man the power, through reason, to master the laws of nature and of human development. Voltaire shared with the Buddhists this disgust for the Christian/Confucian concept of the basic goodness of man and the world, and expressed it most viciously in his diatribe

28. Arnold H. Rowbotham, “Voltaire Sinophile,” *Publications of the Modern Language Association of America*, Vol. 47, No. 4, December 1932.
29. *The Buddhist Tradition in India, China, and Japan*, ed. by Theodore DeBary (New York: Vintage Books, 1972).

against Leibniz's notion that God had created the "best of all possible worlds." He may well have found inspiration for his *Candide* from such Buddhist sources.

François Quesnay

Leibniz had studied the "natural theology" of the Chinese, focussing on the metaphysics of Confucius, Mencius, and Chu Hsi, to the purpose of demonstrating coherence with the Renaissance Christian concept of man, as defined by the capacity for creative thought to bring about change in the universe. Wolff, on the other hand, ignored metaphysics altogether in favor of a Cartesian rationalism, denying that the Chinese even had a theology, but only a set of ethical codes derived from nature. François Quesnay was to take this a step further, claiming for the Chinese the discovery of codified laws for both ethical conduct and economic policy which derived directly from Natural Law—some of his students credited him with "filling out" the details of the Natural Law for society discovered by the Chinese. Thus, the concept of Natural Law had been transformed from "laws of creation," into nothing but static rules of conduct and social organization. (This followed from Pufendorf, who accepted as "natural," the setting of laws and customs by those in authority. Leibniz specifically criticized Pufendorf for asserting Natural Law to lie not "in the nature of things and in the precepts of right reason which conform to it, which emanate from the Divine understanding, but . . . in the command of a superior."³⁰) Thus, Quesnay's view followed that of Wang Yang-ming, in rejecting the Universal Principle (*Li*) of Heaven in favor of the unrestrained "innate knowledge" of the rulers.

Quesnay was a physician in the palace of Louis XV when he formed the circle of economists known as the Physiocrats during the 1750's. Like Wolff, he had been deeply influenced by the Venetian Antonio Conti. He opposed the mercantilists' promotion of manufacturing and trade, arguing that the land was the only source of



The Granger Collection, New York

wealth. The lunacy of his method of argument is demonstrated by his division of all nations into different "types"—such as, "agricultural nation," "commercial nation," "pastoral nation," "fishing nation," and so forth. He concluded that, "Agricultural nations alone can establish fixed and lasting empires under a general and invariable government, subject directly to the immutable order of Natural Law."³¹ He insisted that an economy functioning according to Natural Law will tend toward a state of economic equilibrium [SEE Box, p. 50].

Quesnay's 1767 book *Despotism in China*, begins with a strained effort to provide a positive meaning to the term "despot." A good despot, he argues, is one who is not an arbitrary usurper of power, but one trained as a philosopher who governs according to Natural Law. It was Quesnay who first coined the term "Enlightened Despotism," which he derived from his vision of China:

The Constitution of the government of China is based upon Natural Law in such an irrefutable and so emphatic a manner that it deters the sovereign from doing evil and assures him in his legitimate administration, supreme power in doing good; so that this authority is a beatitude for the ruler and an idolized rule for the subjects.

That this requires passive subjects is considered a blessing, not a problem:

There are no people more submissive to their sovereign than the Chinese, for they are well instructed concerning the reciprocal duties of the ruler and his subjects.

Quesnay held that the natural order dictates perpetual rural backwardness for the majority of the population. It is not surprising that he has great disdain for the average Chinese, even while praising the glory of the state. The Mandarin elite, he said, protected themselves from superstitions by following strict codes of conduct, overseen by a Tribunal which ruled against any appearance of heterodoxy. Quesnay writes: "By this severity the Chinese scholars have protected themselves from the stupid superstition which reigns among the rest of the people"—Quesnay is referring to Buddhism and Taoism. But, he argues, there is nothing that can be done to uplift the mass of the people subject to these superstitions, since they are naturally lacking in intelligence:

There have always been, in all kingdoms of the world, reasoners whose minds do not extend beyond paralogism or incomplete argument; this is a defect in mental capacity common not only in metaphysics, but also in tangible things, and extends even into human laws.

30. G.W. Leibniz, "Opinion on the Principle of Pufendorf (1706)," in *Leibniz: Political Writings*, 2nd. ed., ed. and trans. by Patrick Riley (Cambridge: Cambridge University Press, 1988).

31. François Quesnay, "Despotism in China," in Lewis A. Maverick, *China, A Model for Europe* (San Antonio: Paul Anderson Co., 1946).

Venetian Economics: Roots of Quesnay's Physiocrats, Adam Smith, and Karl Marx

The seedlings of academia's currently generally accepted economic dogmas, such as those of Adam Smith, Jeremy Bentham, Karl Marx, and their successors, were planted in France during the first half of the Eighteenth century, under the direction of an internationally very influential Venetian abbot of that century, Antonio Conti. The leading figure of this concoction of fake economic theory, called the Physiocratic dogma, was Conti asset and founder of the dogma of "free trade"—*laissez faire*—Dr. François Quesnay. The entirety of the British East India Company's Haileybury school in political-economy, including Adam Smith, Jeremy Bentham, Thomas Malthus, David Ricardo, James Mill, John Stuart Mill, and so on, are all rooted in the dogmas of Quesnay *et al.* Marx, too. Virtually everything taught as "economics" in universities today, and virtually everything still accepted as "economics orthodoxy" by most governments and other institutions, is an offshoot of this same pseudo-scientific fustian.

Three Theories of 'Surplus Value'

By the Eighteenth century, modern European experience (i.e., since A.D. 1440) had established two facts, beyond plausible objection, from the successes which the "commonwealth" revolution had wrested, despite political set-backs, from the oligarchical reaction: First, that the wealth of nations, *per capita* and *per square kilometer*, had been increased in a manner exceeding all earlier experience of barbarism and feudalism; and, second, that this growth was rooted in the benefits derived from a margin of produced surplus product, representing gains in output, relative to the prior investment in the production yielding this enlarged output. . . .

The three principal varieties of metaphysical kookery devised by anti-commonwealth doctrinaires to address this matter of marginal surplus are, in succession:

1. The Physiocrats' attribution of "surplus" to a biological epiphenomenon of the feudal ownership of rural property. The adoption of the Physiocrat Quesnay's dogma of "free trade" (*laissez faire*).
2. The British East India Company's revision of the Physiocratic dogma, to define "surplus" as an epiphenomenon of Adam Smith's "Invisible Hand,"

an epiphenomenon of merchants' truck and barter in opium, slaves, and other items of "exchange value." Smith *et al.* adopt the "free trade" dogma of Quesnay as a central feature of their doctrine (although the pre-1963 British Empire imposed "free trade" only upon its victims, not upon itself).

3. "Materialist" Karl Marx's revision of the Physiocrats, Smith, and Ricardo, to define "surplus" as a biological epiphenomenon of the "horny hand of labor." Marx defends the British East India Company's taught dogma of "free trade" as the "scientific" basis for capitalism. . . .

The Eighteenth-century French Physiocrats were a new costuming adopted by that feudalist party which had been the core of the Venice-led opposition to King Henri IV. This party had been known as that Seventeenth-century Fronde which had organized civil wars in France against Cardinal Richelieu, against Cardinal Mazarin, and against Minister Colbert. It must not be assumed that these Physiocrats meant that only agricultural and mining *labor* were productive; for Quesnay *et al.*, agricultural labor (e.g., serfs) were no better than "talking cattle" with human form; it was the land itself which yielded the surplus product, a product which belonged, therefore, to those noble creatures to whom God had allotted feudal ownership of the title to that land.

Like the Cecil party of Francis Bacon *et al.* in England, the French feudalist opposition to Henri IV was under the direction of Venice's Paolo Sarpi, and was closely allied to the House of Orleans in France and to the English monarchy. This openly pro-Venetian feudalist faction, including the House of Orleans (through 1815) was, like Conti assets Montesquieu, Voltaire, Quesnay, and Berlin's adopted Maupertuis, a key ally of London during the reign of



Adam Smith

Prints and Photographs Division, The Library of Congress

Louis XV, and as partner of British foreign service's Jeremy Bentham in the deployment of the Jacobin Terror of Robespierre, Danton, and Marat, later. The English/British and French "Enlightenment" were direct outgrowths of the influence of Sarpi, and Antonio Conti's



Karl Marx

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salon was the leading Eighteenth-century continuation of Sarpi's influence in London, Paris, and Frederick "the Great's" Berlin. . . .

The distinctive feature of the influence of Paolo Sarpi, and such followers as Antonio Conti, Giammaria Ortes, *et al.*, is their founding and promotion of a form of neo-Aristotelean doctrine known as *empiricism*. This development was colored strongly by Sarpi's pretensions and reputation as a mathematician. Sarpi was the actual founder of the doctrine of mathematical causality typified by Galileo Galilei, René Descartes, and Isaac Newton; Galileo's famous treatises, including some of his fraudulently claimed earlier discoveries, were extensions of the principles of his mentor, Sarpi. Conti's salon is famous for the Europe-wide apotheosis of a relatively obscure English practitioner of black magic, Isaac Newton, as the "English Galileo," and the introduction of the mechanistic algebraic methods of Sarpi, Galileo, Descartes, and Newton to sundry aspects of social theory. Sarpi is, in fact, the "natural" father of the English, French, and German Enlightenments of the Seventeenth and Eighteenth centuries.

The economic doctrines of Quesnay, Giammaria Ortes, Adam Smith, Jeremy Bentham, and Karl Marx, are prime examples of this introduction of "Newtonian methods" to social theory.

—Lyndon H. LaRouche, Jr.
"Why Adam Smith Is Worse Than Karl Marx"

But even those of a superior intelligence have little to contribute as human beings, since in the end man is nothing more than a consumer of the wealth provided by nature. "Man," he writes, "is by himself bare of riches and has only needs." The role of the "Enlightened Despot," then, is to do nothing which is not in accord with Quesnay's version of Natural Law. This requires strict controls over the ignorant masses in regard to conduct, but in matters of economic policy, God has ordained *laissez faire*:

Natural policy with respect to commerce, then, is free and extensive competition, which secures for every nation the greatest possible number of buyers and sellers, in order to assure to it the most advantageous price.

Quesnay had adopted this notion of God-ordained free trade directly from his Venetian associates. He was to pass it on to Adam Smith, who came to France to meet with the eminent Physiocrat, long before Smith wrote his *Wealth of Nations*.

Taoist ideology emphasizes the concept of "no action" (*wu wei*)—meaning that no action should be taken which is not in keeping with the cosmic force, the Tao. This Taoist concept of the Tao corresponds more to Quesnay's conception of "Natural Law," than does the Confucian concept of the Middle Path (which is also referred to by the term "Tao"). The concept of *laissez faire* is precisely the Taoist "no action." Quesnay makes this clear: "The sovereign authority can and must institute laws against proven disorder, but must not encroach upon the natural order of society."

Quesnay also exposes his Venetian training in regard to the question of population, in which he precedes Malthus by several generations (Malthus' work on population would later be plagiarized from the Venetian Giammaria Ortes). China, of course, is his prime example:

In spite of their industry and sobriety and the fertility of the soil, there are few countries that have so much poverty among the humbler classes [as China]. However great the empire might be, it is too crowded for the multitude that inhabit it. In Europe, it is thought that a large population is the source of wealth, but this is to take the effect for the cause. It is wealth that multiplies both wealth and men, but the propagation of men always exceed the wealth.

Alms are of no use, since they divert the natural wealth derived from the land away from the necessary equilibrium. Overpopulation is, then, the root of crime. This is true, writes Quesnay, both in good and in bad states, because "propagation is limited by nothing but subsistence, and always tends to increase even further; there are poor everywhere."

Having absolved himself of any responsibility for

poverty or crime, Quesnay cleverly parlays the problem into a justification for colonialism (another Venetian lesson Adam Smith took home with him from Paris): “In order to prevent overcrowding in a well-governed nation,” he writes, “there is no recourse but that of colonies.” On this account, China has proven to be a failure, he asserts, having allowed the Europeans to take over a number of countries and islands that could have been easy targets for the Middle Kingdom. Quesnay adds in pontificating tones: “This is to fail in a duty that humanity and religion prescribe.” This Enlightenment view of humanity and religion was to be realized in the following century, when British gunboats carried merchants and missionaries together up and down the Chinese coast, selling Bibles and opium from the same sack.

The Physiocrats’ dream of a France ruled on the model of “Oriental Despotism” was to go up in smoke in the French Revolution—the Chinoiserie craze died out to the cries of anarchy and terror. The British friends of Quesnay, including, in particular, Adam Smith, continued the tradition, but the British argued that the source of wealth was not the land, as the Physiocrats had argued, but trade and usury. China became an object of ridicule, rather than a model of peace and prosperity. Within fifty years, the British would be softening up the Chinese people with dope, and preparing to take advantage of one hundred years of stagnation in Chinese technology to overpower them with the Royal Navy.

III. The ‘New Enlightenment’: The Devilish Dialogues Of Hans Küng

Bertrand Russell, who toured China in the 1920’s, must be considered the father of the modern Venetian policy toward China, and of the modern use of China as a model for the rest of the world. This “New Enlightenment” as I have chosen to describe it, targeted Sun Yat-sen³² and, in a different but connected way, Japan. The

32. Dr. Sun Yat-sen (1867-1925), the father of the Chinese Republic established in 1911, advocated with his “Three Principles of the People” an alliance between the republican tradition in the West associated with Alexander Hamilton and Abraham Lincoln, and the Chinese Confucian tradition. His polemics against the British imperial policies and the cult of free trade, especially in his book *The Problem of China*, are perhaps the most perceptive and devastating exposure of British methods and ideology in the Twentieth century before LaRouche. See Michael Billington, “The British Role in the Creation of Maoism,” *Executive Intelligence Review*, Vol. 19, No. 36, Sept. 11, 1992.

British certainly wanted to prevent any form of a Meiji influence in China—in particular, the List/Hamilton “American System” influence that had facilitated the rapid emergence of a modern industrial state in Japan. Sun Yat-sen represented precisely that Hamiltonian tendency, and was consciously dedicated to a Christian/Confucian ecumenicism as the basis for realizing that economic policy.

Russell and others launched or supported various projects in China to destroy Sun’s influence, including that of the Chinese Communist Party, culminating in the 1949 revolution and later, the Great Proletarian Cultural Revolution. The ten-year nightmare of the Cultural Revolution can be regarded as the fruition of virtually every declared commitment Russell made concerning China policy: the return to the Legalist/Taoist form of government, the psychological and physical breakdown of the family, the destruction of science and education, the glorification of rural backwardness, the adoption of forced birth control policies, to name just a few.

Perhaps no other regime in modern history so thoroughly epitomized the Venetian ideal of “Oriental Despotism” than China during the Cultural Revolution, such that all schools were closed, and the entire population, including even most of the previous political leaders of the Communist Party, were forced to live at the level of the lowliest peasant. Meanwhile, the Venetian apparatus promoted the Maoist frenzy of the Cultural Revolution throughout the rest of the world.

With the death of Mao Zedong, and the popular outpouring of revulsion against the Cultural Revolution within China, the same Western apologists who had previously supported the Communists, moved rapidly to direct the emerging cultural paradigm shift into controlled channels. That required providing the Chinese with an artificial model of the West based on British free-trade economics and moral relativism (a process for which the British had gained a great deal of experience in the Nineteenth and early Twentieth centuries), while at the same time diverting any Confucian revival into the Chinese equivalent of that British moral relativism—such as the “Three Religions” policy of Wang Yang-ming’s school of Taoist-influenced pseudo-Confucianism.

Maoism in Louvain

In 1974, at the peak of the last phase of the Cultural Revolution, and three years after Henry Kissinger “opened up” China, a conference was held in Louvain, Belgium, called “Christian Faith and the Chinese Experience.” The sponsors included the Lutheran World Federation,



UPI/Bettmann

Dr. Sun Yat-sen, who was both a Confucian and a Christian, founded modern China according to the republican principles of the American Revolution. His ecumenical ideas have been especially targeted by the British/Venetian oligarchy.

the Jesuit organization Pro Mundi Vita, the U.S. National Council of Churches, and France's Action Populaire. Chairing the conference were Dr. Julia Ching, the China scholar (and Wang Yang-ming biographer) quoted above, who works closely with the Catholic theologian Hans Küng, and Canon David Paton, Anglican head of the China Study Project in England.

Reading the transcripts of this conference, it becomes clear that most of the participants were little interested in Christianity nor in China, but were launching a broader mission to promote Maoism in its most grotesque form throughout the rest of the world. The same institutions behind this conference were at the center of the growing radical environmentalist hysteria of the 1970's, sponsored by the British Royal Family's World Wildlife Fund and the various U.S. Eastern Establishment foundations, aimed at driving the world back to pre-Renaissance levels of population and standard of living.

To promote Mao's Cultural Revolution required denouncing virtually everything that Christianity and Western civilization had contributed to history, a task eagerly pursued by the participants. Mao was portrayed as, variously, the new St. Paul, the new Moses leading his people to the promised land, or the second coming of

Christ. An opening essay circulated at the conference, signed by the Jesuit Pro Mundi Vita organization as a whole, quotes Joseph Needham,³³ the foremost British China scholar and himself a confessed Taoist (as well as a lay brother in the Anglo-Catholic Church):

The Chinese society of the present day is, I think, further on the way to the true society of mankind, the Kingdom of God if you like, than our own. I think China is the only truly Christian country in the world in the present day, in spite of its absolute rejection of all religion.

In fact, most of the priests and ministers of the churches in China, both Chinese and foreign, were either in prison or in labor camps at the time. Even those who had signed up with the Communist Party-run "Three Self Patriotic Movement" during the first wave of repression in the 1950's did not escape the scorn and persecution of the Red Guards.

It is not the case that the participants of the Louvain conference were ignorant of this fact, nor of the torture, mass killings, and forced labor across the country. Although the full, gruesome details were not made known until late in the 1970's, many refugees had already crossed into Hong Kong with horror stories, and many of the participants had traveled in the mainland on one of the tours arranged after Kissinger's diplomatic missions. Despite the "Potemkin Village" aspect of the tours, people did see much of what was going on, but chose to support it anyway.

For instance, Donald MacInnis, the director of the China Program for the National Council of Churches in the U.S., who spoke fluent Chinese, spent three weeks in China the month before the conference. Seeing all the schools closed and the students sent out to work with the peasants, he told the conference:

There is a new social milieu that makes it right and proper for educated city youth to serve by the millions in labor assignments on frontier people's communes, and for the able-bodied elderly to perform volunteer neighborhood tasks.

MacInnis reported having an "overwhelming response, a renewed sense of hope for the future of

33. Joseph Needham, a British biologist turned China scholar, devoted his life to compiling a massive hoax, called *Science and Civilization in China*, in which he portrayed the mysticism and alchemy of the ancient Chinese as the source of their rich scientific tradition, while dismissing Confucianism as an authoritarian hindrance to progress. A Communist at Cambridge in the 1930's, he was deployed to establish relations with Mao Zedong, and became an ardent supporter of Mao and a primary British intelligence channel to China until his death in March of this year. See Michael Billington, "Obituary: The Taoist Hell of Joseph Needham, 1900-1995," *Executive Intelligence Review*, Vol. 22, No. 17, April 21, 1995.



AP/Wide World Photos

As the Red Guards rampaged through China on behalf of Mao Zedong's Cultural Revolution, Hans Küng's colleagues in the West called for Christians to practice Maoist "animosity and hostility."

mankind." The final reports of the workshops called the school closings and the forced labor a "profound and inclusive educational revolution." The superlatives about the Maoist heaven rivaled those of Quesnay. Another workshop report said:

We noted the success of the new China in achieving a more ample and more equitable distribution of the goods and services basic to human existence, the growing self-reliance and sense of national dignity and universal self respect, a sense of common purpose and a communal life style, . . . a significant improvement in public and private morality, in short, a society making significant observable progress in solving its own—and indeed humanity's—most urgent and seemingly intractable problems.

The speakers continually returned to the universal applicability of the Maoist experiment, especially in regard to Christians in the West, who they urged to "reconsider their own worldview and ethic in the light of this 'sign of the times,'" and to Third World nations, who they urged to follow Mao. For Christians to learn from Mao included learning to hate. The workshops concluded: "Animosity and hostility, such prominent features of Maoist ethics, are not antithetical to Christian love. . . . Animosity is that which gives a dynamic or animating element to love." It is not surprising that the reputed founder of Liberation Theology, Gustavo

Gutiérrez of Peru, was one of the speakers, acknowledging his great debt to Mao: "The Chinese experience and the theories it is developing are in one way or another part and parcel of every contemporary revolutionary process."

Gutiérrez also refers positively to a concept of "puerile hatred" toward the "dominating classes and their exploitation of the dispossessed." Gutiérrez had studied psychology at Louvain University, writing a dissertation on Freud's psychic conflicts.

As to Confucianism, the Gang of Four had recently unleashed the "Criticize Lin Biao, Criticize Confucius" campaign, and the conference participants marched in step to the new, politically correct line. The workshops concluded that Mao had launched the campaign against Confucius in order to prevent "a possible resurgence of a class society dominated by the educated elite. . . . This seems to be China's contribution to worldwide anti-authoritarianism."

The fig leaf of Christianity in all of this was the argument that God is the "Lord of History," a phrase repeated almost as often as "a sign of the times." The "Lord of History" is used to imply that everything that happens is God's work, since He determines all that is, and therefore, the Maoist era must be seen as God's plan—not in the negative sense of a lesson to be learned from the failure to carry out God's will on earth, but as a positive lesson to be emulated by all.

As the Pro Mundi Vita opening essay reports, quoting a priest who had lived in China, "If the Chinese have indeed created a society with more faith, more hope and more love than the 'Christian' West, they deserve not only attention but allegiance. As apostles of Christ, we must follow where the spirit blows." The same Jesuit essay, explaining the changes taking place in Christian thought, refers to Teilhard de Chardin as the "world's most intellectually influential Catholic" and the "acknowledged religious genius of the century."

The Jesuit Teilhard, who spent many years in China, hated the Chinese. Writing in the 1920's, he considered the Chinese to be "primitive people beneath their varnish of modernity or Confucianism." Only when he got to Tibet and studied the Tantric Buddhism of the lamas did he decide that "we could perhaps learn from the mystics of the Far East how to make our religion more 'Buddhist,' instead of being over-absorbed in ethics—that is to say, too Confucianist." He claimed to have learned through his experience in China primarily that some races are less able than others to contribute to the building of the world, and that there exists in the world a "right of the earth to organize itself by reducing, even by force, the refractory and backwards elements."

Hans Küng

The existentialist Catholic theologian Hans Küng has now become the leading theoretician for the "New Enlightenment" Sinophiles. Küng has become the central figure in a movement which proposes "ecumenical alliances" between the world's religions, by reducing all religions to the level of primitive, Earth-worshipping paganism of a Taoist variety, while eliminating the idea of the nation-state altogether.

Like those at the Louvain conference, Küng insists that "it is no longer necessary to be oriented against Mao and the Chinese Revolution in order to live as a Christian." Küng's work has centered on shaping the post-Mao era ideology into a New Age mode, while still maintaining a good word for Marx, Mao, and Liberation Theology. China is only a secondary target, however; Küng's primary focus is the attempt to indoctrinate the West with Taoism.

In 1988, Küng co-authored with Julia Ching a book entitled *Christianity and Chinese Religions*, in which they review, one at a time, the "Three Religions" of China.



Hans Küng (center) with students at Tübingen University. Despite his claims to be a Christian theologian, Küng seeks to submerge the Christian Platonic tradition of the West in a swamp of mindless New Age Taoism.

Küng goes beyond the common effort to pervert Confucianism—that of merging it into a syncretic amalgam with Taoism and Buddhism—choosing instead to openly embrace Taoism. The Tao of Taoism, he asserts, is Heidegger's "Being,"³⁴ and it is the basis for uniting East and West. He quotes the Nazi Party ideologue Heidegger: "Tao; if only we will let these names return to what they leave unspoken, if only we are capable of this. . . . All is Way."³⁵ Küng continues:

Being as the Way, the Way as Being. . . . One might ask, are Taoism and the modern Western philosophy of being then reconciled at the highest level of speculative philosophy? Are East and West united in the philosophical harmonious heights? . . . There is in my view a possible structural parallel in the concepts of Tao, being, and God, a parallel that could be of the greatest significance for an understanding of the absolute that bridges the cultures and religions.

34. Martin Heidegger, whose philosophy has infected nearly every strain of modern philosophy, left and right, religious and secular, was not only a Nazi Party member, but actively rallied German students and intellectuals behind the Hitler movement. His supporters, including those within the Church, go to hysterical extremes to portray his philosophy as somehow divorced from his Nazi beliefs. See Helga Zepp-LaRouche, "The Case of Martin Heidegger," *Fidelio*, Vol. IV, No. 1, Spring 1995.

35. Quoted from Heidegger's *On the Way to Language*.

The current head of the German Bishops Conference, Karl Lehmann, also wrote in defense of Heidegger, suggesting that the word “God” can be read in place of Heidegger’s word “Being.” We can assume that he would also concur with Heidegger (and Hans Küng) that Being is the Taoist Tao; and we have thus a reflection of the crisis in the German Catholic Church.

Küng sees the world divided into three “river systems”: the prophetic religions of the Semitic cultures, the mystic religions of India (including Buddhism), and the religions of wisdom and the sage in China. He seeks to synthesize these three “river systems” into a “world ethos,” while embracing Taoism as the closest approximation of that world ethos as a whole. Confucius was an elitist, writes Küng, and the Taoists “saw through the central Confucian virtues of humanity and uprightness as aristocratic categories of a conservative and patriarchal ethic.”

The appeal of Taoism as a *world model*, Küng asserts, rests to a great extent on its embrace of the occult. He defines religion in keeping with the tradition of William James’ *Varieties of Religious Experience*: “Today’s specialists would to a large extent agree that religions are grounded in an experimental unity of knowing, willing, and feeling.” The current boom in the popularity of the occult, says Küng, is not “backward-oriented nostalgia, but could be a post-modern longing for a new, recognizable continuity between humanity and nature, rationality and spirituality, science and mystery, cosmic consciousness and authentic life.” In praise of his fellow Taoist Carl Jung,³⁶ Küng writes that with the exception of Jung,

until now hardly any empirical research has been done to test the factual reliability of divination. This is especially regrettable. . . . The existential source of the yearning for divination is to be taken seriously. . . . Magic and religion to this day exist simultaneously alongside and within each other, just as religion for its part has in no way been superseded by science.

The call by the Louvain conference for the West to become *Maoist* is not fundamentally distinct from Küng and his circle’s call for the West to become *Taoist*. In both cases, the notions of science and the nation-state developed in the Christian Renaissance are scrapped, in favor of mystical earth worship and variations of Oriental Despotism. Such radical environmentalism finds support

36. Para-psychologist C.G. Jung practiced Taoist divination, using the ancient Chinese *I Ching* (*The Book of Changes*). He wrote the introduction to a translation of the *I Ching* by occultist Richard Wilhelm, and reported “proof” from his own “scientific experiments” that the method works. See Michael Billington, “The Taoist Perversion of Twentieth-Century Science,” *Fidelio*, Vol. III, No. 3, Fall 1994.

amongst certain Taoist-influenced Chinese, including the Ch’an (Zen) Buddhists and the Lamaists of the Tibetan school. (This is one of the primary reasons why Taoism is promoted as a “World Religion” in the numerous international “Unity of Religions” conferences sponsored by the British royalty. When the Archbishop of Canterbury George Carey visited China in September 1994, he lectured the Chinese that they must at all costs prevent the country from developing to the level of energy throughput of the advanced sector, supposedly to prevent inevitable environmental disaster.)

Hans Küng’s version of the fascist “Third Wave”³⁷ is similar: “China has the opportunity to learn from the negative experience of the highly modern states and mitigate in its own development the immanent destructive forces of modern science, technology, industry and democracy.” Küng projected his adoption of Taoism by proclaiming that “Asian theology is finding itself in opposition to developments that declare technology and industrialization to be national goals but actually only benefit the ruling elite.”

The Revival of Buddhism

Küng is lying that Asian theology is “finding itself” to be on the side of radical environmentalism—rather, Küng is himself in the forefront of a Western intervention, on behalf of the oligarchy, to impose just such a fascist ideology upon the various cultures of the Asian world. It is this which motivates his effort to undermine Confucianism, and in particular to subvert the teachings of Chu Hsi in favor of those of Wang Yang-ming, as well as his praise for Taoism. In keeping with this, Küng has taken special interest in the efforts to bring about a revival of Buddhism in China. A revived Buddhism is expected to provide the World Wide Fund for Nature (formerly the World Wildlife Fund), and the related institutions of the European monarchies, with “gatekeepers” for the nature reserves (both ideologically and literally), with the intention of locking up Third World nations against development, while also creating various cult structures capable of providing the cannon-fodder for British intelligence-controlled terrorist destabilizations of Asian nations.

Küng also promotes the continuing work of the Dalai Lama, head of the more extreme versions of hesychastic Tantric Buddhism, as practiced in Tibet and Mongolia.

37. Alvin Toffler’s “Third Wave,” the latest faddish euphemism for the destruction of industrial society, functions as the Bible for the zombies who goose-step to Newt Gingrich’s Conservative Revolution. See “Phil Gramm’s ‘Conservative Revolution in America,’” *Executive Intelligence Review*, Vol. 22, No. 8, Feb. 17, 1995, Special Report, pp. 20-73.

The Dalai Lama is a life-long asset of British-intelligence operations in Asia, while functioning throughout the world as an ally and promoter of the rabidly anti-growth and anti-human World Wide Fund for Nature, run by the British Royal Family.

In the dialogue “Buddhism and Christianity” in his collection *Christianity and the World Religions*,³⁸ Küng has unrestrained praise for the teachings and the practice of the two main schools of Mahayana Buddhism in China, Zen (Ch’an) and Pure Land (or Amida). He compares them to the Reformation and the Enlightenment in the West, which he considers to be the greatest eras of Christian history. Writes Küng:

Alongside all the outrages of “Christian” imperialism and colonialism, is there not also a history of tolerance, of freedom of conscience, that made an epochal breakthrough, from the Church’s standpoint, in the Reformation “freedom of a Christian man” and, for society as a whole, in the religious freedom of the Enlightenment (though the decisive impulses for this came from outside the Church)?

Küng compares Zen (Ch’an) to the European Enlightenment, explaining that Zen replaced the older, more scholastic forms of Buddhism, which were “overly rational,” requiring years of arduous study before achieving enlightenment. Zen provided “sudden enlightenment,” whereby the student needs only to realize that he already contains the Buddha-image inside him, to become instantaneously enlightened. This makes enlightenment “accessible to the masses,” without the need to be uplifted from their state of ignorance.

Küng proceeds to compare the Buddhist Pure Land sect to Protestantism. Pure Land Buddhism teaches that enlightenment is not dependent entirely on oneself, but one can get help from the Amida Buddha, primarily by repeating the Buddha’s name over and over—provided that this is done in good faith. Küng compares this “paradigm of faith” to Martin Luther’s rejection of good works as a means to gain salvation, in favor of “faith alone.”

Küng is not entirely wrong in these comparisons. The Venetian forces who created both the Reformation (Cardinal Gasparo Contarini and his circle—who led the Catholic Counter-Reformation as well) and the Enlightenment (such as the above-mentioned Abbot Antonio Conti), were indeed drawing on a number of Oriental sources, including the atheistic Buddhist variety, in structuring ideologies to attack the Platonic/Christian vision of man created *in the image of God*. Küng’s identification

of some aspects of these parallels is accurate. The problem, of course, is that Küng is on the side of the Venetians, arguing that Christians must abandon their faith on the basis of an examination of Buddhism. Christians’ lives are “too bent on success and achievement,” says Küng, subject to the

fatal Western individualism that, by invoking the self and self-fulfillment (of the individual, the nation, or the church) has had a highly destructive impact on communal life, on Western economies, politics, and culture, even on philosophy and theology.

Küng leaves no room for doubt that he is denouncing the very process of creative development in the individual, and in the nation-state, which defines mankind’s existence as superior to that of the beasts: “Christians have been only too one-sided,” writes Küng, “in their readiness to quote—and carry out—that one verse of *Genesis* to ‘subdue the earth.’”

Küng elsewhere calls for an end to the “blind faith in progress,” and for an “epochal paradigm change” to “post-modernity, where the absolutized forces of the modern period (science, technology, industry) will be increasingly relativized for the sake of human welfare.” Christianity, and all religions, must “maintain a critical distance from technological and scientific developments.” He praises some of the most extreme Buddhist activists for their efforts to stop the development of science and technology in Asia, such as Sulak Sivaraksa in Thailand. Sulak, Küng says, is trying to “set in motion social and political improvements on the basis of authentic Buddhism.” Sulak, in fact, insists that peasants have no need of machines, fertilizer, or any other technology, but should be “allowed” to return to the primitive methods of antiquity, to live happily staring at the backside of a water buffalo in mindless, backbreaking toil—the ideal Enlightenment “noble savages.”³⁹ Küng writes, “Here, prophetic Christianity meets social reform-minded Buddhism.”

The Defamation of Nicolaus of Cusa

Having dismissed the pursuit of science as part of man’s purpose on earth, Küng is prepared to embrace two fundamental Buddhist tenets: rejection of the reality of the physical universe, and the rejection of the intellect as the means to salvation. He goes further to identify these Buddhist concepts with Christianity! Küng says that the original Buddhists had replaced the gods of Hinduism with

38. Hans Küng, *Christianity and the World Religions* (New York: Doubleday, 1985).

39. See “Anglo-Americans’ Jacobin in Thailand: A Profile of Sulak Sivaraksa,” *Executive Intelligence Review*, Vol. 19, No. 24, June 12, 1992.

the concept of *nirvana*, or emptiness, as the Ultimate Reality. Although *nirvana* originally meant the extinguishing of all thoughts and emotions, and escape from the suffering of life (while denying the existence of a soul), Küng argues that under the Mahayana doctrine, *nirvana* took on a “positive term of value, a name for the Absolute that has no attributes,” and thus it “expresses the deepest reality, the Absolute, what Christian theology calls ‘God.’” Elsewhere, Küng argues that *nirvana* is the same as the Christian Heaven, both being a “positive final state.”

The problem here is not that Küng tries to locate a positive interpretation within the Mahayana Buddhist teachings, nor even that he tries to relate them to Christian concepts. The problem is that Küng identifies precisely those aspects of Buddhist thought which reject the necessity, or even the possibility, of scientific discovery, of the active use of the Divine Spark of reason, and equates those aspects with the God of Christianity.

Since, especially, the time of Nicolaus of Cusa and the European Renaissance, the Platonic/Christian notion of man *in the image of God* is properly defined by the capacity of man to progressively discover the purpose and the lawfulness of the wonders of nature, to master those laws and apply them to the further transformation of nature and the further perfection of mankind, in keeping with that injunction of *Genesis* 1:28 for man to have dominion over nature, which Küng so despises, and Christ’s call for man to “Be perfect, even as your Father which is in Heaven is perfect” (*Matt.* 5:48). Küng attempts to solve the obvious contradiction between this Renaissance notion and his own thesis by distorting Nicolaus of Cusa himself. Küng turns the architect of the Renaissance and the founder of modern science into an anti-scientific Zen mystic!

Cusanus took Plato’s concept of the Idea as the perfect, infinite reality behind the ephemeral, limited objects of our senses, and united this with the Judeo-Christian concept of man *in the image of God*, owing to his creative intellect. He defined the source of scientific discovery, as man’s capacity to hypothecate the infinite reality underlying the finite objects and events in the physical universe. Man was thus able to transcend the finite through the exercise of reason. Cusanus called this the “contracted infinite,” since it was less than the absolute infinite of God, but is “contracted” from that absolute infinite. This was to be the concept which guided Johannes Kepler in his hypothesis concerning the harmonies of the universe, as it was also the genesis of Leibniz’s concept of the *monad*, and of Georg Cantor’s discovery of the mathematical transfinite in the Nineteenth century.

Surprisingly, then, Hans Küng writes that the meta-



Cardinal Nicolaus of Cusa, whose philosophical works initiated modern science in the Renaissance.

physics of Cusanus “set a standard for intellectual creativity still valid today.” How can Küng reconcile this embrace of Nicolaus of Cusa, the founder of modern science, with his call for man to “maintain a critical distance from technological and scientific developments,” let alone his more egregious New Age nonsense? Using the “Delphic” method commonly used by the Venetians against their enemies, Küng takes one aspect of Cusanus’ thought, misrepresents it, ignores the rest, and then adopts this false construct as an ally of his own view.

Küng quotes Cusanus from *On Learned Ignorance*⁴⁰:

From the standpoint of negative theology, there is nothing in God but infinitude. Accordingly, he is knowable neither in this world nor in the world to come, since all creatures, which cannot comprehend the infinite light, are darkness in comparison with him. Rather, he is known only to himself.

Küng praises the “negative theology” of Cusanus as essentially equivalent to the Buddhist “emptiness,” the Void, as an expression for the ineffability of God. Similarly, he refers to Cusanus’s notion of the “coincidence of opposites” in God, implying that this concept reaffirms that God is unintelligible to the human intellect, accessi-

40. Cf., William F. Wertz, Jr., “The Method of Learned Ignorance,” *Fidelio*, Vol. IV, No. 1, Spring 1995.

ble only through a mystical submission to “emptiness” (which, he says, is also its opposite, “fullness”). Here, Küng ends his representation of Cusanus’ thought—there is no mention of Cusanus’ extensive development of the meaning of the Trinity, in which Cusanus locates man’s capacity to know God by rising above the level of sense perception, or logical reasoning, to the level of creative intellect.⁴¹ Instead, Küng wanders into what he calls a “melancholy sidelong glance” at the history of the Jesuits’ mission to Asia:

It is strange to think what might have happened if Christian theologians had not always buried their own tradition of negative theology beneath their prolix tomes, but had taken it more seriously. How many controversies over doctrines, dogmas, and definitions might have been spared over the centuries! How much more deepened understanding might have been applied to foreign religions just when new continents and peoples were beginning to be discovered! And how might the conversations with Japanese Buddhists have gone, if the first Jesuit missionaries had cited, not Scholastic proofs for the existence of God, but the penetrating analysis of the experience of God as detailed by Cusanus, whose writings they could have been familiar with?

(Apparently, according to Küng, Matteo Ricci should have oriented toward the Zen monks, and not the Confucians!)

Even without reviewing the affirmative theology of Nicolaus of Cusa, it can easily be shown that Küng’s use of the phrase “coincidence of opposites,” is the opposite of that intended by Cusanus. Far from meaning that God was unintelligible to man, Cusanus counterposed his method of “coincidence of opposites” to the linear, impotent logic of Aristotle. Aristotle’s deductive and inductive logic, based on mechanically putting together data from empirical sense perceptions according to a fixed set of axioms, was indeed incapable of even approaching the infinite truths of God (which Aristotle argued did not exist in any case). To Aristotle, for instance, the primary method of proof was the “law of contradictions,” whereby any concept which is not consistent with a fixed axiomatic structure is thereby “proven” false. Thus, there can be nothing new, no change, no revolutionary transformation of the axioms of knowledge. But Cusanus demonstrated that all scientific knowledge takes the form of the overturning of existing knowledge, through the hypothecating of a higher *type*, a higher set of axioms,

41. See *Toward a New Council of Florence: ‘On the Peace of Faith’ and Other Works by Nicolaus of Cusa*, ed. and trans. by William F. Wertz, Jr. (Washington, D.C.: Schiller Institute, 1993).

which will subsume the seemingly contradictory events at the lower state of knowledge. The only bounding of this process of human self-perfection is the perfect knowledge of God, in whom all opposites coincide. It is precisely the intellect (which the Zen Buddhists—and Küng—wish to extinguish), that is capable of receiving the “Divine illumination of faith,” and is thus “led by this light to believe it can attain the truth.”⁴² This is how man participates in the unfolding creation of the universe.

Cusanus even demonstrates that according to Aristotle (and, by inference, Hans Küng), not only is man impotent to discover anything fundamentally new, but even God is rendered impotent. In “On Beryllus,”⁴³ Cusanus complains that Aristotle believed that “the Composer-Intellect made everything out of the necessity of nature.” God, however, argues Cusanus, “is absolute and superexalted, since He is not a contracted origin such as nature, which acts out of necessity, but rather is the origin of nature itself, which is therefore supernatural and free, because He creates everything through His will.” This, of course, is also the source of man’s free will, which, as we shall see, Küng confuses with the anarchistic rejection of Universal Truth in favor of the unfettered passions of the individual.

Cusanus identifies the reason for Aristotle’s failure to comprehend the relationship of mankind’s creative intellect and the Will of God: Aristotle lacked the notion of Christian love, or *caritas* (*agapē*, charity), the Holy Spirit of the Trinity which connects God with his creation, and which is the “Divine illumination” that guides our intellect.

It is thus particularly revealing that Hans Küng denigrates the concept of *caritas*, while repeatedly and intensely defending *eros* and libertine sexuality. He complains that Christian charity doesn’t sell: “Christian *caritas* was often not very convincing because it was not very human.” He disparages the “later Christian theologians . . . [who] not only distinguished between *eros* and *caritas*, but found them mutually exclusive,” thus, complains Küng, “lowering the status of eroticism and sexuality.” The primary culprit in this “prudery” of the Church, says Küng, is St. Augustine:

Bourgeois Western Christianity was and is vulnerable to a kind of Stoic-Gnostic-Manichaeic hostility toward the body, sex, and women. This antagonism was passed along to Western Christianity above all by the older Augustine (sexual pleasure allowed only for the purpose of procreation) and medieval and modern popes. . . . This rigor-

42. Nicolaus of Cusa, “On the Gift of the Father of Lights,” in William F. Wertz, Jr., *Toward a New Council of Florence*, *ibid.*

43. Nicolaus of Cusa, “On Beryllus,” in *ibid.*

ous/prudish sexual morality . . . repressed and suppressed all unself-conscious joy in the sensual, the corporeal, the sexual.

Nowhere does Küng demonstrate his conscious intent in regard to his campaign for sexual libertinism more than in his extended argument in defense of the perverse sex cults which dominate the most extreme forms of Tantric Buddhism, Hinduism, and Taoism. Küng refers particularly to the Tantric Buddhism practiced in Tibet called Shaktist Tantrism. While admitting that these practices are very far from Christianity, he argues for their acceptance and insists that we must learn from them. The Tantric cults generally revived the yoga practices of Hinduism, finding salvation not so much in concentration of the mind but in bodily exercises. Küng specifically builds a case for the sexual practices of these cults, linking this to the feminist movement in the West:

A Christian evaluation of this Eastern “occult doctrine” should not have its source in prejudice against the body and sex. . . . The highly positive meaning of the female principle in Shaktist Tantrism—we see here the emergence, as in Marian piety, of a primal need for the female archetype [!]
—can make Christians aware how much the feminine has been repressed and suppressed in Christian teaching and ecclesiastical practice, how thoroughly Christianity has become a patriarchal religion. This will challenge Christians to “re-read” their own traditions, their rigid linguistic codes, their ground-in prejudices and practices. . . . If Christians continue to use the name “Father” for God, then they must become conscious of the one-sidedness of such symbolic language. . . . All of Shaktist Tantrism may not simply be written off as a sexual cult or even as sexual dissipation. In many cases, these are profound religious systems and practices, which affirm sexuality as a creative force of human life and attempt to incorporate sexual communication, as the deepest form of human communication, into religion. . . . The linking of yoga and sexuality in (originally Hindu) Tantrism aims not at the mere satisfaction of temporary “needs,” but at the sublimation of sexuality: at salvation and union with the Absolute. Furthermore, we should not forget that these cults come from the socially disadvantaged classes and thus seek to give religious expression not just to lay piety generally, but to the often suppressed strata and dimensions of humanity. . . . Hence we should not deny that authentic religion can be found in these cults that are so alien to Christianity.

Küng’s support for perversions amongst “disadvantaged classes” is typical of the policies of “Liberation Theology,” whereby the rituals of a pseudo-church (an “autochthonous” church) are created (by Western sociologists, anthropologists, and “Liberation Theologists”) out of the primitive practices of a backward, oppressed population, in order to assure that they will remain backward, while also creating deep emotional control mechanisms

through sex, drugs, etc. This has been seen over and over again in Ibero-America (e.g., the Sendero Luminoso in Peru, the Zapatistas in Mexico), where Küng and his associates have played a leading role in the creation of controlled armed terrorist insurgency movements—all under the cover of supporting “indigenous movements.” These movements are then used for drug trafficking and political destabilization against nations targeted by the Club of the Isles.⁴⁴

Küng’s War Against Christianity

Hans Küng is not interested merely in subverting Confucianism and the religions of China, of course; he is in the forefront of the effort to destroy Christianity, along with any religion which professes a belief in one God, one Truth. This is particularly clear in the dialogue “Islam and Christianity,” which appears in the same collection *Christianity and the World Religions* as his dialogue “Buddhism and Christianity.” Examining Küng’s dialogue with Islam helps to place the “New Enlightenment” efforts to distort Confucianism and Christianity in a more universal context.

Küng identifies two primary differences between Islam and Christianity which he believes can and should be resolved. First, Islam rejects the Trinity—although he concedes that the Koran doesn’t discuss the actual Trinity, but takes objection only to the idea that the man Jesus of Nazareth can also be God. On the Christian side, says Küng, Christians refuse to acknowledge Mohammed as a prophet, or, worse, they condemn him for various heresies. Küng’s proposed “solution” can be simply summarized as follows: we (Christians) will drop our belief in the Trinity, and acknowledge that Christ was just a man, although chosen by God as a prophet to deliver the Word. We (Christians) can then easily concur that Mohammed was similarly chosen as a prophet.

While clearly heretical from the standpoint of Christianity, Küng’s “offer” to Islam is less a concession than a ploy to induce Muslims to join with him in rejecting that which does in fact unite Islam and Christianity—the belief in the existence of one true, universal creator God, self-subsisting and absolute. His intent is to create an apparent theological justification for radical environmentalist attacks on scientific progress, and support for the terrorist operations associated with “Liberation Theology,” by both Muslims and Christians.

Both Islam and Christianity, Küng says, believe that God’s word is intelligible to man, and has been historically

44. See “Terrorist International at Work: The Chiapas Model,” *Executive Intelligence Review*, Vol. 22, No. 14, March 31, 1995, Special Report, pp. 10-63.

rendered concrete in the world; Christians look to the teaching of Jesus in the Gospels, whereas Muslims consider the Koran to be the word of God. These are Küng's targets, insisting that man must not be subject to any such absolutes. He then asks rhetorically: "What should a person follow as his guide? What should he base his life on? How is God to be understood? How do I recognize him? What is his will, and how do I carry it out?" He answers that there is no law, only praxis: "The will of God is carried out through service to human beings. . . . Serving our fellow men and women takes priority over complying with the law." As we saw in the case of the 1974 Louvain Conference, this decoupling of action from universal lawfulness is the prescription for Maoist revolutionary terror, all to the purpose of "serving the people." Thus, says Küng, "The Sharia [Islamic Law] exists for the sake of man, and not man for the sake of the Sharia. Man is therefore the measure of the law. And so might it not be the function of *conscience* [emphasis in the original] here and now to distinguish which parts of a religious system are just and unjust, what is essential or dispensable, constructive or destructive, good law or bad?"

We thus arrive back at the Enlightenment, at Wang Yang-ming's *liang chih*, the "innate knowledge" which requires no exercise of the intellect and reason, no "investigation of the principle in things" as demanded by Chu Hsi, to know the truth. Each and every individual is "free" to determine what is good for *him*, while the very existence of Truth, beyond what each individual *believes* the truth to be, is denied. And, although Küng goes to great lengths to appear to be making concessions to Islam, no Muslim—not even those who believe that the literal form of the Sharia requires interpretation from the standpoint of the development of modern society—could ever accept Küng's advocacy of the unrestrained individual will against the teachings of the Koran. This is the same point identified by Pope John Paul II in the passage quoted earlier, as the crucial source of the crisis of civilization since the Enlightenment. In fact, the Pope was certainly addressing his remarks, at least in part, to the followers of Hans Küng. Küng is himself unrestrained in his attacks on John Paul II, whom, he says, is attempting to "restore the medieval/Counter-Reformation/anti-modern paradigm to the Church (while applying a veneer of modernity), on the model of Catholic Poland, which has known neither the Reformation nor the Enlightenment."

The Trinity, Without Cusanus

How, then, does Küng justify calling himself a Christian? The answer is that he creates his own definition of what he chooses to call Christianity, which is an eclectic collection of various gnostic heresies.

It is important to note first that Küng makes absolutely no reference, in the entire section on Christianity, Islam, and the Trinity, to Nicolaus of Cusa. But, as we saw above, in the section on Buddhism in the same book Küng calls Cusanus the "standard for intellectual creativity still valid today." He therefore certainly knows that Cusanus not only wrote voluminously on the Trinity, but that his exposition on the meaning of the Trinity was the basis for his leadership of the Council of Florence in 1439 which united the Eastern and Western churches and launched the Renaissance. Küng must know also that Cusanus created and led a movement for peace based upon an ecumenical alliance of religions, with a primary focus on Islam, as described in his "On the Peace of Faith," in which the Trinity again is the center of discussion.⁴⁵ Beyond that, Küng must know that Cusanus wrote an extensive study and critique of the Koran, in which, although he is intensely polemical in defense of Christianity, he nonetheless praises and embraces the core truth of the Islamic belief in the One God.

Since Cusanus clearly dedicated much of his life to the questions being addressed by Küng, it is astonishing, to say the least, that Küng ignores what the man he considers to be the "standard for intellectual creativity" has to say on these issues. The following passage from Cusanus' "Prologue to an Examination of the Koran," which directly refutes the thesis of Küng presented just above (as well as the thesis of the pseudo-Confucian Wang Yang-ming discussed earlier) may explain his sudden memory lapse:

Because our intellectual spirit is not itself the Good that it desires, because that Good is not in it—for were the Good in the intellect, then it would be intellect, just as in our knowledge the known is our knowledge—therefore, our intellect does not know what that Good is. The intellectual spirit in its nature desires to comprehend that Good. For although it can be lacking to no thing which is, since to be is good, nevertheless, unless the intellect understands it, it is without it and can find no rest.⁴⁶

Küng denies the Trinity by simply defining it to be something else altogether—a collection of three distinct things, a threesome, rather than a triune Unity. He identifies these three distinct entities as: God; the man Jesus of Nazareth; and the Holy Spirit, which is God's power at work in the world. Küng writes: "In the New Testament, Jesus Christ is primarily viewed not as an eternal, intradivine hypostasis, but as a human, historical person concretely related to God." Gone is the notion of the two natures of Christ, both God and man, such that any man,

45. William F. Wertz, Jr., *Toward a New Council of Florence*, *op. cit.*

46. *Ibid.*

through the imitation of Christ, can rise above the senses and logical ratiocination to the level of the intellect, and thus pursue the Good, as the intellect desires.

To retain his claim to being a Christian, Küng and his co-thinkers re-interpret the history of Christianity: “For Jesus himself,” Küng writes, “the central problem was this: In the face of the coming Kingdom of God, how to overcome legalism by fulfilling God’s will in love? For the Christian Church, however, the central issue shifted over the course of time, to the person of Jesus and his relation to God.” Neither Christ himself nor the Gospels, he claims, considered Christ as the begotten Son of God, the Divinity, the second person of the Trinity—this was introduced only by the Greeks, who had absorbed the influence of Plato and imposed his thought onto the teachings of Jesus of Nazareth. “What the New Testament unquestionably has in mind is not a relation of parentage [between God and Jesus], but an appointment, in the Old Testament sense, conferring legal status and power. Not a physical divine sonship . . . but God’s choosing Jesus and granting him full authority. . . . With the spread of Christianity to the world of Hellenistic thought, there was an increasing tendency to put Jesus, as the Son of God, on the same level of being as the Father.” This same Platonic influence, says Küng, introduced the notion of the immortality of the soul, which “is neither an Islamic nor a specifically Jewish or Christian idea.” Both the divine Jesus and the immortality of the soul supposedly derive from what Küng describes as the “dualism” of Plato and the Greeks, referring to Plato’s belief that the intellect is superior to feeling and sense perception. Küng not only condemns this attempt to distinguish between man and the animals, but he insists that the man Jesus was a man of feeling and praxis, not of intellect. The emergence in Christianity of the “taste for philosophy and aesthetics, for polished language and harmonious articulation of doctrine, is Greek,” writes Küng. “Greek, too, is the intellectualization of belief through dogmatizing, high-flown speculation, and sterile, abstract mysticism.”

Another spokesman for the “New Enlightenment,” Leonard Swidler, editor of the *Journal of Ecumenical Studies* and Professor of Catholic Thought and Interreligious Dialogue at Temple University, concurs with Küng that the Greeks imposed abstract rational thinking onto the Church, whereas the real Jesus was more concerned with praxis, with what to do, rather than what to think, with ethics rather than doctrine. Swidler endorses a widespread racist Venetian slander against Judaism, by denying the intellectual tradition of the followers of Moses, and portraying “Jesus the Jew” as an existential pragmatist “untainted” by the later rationalism of the

Greeks. In this, says Swidler, Jesus was like the Taoists: “The Semitic emphasis (of Jesus) corresponds to the Asian’s concern with the Way, which is so deep that it even provided a name for the whole Asian religion and way of thinking and living: Taoism.”⁴⁷

The real Christians, according to Küng and his associates, were those who were cut off from Greek influence, especially when the Roman Empire sacked Jerusalem in the Second century A.D. They moved east into Syria, Persia, and Arabia, and, says Küng, never diluted their “pure” version of Christianity with the Trinity, the divinity of Christ, or any of the Greek “taste for philosophy and aesthetics.”

Küng is here attempting to revive various heresies from the era of the early Church, just as the leaders of the Enlightenment revived old heresies as weapons against the Renaissance. Cut off from the influence of Greek philosophy, these Central Asian sects, praised by Küng, developed forms of gnostic Christianity—including Manichaeism and Nestorianism—that would later be easily manipulated by the Venetians, in their fostering the Mongol hordes of Genghis Khan which destroyed China, and much of the Christian and Islamic world as well.

It is thus appropriate to conclude by quoting Hans Küng from his dialogue with Taoism, in *Christianity and Chinese Religions*, in which he openly adopts the gnostic (Taoist) view of a dual nature to God, one side good, one side evil. Küng specifically joins with Voltaire in ridiculing Leibniz for his contention that God has created the best of all possible worlds. Küng accuses God of responsibility for all the horrors of the world:

Does it not seem more than justified to go beyond complaint to accusation, an accusation that cries out to Heaven . . . which is responsible for order and harmony in this world?

He adopts the *yin/yang* of Taoism to impute an evil side to God:

Is there perhaps a tension of polarity in God himself, just as in Chinese thought there is a polarity that permeates everything?

As we head today into the Third millennium, enmeshed in economic and political crisis, we must hope that mankind can put aside this superstition—that evil must be accepted as a Divine principle—so that we can begin the ecumenical process of economic development of our entire planet and beyond—a process which is wholly good in the eyes of God and man.

47. Leonard Swidler, “What Christianity Can Offer Asia—Especially China in the Third Millennium,” Ching Feng, Vol. 37, No. 3 (Hong Kong).

The Metaphor of Perspective

The Geometry Of the One And the Many

by Pierre Beaudry



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Introduction

The scientific idea of a nation-state, as opposed to the territorial looting of an empire, is based entirely on the willful purpose of fostering the common good of a population, and this *commonwealth* can only be achieved by means of improving the productive powers of labor of that population. In this fashion, the nation-state must be ruled in a dirigistic fashion, from a centralized government which commits itself to fostering man's ability to reflect this general purpose through works in art and science. In turn, the elevated individual soul will ennoble the nation-state by bringing a contribution to its advancement and progress.

This is the general outlook which became predominant in France around the 1460's, promoted

chiefly through the influence of Nicolaus of Cusa and the school of the Brotherhood of the Common Life from Deventer. It was from this school that key collaborators of Leonardo da Vinci and France's King Louis XI, such as Mathias Ringmann, Vautrin and Jean Lud, and Jean Pélerin Viator, came to establish themselves in Lorraine, the homeland of Joan of Arc and the crucial region in the creation of the nation-state of France, which was then ruled by Duke René II.

From the standpoint of ennobling the individual, the nation-state should promote and defend the fundamental right of every human being to develop his mental powers of reason in *imago Dei*, and to perfect himself in order to

France's King Louis XI discusses affairs of state with his nobles.

get closer to the principle of composition of Divine Reason, the underlying principle of the Good that generates the changing relationships of all things in harmony with Natural Law.

In concrete terms, this means that the ruler of the nation-state must be committed to fostering man's access to scientific knowledge, i.e., the discovery of the higher principles underlying the physical processes of nature, and the mastery of how to apply these to machine-tool principles and machines more generally. From this standpoint, the nation-state cannot exist without the explicit objective of establishing the principle of what Leibniz would later call "Academies" or "Societies":

With the help of these Academies (or Societies), which are institutions of research and development, with their own manufactures and commercial houses directly attached to them, the monopolies will be eliminated, because the Academies will always guarantee a just and low price for the goods, and very often, such goods would become even cheaper because new manufactures will be built where none exist at that time.

—Gottfried Wilhelm Leibniz,
"Society and Economy," Hanover, 1671

These are the kinds of institutions that began to flourish in France under the leadership of King Louis XI, such as the Vosges Gymnasium, a Brotherhood of the Common Life school which had its own printing and distribution house. Later, this would be followed by the school of the Oratorians, the Royal Academy of Sciences, the Ecole Polytechnique of Gaspard Monge and Lazare Carnot, and the Ecole des Arts et Métiers [Arts and Trades]. Finally, this outlook would ultimately be exported to Germany's Göttingen University, and into the United States' West Point Military Academy. In each and every case, the key to developing scientific method would be modeled on Nicolaus of Cusa's teachings at the Council of Florence, and would be reflected in the rigorous approach of resolving paradoxes, especially the paradox of the One and the Many, by means of constructive projective geometry.

This article will review the significance of projective geometry, or *perspective*, from the standpoint of a series of "nested" theorems developed over a period of three hundred years by lawful "predecessors" and "successors"—namely, Leonardo da Vinci-Jean Pélerin Viator (1505), Gérard Desargues (1639), Blaise Pascal (1645), Gaspard Monge (1794), and Jean-Victor Poncelet (1822). This long process of maturation involved a series of theorems, all of which contributed to developing a general synthetic approach to the understanding of the Euclidean plane, and laid the foundation for a science of constructive geometry as the definite and most lawful approach to the

development of the creative process itself.

Indeed, there exists perhaps no single process of geometric discovery which has contributed more to increasing relative population-density in the world for the last five-hundred years, than the invention of perspective in France from the end of the Fifteenth to the end of the Eighteenth centuries. It would not be an exaggeration in the least to say that without this discovery, initiated by the secretary of Louis XI, Jean Pélerin Viator, in collaboration with Leonardo da Vinci during the 1490 period, the industrial revolution made possible by Monge and Carnot some three hundred years later would not have been possible.

It would be on the basis of these discoveries made in the field of conical and orthographic projections, that industrial designing would ultimately become the *sine qua non* condition for developing interchangeable parts in modern tool and machine-tool construction. In point of fact, there exist no household appliances in any home today that were not planned and designed, down to the last bolt, by such methods.

To begin, however, we must first present—by means of synthetic projective geometry—not a specialized form of geometry but a *geometry of principles*, what Lazare Carnot called a *geometry of sentiment*,¹ which is aimed at moving the soul beyond the mediocrity of daily routines; a perspective aimed at directing man above the banalities of everyday life toward virtue, toward more noble sentiments, such as love of God, love of mankind, and love of country. In order to achieve this, you must acquire the *sentiment of elevation*, the *sentiment of proportion*, and the *sentiment of the infinite*. This is the crucial dividing line in the world today, as it has been throughout human history: whether human beings are treated as animals, or they are treated as created *in the image of God*.

For today, when the fate of mankind hangs in the balance, the same question that was posed two hundred years ago by the founders of the Ecole Polytechnique in the France of 1794, is again posed with renewed revolutionary vigor: will humanity be subjected to the barbarity of soul-less Aristotelian formalism, or will we succeed in reviving Platonic humanism, ruled by reason and guided by what the scientists of the French Renaissance tradition identified as *le sentiment*?

1. In the French tradition, *sentiment* is used to mean the emotion of *agapē* that is conjoined with the activity of creative reason. This has nothing to do with "feelings" *per se*, referring instead to the higher emotions, such as freedom, love of God, love of country, and everything that relates to the common good of mankind as opposed to "personal" interest. For an extended discussion of this question, see Jacques Cheminade, *Régard sur la France républicaine* (Paris: Editions Alcuin, 1991).

The Sentiment of Elevation

During the opening of his class on “Geometry and Mechanics Applied to the Arts” at the Conservatory of Paris in 1826, Jean-Victor Poncelet spoke the following amazing words, which show how the education of Polytechnique was oriented toward teaching the most advanced conception of science to ordinary workers:

Some people began to believe that mathematical truths were by necessity unintelligible to simple workers, because they are presented in abstract and difficult forms from dogmatic schoolbooks; some believed that they could not be easily understood and palpable: they were wrong. It was just that their method was at fault. There exists no mathematical principle, applicable to the works of the arts, that one cannot, with a little bit of study, manage to render easily intelligible to any individual with an ordinary intelligence. . . .

I would say to the pipefitter, the plumber, the boiler-maker, the lathe worker: When you make a diagonal cut across a pipe, a roll, or a funnel, you create an oval cut; and you, gardener, you trace the same oval with a rope and pickets. Now, suppose that your oval is more than two hundred million fathoms long; replace one of the pickets by an eternally gleaming ball, a sun which is 1,348,460 times larger than the Earth; and finally, make the Earth itself roll along an oval pathway at a speed of 23,000 fathoms *per* hour. Then you shall have an idea of the immense force with which the Almighty moves one of the smallest globes of one of the smallest worlds—worlds which include as many suns as you can imagine there are countable stars in the universe as a whole. Then, trace around that picket, the center of the sun, as many ovals as there are planets, and incline them more or less, and make them according to the length and width that I can give to you in numbers, and there you shall trace the pathways of the planets; and finally, each planet is the sun of its satellites and the focus of their ovals.

That is how we shall make easily understood to workers, the magnitude of our solar system and of the masses that compose it, with such a simple, beautiful, and should I say, divine ordering of the eternal movements that underlies these phenomena. This idea, which they will acquire in a few minutes, I say again, took centuries for disciplined people, respected for their works of art and science, to elevate themselves to the same level of knowledge.

—Jean-Victor Poncelet,
*Opening statement to his class on
“Geometry and Mechanics Applied to the Arts,”
Conservatory of Paris, 1826*

Thus, national education must be organized around this unified geometric thought, a triply-self-reflexive movement of self-consciousness:

1. Master a discipline by means of internalizing its underlying principle.
2. Apply the same underlying principle to another discipline.
3. Embrace into one single theorem the unity of the underlying principle which bounds all disciplines of human industry.

From the standpoint of synthetic constructive geometry, what Poncelet identifies here is the process of creativity, the true sense of identity of the scientist, that is, of a true citizen of a sovereign nation-state; that is, not a specialist of some trade or art, but a universal man capable of understanding the necessity of developing the nation-state as a scientific idea. Indeed, this elevated sentiment implies for the student a mastery of the same underlying principle of change in both himself and in nature, in order for him to become the One, and his technological inventions for the nation, become the Many. In this way, Poncelet joins Lyndon LaRouche, isochronically, on the necessity of mastering the higher hypothesis²: this triply-self-reflexive principle illustrating the theorem of continuity whereby man is created *in the image of God*.

The Sentiment of Proportion

The most important thing to remember and to master properly is the sentiment of proportionality, that is, the theory of proportions or of the equality of relationships under consideration.

—Jean-Victor Poncelet,
*Opening statement to his class on “Industrial Mechanics,”
Metz, 1827*

What kind of proportion exists between a bounding principle outside of the universe, and the harmonic ordering of the five Platonic solids inside of the universe? Kepler addressed this same question four-hundred years ago in attempting to understand the ratios between the celestial spheres. He wrote:

Wherefore it is clear that the very ratios of the planetary intervals from the sun have not been taken from the regular solids alone. . . . But it is consistent that if the Creator had any concern for the ratio of the spheres in general, He would also have had concern for the ratio which exists between the varying intervals of the single planets specifically, and that the concern is the same in both cases and the one is bound up with the other. If we ponder that, we will

2. Cf. Lyndon H. LaRouche, Jr., “On the Subject of Metaphor,” *Fidelio*, Vol. I, No. 3, Fall 1992, pp. 36-39.

comprehend that for setting up the diameters and eccentricities conjointly, there is need of more principles outside of the five regular solids.

—Johannes Kepler,
The Harmony of the Spheres

So, this Keplerian approach to the quantum field also implies the following question. If any magnitude or any idea converges toward infinity, what kind of proportion will that magnitude or idea have relative to the infinite? And from this approach, would it not be crucial to further inquire about the most important proportion of all, that is, the one that an ordinary human being is able to contract with the Infinite! And in that case, again, what would that proportion be?

* * *

Given three arbitrary points A, B, C on a straight line [SEE Figure 1], find with a ruler only, a fourth point D which shall be harmonically conjugated to the other three points in such a way that the four points compose a cross-ratio in the proportion³ $DA : DB :: CA : CB$.

This projection is identified by Poncelet as a harmonic range, whose projective properties were well-known to the ancient Greeks, particularly Euclid. Charles Julien Brianchon, another student of the Ecole, had also arrived at the same results by establishing the following constant ratio:

$$AC : AD :: BC : BD = \text{constant.}$$

According to Poncelet, the Greeks had already defined this as the *harmonic proportion* in the following form:

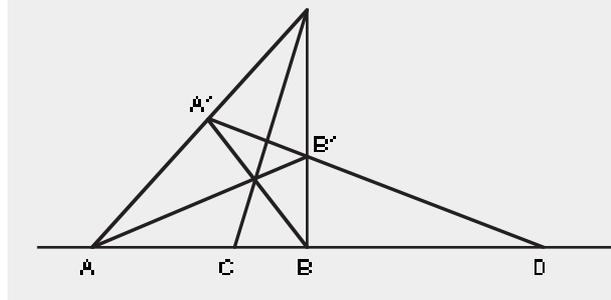
$$(DA - DC) : (DC - DB) :: DA : DB.$$

A close examination of this last equality of relationship shows that this harmonic proportion uses only the distance of D to the other three points. This reflects the fact that the distance DC is known as the *harmonic mean* between the two distances DA and DB . Poncelet further noted that while the line AB is divided harmonically by points C and D , the reciprocal is also true, that is, CD is also divided harmonically by A and B .

Now, suppose that you position the three arbitrary points

3. We use the mathematical notation for expressing ratios and proportions, rather than the more familiar arithmetic notation $DA/DB = CA/CB$, because the former denotes geometrical relations, whereas the latter denotes algebraic ones.

FIGURE 1. Harmonic range $ABCD$, $DA : DB :: CA : CB$.



A, B, C in such a way that C is closer to A on the same straight line; then the fourth harmonic point D will be found on the opposite side of the same line [SEE Figure 2]. This amazing tilting of line $A'B'$ from right to left is the result of the reversing of the harmonic range, which can only occur when point D passes to infinity; and this is produced when infinite line DA is rotated into infinite line DB .

So, the reversing of the ratio is a very curious phenomenon indeed, which seems to be an exception to the rule of the theorem, and seems to cause an anomaly—because when the tilting from right to left occurs, the fourth harmonic point D is nowhere to be found on the straight line on which A, B , and C lie. Indeed, DC is conjugated to AB in both cases only because DA and DB have become two infinite lines. As we shall see, far from being the exception, this case in fact establishes the rule: that is, when D is projected at infinity, that very projection determines the harmonic ordering of the whole system.

So, to sum up. These ratios are crucial for two reasons: Firstly, because they tell us a great deal about the natural harmonic ordering of space, and most importantly that there is no such thing as “arbitrariness” in spatial relationships; and secondly, such ratios will tell us how far the movement of the soul must reach to access its principle, and will help us understand what we must seek in order to answer the question about our proportionality to

FIGURE 2. Harmonic range $ABCD$, $DB : DA :: CB : CA$.

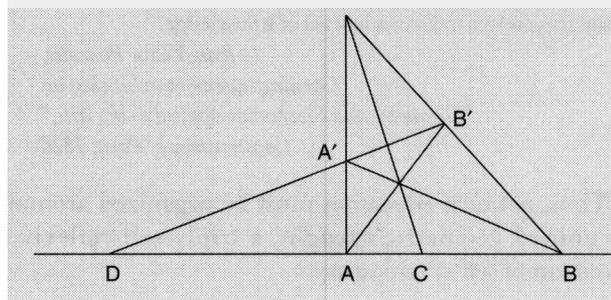
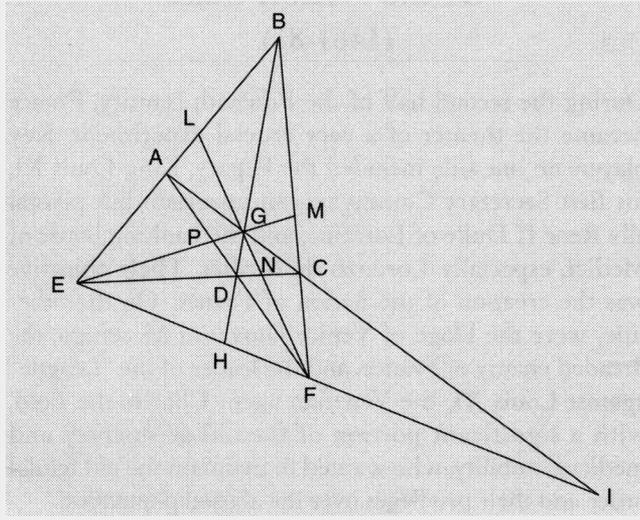


FIGURE 3. Simple quadrilateral $ABCD$ and complete quadrilateral $BAEDFC$.



the Infinite. But before going into that question, let us point out one thing that has to be addressed concerning the “complete quadrilateral.”

The complete quadrilateral is not simply what the Twentieth-century mathematician David Hilbert makes it out to be in his *Geometry and the Imagination*. In his *Traité des Propriétés Projectives des Figures* (Sec. II, Chap. I, Art. 154), Poncelet stresses that there is a difference between the *simple quadrilateral* ($ABCD$) and the *complete quadrilateral* ($BAEDFC$) [SEE Figure 3], and this is, that the complete quadrilateral must have nine straight lines and as many harmonic ranges.

The nine harmonic ranges forming the complete quadrilateral are: $EALB$, $EPGM$, $EDNC$, $EHFI$, $FCMB$, $FNGL$, $FDPA$, $BGDH$, and $AGCI$.

Furthermore, Poncelet acknowledges that this theorem was known by the ancients, as it is reported by Pappus (Fourth century A.D.) in his *Collections Mathématiques*, Book VII, Prop. CXLV, and that it was also reproduced by Grégoire de Saint-Vincent (*Opus geometricum*, Prop. X, 1647) and Laurent Lahire (*Sectiones conicae*, Folio, Livre I, p. 5, 1685).

The Sentiment of the Infinite

In Sec. I, Chap. I of his *Traité des Propriétés Projectives des Figures*, Poncelet establishes the fundamental theorem of projective geometry, which will represent a rigorous solution to Zeno’s paradox of the “bad infinite.” His theorem identifies what happens when the fourth point of a harmonic range $ABCD$, point D , goes to infinity, and establishes the basis for linear perspective, a perspective estab-

lished by Leonardo da Vinci and Father Jean Pélerin Viator circa 1490 [SEE Figure 4].

Suppose that point D is at infinity, or that SD is parallel to AB ; segments DA and DB becoming simultaneously infinite, and differing from one another only by the finite quantity AB , shall have unity as their ratio, and consequently it shall be the same for CA and CB to which they are proportional: . . . If two infinite magnitudes or distances differ from one another only by a given finite quantity, their ratio shall be unity; that is to say, they may be rigorously considered equal to one another.

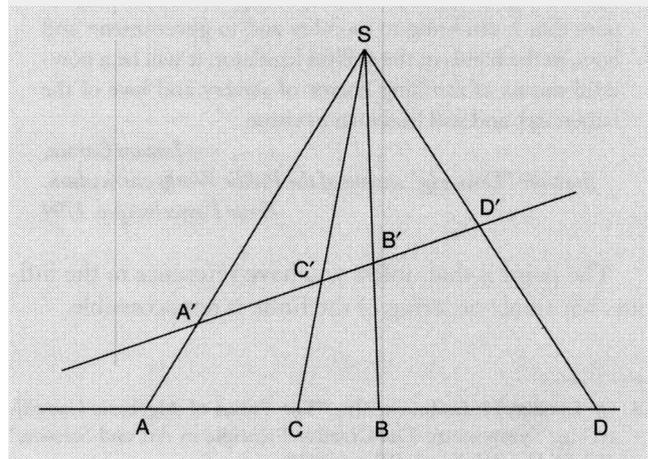
The condition for Poncelet’s theorem to be true must flow essentially from the following two axiomatic considerations.

First, it is because the infinite ratio $DA : DB$ corresponds to *infinite unity*, that $CA : CB$, a finite ratio, is reflected into a *finite unity*. And from this it must follow that all finite segments of equal partitioning of a perspective lattice shall have their receding scale formed everywhere by parallel lines.

Secondly, the partitioning of the perspective lattice into equal parts is consequent to the harmonic point D being projected at infinity; therefore the unity of the two infinite distances DA and DB , as well as their finite difference CA and CB , must be determined by the same projective property that establishes point D at infinity.

This theorem of Poncelet establishes explicitly, for the first time in history, not only that the harmonic range of the complete quadrilateral is nothing but the theorem of perspective, but also that the point at infinity, otherwise known during the Renaissance as the “subject point” (Jean Pélerin Viator), is a unique resolution of the *Par-*

FIGURE 4. Harmonic range $ABCD$, point D at infinity.



menides paradox of the One and the Many, and becomes the founding theorem of projective geometry.

From this, a more general theorem may be established, stating that if any number of infinite magnitudes or distances converge toward one point at infinity, they may differ from one another by some finite amount, but they cannot be affected in their cardinality by any changes in the lower finite order: that is to say, on the contrary, that it is the projective property of point *D* at infinity which determines the harmonic ordering of all of the finite and infinite distances of such a lattice. The point at infinity which determines an infinite number of such lines is thus a power point, which bounds every other point in the lattice from the outside, and is transfinite to them. This will become very important later for Cantor's considerations in defining the transfinite numbers.

The reader should also note that this is what Lyndon LaRouche means, when he says that the higher species determines everything in the subordinated lower species, but that the lower species cannot determine anything with respect to the higher species. Indeed, this is surely the case where "poetry must supersede mathematics."⁴

Lazare Carnot made this point very clearly in introducing the basic curriculum at the Ecole Polytechnique, where the science of "linear perspective" was to be superseded by the science of "aerial perspective," where he says

[L]inear perspective . . . is calculated mathematically, [but] aerial perspective . . . can only be grasped by *sentiment*. By comparing these two sciences, where one is sensual, the other ideal, the methodical course of one will help penetrate the mysteries of the other. . . . [Aerial perspective is] the art of generating ideas by means of the senses, of acting on the soul by the organ of vision. It is in this way that it acquires its importance, that it competes with poetry; that it can, like poetry, enlighten the mind, warm the heart, excite and nourish higher emotions. We shall emphasize the contributions that it can bring to morality and to government; and how, in the hands of the skillful legislator, it will be a powerful means of instilling horror of slavery and love of the fatherland, and will lead man to virtue.

—Lazare Carnot,
from the "Drawing" section of the *Public Works curriculum*,
Ecole Polytechnique, 1794

The point is that unless you have reference to the infinite, harmonic ordering of the finite is not accessible.

4. Cf. Lyndon H. LaRouche, Jr., "The Fraud of Algebraic Causality," in "Symposium: The Creative Principle in Art and Science," *Fidelio*, Vol. III, No. 4, Winter 1994.

Louis XI and the Institution Of the Nation-State (1461-81)

During the second half of the Fifteenth century, France became the theater of a very crucial experiment. Key players on one side included the Papacy, King Louis XI, his first Secretary Commynes, an uncertain but pivotally René II Duke of Lorraine, and the banking house of Medici, especially Lorenzo de Medici. Their objective was the creation of the nation of France. On the other side, were the Doge of Venice Giovanni Mocenigo, the dreaded enemy of France, and the leader of the "League" against Louis XI, the Venetian agent Charles the Bold, with a significant portion of the old aristocracy and medieval nobility, who wanted to maintain the old feudal order and their privileges over the abused population.

For over twenty years, Louis XI and his closest associates formed a strong alliance called the "League of Constance" involving several key duchies whose leaders remained faithful to the king. At the time, France had fourteen feudal duchies and ninety-four major cities, which Louis XI unified on the basis of the common good and of common development opportunities. This "*commonwealth*" idea was conveyed throughout the country in the slogan: "One law, one weight, one currency." The king also established a unified, permanent army. Louis' focus was to win the cities; to develop cultural centers, build manufactures, establish international trade fairs, and so forth, in order to attract talent from the rural areas (as well as from international quarters), to form a new political entity known as a nation-state. And indeed, the cities contributed wholeheartedly to guaranteeing this royal policy. But in order to unite the nation, the king needed the Duke of Lorraine, René II, a man who very much lacked a humanist education.

Worse than that, René II's allegiance to the king was uncertain, as he was receiving 5,000 ducats a month from his alliance with Venice. So the king asked Father Jean Pélerin Viator, his secretary and confessor, to send Jean Ludovic de Pfaffenhofen, known as Jean Lud—the brother of Vautrin Lud, who later became the leader of the Vosges Gymnasium—to be René II's ambassador and negotiator with the Doge in Venice.⁵ Jean Lud forged an agreement with the Doge, according to which René II would accept as enemies all the enemies of Venice, with the exception of the King of France.

5. For the life of Viator, see L. Brion-Guery, *Jean Pélerin Viator* (Paris: Les Belles Lettres, 1962).

On January 5, 1477, Charles the Bold, who reputedly had the largest army in all of Europe, gambled everything against the forces of France and its allies from Germany and Switzerland led by René II, and lost. On that day, remembered as the “Battle of Nancy,” Charles the Bold met a Shakespearean death which freed France to become the first nation-state. Today a modest bronze plaque composed by Viator can be seen on one of the pillars of the collegial chapel of Saint-George in Nancy, bearing the following inscription in memory of René II’s victory:

*Ereptam patriam Dux ensifer ense recipit qui divina fovens
juris armator erat. Viator.*

(With the help of God, the Duke, fully armed friend of goodwill, has reunited the torn fatherland. Viator.)

During the very short period of a little over fifty years (1461-1510), Louis XI and his allies built the necessary educational institutions for the development of the nation-state; but they were unable to destroy their mortal enemy, Venice.

In 1509, the League of Cambrai brought together the largest military alliance ever put together against the Venetians, including Louis XII of France, the Emperor Maximilian I of Germany, Ferdinand of Aragon of Spain, Henry VIII of England, the Duke of Ferrara and the Medici bankers from Florence, and the instigator of the league, Pope Julius II. The military operations launched against Venice represented such overwhelming odds that it was nearly destroyed, forcing the Doge, Leonardo Loredan, to admit before the Great Council that their “sins of pride” and of “luxury” were being punished by God.

However, during the course of the same year, while negotiating for armistice and peace, the Venetian ambassadors succeeded in breaking the league by inducing Pope Julius II to quarrel with Louis XII and break the alliance. Conjuring the fears of a future conflict between a weak and divided Italy and a strong and unified France, the Venetian ambassadors succeeded in 1510 in convincing the Pope to lift the interdiction against Venice and form the Holy League with Venice against France. The fight to weaken and destroy the nation-state of France has been relentless ever since that period. Only the enduring character of the Platonic humanist institutions, such as the Brotherhood of the Common Life and the Oratorian Order, prevented a Venetian victory for so long.

During the short twenty-two year reign of Louis XI (1461-83), the most significant political change forced through by the king was to bankrupt the feudal landed

aristocracy through the creation, and defense, of industries throughout France’s ninety-four cities, and through the opening of reciprocal trade with England and treaty agreements with Genoa, Florence, Naples, Sicily, and Calabria. Louis guaranteed the expansion of industries by subsidizing the cities, including the medieval cities; such subsidies came from taxations (*la taille*) which were inversely proportional to the productivity of the taxpayer. Accordingly, the feudal princes were more highly taxed than the townspeople, and the townspeople more than the city dwellers. While salaries doubled during the reign of Louis XI, the total taxes collected on income tripled in the twenty-year period: the *taille* was 1,200,000 livres in 1462, and had reached the level of 3,900,000 livres in 1482. Whereas the majority of the people and cities never complained, the historical records are filled with complaints from the aristocracy, which had been frustrated in its privileges. In the ensuing fifty years, not one city ever turned against the king.

The crucial innovation, however, was the creation of new humanist schools and universities under the king’s authority. Louis XI presided over the establishment of the first Renaissance humanist studies, by creating two universities, one in Valence and the other in Bourges, in 1464. By 1471, he opened a printing house at the Sorbonne, and began the dissemination of Plato’s writings, as well as those of Sallustre, Virgil, Juvenal, and Xenophon (commissioned by the king himself). The Sorbonne press was Louis’ main propaganda tool in his denunciation of Charles the Bold; by 1477, the king had commissioned the first book in French, *La Chronique* by Saint-Denis, which narrates the actual building of the French nation from Roman times to the death of Louis’ father, Charles VII. Thus, the first French-language book was the history of how France became a nation!

It was a little after that period, that the city of Saint-Dié, near Nancy in Lorraine, became a high point of the French Renaissance and one of the most important crossroads of humanist currents for the whole of Europe. Geographically situated on the routes between Strasbourg, Sélestat, Heidelberg, Fribourg, Basle, and Paris, the small town of Saint-Dié had established a Brotherhood of the Common Life school, the Vosges Gymnasium, which was actually an Academy in the sense of Leibniz, under the protection of both René II Duke of Lorraine, and the Vatican.

The Gymnasium was founded in 1490 as an ecclesiastic school directly under the control of Rome by Vautrin Lud, René II’s chaplain and brother of his ambassador to the Doge, and by Jean Pélerin Viator, then secretary to René II, and formerly secretary to Louis XI. It was

Solving the Paradox of the One and the Many

The political and scientific breakthrough expressed in the establishment of the nation-state *commonwealth* by Louis XI, would not have been possible without Nicolaus of Cusa and Leonardo da Vinci, and their application of the principle of solving paradoxes. Consider first this following experiment, as a crucial form of resolution of the paradox of the One and the Many, and ponder for a moment Nicolaus of Cusa's paradox *De Docta Ignorantia*, where he states that God is equidistant from every point in the universe, because He is at the same time *the center and the circumference*:

Precise equidistance to different things cannot be found except in the case of God, because God alone is Infinite Equality. Therefore, He who is the center of the world, *viz.*, the Blessed God, is also the center of the earth, of all spheres, and of all things in the world. Likewise, He is the infinite circumference of all things.

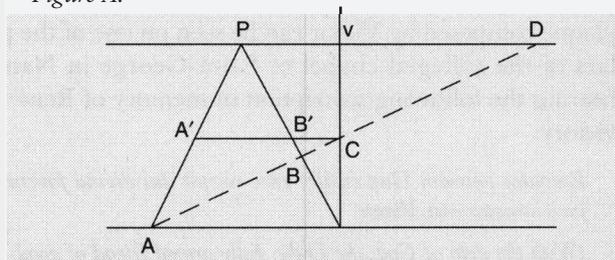
—Nicolaus of Cusa,
On Learned Ignorance, Book II, Chap. 11, Prop. 157

Indeed, an Aristotelian will object to this kind of thinking by saying that this is “mystical,” and that you cannot be in two different places at once. Well, it turns out that the discovery of *central perspective* will resolve this paradox. Indeed, from the standpoint of projective geometry, there are as many points in the apex of a cone as there are points in the circumference of its base, and any point internal to the cone can be made to be harmonically conjugated to the apex of that cone!

The Albertian Method of Perspective: A Perceptual Device

Perspective, when understood properly, is a powerful metaphor for solving the paradox of the One and the Many. However, for a long period of time during the Renaissance, perspective remained an empirical device which artists and architects alike used simply for the purpose of creating the “illusion”

FIGURE B. Diagram of the Albertian device shown in Figure A.



of a three-dimensional object projected onto a two-dimensional surface.

This sense-perception approach to perspective is best exemplified by the accompanying woodcut by Albrecht Dürer [SEE Figure A], which uses the method devised by Leon Battista Alberti to determine the foreshortening of an object in space when projected onto a plane. The trick of the device is to physically locate on the side of the frame the point which intersects the projective imaginary line that would extend from the observer's eye to the endpoint of the given object. That intersection between the visual ray and the frame would then determine the position of the foreshortened side $A'B'$ [SEE Figure B].

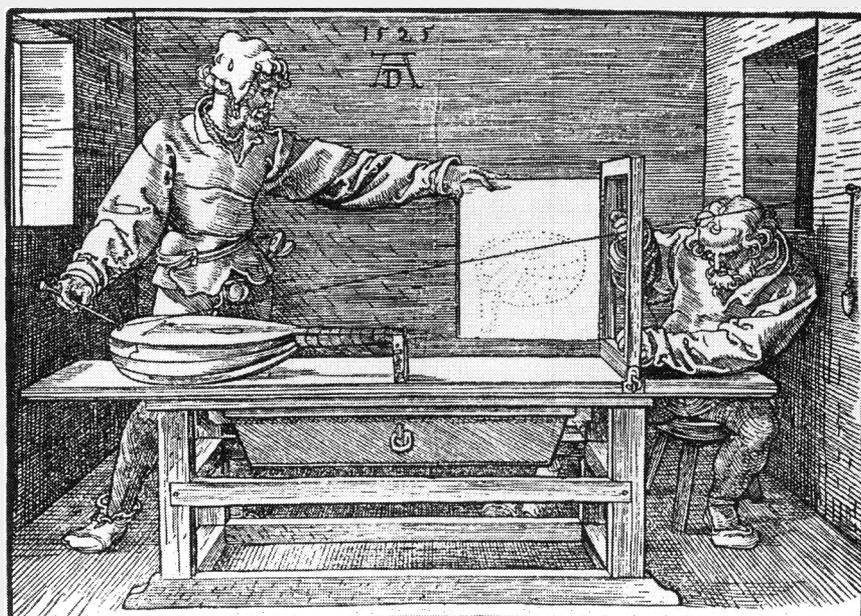


FIGURE A. Albrecht Dürer, “A Man Drawing A Lute,” 1525.

However, there is a fallacy of composition here and, as a result, there is a total lack of harmonic ordering between points A, B, C , and D . For this reason, Alberti's device is merely an illusion which cannot properly locate the perspective of objects in space.

The Leonardo/Viator Method: A Conceptual Device

For Leonardo da Vinci, however, perspective is not a device of sense-perception, it is a conceptual device, a metaphor for the cognitive process involving both mathematics and physics. From this standpoint, Leonardo makes a definite break with Alberti, especially around the 1490's, when he addresses the complexities of human spherical vision and the propagation of light. Leonardo establishes perspective as the crucial experiment for a "physics of light" which must involve three interrelated types of application: (1) linear perspective; (2) perspective of colors; and (3) perspective of shades and contours. This conception would later have a determining effect on the works of Christiaan Huyghens and Ole Rømer, and subsequently on the Ecole Polytechnique. Leonardo writes:

Among the many aspects of natural processes, that of light is the one that produces the most enjoyment for the observer, because, of all of the remarkable characteristics of the science of mathematics, the certainty of its demonstrations is what contributes the most to elevating the mind of those who study it.

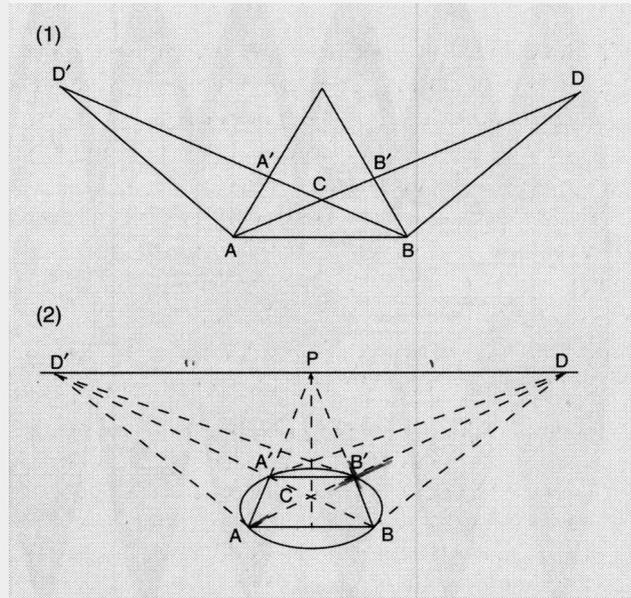
Perspective must therefore be preferred to any other formula, and to all scholarly systems; in this domain, the complex ray of light shows us the stages of its development, and we find in this, not only the glory of mathematics, but also of physics because it [perspective—PB] adorns itself with the flowers derived from both.

—Leonardo da Vinci,
Notebooks, Codex Atlanticus 203r.a

Leonardo's conception of perspective is premised axiomatically on the intersection of light and visual pyramids which follow the same law, and the same harmonic ordering as the three-point perspective of Jean Pélerin Viator [SEE Figures C.1 and C.2].

On the foreshortening of the square circumscribed by a circle, Jean Pélerin Viator established in his *De Artificiali Perspectiva* that perspective is based on a triply-self-reflexive rotation of intersecting visual pyramids, an approach typical of Leonardo. With the three apexes of the three cones located on a straight

FIGURE C. (1) *Leonardo da Vinci, Manuscript M, 3v.* (2) *Jean Pélerin Viator, "De Artificiali Perspectiva," folio 5.*



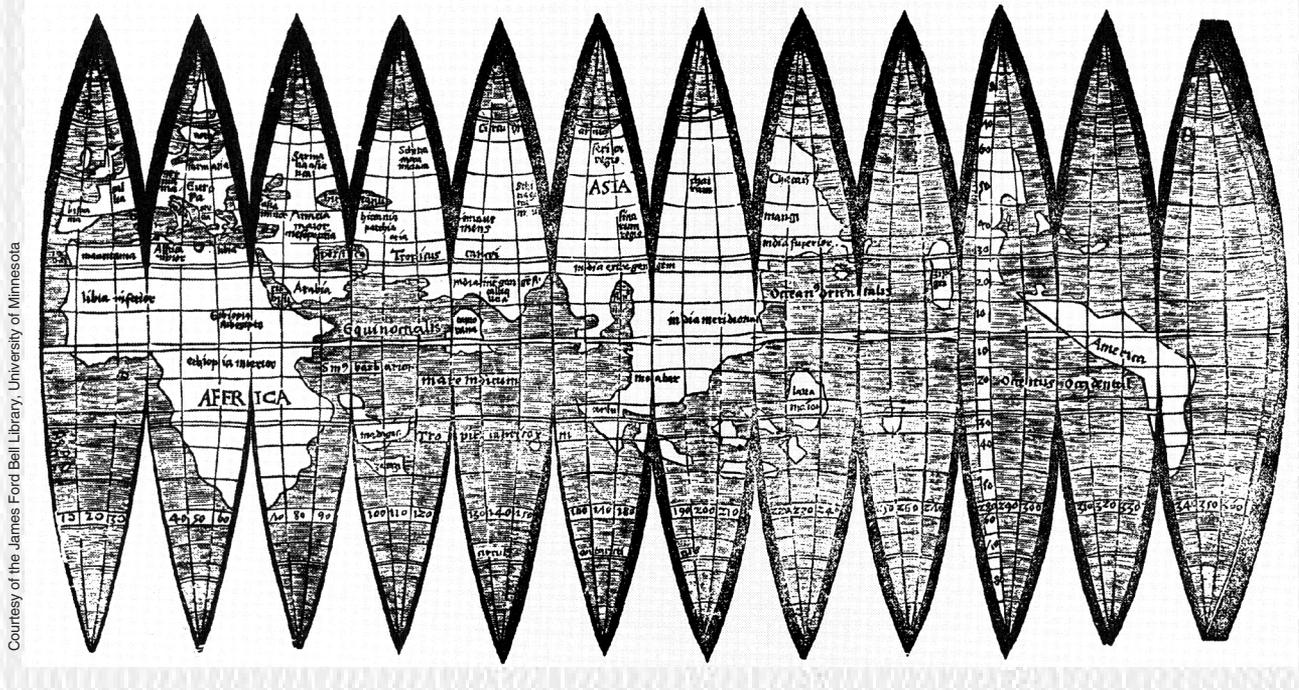
line representing the infinite horizon, Viator's theorem reads:

The narrowing of the receding square lying in the plane A, B, B', A' is constructed from the inclined radial lines of the central visual pyramid P , which intersect two other visual pyramids projected from third points D and D' , which are equally removed from the subject point P at a distance twice the width AB of the tetragon, or more or less that distance depending on the closer or farther view. And the circle circumscribing the square is generated from the sphere, and is perceived inclined as an oval or as a lens depending on the position of the frontal view.

—Jean Pélerin Viator,
De Artificiali Perspectiva, Fol. 5

Although no document attests to Leonardo's or Viator's explicit knowledge of the harmonic range as later developed by Poncelet, both based linear perspective on a harmonic ordering of the complete quadrilateral, where $AD : B'D :: AC : CB'$. (Viator's above-mentioned relationship $PD = PD' = 2AB = 2/1$ is derivable from the generative principle of the Golden Section of the dodecahedron.)

FIGURE 5. *The Vosges Gymnasium's Mathias Ringmann published this world map by Martin Waldseemüller, the first-ever to include the full continent of South America.*



staffed by the networks of the humanist school of Dringenberg from the Deventer school of the Brotherhood of the Common Life, students of the Alsatian humanist current of Geysler de Kaisersberg, friends of the mathematician Lefèvre d'Étaples, and collaborators of Leonardo da Vinci and Pico della Mirandola in Italy.

Aside from being a “Latin school” in the tradition of the Brotherhood’s “devotio moderna,” the Vosges Gymnasium ran an important printing house for the dissemination of scientific works in geography, music, and geometry. Its first publication was a treatise on perspective (*De Artificiali Perspectiva*, 1505) by Jean Pélerin Viator, published both in French and Latin. Viator’s treatise not only represented the very first treatise on perspective to be published in Europe (the works of Alberti, Piero della Francesca, Filarete, Foppa, and Leonardo da Vinci were highly controlled by oligarchs, and only circulated in manuscript form at the time), but it represented a completely original Platonic approach to the application of perspective to city building. The Vosges Gymnasium also produced the first world map, published by Mathias Ringmann, that identifies the entire continent of South America [SEE Figure 5].

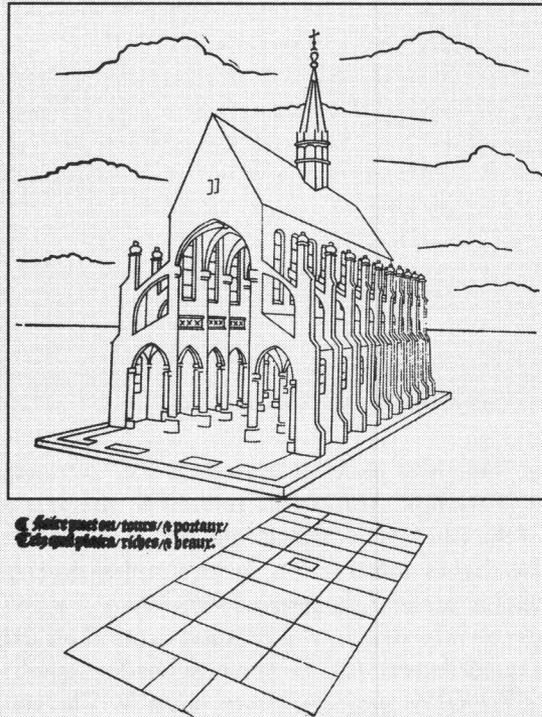
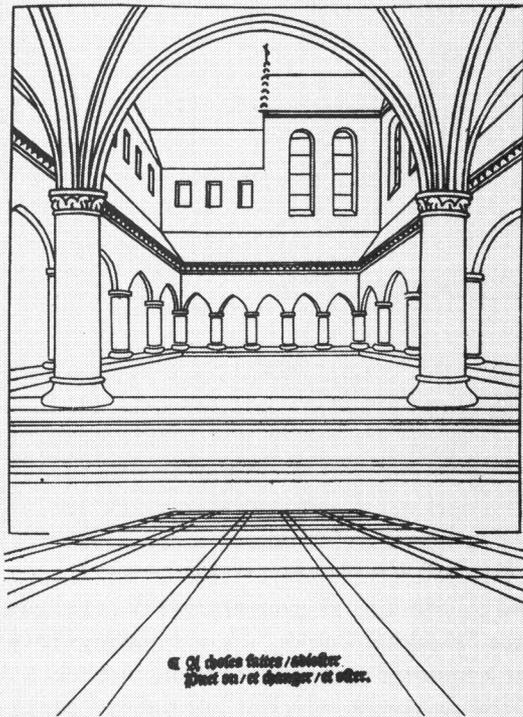
After the first edition of Viator’s book, there would be no less than five pirate editions in Germany from 1508 to 1535, and three editions in France from 1505 to 1521. The perspective conception would greatly influence the great French painter Jean Fouquet, and Albrecht Dürer

would demonstrate the Viator construction in his “Saint Jerome” (1514). But by the time that Jacopo Barozzi da Vignola, who knew Viator’s work very well, wrote his *Due Regule della Prospettiva Pratica* (1583), Viator’s name was all but forgotten. In fact, by that time, the word “Viator” no longer appeared as the author, but as the title, of his book—an error made possible by a French pun on the word “viator.” But, even though the author could be erased from the historical record, the idea could not be stopped. But why? What was so dangerous about Viator’s “perspective”?

Viator writes at the opening of his book that this knowledge will “elevate the observers’ minds” and will “transport their hearts toward virtue and Divine action,” because perspective has the ability to “console and transcend the sorrows of human life.” That is why the Venetians had to keep this method of developing the human mind away from the general population. Vignola would later say that Viator’s perspective is easy to apply but “difficult to understand” [SEE Figure 6].

This is also the objective that Monge and Carnot would assign as the crucial function of perspective, to develop in the students the *sentiments* of elevation, of proportionality, and of the infinite—that is, the movement of the soul through which noble thoughts, such as the ideas of creativity, inalienable rights, the Good, Truth, Beauty, love of God and love of mankind, and so on, can be developed. In other words, perspective, properly under-

FIGURE 6. *Perspective diagrams from Viator's "De Artificiali Perspectiva" (1505). (Reprinted from L. Brion-Guerry, "Jean Pélerin Viator," by permission of the publisher.)*



stood, is a "higher species" than linear proportion, and it will develop political freedom in a people.

By 1642, Viator's perspective would have a determining impact on Gérard Desargues. Desargues became embattled over the issue with a Jesuit Father Du Breuil, who not only plagiarized Viator in his book *La Perspective Pratique* (1642), but would also later plagiarize Desargues' work in projective geometry. A very nasty fight ensued, which would last until 1661, when Desargues' publisher Abraham Bosse, himself an expert in perspective, was expelled from the French Academy by the Jesuits. Thus have the works of Viator, Desargues, and Bosse been pirated, distorted, plagiarized, and kept hidden for over five hundred years, until today.

Desargues' Theorem (1639)

The usual textbook presentation of "Desargues' Theorem" states that, given two triangles ABC and $A'B'C'$, whose corresponding vertices converge toward vertex D of a pyramid, it follows that if you project the three pairs of corresponding edges two by two, they will intersect at three points E, F, G which lie on a straight line, as is shown in Figure 9. This formulation—which is unlikely to reflect the original theorem of Desargues—does not give the full

scope of what is implied in its discovery, however, as is demonstrated by the following construction:

First, trace any triangle ABC and extend its three sides in the same direction, as shown in Figure 7.

Second, intersect the three extensions with a straight line EFG anywhere, to form an ordinary quadrilateral $ACGFEB$ [SEE Figure 8].

Third, project from a point D three rays $DA, DB,$ and DC , onto another plane $A'B'C'$ along the extensions of

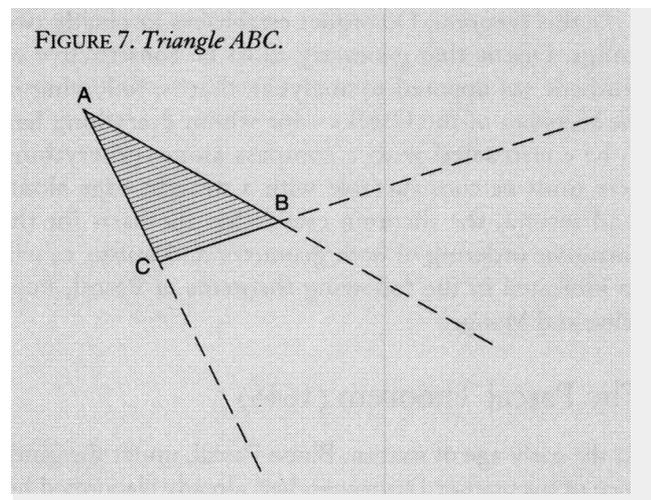
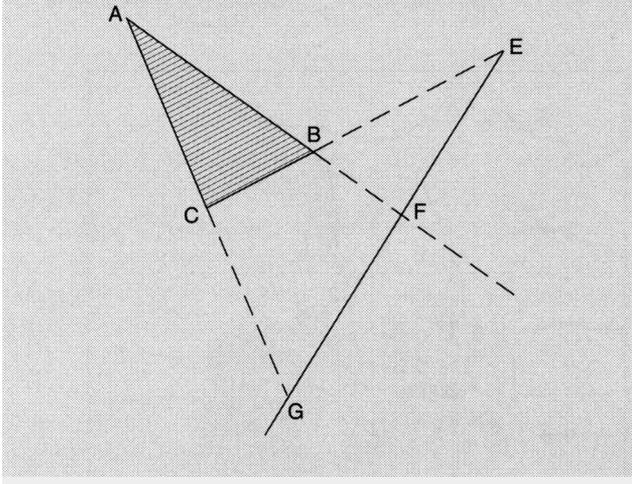


FIGURE 8. *Quadrilateral ACGFEB.*



these rays. This new plane of triangle $A'B'C'$ intersects the plane of triangle ABC at the fold EFG , the axis of rotation of the whole system [SEE Figure 9].

This Desargues construction, in its simplest descriptive expression, presents the *interconnectedness of five ordinary quadrilaterals*; that is, the rotation around an axis EFG of a quadrilateral $ACGFEB$, whose shadow quadrilateral $A'C'GFEB'$ is projected from point D . The connection between these two ordinary quadrilaterals and point D will form three other quadrilaterals: (1) $DAAC'GC$; (2) $DAA'B'FB$; and (3) $DCC'B'EB$.

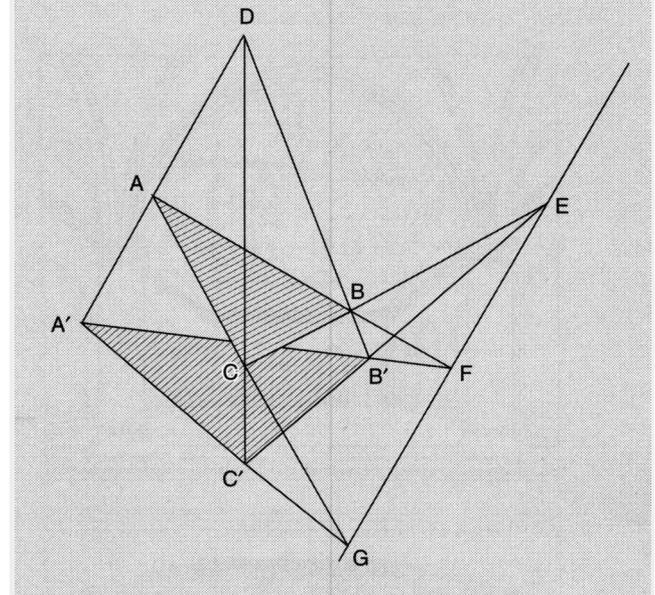
The crucial point about this theorem is that it is a continuation of Nicolaus of Cusa's notion of the trinitarian principle of action in the universe. More specifically, this construction is built on the principle of triply-self-reflexive conical action of the three-point perspective of Viator [SEE Box, p. 71, Figure C.2], and will become the paradigm for all of projective geometry, including the harmonic ordering of the complete quadrilateral as Poncelet later defined it [SEE Figure 3].

In this theorem, Desargues establishes implicitly two things. One is that geometry must be constructive or synthetic (as opposed to analytic); that is, following in the footsteps of the Greeks—for whom everything had to be constructed with a compass alone—everything here must be constructable with a straight edge alone. And second, the theorem establishes the basis for the harmonic ordering of both geometry and music, as will be indicated in the following theorems of Pascal, Poncelet, and Monge.

The Pascal Theorem (1645)

At the early age of sixteen, Blaise Pascal, under the guidance of his teacher Desargues, had already elaborated his

FIGURE 9. *Desargue's Theorem construction.*



main contribution to geometry, which came to be known as the “Essay on Conics.” He is known to have derived over a hundred theorems, covering virtually a complete treatise on conics, which is lost today. Leibniz himself insisted that this treatise be published by Pascal's nephew Perrier, but it was never done, and this crucial work has never reached us. The precious treatise had been kept hidden or destroyed by the networks around the chief Venetian agent in France at the time, Descartes, who hated synthetic constructive geometry with a passion.

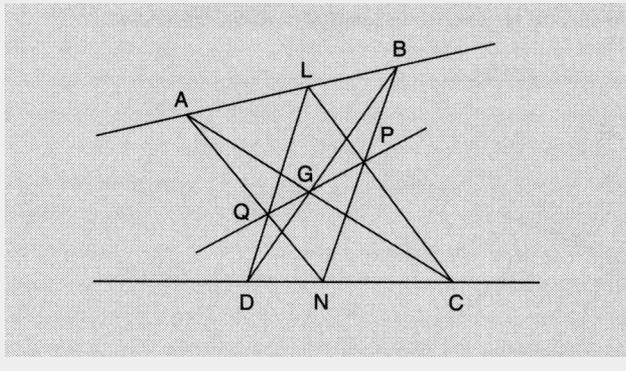
Although tremendous discoveries in the domain of constructive geometry were achieved in the Seventeenth century through the collaboration of Leibniz, Huyghens, Fermat, and the Bernoulli brothers in the domain of transcendental or non-algebraic curves such as cycloids,⁶ which Descartes also attempted to obfuscate, the loss of Pascal's work⁷ was no doubt the crucial factor in retarding the development of projective geometry for another 150 years, until the breakthroughs of Monge and Carnot in 1794.

One of the most fruitful theorems of Pascal, known also as the *Hexagrammum Mysticum*, states that when you inscribe a hexagon formed by six points A, L, B, C, N, D in a conic, the three points of intersection Q, G, P of opposite

6. Cf. Lyndon H. LaRouche, “Metaphor,” *op. cit.*, pp. 23-36.

7. It should be noted that even the current scholarly literature, such as the *Source Book in Mathematics* of David Eugene Smith, continues to this day the same Venetian tradition of mistranslating and disfiguring the few remains of Pascal's work, as exemplified by certain unintelligible translations of his theorems. David Eugene Smith, *A Source Book in Mathematics* (New York: Dover Publications, 1959), pp. 326-330.

FIGURE 10. *Pascal's Hexagrammum Mysticum.*



sides lie on a straight line [SEE Figure 10].

The projective property which establishes this “Pascal line” is the same as that which determines the fourth side of the quadrilateral in the three-point perspective of Viator.

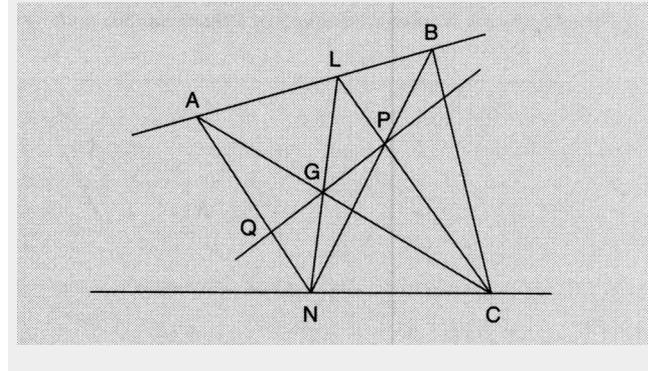
This theorem further suggests that Pascal might have known about the harmonic range of the complete quadrilateral. Compare the Pascal hexagon with the Viator device for perspective A, L, B, C, N [SEE Figure 11]. Note that by only modifying a few lines in the general correlation of the hexagon of Pascal, you have transformed the original figure into a different one, a pentagon; the two figures are composed of the same number of lines but they are disposed in a different manner in each case. What this does, is change the theorem, without changing the projective characteristics of the figures; both figures retain absolutely the *same projective properties*. This is what Poncelet identified as discontinuities within the constraint of the *principle of continuity*.⁸

Similarly, although the theorems of the complete quadrilateral are somewhat different from the theorems of conic sections, the principle of generation of both is the same; this will be the case every time a figure can be derived from another figure by simple change of configuration or transposition of certain parts, and without affecting the generative principle underlying them.

The profitability of such exercises lies in the discovery of the valid crucial transpositions or changes which may be construed by pushing the system of theorems to their limit. It is by this means that one can discover crucial discontinuities that call into question the generative principle from which they are derived, and lead the mind to seek the next higher truth of a new and more universal generative principle.

A similar result may be obtained by bridging the non-linear gap between three- and two-

FIGURE 11. *Viator perspective device (see Figure C.2).*



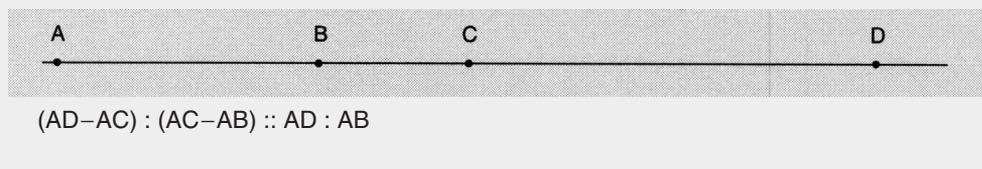
dimensionalities. The beautiful case of Nicolaus of Cusa's Trinity of Unity, Equality, and Connection, can exemplify this by an extremely elegant theorem of Poncelet, which states that “from the same point, on the same line, and in the same direction, you may trace three distances such that the first minus the second is to the second minus the third, as the first is to the third” [SEE Figure 12].

This implies a jump between the harmonic divisions of three-dimensional space, and the equal divisions of parts in the two-dimensional plane! This is the very same harmonic division which forms the basis of the well-tempered musical scale, that is, the relationship between the three fundamental intervals: the octave, fifth, and fourth. Another way to formulate this is: the ratio of the octave divided by the ratio of the fifth, is equal to the ratio of the fourth.

Now, suppose that the first of these three distances, AD , is infinite; it will suffice to show that because this infinite projection is the generative principle of the harmonic proportion [SEE Figure 4], the three segments will correspond to equality of unity! This signifies that the harmonic divisions of a line are nothing but an extension of the division in equal parts of an infinite line. This is a most elegant way of discovering the Uniqueness of the transfinite and how it harmonically subsumes the Many. You can locate this in the construction shown in Figure 13.

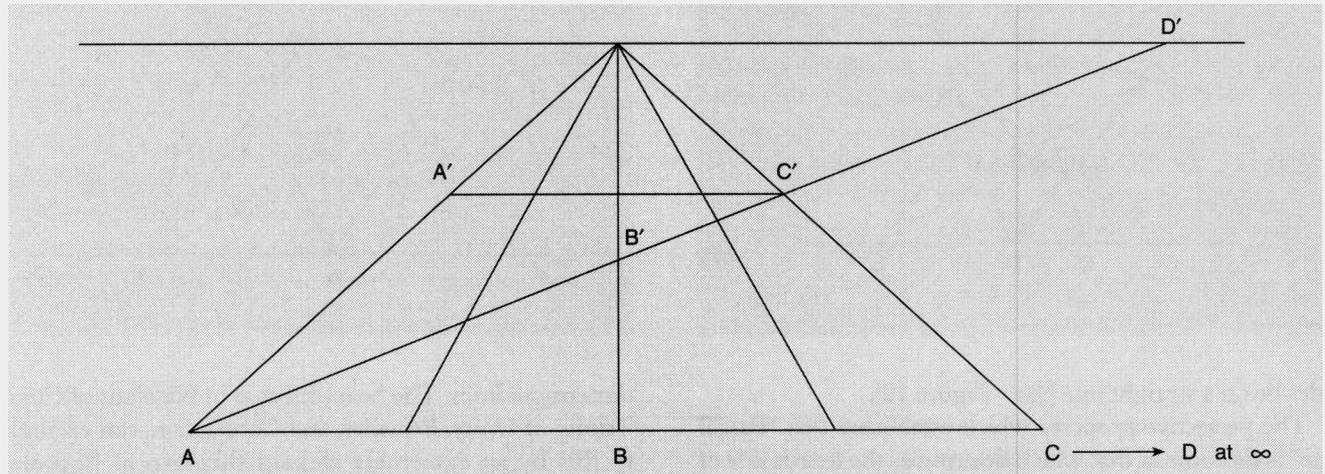
Point D' , being at infinity on the receding three-

FIGURE 12.



8. Cf. Dino de Paoli, “Construction of a Harmonic Golden Section,” Leesurg, 1978 (unpublished).

FIGURE 13. *The harmonic divisions of a finite line are nothing but an extension of the division in equal parts of an infinite line.*



$$3 : 1 :: (AD' - AC') : (AC' - AB') :: AD' : AB'$$

dimensional scale of $AB'C'D'$, correlates with point D , which is at infinity on the infinite two-dimensional line $ABCD$, because the equal division of $AB : BC$ is to $AD : CD$, as the harmonic ordering on the traversal range of $AB' : B'C'$ is to $AD' : C'D'$, that is, as the *one infinite is to the triune*.

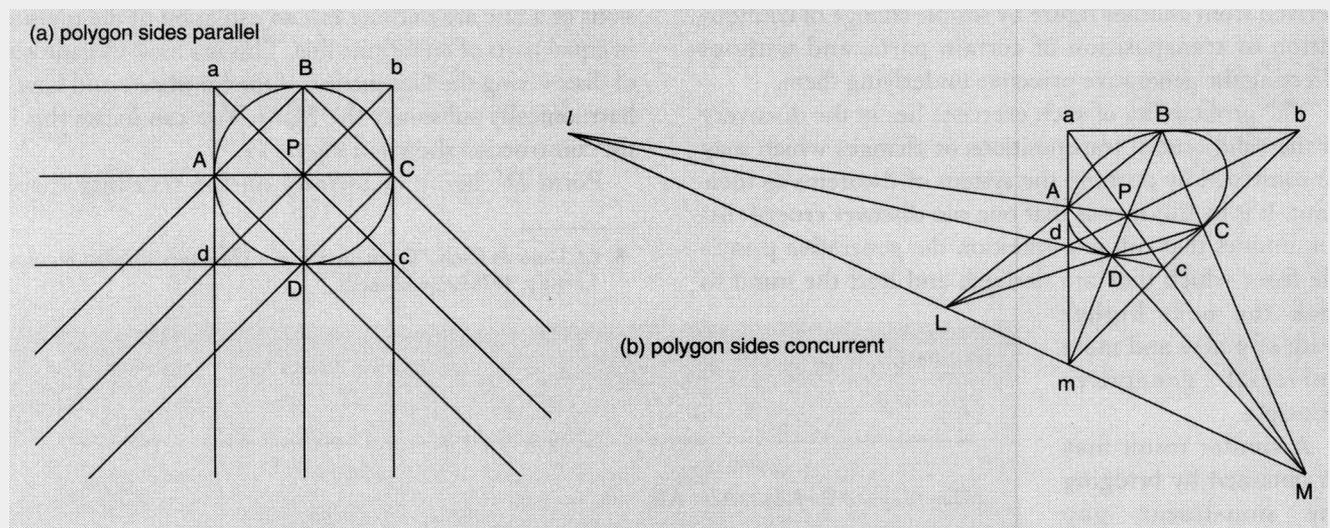
The Poncelet Principle of Continuity (1822)

One exquisite case is a theorem of Poncelet which brings all of this together very nicely, and exemplifies beautifully the LaRouche model of an *aleph* in a projec-

tive form. First refer yourselves to LaRouche's construction of the *aleph* model, and locate this primary figure, as he draws it, and extend the sides of the polygons in parallel lines [SEE Figure 14(a)].⁹ The inscribed polygon $ABCD$ and the circumscribed polygon $abcd$ are of two different and lower species with respect to the circle. No matter how many sides you add to the polygons, they will never coincide with the circle. Now, transform the

9. Cf. Lyndon H. LaRouche, Jr., "Metaphor," *op. cit.*, Figure 1, p. 19. The author has chosen to term LaRouche's diagram the *aleph* model, as it illustrates the first of the successive levels of the mathematical transfinite of Cantor's *aleph* series.

FIGURE 14. (a) LaRouche "aleph" model, and (b) Poncelet projective model.



LaRouche model into a Poncelet projective model [SEE Figure 14(b)]:

If you inscribe inside of a conic section a quadrilateral $ABCD$, and circumscribe it with another $abcd$ in such a way that the sides of the second touch the curve at the vertices of the first: [Poncelet derives five considerations, of which we present only the fifth] (5) All the straight lines going through point P and ending at the conic section or at two opposite ends of each of the quadrilaterals, will be divided harmonically at that same point and at the one where the straight line meets its polar LM ; similarly with points M and L with regards to lines PM and PL of which they are the poles.

—Jean-Victor Poncelet,
Traité des Propriétés Projectives des Figures,
Vol. I, Sec. I, Chap. III, Art. 186

To bring together the two- and three- dimensionalities, Poncelet had to discover a determinable infinite, closure, which would resolve the paradox of parallel lines meeting in a point at infinity; this paradoxical concept shows how all of the eight sides of the polygons and the four diagonals meet on one finite line at four harmonically ordered finite points. This theorem expresses the underlying axiomatic principle of continuity between the two-dimensional parallel system and the three-dimensional concurrent system, orthographic and perspective projections. Indeed, the theorem resolves the paradox whereby parallel lines meet at infinity in a single point, an infinite point which is interchangeable with a finite point on a finite line by means of projection. We shall soon see how Monge resolves this same paradox in a different way.

Consider, lastly, that the curvature of physical space-time developed later by Bernhard Riemann (1826-66), would be derived directly from Jacob Steiner (1796-1863), whose entire work was inspired by these Poncelet projections.

Jacobins vs. Girondins: The Power of Reason

Let us take, for a moment, another paradox that results from the apparent conflict between man and nature: nature always attempting to subjugate man, and man always trying to dominate nature. If nature were to succeed in dominating man, then man would be reduced to a mere beast, and nature would become pure multiplicity, pure heteronomy; no unity could ever exist and everywhere nature would be pure chaos and disorder. This is the state of affairs that chaos theory is

pushing today. And since animality does not have within itself the principle of its own unity, there must be a higher species—man—which must provide that unity of determination.

The question therefore arises, as to how man can be reconciled with nature: how do you conserve the multiplicity of nature with the moral unity of man, how do you resolve, again, that paradox of the One and the Many? You solve that paradox by introducing technology into nature, and civilization then comes to be, to the extent to which man becomes able to master and subdue the environment by improving technological innovations. Thus, science and technological progress become the means by which man is able to reconcile his moral unity with the multiplicity of nature, and to transform nature for his own benefit according to the injunction of God to “be fruitful, multiply, and have dominion over nature” (*Genesis* 1:28).

In this way, man is no longer condemned to hard labor, no longer made to fight against nature like an animal to survive. Man does the intellectual work, while nature does the laborious work: thus, man must do the work of the One, by developing his creative reason and applying it to nature, while nature must do the work of the Many, by applying human technology. That is the way the creation of the Ecole Polytechnique was able to solve the paradox of the One and the Many.

The important point to be made here, is the fact that the French Revolution of 1789 was actually a counter-revolution led by a mob of “*enragés*” who were led to destroy three hundred years of science and technology that had been painstakingly developed by the Brotherhood of the Common Life and by the Oratorian teaching order.

And so, Gaspard Monge and Lazare Carnot had to find a solution to the urgent crisis that was causing terror throughout France from 1789 to 1794—a crisis that had been orchestrated by the British/Swiss agent Jacques Necker, by manipulating and dividing French society into two camps, the Jacobins represented by Marat, Danton, Robespierre, and their theoretician, Jean-Jacques Rousseau, and the Girondins represented by the royalists, the Jesuits, and such leadership of the aristocracy as Voltaire. This was the conflict rigged by the London Venetian Party of Shelburne, King George III, and their head of British intelligence, Jeremy Bentham, the conflict between savages and barbarians that was to pit pure, uncontrolled “emotions” (pure heteronomy) on the one side, against soul-less pure “reason” on the other. Such was the paradox that the leaders of the Ecole Polytechnique worked to solve—as expressed by Carnot in his beautiful poem—by fostering “enthusiasm” for scientific discoveries:

Ode to Enthusiasm

by Lazare Carnot

Sublime soaring of generous
souls,
Enthusiasm, love of Beauty!
Principles of noble flames,
Enlighten me with your torch.
Oh ray of divine essence!
It is from your celestial origin

That I wish to derive my songs:
Already my voice has sprung
forth,
Purify, expand my thoughts,
Give life to my accents.

You are not raving drunkenness,
You are not cold reason:
You go further than wisdom,
Without exceeding its region.
Delicate instinct which
anticipates,
Both the councils of prudence

And the calculations of judgment
Instructed by simple nature,
Your course is always quick and
sure,
And your guide is *sentiment*.

Schiller also had a very concise description of this French Revolution, which he called “A great moment which found a small people.” This is how he refers to the situation in his “On the Aesthetical Education of Man,” especially the end of Letter IV:

Man can, however, be opposed to himself in a twofold manner: either as a savage, if his feelings rule over his principles, or as a barbarian, if his principles destroy his feelings. The savage despises art and recognizes nature as his unrestricted master; the barbarian derides and disrespects nature but, more contemptible than the savage, he frequently enough continues, to be the slave of his slaves. The educated man makes nature into his friend and honors its freedom, while he merely bridles its caprices.

When reason therefore brings her moral unity into physical society, she should not damage the multiplicity of nature. When nature strives to maintain its multiplicity in the moral structure of society, there should be no breach in the moral unity; equally far from uniformity and confusion rests the victorious form. *Totality* of character must therefore be found in the people, which should be capable and worthy, of exchanging the state of necessity for the state of freedom.

—Frederich Schiller,
“On the Aesthetical Education of Man,” Letter IV

Ode a l'enthousiasme

par Lazare Carnot

Sublime essor des grandes
âmes,
Enthousiasme, amour du beau!
Principes des nobles flammes,
Eclaire-moi de ton flambeau.
O rayon d'essence divine!
C'est a ta celeste origine

Que je voudrais puiser mes
chants:
Déjà ma voix s'est élancée,
Epure, agrandis ma pensée;
Donne la vie a mes accents.

Tu n'es point une folle ivresse,
Tu n'es point la froide raison:
Tu vas plus loin que la
sagesse,
Sans sortir de sa region.
Instinct délicat qui devance,
Et les conseils de la prudence

Et les calculs du jugement
Instruit par la simple nature,
Ta marche est toujours
prompte et sure,
Et ton guide est le sentiment.

Solving this paradox meant channeling the passions and directing the emotions for the purpose of “teaching science passionately,” and thus accomplishing a real scientific revolution. This also meant steering away from purely speculative reason as taught by the Jesuits. What Monge did, as a student of the Oratorians, is to devise a curriculum which was oriented toward replicating the creative discoveries of the past for the purpose of immediate applications in the military field. Monge and Carnot were able to developed the students’ creative powers so rapidly that students would learn in three months what others would take three years to learn. Organized along military lines, these became known as the Monge brigades.

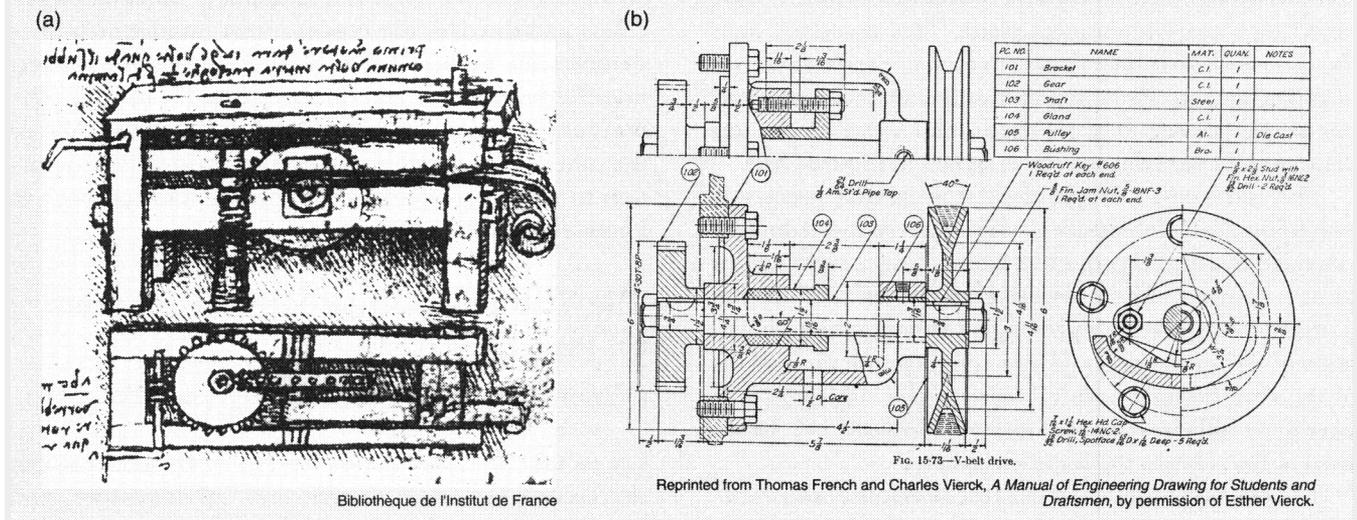
And since the Jacobin terror had destroyed the laboratories and guillotined the scientists (such as Lavoisier), there was no better and more necessary idea than to establish a curriculum based on geometric discoveries, as the catalyst that would lead to the discovery of the creative process of the human mind, and give France the scientists, the engineers, the metallurgists, the chemists, and so forth, that the nation-state needed so desperately. And so began the real French Revolution when, in 1794, Robespierre was defeated by Carnot, and the Committee of Public Safety passed a resolution for the creation of the Ecole Polytechnique and the Ecole des Arts et Métiers [Arts and Trades]. As Poncelet, one of the very first student brigade leaders would later express it,

We do not intend to teach you a method and a process for each art, but instead what is the principle common to all of the arts . . . with the purpose of making inventors out of you, inventing new machines and new processes.

Just as life gives the body its unity, projective and descriptive geometry brought to national education its vital inspiration, without which all of the arts and scientific studies would have been disparate and meaningless. In fact, national French education was organized around this unifying geometric idea, according to which students were required to master the underlying principle of a given discipline, then apply the same underlying principle to another discipline, and lastly embrace in a unique theorem the principle underlying all of the disciplines of human industry. Such a higher geometric principle is what Poncelet formulated as the basis for the development of arts and trades throughout France, “this principle of continuity which broadens the mind and embraces in a unique theorem a multitude of lesser truths.”

Perspective and projective geometry, which had been the exclusive science of painters and of cathedral builders up until that time, now became the very foundation of the industrial revolution. Monge would apply the principles of projective geometry to the design and manufacture of standardized and interchangeable parts for military com-

FIGURE 15. Principles of projective geometry applied to machine design (orthographic projection). (a) Leonardo da Vinci, “Machine for making bands of copper,” Manuscript G, 70v. (b) Modern machine design, as standardized by Monge at the Ecole Polytechnique.



ponents. From then on, everything that had been previously built by hand had to be recast at the foundry, based on uniform and universal designs that would become the standard for each and every small part of an assembly, from a simple mechanical wheel, to a complicated piece of artillery, to a ocean-going vessel; the kinds of machinery designs that Leonardo da Vinci had developed three hundred years before, now became the standard type of models for the Ecole Polytechnique [SEE Figure 15].

Correlate this with the geometry of Kepler’s snowflake principle of close-packing, this cubic projection which is inscribed in the dodecahedron [SEE Figure 16].¹⁰

There is only one way to map all of the points of a three-

10. Johannes Kepler, *De Nive Sexangula (On the Six-Cornered Snowflake)*, trans. by Colin Hardie (Oxford: Clarendon Press, 1966; reprinted by 21st Century Science & Technology, 1991).

dimensional object onto a two-dimensional plane, and that is to discover the means of *triple relating pairwise (biunivocal) relations as one*. This is what the dodecahedron generates in the form of the inscribed cube when you unfold its sides onto a two-dimensional plane [SEE Figure 17(a)].

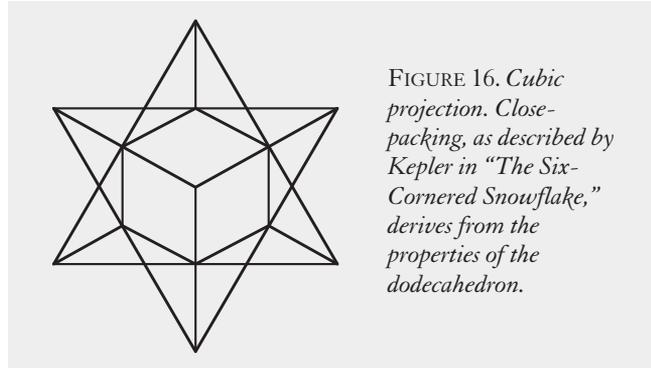
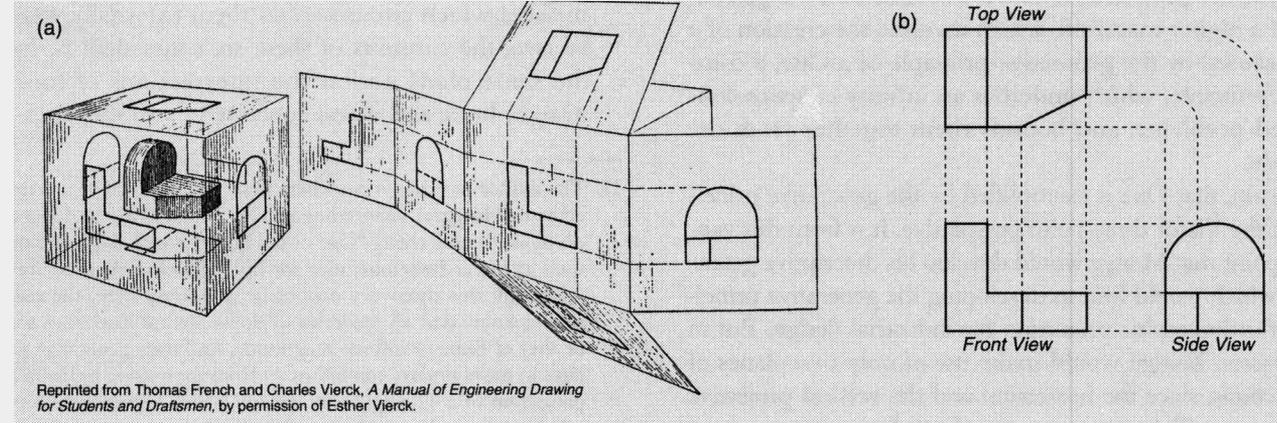


FIGURE 16. Cubic projection. Close-packing, as described by Kepler in “The Six-Cornered Snowflake,” derives from the properties of the dodecahedron.

FIGURE 17. Orthographic projection. (a) Unfolding a cube onto a two-dimensional plane. (b) Three-dimensional object represented orthographically in two dimensions.



Reprinted from Thomas French and Charles Vierck, *A Manual of Engineering Drawing for Students and Draftsmen*, by permission of Esther Vierck.

Monge would affix the different views of the orthographic projection, in the same plane. The idea was to completely represent every aspect of a three-dimensional object on a two-dimensional plane. This was done such that perpendicular lines drawn in each of the three planes of projection, are all orthographically interconnected into one single projection of (1) the frontal view; (2) the top view; and (3) the side view, as in shown in Figure 17(b).

This is done by a simple circular generative process of unfolding the different sides, whose interconnectedness is extended by parallel projective lines falling at right angles to one another. The projective angles of 120° in one domain correspond to right angle (orthographic) projections of 90° in the other. If you complete the projections of the rear, bottom, and left sides of the cube, you will have gone full circle, that is, you will have covered the six sides of the cube, or the complete sphere.

The crucial point here is that the horizontal and vertical magnitudes of a two-dimensional plane are able to contain all three dimensions of an object, provided that one can discover the unique way to relate triply, as one, all of the dual relations: (1) height and width; (2) width and depth; and (3) depth and height. If these relationships taken two by two can, together, form a unity of all three variables, then you have an equivalence of relations between volumes and planes. This means that the principle which defines the ordering of the triple relation is of the same species as that which determines the duality of relationships.

Consider, however, that the ability to project such a three-dimensional object onto a two-dimensional plane is not a simple task to realize. It is not the trivial action of measuring something forward, upward, and sideways, or simply filling “linear extension” in all directions. It is not a simple act of adding a new “dimension” to a surface; you are not simply going from the square to the cube. What you are dealing with is an actual unity of reflection of the creative process, of the faculty of imagination (of which, by the way, animals are not capable), in the sense that you are projecting onto a lower manifold the geometry of a higher manifold, which involves the creation of a leap caused by the generative principle of a One, a common principle, which underlies an infinity of space-connected problems, and bounds them together from the outside.

Again, that One is exemplified by the generative principle of the Viator three-point perspective. It is from this vantage point that Monge would develop his descriptive geometry, which would lead to developing the generative principle of orthographic projection for industrial design. But in his classes, Monge would make use of only two planes of projections, since the horizontal and the vertical projective planes are sufficient to convey the three dimensions.

Thus, the principle of this parallel projection does not lie in the connection between points, lines, and surfaces, as such, but more fundamentally in the ability to access and discover the region of the mind which fore-shadows the higher characteristic between two distinct manifolds rather than concentrating on the variable positions of the perceived objects from one manifold or the other. This is not a question of Aristotelian reduction to sense perception, but of a Platonic approach to knowledge.

The Viator-Desargues Integral Theorem Of Projective Geometry

(Viator, Desargues, Pascal, Monge, and Poncelet)

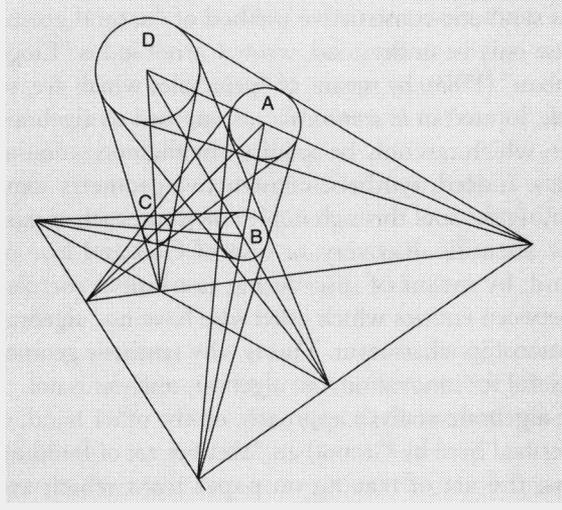
Let us take the example of a series of theorems which represent a historical sequence of “predecessors” and “successors” in isochronic collaboration with one another over a period of over three hundred years. (The term “integral” here is not used in the usual analytical sense of the word, but more broadly, meaning that the theorems of Viator and Desargues actually integrate, synthetically, the theorems of Pascal, Monge, and Poncelet, into one single Viator-Desargues Integral Theorem of projective geometry.) First, the Poncelet complete quadrilateral with its nine integrated harmonic ranges (Figure 3) is derived from the Monge Four-Sphere Theorem (Figure 18), which itself is derived from Desargues’ Theorem (Figure 9). In turn, you could easily find that Desargues’ Theorem is itself derived from Viator’s three-point perspective. Hence, a series of crucial theorems initiated from the Viator-Desargues Integral Theorem determines Euclidean geometry essentially as the science of projective synthetic geometry.¹¹

The Monge Four-Sphere Theorem

Given four spheres (A, B, C , and D) of different positions and size in space, if you conceive of six conical surfaces which circumscribes them externally, two by two, the summits of these six cones shall be in the same plane and at the intersections of four straight lines; and if you conceive of six other coni-

11. The author has shown elsewhere that the construction represented by this Integral Theorem is actually bounded by the dodecahedron, as the underlying “One of the Many” which Raphael Sanzio used as the architectonic idea for his “School of Athens” fresco. Although this discovery cannot be presented here, the reader should know that all theorems of dodecahedral Euclidean space, be they of finite or infinite magnitude, find their generative principle in the boundary conditions set from the outside by the nested projection of a 12-singularity sphere, which represents a higher geometry from the standpoint of the Keplerian quantum field.

FIGURE 18. *Monge Four-Sphere Theorem construction.*

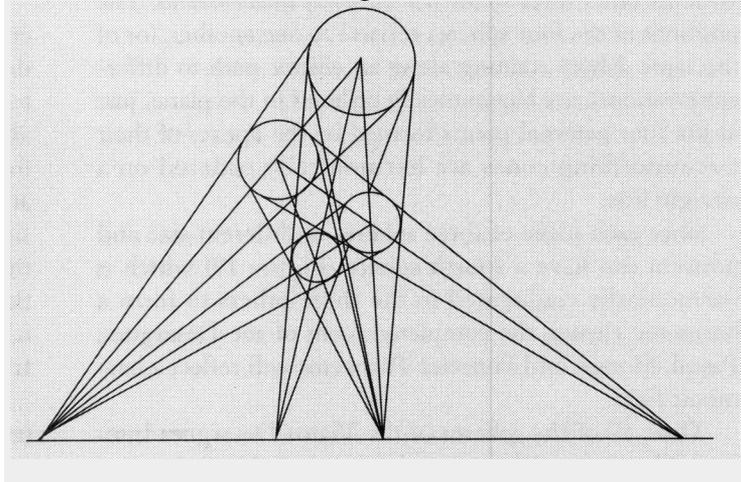


cal surfaces, circumscribed internally (that is to say, which have their summits between the centers of two spheres), the summits of these six new cones will be, three by three, in the same plane with three of the first ones [SEE Figure 18].

—Gaspard Monge

The same principle of continuity may be pursued in the case of packing of spheres in space, such that, for every three spheres of different sizes and positions in the

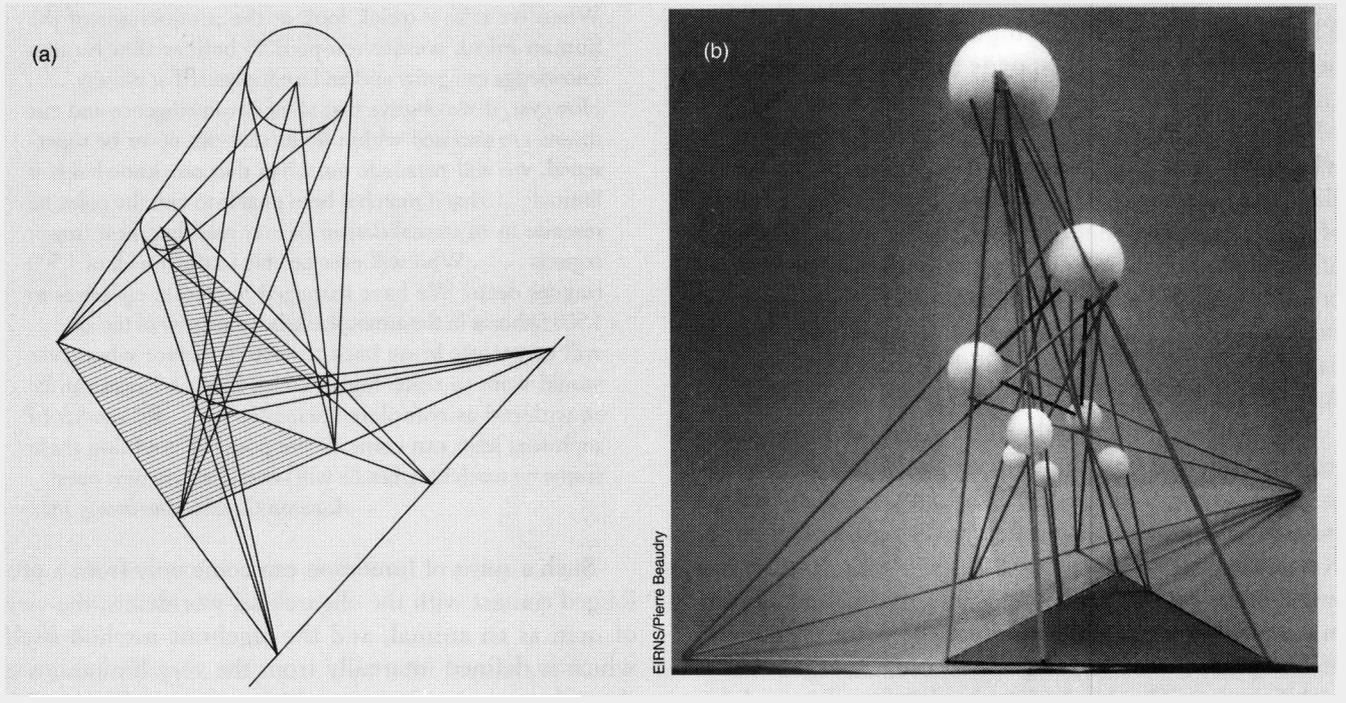
FIGURE 19. *Viator-Desargues Integral Theorem construction (showing only a single plane).*



plane which are enveloped by conic surfaces whose three apices fall on the same straight line, there exists a fourth sphere whose center forms, with the centers of the three other spheres, and with the internal and external points of similitudes, nine harmonic ranges belonging to a complete quadrilateral in one single plane. This plane is one of the five such planes that form the Viator-Desargues Integral Theorem construction [SEE Figure 19].

It can be further demonstrated that, for every three spheres of different size and position, there exists a fourth

FIGURE 20. *Three-dimensional representation of the Viator-Desargues Integral Theorem construction. (a) Four-sphere model. (b) Eight-sphere model.*



sphere which lies in the same plane and is conjugated with the other three to form a *harmonic quadrilateral*. The positions of the four spheres relative to one another, (or of the same sphere rotating along an elliptic path to different positions), are harmonically ordered in the plane, just as the four external points formed by the apexes of their circumscribing cones are harmonically ordered on a straight line.

Since each plane of three spheres of different size and position can have a fourth sphere (Figure 19) which is harmonically conjugated to the three others to form a harmonic cluster, the completed form of the Desargues, Pascal, Monge, and Poncelet Theorems will reflect a harmonic field.

Thus, all of the spheres of the Viator-Desargues Integral Theorem will form a *harmonic field of clustered spheres* which, in Poncelet's terminology, will correspond to the *continuous projective property* of five complete quadrilaterals generated by multiply-connected circular action onto five different planes (including ten straight lines and ten harmonic ranges); or, in Monge's terminology, ten conical projections tangent to eight spheres of different sizes and positions in space, oriented two by two, and forming through their internal and external centers of similarity, ten harmonic ranges. (Figures 20 (a) and (b) show the Viator-Desargues Integral Theorem with four and eight spheres, respectively.)

Synthetic Geometry vs. Algebraic Analysis

This transformation, this higher form of correlation between theorems, corresponds to what Carnot called "natural geometry"—as opposed to algebraic analysis, which cannot make such non-linear correlations. This is why Baron Augustin Cauchy, the "father of analysis," eliminated such basic constructions from the curriculum of the Ecole Polytechnique. Now, this historical sequence of discoveries by geometers contributed to the crucial breakthroughs which brought about the development of every major discovery of the industrial revolution. So you have here, in essence, the crux of the conflict between the Aristotelian/Venetian method and the Platonic method.

If Cauchy had been an honest analyst, he would have had to admit that one cannot make the leap from the side to the diagonal of a polygon at infinity, the place where rational and irrational numbers meet on the same line. No matter what open-endedness you may find in the two-dimensional plane, you will nonetheless find closure in the three-dimensional magnitude, by virtue of the generative principle underlying the Viator-Desargues Integral Theorem. This is why Cauchy didn't understand the

Poncelet principle of continuity, and despised it.

This synthetic-constructive method of "natural geometry" can only be understood, wrote Carnot in his "Eloge de Vauban" (1783), by means of "principles which are, so to speak, located in *le sentiment*," as opposed to algebraic analysis, which can only be acquired by memorization of formulas. Indeed, synthetic-constructive geometry aims at elevating the soul through noble emotions, such as passion for scientific discovery, or love of God and love of mankind, by means of discovering non-linear correlations between entities which otherwise have no "algebraic" relationship whatsoever. This is why synthetic geometry is useful for innovation, but algebraic analysis is not.

The algebraic-analysis approach, on the other hand, is (as described here by Carnot) an "abstract art of building systems, the art of tracing on paper lines which are dependent in their mutual positions on quasi-arbitrary conditions to which some people have given the important name of axioms." It may be acceptable for an engineering task, but it is useless for the purpose of invention; in fact, it is detrimental to the creative process.

Ultimately, algebraic analysis will lead you easily to cultural pessimism, because it is a region of dry, passionless, deductive processes which stultifies creativity. Its main claim to fame is cold, logical proof, which its sycophants elevate to the supreme level of the elitist knowledge that they portray as science. Just to give you a taste of this pessimism, witness how Baron Cauchy himself, a Bourbon "legitimist" and a sworn enemy of Poncelet, conceived of the importance of human discovery:

When we take a quick look at the productions of the human mind, we are tempted to believe that human knowledge can grow and multiply itself at infinity. . . . However, if we observe that all of our intelligence and our means are enclosed within limits that can never be superseded, we will persuade ourselves that our knowledge is limited. . . . that if man has been unable to visit the poles, he remains in an eternal despair of ever reaching these frozen regions. . . . Who will ever be able to dig a well of 1,500 leagues deep? We have managed to elevate ourselves to 1,500 fathoms in the atmosphere, but the rarity of the air. . . will constantly bring back to earth's surface whomever would want to reach higher. . . . Exact sciences can be considered as completed sciences. . . . By means of sophisms man can come to the point of doubting these truths we teach him, but he will never discover new ones!

—Augustin Cauchy, *Cherbourg, 1811*

Such a spirit of limitation can come only from a prolonged contact with the oligarchical worldview, the view of man as an animal, and the algebraic method itself, which is defined internally from the very limitations of the axioms and postulates which generate theorem-lat-

tices. So, by virtue of the very nature of the closed completeness of theorem-lattices, it is impossible for an algebraic-animalist mind to make the non-linear leap between sets of theorem-lattices; which is what is required for creative discoveries.

Enthusiasm: The ‘Inner God’

It was Louis Pasteur who continued the spirit of the Ecole into late-Nineteenth-century France. He saw very clearly the acute crisis that France had been going through since 1815, and he identified precisely the problem that had crippled the nation since the Congress of Vienna.¹² The joy of discovery had been killed in the school system, and the “inner God” (as he put it, recalling Carnot’s commitment to “enthusiasm”) was no longer the praised emblem and principle of the Ecole. It had been replaced by the evil of radical positivism.

By 1814, Auguste Cauchy and Auguste Comte had taken over the Ecole Polytechnique and had totally subverted its high purpose. They dumbed-down everything to what became known as Positivism, the “new religion of man”—what was later called “secular humanism.” This was the context for the following beautiful statement of Pasteur:

Positivism sins not only through methodological error. There is a considerable gap in its seemingly tight net of reasoning . . . The large and obvious flaw in the system consists in that the positivist conception of the world does not take into account the most important of positive notions—that of the infinite.

What lies beyond the starry vault of the heavens? More starry heavens. So be it! And beyond? Pushed by an invisible force, the human mind will never cease asking itself: What is there beyond? Does it want to stop either in

12. **A Note on Polytechnique and America.** As early as 1815, the Congress of Vienna forced the expatriation of the Polytechnique method into Germany and the United States, where two polytechnician students Claude Crozet and Isaac Roberdeau were sent in 1816 with a recommendation from Lafayette. Their mission was to create a corps of engineers for the industrialization of the United States. Claude Crozet developed a corps of engineers at West Point. One of the best students in the class of 1825, Alexander Dallas Bache (the great-grandson of Benjamin Franklin), was sent to Europe to study under Wilhelm Weber and Carl Friedrich Gauss at Göttingen University. Bache would later design the engine boilers for the safest locomotives in the world.

It was West Point engineers like Bache, Stephen Long, and George Washington Whistler, who developed the Baltimore Railroad in the 1830’s. Whistler was also sent to Russia, to build the first railroad from St. Petersburg to Moscow in 1843. The Frenchman Isaac Roberdeau would build all of the fortifications on the East Coast, including Fort McHenry in Baltimore. Roberdeau’s prize work, Fortress Monroe (1830) in Norfolk, Virginia, made him famous as the “Vauban of the New World.”

time or space? Since an endpoint would be merely a finite dimension, greater only than those that had preceded it, no longer does the mind begin to envision it than this implacable question returns, and the mind cannot quell curiosity’s call. . . . Positivism gratuitously brushes aside this positive and fundamental notion, along with its consequences for the life of society. . . .

Are not the science and passion of understanding nothing else but the effects of the spur of knowledge, put in our souls by the mystery of the universe? Where are the real sources of human dignity, of liberty and of modern democracy, if not in the notion of the infinite before which all men are equal.

The spiritual bond situated [by the positivists—PB] within a sort of lower-level religion of Man, cannot reside elsewhere than within the higher notion of the infinite, because this spiritual bond must be associated with the mystery of the world. The Religion of Man is one of those superficially obvious and suspect ideas which brought one eminent psychologist to say: “I have thought for a long time that the person who has only clear and precise ideas must assuredly be a fool. For the most precious notions harbored by human intelligence are deeply behind-the-scene and in semi-daylight, and it is around these confused ideas, whose interrelations escape us, that the clear ideas gravitate, extending, developing, and germinating themselves.” If we were cut off from this background, the exact sciences would lose the greatness which they draw from the secret rapport they hold with those infinite truths whose existence we can only suspect.

The Greeks understood this mysterious power below the surface of things. It is they who bequeathed to us one of the most beautiful words of our language: the word *enthusiasm*, [which means] “inner God.”

The greatness of human actions is measured by the inspiration that gives them birth. Joyous is he who carries within him an inner God, an ideal of beauty, which he obeys: an ideal of art, an ideal of science, an ideal of his nation, an ideal of the virtues of the Gospel. These are the living sources of great thoughts and great actions, and all of them are lit by the gleam of the infinite.

—Louis Pasteur,

Speech delivered to the French Academy of Sciences, 1882

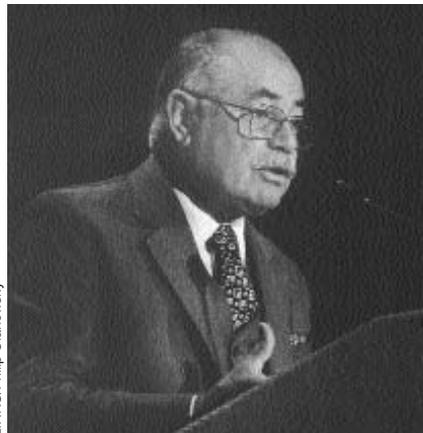
It is our role and responsibility, to elevate ourselves above this Euclidean plane that we have just begun to investigate, and to pursue this quest beyond the stars themselves. And if there should be some obscurity in our knowledge, let it be the proof that our quest has not ended, and that there lies beyond our feeble knowledge a higher accessible truth, a more joyful land of discoveries which are based on the principles of the discoveries of the past. That such discoveries are the pillars upon which the nation-state is erected, there is no doubt; and because it is so, we should replicate them everywhere we go, and let their very principles triumph on their own merit.

Conference Mobilizes to ‘Give Newt the Boot!’

What we’re doing, in fighting against the Conservative Revolution, is mobilizing the American people to understand that this is their enemy, the enemy of more than eighty percent of the American people, if they’d only wake up and find out about it. . . . [The Conservative Revolution] are the hired or duped lynch-mob of the Rees-Moggs and the Prince Philips of the world, who are out to destroy the possibility that we might reverse the course of oligarchism, and liberate the revolution that was made over five hundred years ago. We liberate it to bring forth on this planet not Paradise, but to continue the revolution, the revolution which uplifts the oppressed of the world from the condition of being oppressed, to being participants in a process which engages every human being as a person created in the image of God.”

With these words, American statesman Lyndon LaRouche concluded his keynote speech to the Feb. 18-19 semi-annual conference of the Schiller Institute and International Caucus of Labor Committees in the United States.

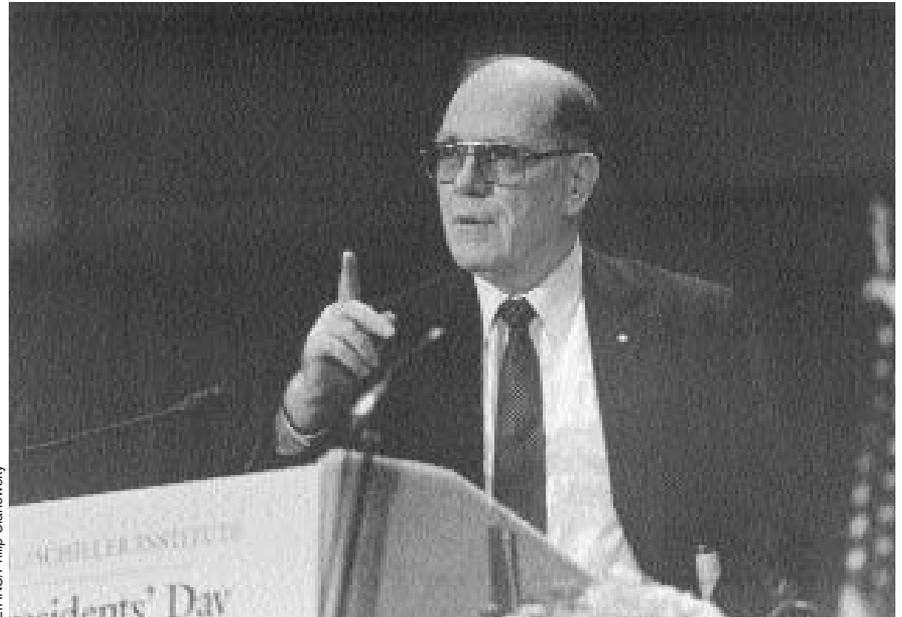
LaRouche’s remarks were introduced by two speeches which emphasized the importance of his exoneration. First, Carlos Gonzalez, the personal sec-



EIRNS/Philip Ulanowsky

Above: Carlos Gonzalez, secretary to former President of Argentina Arturo Frondizi.

Right: Dr. Abdul Alim Muhammad, spokesman for Minister Louis Farrakhan.



EIRNS/Philip Ulanowsky

Statesman Lyndon H. LaRouche, Jr.: we must “continue the revolution which uplifts the oppressed of the world to being participants in a process which engages every human being as a person created in the image of God.”

retary to the former President of Argentina, Arturo Frondizi, described the shared goals of Frondizi, a close friend of President John F. Kennedy, and LaRouche.

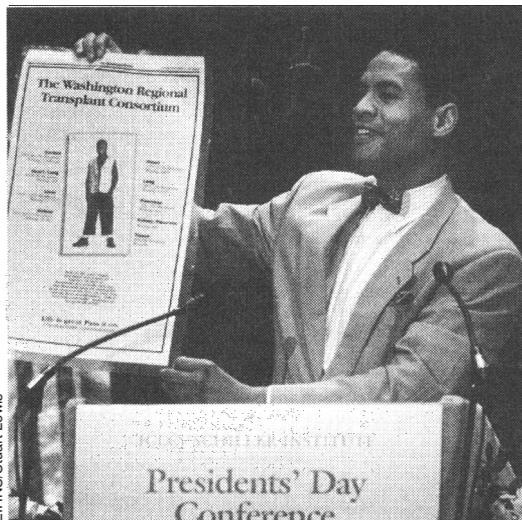
Next, the vice-chairman of the Schiller Institute, Amelia Boynton Robinson, reported on the progress of the movement, and motivated the

urgent need to bring people behind LaRouche’s leadership.

Following LaRouche’s presentation, Dr. Abdul Alim Muhammad, the personal spokesman for Minister Louis Farrakhan of the Nation of Islam, delivered a message from Minister Farrakhan, who was unable to attend in person. Dr. Muhammad stressed the respect which the NOI has for the work of Lyndon LaRouche as an economist and a political leader for all people.

History as Tragedy

LaRouche’s keynote address defined the central concept of the conference: the fact that the fight against the Conservative Revolution is the fight against a British-Venetian oligarchy, in defense of man’s nature as created in the image of God. Using charts and graphs, LaRouche illustrated how the Golden Renaissance had unleashed the principle of man in the image of God in science and statecraft, leading for the first



EIRNS/Stuart Lewis

time in history to the opportunity for more than five percent of any society to enjoy a truly *human* existence. The Conservative Revolution aims to reverse this.

In the second keynote speech, Helga Zepp-LaRouche demonstrated how the abandonment of this Renaissance conception by governments in the late Nineteenth century, led to the tragedy of World War I, and how similar follies threaten to plunge the world into World War III today. The fundamental difference today, she emphasized, is the existence of the LaRouche movement, which provides the potential for averting collapse into a New Dark Age.

Zepp-LaRouche used two dramas by the German Classical poet and dramatist Friedrich Schiller, *Don Carlos* and *The Virgin of Orleans*, to demonstrate the principle of tragedy in history. She emphasized how Schiller's presentation of the *punctum saliens*—the “point of no return” when the hero must choose between mobilizing himself to solve a looming crisis, or capitulate to personal weakness—starkly highlights the choice facing every individual today.

History, Economics Panels

The tragedy of wrong choices which led to World War I, which Zepp-LaRouche preseted in overview, was elaborated in detail by four historical presentations on the formation of the Triple Entente (the alliance among France, Britain, and Russia) that led to World War I. Schiller Institute President Webster Tarpley began with a devastating exposé of the crucial organizing role of Britain's Edward VII for the effort. He was followed by Anton Chaitkin, on the role of President Theodore Roosevelt in turning America away from its anti-British roots, and thus aiding the war; by William Jones, on the unsuccessful efforts of the Russian statesman Sergei Witte to build a Eurasian economic alliance and forestall the war; and by Dana Scanlon, on the failed attempts of French statesman Gabriel Hanotaux to resist the British-organized tragedy.

The conference's second day saw panel presentations on economics and economic method. The first focussed on LaRouche's Ninth Forecast of the inevitable disinte-

Please turn to page 88

State Legislators Demand: 'Exonerate LaRouche!'

A full-page Schiller Institute advertisement calling for the exoneration of leading U.S. economist and statesman Lyndon H. LaRouche, Jr. and endorsed by 356 state legislators from 45 states, appeared in the *Richmond Times-Dispatch* on April 27. Almost 100 state legislators have added their support for LaRouche's exoneration since a similar advertisement appeared in the *Washington Post* on March 15.

The advertisement demands that President Clinton, Attorney General Reno, and the appropriate committees of the U.S. Congress “take any and all measures necessary to ensure the full and immediate exoneration of Lyndon LaRouche,” who in 1988-89 was unjustly tried and sentenced to fifteen years in prison, spent five years in federal prison, and is now serving a ten-year parole term.

In addition to the state legislators, 25 former U.S. Congressmen and over 250 legislators and parliamentarians from 46 nations worldwide—including three former heads of state—have signed the call. And in several nations, dozens of current elected representatives have urged that the U.S. government act to exonerate LaRouche:

- In Ukraine, 24 members of Parliament, including Oleksandr Moroz, the body's president, signed the statement.
- In the Republic of China (Taiwan), a former Minister of Economic Affairs and 31 members of the Legislative Yuan (Parliament), one of whom is also a former Minister of Financial Affairs, endorsed the call.

Building a Mass Movement

The drive for LaRouche's exoneration is the leading edge of a growing political mass movement for LaRouche's exoneration. Over 7.5 million pieces of literature demon-

strating the innocence of LaRouche and his still-imprisoned associates, have been circulated across the nation by the 6,000-plus people active in the effort since January 1994, when LaRouche was released on parole.

A key target of the exoneration effort is a series of hearings now set to take place in Congress in the fall. The Senate Judiciary Committee has already begun the process of taking testimony in oversight hearings on Department of Justice misconduct in the cases of the 1993 Waco and Randy Weaver massacres. The House of Representatives plans to take up the same issue.

Leaders in the exoneration fight, including dozens of the state legislators, lobbied Capitol Hill in March to demand that those hearings also take up the LaRouche case as being an important part of the pattern of misconduct—a pattern which, they pointed out, was common under the Bush-Reagan administrations. The exclusion of the LaRouche case in these hearings would render the hearings “fraudulent,” the legislators told their Congressional representatives.

The leading Richmond newspaper was chosen for the Open Letter to the President, in part because Virginia was the scene of one of the grossest miscarriages of justice against associates of LaRouche. A series of state trials on completely bogus charges of “securities fraud,” conducted beginning in 1989, resulted in the imprisonment of six of LaRouche's close associates in Virginia. Five of them remain incarcerated in state prisons there, with outrageous sentences ranging from 25 to 77 years.

The full-page ad bears Virginia endorsements from two State Senators and four Delegates, as well as ten leading municipal elected officials from across the state.

Delegation to Nigeria Presents Development Plan,

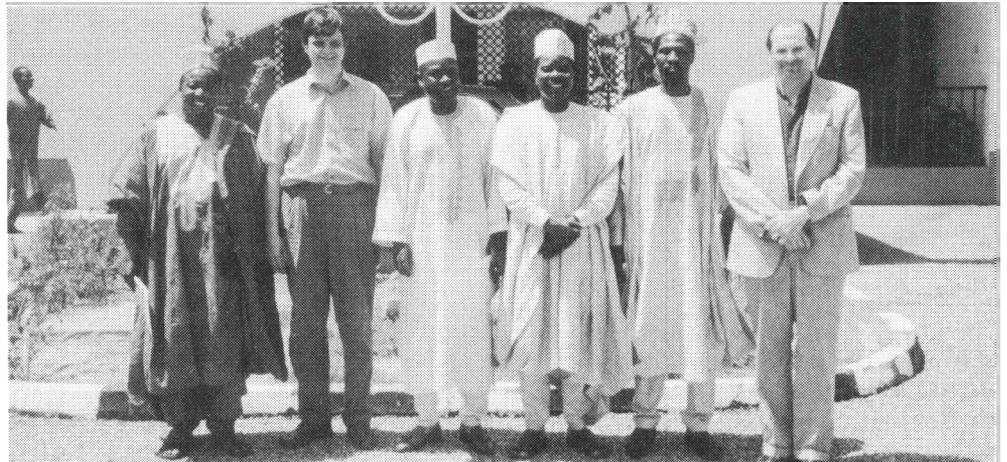


EIRNS

Above: Delegation head Dr. Godfrey Binaisa (left), former President of Uganda, meets with Alhaji Aminu Saleh, Secretary of the Government of the Federation of Nigeria (center).

From April 17 to May 6, Dr. Godfrey Binaisa, the former President of Uganda, led a five-person delegation of the Schiller Institute and *Executive Intelligence Review* on a fact-finding mission to Nigeria. Traveling with Dr. Binaisa were Lawrence Freeman from the United States, Uwe Friesecke from Germany, and Lawal Idris and Sanusi Dagash from Nigeria; they held discussions with Cabinet ministers and other officials of the Nigerian government, and met delegates to the National Constitutional Convention (NCC) in Abuja, Nigeria's capital. They also visited the states of Sokoto and Kebbi, in the country's northwest.

Right: Delegation members Lawrence Freeman (far right) and Uwe Friesicke (second from left) pose with officials in the state of Kebbi.



EIRNS

Schiller Spokesmen Aid Ukraine Revolt vs. I.M.F.



EIRNS/Stuart Lewis

Ukrainian MP Prof. Natalya Vitrenko

At the invitation of Ukrainian Parliamentarians, Karl-Michael Vitt of the Schiller Institute in Germany and Dennis Small, Ibero-American editor of *Executive Intelligence Review* magazine, addressed an April 9 conference in Ukraine sponsored by the U.S. Agency for International Development (USAID).

The conference had been organized by USAID for the purpose of briefing the sixty Ukrainian legislators, government officials, and scholars in attendance on the "historic transition phase" of countries like Chile as a model for Ukraine. However, Small showed that the economic and financial trends in Chile evinced no recipe for success,

arguing that "in general, there is not a single known case in all history where I.M.F. policies have led to economic success." Vitt, addressing other issues raised by USAID, charged it was idle to talk about "power sharing" between the executive and legislative branches in countries where the budget is made outside the countries—that is, by the International Monetary Fund (I.M.F.).

On April 12, Small was given the opportunity to present his analysis of I.M.F. policies to more than forty Ukrainian parliamentarians from a variety of political parties, who gathered in a meeting room in the Parliament building. Small also spoke of the urgency of

Hits I.M.F.

At the end of the visit, the Schiller Institute delegation participated in the Second Nigerian Economic Summit (May 3-6) in Abuja, which was opened by General Abacha.

After six ministers of the Federal government gave presentations, Lawrence Freeman gave a fifteen-minute speech entitled, "An Economic and Moral Alternative to the Present Monetary System," in which he reviewed Lyndon LaRouche's plan for global bankruptcy reorganization and a New Just World Economic Order. The World Bank representative, visibly shaken by the applause Freeman received, was barely able to complete his prepared speech.

After hearing speeches by representatives of Mobil Oil and Michelin, the audience directed all questions to Freeman, with the majority applauding his harsh criticisms of I.M.F./World Bank policies. Freeman concluded by identifying "free trade" as "a fraud concocted by Adam Smith to help the British loot their African colonies during the Nineteenth century." At that point, a few American and British representatives of multinational companies walked out, while most of the Nigerians cheered enthusiastically.

exonerating Lyndon LaRouche, and twenty parliamentarians added their names to the call for the exoneration of LaRouche and his imprisoned associates.

That same day, the privatization law which had been presented to the Ukrainian legislature as part of the package with the I.M.F. budget and a corresponding billion-dollar I.M.F. loan, was debated, put to a vote and defeated. Among the bill's primary opponents was Prof. Natalya Vitrenko, head of a subcommittee of the Economics Committee; she and MP Vladimir Marchenko had visited the U.S. in March at the invitation of the Schiller Institute.



EIRNS/Klaus-Dieter Häge

Georg Cantor's birthplace in former East Germany celebrates with presentations on the contribution the mathematician's discoveries must make to science today. Seated at the podium are Lyndon and Helga LaRouche.

Economics and Creativity Halle Hosts Cantor Seminar

Lyndon LaRouche and his wife Helga Zepp-LaRouche were featured speakers at a special event on May 6 in the central German city of Halle, where the Nineteenth-century mathematician and philosopher Georg Cantor lived and taught. This year marks the 150th anniversary of Cantor's birth.

Delivering opening greetings from the city government, City Councilman Gaertner reported that Halle is the secret "cultural capital" of the state of Sachsen-Anhalt, in former East Germany, and that the Georg Cantor Gymnasium (High School) in Halle is working to educate a scientific elite.

Schiller Institute founder Helga Zepp-LaRouche introduced her husband as the keynote speaker, noting that today there is, in this old university town, no "expert" on Cantor. "An expert obviously can only be somebody who has helped to further develop Cantor's ideas and freed them from the purely mathematical domain, and this is what Lyndon LaRouche has done,"

she said.

LaRouche focussed his remarks on Cantor's concept of the Transfinite, which was formative in LaRouche's own creative discovery—involving the application of Cantor's concept to economic measurement in physical economic theory.

The Transfinite

LaRouche said he had begun his study of Cantor's work starting from the standpoint of the mathematician Bernhard Riemann's 1854 habilitation thesis. LaRouche used this study of Cantor and Riemann to attack what he called the "naive imagination," which considers extension infinitely divisible.

He discussed the relevance of this to the development of the modern nation-state and the breakthrough made by the founder of physical economy, G.W. Leibniz, who made a "revolution in cameralism through the idea of power, in the sense of energy and new forms of technology increasing the power of labor."

Conference: ‘Give Newt the Boot!’

What, then, is the real meaning of science? LaRouche asked. “Science differentiates between bad and good imagination,” he answered. In formal science, if you change an axiom, there is no continuity, there is a gap, he continued. “Whereas in Leibniz’s *Monadology*, we have an infinite continuity, because, as in all real science, existing objects are not objects of sense-perception, but ideas.”

Ideas Are Metaphors

How does one measure that? “All ideas are metaphors—not numbers or bits of information,” he said. And a metaphor signals the existence of a paradox. This, he said, is how we measure progress. “Every time you have scientific progress, you have a discontinuity. . . . Therefore, economic science is the ordering of discontinuities in the sense of Cantor’s concept of power.”

LaRouche’s remarks fell on fertile ground, as this region of eastern Germany has been wrecked during the last five years with the advent of “free enterprise.” Asked how to convince the German people to continue fighting for solutions, LaRouche said that the enormous courage the people in former East Germany had shown in rising up against the machine guns of the communists, was betrayed afterwards by the political-economic process of the I.M.F.-*Treuhand* regime. The question therefore is how to maintain and strengthen this quality of courage.

Leipzig Youth Choir

The only way to accomplish this, he said, is to expose people to the works of great art, great drama, and great music. He cited the example of the youth choir of the St. Thomas Church in Leipzig, where J.S. Bach was choir master and where the 1989 revolution was born. LaRouche heard the choir during his trip, and said the experience was among the most exciting in his life, because it showed how to consciously produce creativity in children.

LaRouche’s essay, “*Georg Cantor: The Next Century*,” accompanies a translation of Cantor’s correspondence on the *Transfinite*, in *Fidelio*, Vol. III, No. 3,



EIRNS/Stuart Lewis



EIRNS/Philip Ulanowsky



EIRNS/Stuart Lewis

Conference concert: Institute chorus and orchestra perform Haydn’s “*Stabat Mater*.”

Continued from page 85

gration of today’s international financial structures. Led by Dennis Small, Ibero-American editor of *EIR* and a former political prisoner, the panel presented a devastating, well-documented case showing how the economic “experts” had been wrong, especially concerning the Mexico crisis, and LaRouche and *EIR* had been right. Small was joined by *EIR*’s John Hoeffle, who showed how financial speculation in areas like derivatives has grown up on the ruins of the physical economy. Also included were analyses of the Russian economic collapse written by

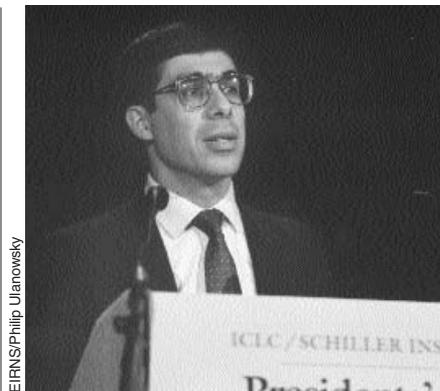
EIR executive director in Europe Michael Liebig, and on the Argentine economic crisis by Carlos Gonzalez .

Top left: *With criminals George Bush and Oliver North on screen, Marcia Merry Baker leads a rousing rendition of “Goodbye Ollie!”—the song that marked North’s defeat in his Senatorial election bid.*

Left: *A bouquet for Schiller Institute vice-chairman Amelia Boynton Robinson.*

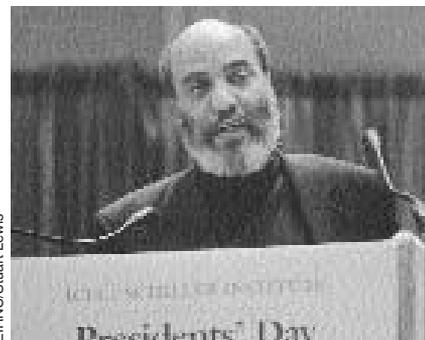
The second panel presentation brought together seven researchers, to paint the picture of America's future if the Conservative Revolution succeeds. Victim by victim, the targets of the "Contract on America" were described, including: the elderly, the imprisoned, the poor, the sick, farmers, schoolchildren, and the "middle class."

Evenings of the two-day public conference were taken up with a Classical music concert, and with question-and-answer sessions with the LaRouches.



EIRNS/Philip Ulanovsky

Conference panels: Led off by Institute founder Helga Zepp-LaRouche (bottom left), speakers included Rev. James Bevel (immediately below), Webster Tarpley (below), and Dennis Small (right).



EIRNS/Stuart Lewis



EIRNS/Philip Ulanovsky



EIRNS/Stuart Lewis

Development Policy Seminar

Washington Must Face Up to Economic Crisis



EIRNS/Stuart Lewis

EIR Economics Editor Christopher White presents study of America's contracting productive capabilities.

On March 29, constituency leaders from the nation's capital, state representatives from across the U. S., and diplomatic representatives from several nations attended a seminar on global economic development in Washington, D.C., addressed by Lyndon H. LaRouche, Jr. and his wife, Helga Zepp-LaRouche.

LaRouche elaborated a paradox. On the one hand, the international financial system is in the process of systemic disintegration—a reality which the U.S. government does not admit to exist. On the other hand, if President Clinton did recognize the nature of the crisis and how to carry out an orderly bankruptcy reorganization in order to restart the economy, he would face massive revolt.

The financial disintegration is being increasingly recognized around the

world, LaRouche said. Nations such as Poland, Russia, China, and most of the Ibero-American countries, are now rejecting the "reforms" of the I.M.F., realizing that these are the worst things that could happen to the planet. The alternative, LaRouche continued, lies in the "Commonwealth" republican system, whose principles are best approximated in modern history by the American System of political economy. This system was developed through the influence of the philosophy of G.W. Leibniz against that of John Locke, and generally through the war of the American colonies against the British monarchy—a war which continues to this day.

We have not had many American Presidents recently who have fought the British, LaRouche said. President Clin-

EXHIBITS

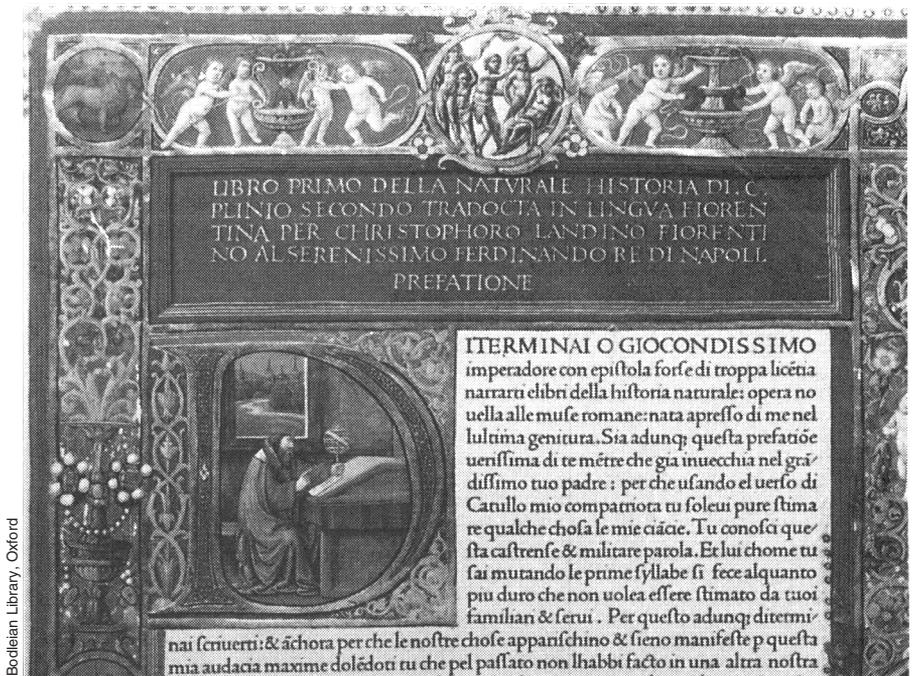
ton gives this country once again a President who knows the British are the problem—and he’s trying to find his way to a path of growth and economic opportunity. But the reality is that Clinton does not know what to do, and that, if he did know and tried to do it, he would be “lynched.”

Yet, the American Presidency is the crucial agency for replacing the bankrupt world monetary system. Eighty percent of the world’s currency transactions are denominated in U.S. dollars, and therefore the dollar is the bulwark of international economic life. The power rests with the U.S., and particularly the Presidency, for making the necessary changes.

Therefore, President Clinton must be taught what to do, and must garner support, LaRouche emphasized. But to win him that support, we must confront his biggest problem—the “dumb citizens” who believe all the myths which have gotten us into the mess in the first place.

Using the example of Shakespeare’s Hamlet, LaRouche told the leaders that they must learn the lessons of Classical tragedy, and be prepared to discard the old ways of thinking that have led to the current financial and economic disaster. Too many Americans would “rather bear the ills we have, than fly to others we know not of,” and have submitted to the “dread of something after death [of the I.M.F.],” said LaRouche, recalling Hamlet’s famous Act III soliloquy. Under those conditions, as in the drama, we will all end up dead.

Helga Zepp-LaRouche then spoke on the view from Europe of the current crisis. After reviewing how various European elites are showing a much greater awareness of the depth of the disintegration crisis than are Americans, Zepp-LaRouche shifted gears into examples of the new *fascist* thinking which is being discussed at European meetings of the Conservative Revolution elite. The oligarchy is prepared to throw away all norms of human and civil rights, and to “solve” this financial crisis in the same way they solved the 1930’s Depression, she said—with full-fledged fascist economic programs, death camps and all.



Bodleian Library, Oxford

When God Was Portrayed Holding a Book

It is customary to think of the Renaissance as a rebirth of learning in all realms, and so the growth of vernacular literature and the proliferation of books is to be expected. But throughout the Middle Ages, the written word was no less important. Christian faith was tightly bound to the Holy Word. The Gospel of John begins: *‘In principio erat verbum, et verbum erat apud Deum’* (‘In the beginning was the Word, and the Word was with God’). *In no other religion is God represented holding a book.* The development of illuminated manuscripts in Florence was utterly dependent on the perpetuation of medieval traditions of faith and learning and the fervent pursuit of spiritual life within the city. In the Four-

teenth and Fifteenth centuries, manuscript production flourished in Florence at a moment when the intellectual, secular, and spiritual realms were interwoven and demonstrated a like desire for illuminated books, many of which were created by the city’s finest painters” [Emphasis added; the other “religions of the Book”—Islam and Judaism—forbid graphical representations of God.]

This pregnant observation concludes the essay by Barbara Drake Boehm, entitled, “The Books of the Florentine Illuminators,” which is included in *Painting and Illumination in Early Renaissance Florence, 1300-1450* (New York: Metropolitan Museum of Art, 1994, \$75 hardbound), the catalog of a groundbreaking exhibition held last winter at the Metropolitan Museum of Art in New York, which closed in February. The exhibition briefly overlapped another one, dedicated exclusively to

See front and back inside covers for color reproductions of works displayed at these exhibits.

Frontispiece, Pliny the Elder, "Natural History." Text portions printed in Venice, 1476. Hand Illuminations painted in Florence, 1479-83. The Painted Page.

illuminated books, the J.P. Morgan Library's *The Painted Page: Italian Renaissance Book Illumination, 1450-1550*, which was open from February 15 to May 7. Between them, these exhibitions offered a shimmering panorama of the illustrated "Word" from the dawn of the proto-Renaissance in the Florence of Giotto and Dante, to the twilight of the High Renaissance in Rome in the mid-Sixteenth century.

Both shows leave behind catalogs which, while their fine reproductions remind us of the beauty of the original colors and textures, continue to enrich our knowledge of the crucial role of hand-painted books in Italy in making the ideal of progress a palpable reality. (The Morgan catalog, published by the Royal Academy of Arts, London, in 1994, is \$39.95 softbound.)

Florence: Renaissance Birthplace

The Metropolitan show presented an "unconventional but compelling portrait of the emergence of a Renaissance style in Florence, one of the most significant events in the history of Western painting," as it was described by Metropolitan director Philippe de Montebello. It surveyed the accomplishments in various media of five generations of manuscript painters in Florence, cutting across the usual divisions between "medieval" and "Renaissance," and indeed right through the disaster of the Bardi bankruptcy and Black Death of the 1340's to document an amazing continuity of intellectual, social, and artistic fruitfulness; and it also united illuminated pages with panel paintings, textiles, and other media which are not usually associated with manuscript illumination. The book pages themselves belonged to several distinct categories which are very helpfully explained: liturgical manuscripts used in the Mass; devotional manuscripts used by individuals or societies; and a secular text, Dante's *Divine Comedy*.

The striking conclusion of the exhibit was a substantial section devoted to Fra Giovanni da Fiesole, the Dominican Observant friar known as "Fra Angelico." In the past, Angelico was often presented in art history textbooks as a relatively conservative figure, whose piety led him to allegedly "water down" the radical return to antiquity of early Renaissance heroes like the painter Masaccio, and the architect Brunelleschi.

Instead, as Carl B. Strehlke's catalog essay presents the case, Angelico was Masaccio's greatest heir, the first artist to translate Brunelleschi's prescriptions for altarpieces for his churches (they should be in perfectly square plain frames) into reality, the inventor of the "Sacred Conversation" mode of altarpiece, in which saints gather around the Virgin and Child as if conversing at a social gathering instead of being enclosed in separate niches, and one of the most rigorous painters in applying the new, mathematically determined linear perspective of Brunelleschi to religious art. Since Masaccio's career was cut off by his death before the age of thirty, the Dominican friar Angelico stands out as the bold pioneer of the new Renaissance spirit whose influence radiated throughout Europe after the Council of Florence.

Another artist featured in this show, in both manuscript illuminations and painted panels, is Lorenzo Monaco, whose workshop was key in the training of the young Angelico. Lawrence the Monk, as his name translates, was associated with the Camaldolese

Monastery of S. Maria degli Angeli in Florence, which had been the premier center of illustration of books throughout the second half of the fourteenth century. It was at this very monastery, after the turn of the fifteenth century, that a cloistered monk named Ambrogio Traversari gathered around him a group of young people, both Italian and foreign, in a conspiracy to revive Greek Classical learning and the early Church Fathers, notably Sts. Ambrose and Augustine on the Latin side and their Greek counterparts, for a twofold purpose: (1) to heal the centuries-old breach between the eastern and western churches by finding common ground in the patristic sources, which were Platonic in inspiration; and (2) to forge modern States—city-state republics like Florence and eventually, nation-states—utilizing the wisdom of the ancients, particularly their scientific knowledge but also the beauty and refinement of their language.

Needless to say, such a project, which had vast ramifications for the future European voyages of discovery and for



National Gallery of Art, Washington, D.C.

Lorenzo Monaco, "Christ Giving the Keys to Saint Peter in an Initial S," c.1404.

the development of movable-type printing, was fully at home in the same monastery which hosted Florence's busiest scriptorium.

Scholar-Saints

The Morgan Library's show *The Painted Page*, which was first mounted in London at the Royal Academy of Arts, reveals the fulfillment of the project begun by Traversari and his disciples, including wealthy patrons like the young Cosimo de' Medici, whose family, as Papal bankers and leading citizens of the Republic of Florence, had the means to finance the Renaissance. The first major action by Cosimo in this regard, after he came back from political defeat, imprisonment, and exile in 1434, was to finance bringing the ecumenical council with the Greek church from Ferrara to Florence

in the autumn of 1438. What became known as the Council of Florence was a watershed for disseminating Florentine Renaissance conceptions to the rest of Italy and many parts of Europe.

One manuscript which seems to summarize the whole glorious project is Dante's *Inferno*, illuminated by the previously underrated Bartolomeo di Fruosino, who, we learn from the Metropolitan catalog, was an intimate friend of Ambrogio Traversari. This opening page of the book, now in the Bibliothèque Nationale in Paris, has a portrait of Dante as a humanist scholar working in his studio, similar to those which became so popular after 1450 and appear over and over again in the manuscripts exhibited at the Morgan Library, where we find Sts. Augustine, Athanasius, Gregory, and Jerome, but also Pliny, Livy, Ovid, Plutarch, at work in their respective

"studios," surrounded by books and often, scientific instruments, in spaces beautifully created according to the laws of perspective. This new imagery coincides with a greatly changed repertoire of kinds of books—not only bibles, choirbooks and personal devotional books, as before, but new translations and editions of the Greek and Latin classics, and other secular texts.

I counted, in the Metropolitan show, no fewer than ten images of the Godhead holding a book, many of them open to the Greek letters *alpha* and *omega*. The number of Classical scholars and Church Fathers at the Morgan show seen in their well-equipped studios is beyond counting, but one can point to the Morgan's own magnificent title page of "De spiritu sancto,"

by Didymus Alexandrinus, illuminated in Florence for the King of Hungary, the great book-lover Matthias Corvinus, as an example of the extraordinary evolution which took place after 1450 [SEE inside back cover, this issue]. It shows St. Jerome through a round window-frame seated at a fine writing desk in his study, with pen and inkwell, numerous books spilling out of a cupboard, crucifix, eyeglasses, scissors, and other paraphernalia. Over the parapet is a shimmering early-springtime view of the skyline of Florence. One could hardly ask for a finer manifestation of a visual metaphor of "man created in the image of God" than the sequence which goes from the book-bearing Godhead through the scholar-saint in his studio.

Florence, with its permanent workshops, remained the center of manuscript illumination throughout the Fifteenth century. It was the birthplace of the new, rounded classical script, the home of permanent manuscript workshops, and the origin of the white-vinestem motif which came to dominate book decoration. But other centers bloomed as the Renaissance spread out in the wake of the Council of Ferrara-Florence of 1438-1442, each with their distinctive styles: Naples, Venice, Ferrara, Urbino. After around 1470, a collaborative relationship emerges between Venice, which became the base for the new printed books produced there (mainly by French and German immigrants) and the Florentine illuminators.

The greatest new revelation of the Morgan show is the section on hand-illuminated printed books, as many incunables were designed with empty spaces left to be filled in with illustrations, large initials, and decorative borders. These elegant books combined the labor-saving device of printing with the time-honored art of hand illumination, serving as a transition to the development of printed illustrated books, which made the letters and art of the Renaissance available to a far vaster public than ever imagined in the Middle Ages, and unleashed the potential for developing the truly republican citizenry of the emerging nation-states.

—Nora Hamerman



Woodcut, Dante's "Divine Comedy," Venice, 1491, suggests continuity from manuscripts to fully printed books. **The Printed Page.**

Friedrich Schiller Is No Kantian (British Lies Notwithstanding)

Since the fall of the Berlin Wall in November 1989 and the subsequent reunification of Germany, an extraordinary number of new books has been published by British publishing houses on the subject of Friedrich Schiller's writings. These include J. Sychrava's *Schiller to Derrida: Idealism in Aesthetics* (1989), L. Sharpe's *Friedrich Schiller: Drama, Thought and Politics* (1991); T.J. Reed's *Schiller* (1991); and now, Patrick T. Murray's new book on Schiller's *Aesthetic Education of Man*.

Although none of these books mentions the Schiller Institute, its English translations of Schiller's works, or its global political activities, the hostile attitude which each of these books expresses towards Schiller's actual thought leads one to conclude that they are a British-intelligence cultural warfare operation against both the continental tradition of Leibniz and Schiller, and the activities of the Schiller Institute itself.

Patrick T. Murray's book is perhaps the most insidious of them all, in that it purports to conduct a rigorous philosophical discussion of Schiller's most important aesthetical writing, by means of a painstaking treatment of each of its twenty-seven Letters.

Turning Schiller into Kant

The fundamental methodological error made in this book is reflected in its title. Although in the course of the book Murray identifies various locations where he reports that Schiller breaks from the philosophy of Immanuel Kant, he nonetheless views Friedrich Schiller as no more than a Kantian. To arrive at this conclusion, Murray readily admits that he must cut through Schiller's "considerable usage of metaphorical language and imagery, which when 'translated' into literal language often reveals Kantian and Fichtean concepts which themselves require elucidation." In another place, Murray writes that the last three pages of Schiller's work "rely heavily on the Kantian critical philosophy for their frame-

work, a reliance made more difficult than usual to discern due to Schiller's usage of a series of unnecessarily obscure images and metaphors."

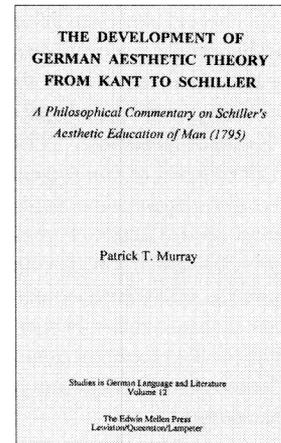
These two passages elucidate Murray's dishonest and destructive method: eliminate the metaphorical content of Schiller's writing and reduce it by means of a literal translation to Kantian philosophy. As Murray writes, "by its end, Schiller's own aesthetic position is closely identified with that of Kant."

That Murray's book is dishonest on this account, is demonstrated by the fact that he refers to a letter written by Schiller to Goethe on January 7, 1795, in which Schiller explicitly states that his analysis is not based upon any particular philosophy, but rather is drawn from an analysis of his own whole being. "As the beautiful itself is derived from man as a whole, so my analysis of it is drawn from *my* own whole humanity . . ." In the same letter, not cited by Murray, Schiller writes that "the poet is the only true *man*, and the best philosopher is only a caricature in respect to him." Schiller writes the same thing in the first letter: "My ideas, created more from uniform intercourse with my self than a rich experience of the world or acquired through lectures, will not deny their origin, will make themselves guilty of any other error rather than sectarianism and rather fall from their own weakness, than maintain themselves through authority and alien strength."

In another letter to Goethe written on February 19, 1795, Schiller writes that "one learns nothing of the final causes of the beautiful" in Kant's aesthetical writings.

Concept of Beauty

In order to portray Schiller as a Kantian, Murray goes so far as to argue that there is "a break with the theory of beauty in Schiller's Kallias letters (1793)." It was in this writing that Schiller not only



The Development of German Aesthetic Theory from Kant to Schiller;
A Philosophical Commentary on Schiller's *Aesthetic Education of Man (1795)*
by Patrick T. Murray
Lewiston, Edwin Mellen Press,
1994
428 pages, hardbound, \$109.95

attacked Kant's Categorical Imperative, which he does both in the "Letters on the Aesthetical Education of Man" and in "On Grace and Dignity," but Kant's entire aesthetical theory, which Schiller says, "seems to me to miss fully the concept of beauty."

As a result of this dishonesty, Murray then argues that "Letters 1 to 18 express and seek to prove Schillerian ideals (of freedom, harmony and wholeness); Letters 19 to 21 rest upon a derivatively Fichtean epistemology; Letters 22 to 27 represent the introduction of an increasingly Kantian view of beauty and aesthetic experience. It is as though, as the treatise progressed, Schiller began to doubt his philosophical ability to prove the theoretical necessity and practical viability of his ideals, and increasingly looked to one, and then the other, of his two great philosophical contemporaries for assistance in bringing his philosophical enterprise to a successful

conclusion.”

Having reduced Schiller to a Kantian, Murray then attacks the straw man that he has set up. In his treatment of Letter 27, he argues that Schiller has given up his earlier attempt to arrive at a balance between man’s *sense-drive* and his *form-drive*, and has adopted a formalist Kantian solution. “The form-drive is developed at the expense of an increasingly suppressed sense-drive throughout all the Letters that deal with man’s psycho-historical development. Consequently, what Schiller unwittingly describes in his treatise is a course of psychological development which transforms the sensuous ‘savage’ into an enervated ‘barbarian.’ ”

In respect to art, Murray argues that “Schiller seems to have followed Kant into a rather empty aesthetic formalism. . . . Thus Schiller’s moral and political aims in the treatise have led him to produce a theory of the ideal art object which reduces it to being anaemic and formalist in character in the end.”

The key to Murray’s own epistemological bias is his statement that Schiller fails “to take full account of the body.

Like many idealist philosophers, Schiller does not take on board the full consequences of the fact that man is an embodied rational being.” Thus, underneath his academic posturing, Murray is actually an Aristotelian hedonist, who reduces Schiller to Kant, because he wants to deny the alternative, presented by Schiller, to being either a hedonistic savage or an Enlightenment barbarian—that is, the alternative of creativity.

Murray’s other distortions flow from this source. For example, in his treatment of Letter 21, rather than embrace Schiller’s crucial concept of the Beautiful Soul, he goes so far as to cite Hegel attacking Schiller’s concept. He writes: “*Prima facie*, therefore, Schiller’s concept of the aesthetic condition appears to suffer from the same unrealizable and unproductive character as the ‘beautiful soul’ concept that Hegel criticized.” Having done the damage, he then attempts to blunt his criticism by half-heartedly writing that “it is possible to interpret Schiller in a plausible manner which extricates him from one criticism that attaches to the

beautiful soul concept”

In the course of the book, Murray makes a number of other false claims about Schiller’s philosophy: (1) He claims that Schiller was influenced in his concept of the Natural State by Adam Smith’s notion of the “invisible hand” as expressed in the *Wealth of Nations* and in the writings of Smith’s student Adam Ferguson; and (2) He argues that “Schiller’s notion of the Moral State would seem to be based partly on Rousseau’s ‘general will’ in *The Social Contract*; and partly on ideas expressed by Kant in his then widely known *Idea for a Universal History*.”

Finally, although Murray recognizes that Schiller’s Letters are designed to transform man aesthetically, so that he might be capable of achieving true political freedom, how better from the standpoint of the geopolitical objectives of the British oligarchy to prevent this from occurring, than to portray Schiller’s aesthetics as so flawed by “proto-absolute idealism,” as to at best be capable of transforming man into an enervated barbarian?

—William F. Wertz, Jr.

British Rev Up New Attacks Against Leibniz

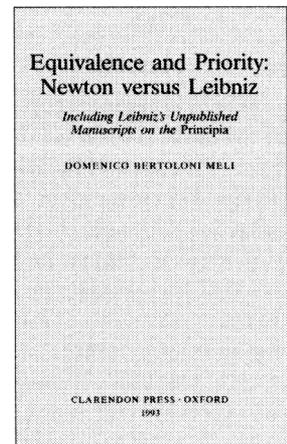
Mr. Meli’s work is the latest attempt in three hundred years by British and Venetian intelligence to accuse Gottfried Wilhelm Leibniz of plagiarizing Sir Isaac Newton.

In 1684, Leibniz published his *Nova Methodus pro Maximis et Minimis*, a powerful calculus, reflecting his digestion of the work of Nicolaus of Cusa, Leonardo de Vinci, and Johannes Kepler, conveyed to Leibniz via Pascal, Desargues, and Huyghens. His “*analysis situs*” approach depended upon his location of the “maximum-minimum” topology in terms of man being created in the image of God.

In contrast, when Newton published his first work, *Principia Mathematica*, in 1687, the scientific community was asked to accept the numerical niceties of the inverse-square law, as a sufficient

explanation of physical processes: two bodies act upon each other across some distance according to a numerical relationship, a curious scientific method rooted in superstitious beliefs.

Excluding what Newton burned before dying, it is known that he wrote voluminously and obsessively on theology, prophecy, and alchemy. Objecting to the Leibnizians, he wrote: “If God be called . . . the omnipotent, they take it in a metaphysical sense for God’s power of creating all things out of nothing whereas it is meant principally of his universal irresistible monarchical power to teach us obedience.” His reasoning: “For in the Creed after the words I believe in one God the father almighty are added the words creator of heaven and earth as not included in the former.” [New-



**Equivalence and Priority:
Newton versus Leibniz**
by D. B. Meli
Oxford, Clarendon Press, 1993
318 pages, hardbound, \$95.00

ton's punctuation].

Newton's passion was to interpret *Revelations* and *Daniel* allegorically. For example, if John saw foul spirits like frogs issuing from the mouths of dragons, beasts, and false prophets, then "frogs" means "Papal idolaters." The Newton who wrote the *Principia* calculated that Christ's Second Coming was 1,260 years from the Papal Anti-Christ that replaced Rome, and thus within sixty years of the 1680's.

Newton jealously guarded his insane God, who demanded blind obedience, from all who saw in God love, ongoing creation, or mankind made in His image. He blamed the early Christian Platonists for propounding "the Trinitarian heresy," comparing any attempt to base science and culture upon the divine image of God, to an "emanation" theory, based upon the "seminal profluvia of men and menstrua of women . . . offered [in ritual by . . .] saying this is my body and this is my blood."

Although Newton's was a totally domineering God, who created humans as submissive animals, at the same time, he wanted to share in the Almighty's power. His life was an awful playing out of this contradiction.

When denied his reward of a public office in the new House of Orange government, Newton went berserk. During 1692-3, Newton: (1) demanded that John Locke withdraw from printing Newton's essay attacking the Trinity; (2) had a mysterious fire destroy part of his alchemy work—though enough remained to qualify Newton's alchemy compendium, *Praxis*, as the largest work ever in the field; (3) engaged in an awkward correspondence with the young Swiss alchemist, Fatio de Duilliers, over whether they could set up house together in Cambridge; (4) rushed off to London, when the object of his affections was lured by another alchemist; (5) was crushed by the breakdown of these living arrangements, and lashed out at his controllers (John Locke, Samuel Pepys, and the Earl of Halifax, Charles Montague). Further, he had some scandalous inter-

change with the Archbishop of Canterbury, and he periodically claimed he could no longer see any of his former associates. The Royal Society grew concerned that Newton might be dead soon, and rumors were that he had already died.

After being without his "former consistency of mind" [Newton's words] for twelve months, and suffering a "distemper . . . which has been epidemical," Newton was put back together and given the office he protested overly much about—the Warden of the Mint for the Montagues' new Bank of England. From 1696 on, his prime mission in life was to relentlessly put to death counterfeiters. He was also put in charge of the re-organization of the Royal Society around 1705. Any pretense to science was abandoned for a search-and-destroy mission against Leibniz's continental scientific academies.

Newton vs. Leibniz

The supposed controversy between Newton and Leibniz over the development of the calculus was launched at a time that all scientific work for over twenty years had proceeded from Leibniz's "least-action, maximum-minimum" method, and nobody had ever even seen a mathematical work by Newton! The initial charge against Leibniz of plagiarism was launched by Fatio de Duilliers, the same youth who so disappointed Newton in his housing arrangements earlier. (Fatio's known intelligence activities included organizing assassination attempts against the French crown, and deploying irate Huguenots into public riots by naming the French king as the anti-Christ—these and his role in the Newton-Leibniz controversy mark him as an agent deployed by the Venetian controller, Abbé Conti, who would take personal supervision of Newton a few years later.)

In his *Equivalence and Priority*, D.B. Meli, who is funded by Cambridge University and the British Council, offers a new wrinkle on the Newton-Leibniz controversy: perhaps Leibniz did not really steal Newton's calculus, but he

did steal from the *Principia* his celestial mechanics! Meli's main useful contribution, is the publication of six Latin manuscripts, written by Leibniz probably in 1688, on his way to Italy, concerning his working-out of Kepler's physical geometry program.

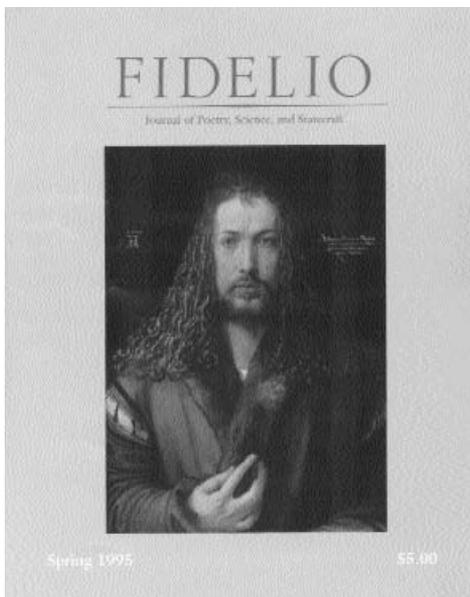
In short: Leibniz was concerned about the Royal Society's attempt to mystify Kepler's physical geometry program. Newton's *Principia* undoubtedly did impel Leibniz to develop further the physical geometry of his maximum-minimum methods, and *analysis situs* methods of 1684. But in 1688, when the *Principia* came to Leibniz's attention, Newton was a curious, reclusive nobody, put forward by a group of radically anti-Trinitarian oligarchs, explicit devotees of the Arian heresy, concluding a Venetian marriage of the Dutch House of Orange with the London financial community. Whereas, Leibniz was organizing the Vatican around repairing the unresolved splits of Western civilization, including using Cusanus' and Kepler's developments in the sciences to unravel the mess the Church had gotten into over the "Galileo" imbroglio.

Over the centuries, nothing has guaranteed greater hysteria among the oligarchs, than the potential for Western civilization to properly develop science and the world from the proper theological grounding that God created man in His living image—and so to overcome the splintering of our culture that ended the Renaissance in the early 1500's.

For Cambridge's Meli to spend the years from 1984 to 1992 preparing a 318-page "legal brief" against Leibniz, to counter what he calls the "re-emergence" of Leibniz in "comparatively recent times," betrays nothing so much as desperation that the legal assault against the leading Leibnizian proponent in "comparatively recent times"—Lyndon LaRouche—might not have been enough to stop the impact of the efforts of LaRouche and his associates to resuscitate the Leibnizian tradition of continental science.

—David Shavin

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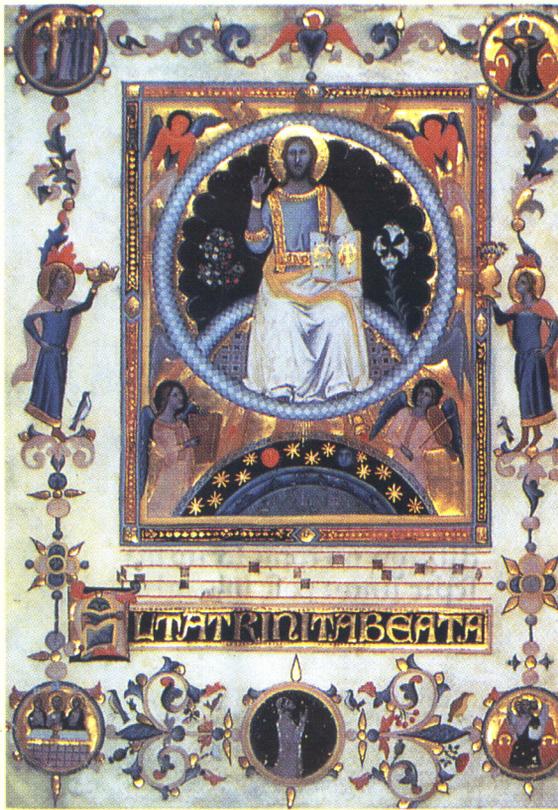
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“Christ in Majesty,” *The Laudario* [Hymnbook] of the *Compagnia di Sant’Agnese*, Master of the Dominican Effigies, Florence, c.1300-1350, Painting and Illumination in Early Renaissance Florence.

St. Jerome, in Didymus Alexandrinus, *De Spiritu Sancto and eleven other texts*, Florence, 1488 (detail), *The Painted Page*. Brunelleschi’s Dome of Florence Cathedral is in the background.



Pierpont Morgan Library, New York

When God Was Portrayed Holding a Book

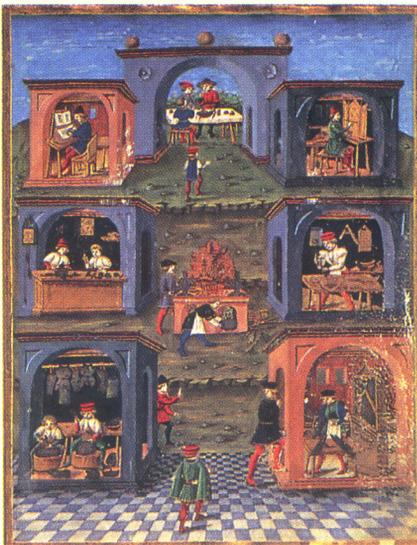
Two recent exhibits in New York City—*Painting and Illumination in Early Renaissance Florence, 1300-1450* at the Metropolitan Museum of Art, and *The Painted Page: Italian Renaissance Book Illumination, 1450-1550* at the Pierpont Morgan Library—offered a shimmering program of the illustrated

“Word” from the dawn of the proto-Renaissance in the Florence of Giotto and Dante, to the twilight of the High Renaissance in Rome in the mid-16th century. Again and again, we find Christian saints and classical scholars portrayed in their respective studios, surrounded by books and often scientific instruments, in spaces beautifully created according to the laws of perspective. One could hardly ask for a finer manifestation of a visual metaphor for *man created in the image of God*, than the sequence that goes from the book-bearing Godhead through the scholar-saint studying in his library.



Columbia University Library, New York

Antiphony of San Pietro, Jacopo Caporali, Perugia, c.1472-6, *The Painted Page*.

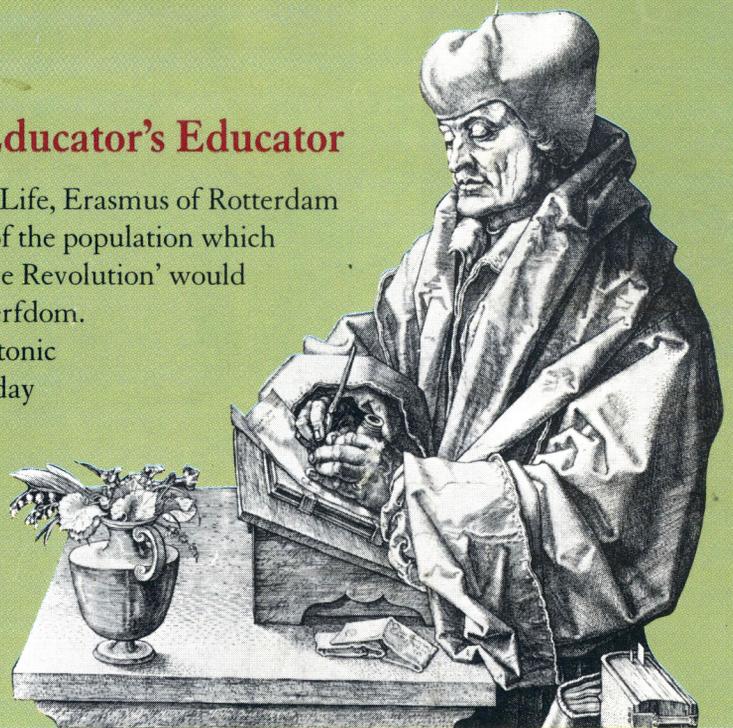


Biblioteca Estense, Modena

Artists and craftsmen depicted at work, *De Spæra*, in Italian, Milan, c.1450-60, *The Painted Page*.

Erasmus of Rotterdam: The Educator's Educator

Trained by the Brotherhood of the Common Life, Erasmus of Rotterdam devoted his life to the education of that 95% of the population which today's Lord Rees-Mogg and his 'Conservative Revolution' would plunge back to the condition of slavery and serfdom. Author Donald Phau identifies Erasmus' Platonic Christian method as the key to preventing today the kind of great tragedy which engulfed Europe in the 16th century.



Albrecht Dürer, *Erasmus of Rotterdam (detail)*, 1526.



The European 'Enlightenment' And the Middle Kingdom

Michael Billington demonstrates how the 18th-century Enlightenment held up Chinese Taoism and Buddhism—as opposed to the scientific tradition of Confucius—as models for the spread of 'Enlightened Despotism' throughout Europe. Today's oligarchs are once again boosting Taoism, both to destroy China and to undermine Western Christian civilization itself.

The Granger Collection, New York

The Metaphor of Perspective

The founding of the first *commonwealth* by France's King Louis XI was the fruit of the Renaissance idea that government has a responsibility to foster scientific progress. Pierre Beaudry reviews the invention of projective geometry, or perspective, from the standpoint of a series of nested theorems developed over a three-hundred year period, from Leonardo da Vinci to France's Ecole Polytechnique.

