

Leonore

Art, Science, and Statecraft

Winter 2025





On the Cover:

Portrait of an Unknown Woman by Leonardo da Vinci, sometime between 1490 and 1496.

We present you this painting to capture the spirit of the theme of our season's issue, "The Leadership that creates a Republic." This painting is even more shocking to view in person at the Louvre Museum in Paris than it is here. Her intense eyes quickly catch you, with a prescience that she has something profound to say. One can only imagine how intimidating this painting must have been during the Renaissance period, when women, even of high stature, were not allowed to be engaged in important worldly matters. Nevertheless, this woman clearly commands it.

Mission Statement

It has become increasingly clear that the creative output of our organization is not only good, but vitally necessary for a successful upshift of humanity. We seek to incorporate art, science, and statecraft as a single force of discovery, which is humanity's true power and best defense against empire.

Under that direction, we want *Leonore* to be an organizing tool for the youth of the world. Pedagogies and polemics should be presented using LaRouche's polemical method and will be organized according to a top-down strategic intervention, giving special regard to insights into the axioms we encounter in political organizing.

Join the Schiller Institute!



The Schiller Institute is committed to sparking a new, international Renaissance of classical humanist thinking. This in no way entails dry and academic issues, but vibrant, fresh, and controversial ideas which we believe are requisite in order to catalyze the types of creative discussion that will allow the human species to survive. *Leonore* is an expression of that, and you will find here contributions of art, science, and statecraft which we hope will either agitate or inspire you enough to join us.

So don't just read these pages passively—participate! We have group readings, meetings, and conferences, and are actively intervening into a world that has never needed these kinds of ideas more. Also, send us your responses to what you read at Leonore@SchillerInstitute.org—we just may publish them in the next issue.

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Leonore

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EDITORIAL

Dare to be Wise

How are you going to spend your life? We each receive only one—a precious gift that holds the infinite potential impressed in every soul. That is the question before all of us, as we find ourselves at this distinctive moment, more painstakingly crucial than even the victory of the American Republic over the British Empire. It is this calling that speaks to all of humanity to respond, lest the very real danger of nuclear war, which would eliminate the species, becomes an imminent reality.

The role you play in this ancient battle, whether or not you were aware that you're sitting in the midst of a historical struggle between the powers of empire and those geniuses who have fought for the nobility of man, will determine the outcome of the world for generations to come. The torch passed from Socrates, Plato, Confucius, and the greatest minds, resonating throughout history and through every nation, inspires in those it touches an agapic love for one's fellow man and a determination to advance this principle ever further into the future.

This international conspiracy to create the first republic in the world, the true intention behind the founding of the United States, is now expressing itself in the spirit of the BRICS nations. And while they, together with the nations of the Global South, throw off the yoke of 500 years of colonialism, the nations of the West find themselves defending an old order that is not long for this world. This is where the danger of nuclear war is coming from, and which direction it goes will be the most important outcome humanity will ever determine.

So, what will you do?

Helga Zepp-LaRouche outlined 10 principles on how we can create a New Security and Develop-

ment Architecture, one which takes into consideration the concerns of every nation, large and small. The last, and I dare say the most important, is the 10th, which reads:

The basic assumption for the new paradigm is, that man is fundamentally good and capable to infinitely perfect the creativity of his mind and the beauty of his soul, and being the most advanced geological force in the universe, which proves that the lawfulness of the mind and that of the physical universe are in correspondence and cohesion, and that all evil is the result of a lack of development, and therefore can be overcome.

A new world economic order is emerging, involving the vast majority of the countries of the Global South. The European nations and the U.S. must not fight this effort, but by joining hands with the developing countries, cooperate to shape the next epoch of the development of the human species to become a renaissance of the highest and most noble expressions of creativity!

In this issue of Leonore, we bring you examples of those leaders who fought and succeeded in accelerating humanity towards this new paradigm. I encourage you to take time during this holiday season to sharpen your soul to become a weapon for the good and take moral action to achieve that. As we come to the close of the year, we are grateful to those who have come before us to give us this incredible opportunity to create a world without empire and be the architects of a new, just system of true peace for all mankind.

— Anastasia Battle
Editor-in-chief



A Lesson in Statecraft:

‘Christian’ Versus ‘Liberal’ Humanism

By Lyndon H. LaRouche, Jr.

The following article, dated July 21, 1987, and originally published in the Aug. 14, 1987 edition of The New Federalist, was one of a series of articles released by Lyndon LaRouche while he was running as a candidate for U.S. President.

Sooner or later during the 1988 presidential campaign, some citizen will arise to aim an accusing finger, perhaps arm’s length, in my direction. In that moment, the citizen will do the best within his physical powers “to thunder” what he

believes to be a devastating question: “Are you, or are you not a humanist?” When I reply, “I am a Christian humanist,” the querying citizen’s sputtering retreat in silence, will radiate the consternation attributable to a chameleon trying to blend into the background of a Scot’s plaid.

My questioner of that hypothetical, but foreseeable instant, is representative of a large minority among my fellow-citizens, whose mailboxes are frequently host to the grimmest warnings against “humanism.” Usually, the owners of such mailboxes style themselves either “evangelical” or “fundamentalist” Protestants. I have read some among Catholic theologians who adopt a similar, although more sophisticated view.

Many among the variously real and imagined evils which affright such citizens, are attributed to the lobbying efforts, or kindred influences of the “humanists.” These citizens are frightened of the influence of such “humanists,” not without some justification. It is almost inevitable that they will pose such questions to me, partly because I am regarded as the only presidential candidate inclined to respond substantively to such queries.

The trouble is, that most Americans have become a brand-conscious lot, who imagine too often they do not need to know the content of what they are buying, as long as the product has the right label and price. They buy their selection of presidential, and other political candidates largely on the basis of brand-labels. Similarly, they study very little, thinking that whatever they need to know, they can look up in a dictionary or an encyclopedia, unsuspecting that much of what is written in both is too often fraudulent. For such citizens, “humanism” is a brand-label. If they decide that it is a brand-label for something obnoxious, whatever bears that label is bad, and that is the end of the matter for them.

That is the state of mind of my questioner. For that citizen, I begin by supplying him with the definitions which he should have been able to read in a competent encyclopedia, if it exists. That will be sufficient to eliminate most of the confusion which my reply causes for him. After that, for those among my fellow citizens who enjoy serious thinking, I shall show how and why my commitment to what I have labeled “Christian humanism” is an important



Dante Alighieri (1265–1321), painting by Botticelli.

part of those qualities I bring to the role of our next elected President.

The Definitions

Earlier, the term “humanism” usually signified the standpoint of such historical figures as Dante Alighieri, Cardinal Nicholas of Cusa, Leonardo da Vinci, and other celebrated personalities of the Renaissance. This viewpoint was not new even then; it was an affirmation of the standpoint of St. Augustine. It was that feature of Western European Christianity which was long a point of conflict with such Eastern monastic centers as Mount Athos in Greece, and which has been the chief object of hatred for both the priests and commissars of Moscow down to the present date. This Western European Christianity, associated with the *Filioque* of the Latin Credo, and the English Protestant translation of that Creed,

is the kernel of what I signify by "Christian humanism."

Since the end of the 16th century, beginning with fellows such as Francis Bacon, Thomas Hobbes, John Locke, and David Hume, the English-speaking world became infested with an anti-rationalist dogma which was known as empiricism, or British Liberalism. After Hume, British Liberalism degenerated still further, into what became known as "British 19th-century philosophical radical-

ism," a current of opinion which grew much nastier under the influence of fellows such as John Stuart Mill and Oxford's John Ruskin. During the present century, some of the advocates of very radical forms of British 19th-century liberalism, many among them social democrats or post-McCarthyism ex-communists, began to label themselves "humanists."

Since most among the liberals teaching in universities, writing public school textbooks, and so forth, hate classical, or "Christian" humanism, the result is, that when some among the radicals began to call themselves "humanists," or "secular humanists," few among our postwar generation realized that this new use of the term, "humanism," was deliberate fraud. So, "humanism" began to become the accepted label for the fraud; only a few scholars, and a small minority among educated laymen understood the hoax. That is the origin of my questioner's confusion.

The fraud was intentional. The trick, of adopting a term, and causing it to appear to mean the direct opposite of what it means, is known as "the Delphic method." This method was named for the ancient



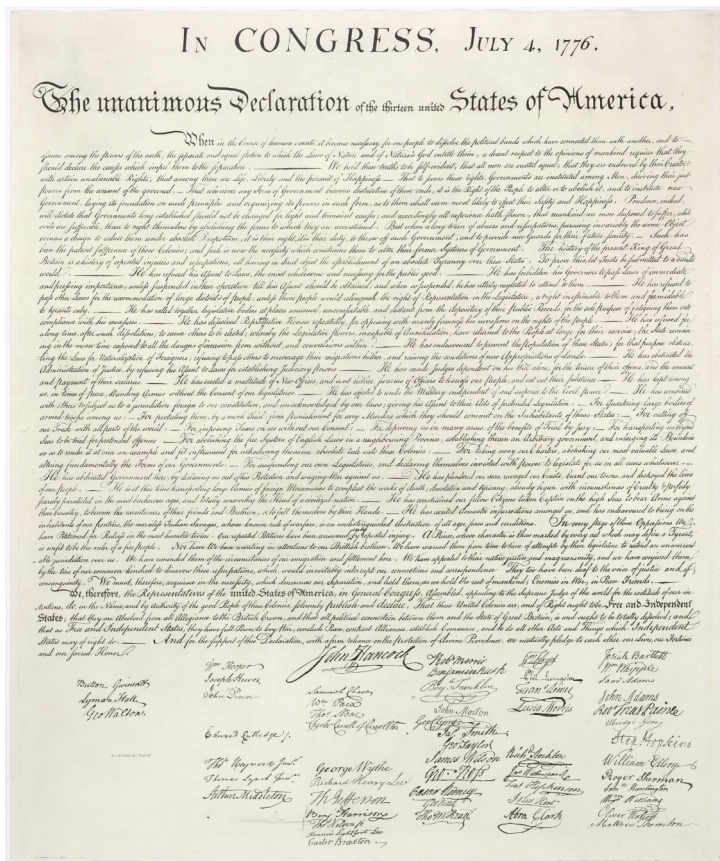
A drawing of Florence, Italy, with Brunelleschi's Dome in the background. Drawn using survey equipment by Baldassarre Lanci (c. 1510–1571)

Temple of Apollo (Lucifer) at Delphi, and was the method taught as "sophistry" by Plato's enemy, Isocrates, at the Athens School of Rhetoric. The reason that the hoaxsters took the name, "humanist," was that they were committed to stamping out the original meaning of the term.

Our evangelical and fundamentalist friends will recognize this sort of trick in the way modern witchcraft cults, such as the Salem, Massachusetts-

based Wicca cult, attempt to claim the legal privileges of churches. The witches argue, "True, we worship the Great Mother, but our religious feeling is just as genuine as that of those who worship the Mosaic deity." "Great Mother" is, of course, another name for the Biblical "Whore of Babylon"—a very well-earned name. The witches' legal argument is based on the authority of the doctrine in the writings of Harvard University's famous William James, "*The Varieties of Religious Experience*." James's, and the witches' argument is another example of the same use of the "Delphic method" of sophistry, "rhetoric," we meet among those radical liberals who call themselves "humanists": the Alice-in-Wonderland trick, of transforming a name to mean its direct opposite.

If a man commits murder under the influence of what might be defined as a perverted sort of sexual feeling, as sometimes occurs, is he indicted for a sexual act, or for murder? Do we judge feelings by the actions they prompt, or do we judge actions only by the labels the perpetrator of the act might choose to put upon the motives, the feelings, involved?



U.S. Declaration of Independence, 1776: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.... That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed."

"She made me kill her by the way she looked at me," for example.

That should begin to clear away some of the confusion in the mind of my questioner.

Humanism and Western Christianity

If our point is correctly understood, "Christian humanism," the original form of usage of the term "humanism," is peculiar to Western European Christianity—including the spread of Western Christianity into more easterly locales such as the Ukraine. It is based on a principle original to all Christianity, that Christ is what the classical Greek calls the *Logos* (translated as "Word" in the King James version of the Gospel of St. John) incarnate, and that this *Logos* flows from Christ to mankind as it flows from the Creator.

This was originally understood by Christians from the standpoint of the classical Greek, most

specifically Plato's *Timaeus* dialogue. There, Plato defines the conception of the consubstantiality of Creator and *Logos*. That the *Logos* flowing from the Creator becomes incarnate as Christ, and yet still exists as the *Logos*, "consubstantial" with both the Creator and Christ, and thus flowing also from Christ to mankind, is a transformation in the notion of "consubstantiality" elaborated in the *Timaeus*, but involves that same notion.

The placing of this conception of the consubstantial Trinity in Western European Christianity is usually attributed to St. Augustine, but the conception was already elaborated among earlier Church Fathers in the East. This conception is associated with the *Filioque* of the Latin Credo, as translated into the English Protestant Creed. This is also the notion which the old and Bolshevik Muscovite Russian Orthodox Church, and the Soviet secret police since Feliks Dzerzhinsky's time, have been committed to eradicate from Western civilization. Every achievement specific to Western civilization is the direct result of this notion associated with the *Filioque* of the Latin Creed. Moscow knows, that if it can destroy this *Filioque*, it can easily destroy and conquer the West.

This notion, that the *Logos* flows from Christ to the human individual, uplifts mankind from the status of a mere "worm," to the individual's proper condition as a creature of reason in the image of the living God. This notion, of the higher status of the individual person under Christ, is the essence of "Christian humanism."

This was resolved at the 1439 Council of Florence, where the Catholics persuaded the representatives of the Eastern Orthodox Church that "adding truth" to the Nicene Creed did not violate the Creed; the two churches were formally unified by adoption of the *Filioque* at that Council. The later separation was the combined work of Venice, Moscow, and the monks of Mount Athos, who helped in the Ottoman conquest of Constantinople and Greece, as a way of imposing a new split between Western and Eastern churches.

With this higher status, go certain higher degrees of responsibility of the individual and society. Given greater authority, we are each given greater responsibility, greater accountability to the Creator.

We are made responsible, to the limit of our powers, for the condition of mankind as a whole. Instead of our blaming God for the human condition, God blames us. This notion of our accountability for the human moral and material condition, is the practice of "Christian humanism."

There is a third key requirement involved. Since we are empowered to know the law of Creation, we are responsible to perfect our knowledge of that law, to overcome the imperfection of our knowledge. This access to knowledge of that law, is called "natural law."

Contrary to some misguided currents among Protestants, this knowledge is not limited to the letter of the Gospels; we are bound to fulfill the spirit of the law, as the Gospels instruct. "Letter" without "spirit" is false knowledge, as St. Paul writes in his famous sermon. The "love" emphasized in that sermon, also translated as the original English meaning of "charity," is not the "love" of the Greek term *eros*, not "erotic" loving, but love in the sense of the Greek *agapē*, the old meaning of "charity" in the King James Version. We are as accountable for scientific knowledge, as we call it today, as we are for interpretation of the letter of the Gospel. We are as accountable for whatever consequences of our acts, or omissions, may occur, as scientific knowledge may show this to us, as for observing any literal caveats of the Gospel.

Only a President, preferably an old man who has no conflicting personal ambitions, whose sense of identity, most personal self-interest, is, "In this office, I am accountable to God for the condition of this nation, and, to the limit of my powers and that of our nation, all mankind," has that peculiar sense of personal identity needed to safely guide our nation through the terrible crises now erupting. That is the importance of "Christian humanism" in this presidential campaign.

That is the root of the matter. Yet, our law is not that peculiar to any Christian denomination; our constitutional law is ecumenical with respect to Christianity. It is also ecumenical with respect to Western European Judaism, as Cardinal Nicolaus of Cusa's *De Pace Fidei* elaborates the notion.

By "Western European Judaism," I mean the Philo, called "Judaeus," of Alexandria, who was the collaborator of St. Peter in Rome, against the gnostic Simon the Magician. While the Jews were in Babylo-

nian, and, later, Persian captivity, the priests of their captors dictated changes in the Mosaic texts, in conformity with Mesopotamian pagan mythologies. Philo was a leader in the effort to purify Judaism of Mesopotamian and Hellenistic corruption, and to defend Judaism against other efforts to introduce such forms of gnosticism as Kabbalism into Jewish practice. It is sufficient, for purposes of reference, to say, that by Western European Judaism one means also such exemplars as the 18th-century Moses Mendelssohn.

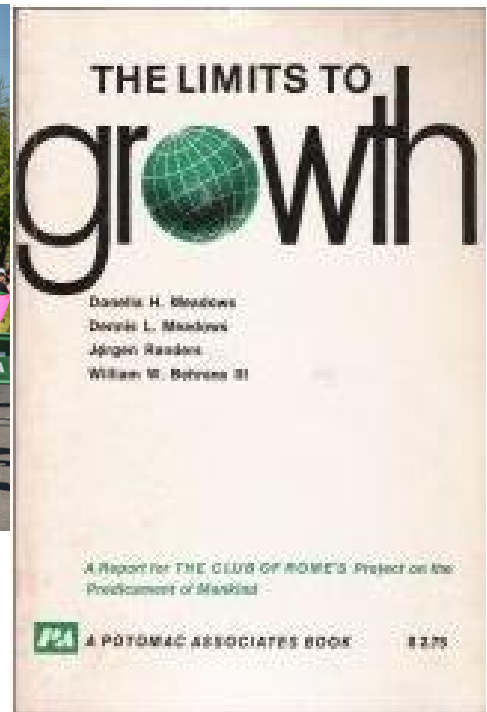
In that respect, although not in Christian theology, Western European Christianity and Judaism share common principles of universal natural law, as that natural law is the authority invoked by our Declaration of Independence and the Preamble to our federal Constitution. Our constitutional law is ecumenical in that respect, an ecumenical fraternity which is extended, by implication, to all peoples and nations who concur with those principles of natural law. It is in this ecumenical context, that we may say "humanism" in its Renaissance meaning.

What is popularly known today as "secular humanism," is not merely a corrupted form of humanism. It is anti-humanist, in that it rejects absolutely, and seeks to destroy the authority of universal natural law. It does not recognize the perfect sacredness of individual human life, and rejects the injunction of Genesis, that mankind must exert dominion over nature and all things in it. What is called "secular humanism" lowers the moral condition of mankind in likeness to that of a mere beast, and thus were better named "bestialism."

One of the better examples of such bestial pseudo-humanism, is the current among psychologists which claims to approach better understanding of human psychology through observations of, and experiments with mice, rats, and monkeys. As I shall indicate some of the proof for this, only a morally degenerated human being is governed by the irrationalistic hedonism characteristic of the behavior of the beasts. Consequently, such a psychology, seeking points of agreement between the mind of man and beast, ignores everything in the human mind which is human, and if such psychology is applied to people, the effect must be to bestialize them.



May Day Parade in Minneapolis, Minnesota, 2017, left. Credit: Tony Webster. The book Limits to Growth, right, commissioned by the Club of Rome March 1972.



The Science of Humanism

What is best termed “humanist science” pertains to mankind’s ability to represent the natural law in a form which is efficiently intelligible to mankind as a guide to choices of human practice. At this point, I say to the reader that some of what follows may appear to be difficult in parts. Follow me as far and well as you can; in each of these sections, I shall attempt to put the more difficult arguments to the later parts, and the most readily understood first.

Today, we hear that the costs of Social Security are zooming. There are “too many” senior citizens to be sustained by each working member of the labor force. Therefore, it is argued increasingly that the death rates among senior citizens must be accelerated to reduce Social Security and related costs. In plain words, the policy is mass-murder of our own parents.

Since the founding of the neo-Malthusian Club of Rome, we hear that the Earth is overpopulated. Yet, we observe that the growth of population in nearly all industrialized nations is falling to the degree that Germany is projected to become extinct during the next century, and similar demographic trends are noted among other cases. Then, the ugly truth comes out: it is the non-white peoples whose populations must be cut back drastically. AIDS, combined with famine and other epidemics, is now threatening the virtual extinction of black Africa during the course of coming decades; we hear from increasing numbers of voices, “But, isn’t that un-

avoidable,
since

Africa is already so much overpopulated?” In plain words, the policy is racially motivated mass-murder.

There are almost endless examples of this same quality. The cause of these conditions is twofold.

— First, over the course of the recent 20 years, a doctrine of “post-industrial society” has been adopted, a collapse of the industrialized nation’s capacity to maintain levels of physical output.

— Second, the practice of usury by international monetary authorities has collapsed catastrophically the ability of developing nations to meet the minimal requirements of their populations, and of industrialized nations to assist them. Had we continued technological progress, and made this available as the right of developing nations, we could sustain our senior citizens, developing nations’ populations, and combat epidemics such as AIDS. We could have overcome these horrors, had we been willingly to scrap the causes of the problem, the “post-industrial” and “IMF conditionalities” policies. What our government (and, others) did, instead, was to accept the mass-murderous conditions caused by those policies.

Could our government have known in advance, that such policies would lead to such mass-murderous effects? Without doubt; by Nuremberg trial standards applied to hang Nazis, the standard of “knew, or should have known,” our government is guilty as an accomplice to willful mass-murder. The

government may sometimes admit that these policies foster such a result, but insists that the dismal effect is merely an unfortunate by-product of a correct policy.

Under natural law, how guilty is our government? Let us define a dividing-line between the guilt and innocence of governments, for cases of large-scale catastrophes.

Let us consider two types of cases: catastrophes or kindred effects caused by an agency out of the control of that government; and, catastrophes and kindred effects resulting from the practice of government. We begin with the first class of cases.

Let us assume the hypothetical case, that a shower of unusually large meteorites strikes the Earth with catastrophic results. The government has no power, given present technology, to stop those meteorites. Legally, to use a poor choice of customary language, that is "an act of God," a "natural catastrophe."

If the government could have mustered the means to detect this shower, and evacuate persons from the target areas in time, the failure to take these precautions would have represented culpable negligence by government, under natural law.

The same rule applies to what are called natural catastrophes, such as hurricanes, earthquakes, volcanic eruptions, and so forth.

1) Government has the moral duty, to foresee the possibility of such events, and to attempt to forecast them with as much precision as advances in technology permit.

2) Government has the moral duty, to foresee and cause such actions as will minimize the effects of such events. Failure to take reasonable actions to these effects, is grounds for defining government's culpable negligence under natural law.

The same principles apply to catastrophes and kindred effects caused by human agencies other than those under the control of the government.

In the second case, the cause, or contributing cause of the catastrophe, or kindred event or condition, is a choice of policy or specific action of a government. In this case, the government is either the perpetrator of the effect, or, as by policy or act of omission, an accomplice to the perpetration of the effect.

The same moral principle applies to this, as to the case of catastrophes or kindred conditions caused by natural catastrophes, or alien agencies.

1) Government has the moral duty to enable itself to foresee the consequences of its choices of policies and actions. Let us call this "the should-know rule."

2) Government has the moral duty to reject a choice of policy or action which it should know will cause a catastrophe or kindred condition, and to correct adopted policies or actions as promptly as such a consequence is foreseen.

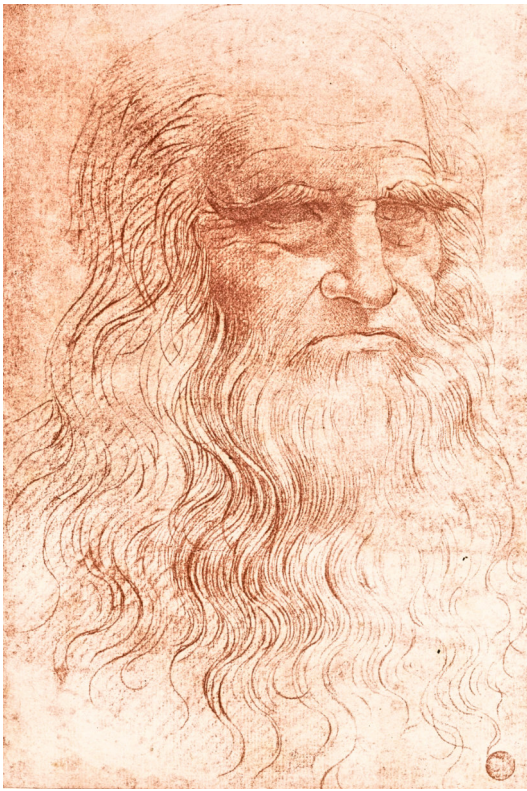
In other words, in the instance of governments, supranational authorities, and other powerful agencies, a plea of ignorance, or "plausible denial," is not exculpatory.

In all of the aforesaid and related classes of instances, the line between innocence and culpability is defined by the tests of: 1) Should have known, and 2) Could have acquired the means to prevent. If government, for example, could not have known of the consequence in question, or could not have acquired the means to prevent that, the government is innocent. If it could have known, and could have acquired the relevant means in time, the government is guilty under natural law.

This narrows the questions, as follows. By what representable means might government be judged as having access to acquiring an intelligible foresight into the matter in question? By the same standard, how might government have discovered and acquired the means to prevent or ameliorate the condition in question? This brings us to the matter of science.

For example, if a government wittingly opposes the fostering of scientific progress, and if its lack of foresight and means is caused by this, then government is culpable for reason of the mere fact of holding back scientific progress. Innocence of governments in such matters depends upon a showing of a reasonable effort to promote scientific progress and its applications.

Presuming that government does foster the progress and application of scientific progress within reason, what are the relevant limits of scientific knowledge? Implicitly, there are no limits. This brings us to the subject of the 15th- century Renaissance, most emphatically to the relevant discoveries



Leonardo da Vinci (1452 - 1519) self portrait, left. Portrait of Luca Pacioli (1445–1517) with a student, right.

of Nicolaus of Cusa and his followers, notably Luca Pacioli, Leonardo da Vinci, and their collaborators.

At this point, for the following discussion of science, let us agree to put aside, for a time, all use of deductive logic and related kinds of mathematics. Let us limit ourselves to the means presented by Plato's Dialogues, and adopted by Cusa, Pacioli, Leonardo, and Kepler: a critical approach to the methods of purely geometric construction. Although the textbooks of today usually overlook these facts, Cusa was not only the elaborator of the modern form of the doctrines of "Christian humanism" and universal natural law, he was also the founder of modern physical science. His contributions to the furtherance of the physical sciences are first reported by him in some of his sermons, as summarized in his 1440 *De Docta Ignorantia* (On Learned Ignorance), written during the period of his participation in the 1439 Council of Florence. Cusa's relevant contributions, in these locations and later, concentrated upon the issues of necessary methods of physical science.

Cusa was, in particular, the founder of modern "non-Euclidean geometry." By "non-Euclidean geometry," we mean a geometry which rejects all possible axioms and postulates of a deductive method of reasoning, and which relies entirely on proof by

rigorous methods of construction, prohibiting any use of deductive argument. (There is another definition of "non-Euclidean geometry": a deductive geometry based upon altering the set of axioms and postulates of Euclidean geometry. This definition is a trivial one, with no direct bearing on the kinds of 19th-century "non-Euclidean geometries" developed by Karl Gauss and his contemporaries. As this is emphasized by his student and successor, Prof. Bernhard Riemann, Gaussian "non-Euclidean geometry" is a rigorously constructive geometry, in the same sense as Cusa's work.)

Cusa's approach to scientific method, throughout, was focused upon two interrelated questions. Using the method of reasoning associated with a "non-Euclidean geometry," is it possible for the human mind to "represent" any process within the physical universe, and, is it also possible to make all such representations "intelligible," in the sense that "measure" is associated with "intelligibility"? How this pertains to the fundamental principles of Christian humanism, we shall take up at a later point of this report.

It should be evident, that this two-part question is another way of stating the proposition posed above: What are the limits of scientific progress relative to what government might have known, and

How Circular Action Makes the Platonic Solids Intelligible

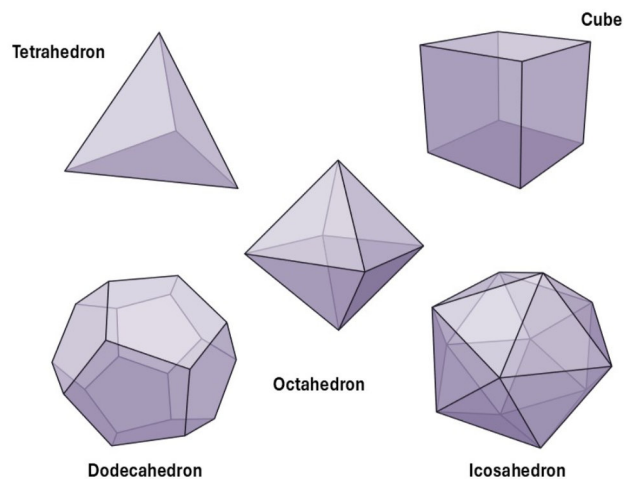
From the standpoint of Christian humanism, man's God-given potential for creative action renders every individual responsible, to the limits of his powers for the condition of mankind as a whole. Why is this so? Since we are empowered to know the law of Creation, we are responsible to perfect our knowledge of that law. Our successful efforts are evident as advances in science and technology, which increase the quality and quantity of human life.

Humanist science pertains to mankind's ability to represent the law of the universe in a form which is efficiently intelligible to mankind as a guide to choices of human practice. For several thousands of years, the Platonic solids, (tetrahedron, cube, octahedron, dodecahedron, and icosahedron) have been recognized as defining the limit of constructability in visible space. These are the only solid forms in our universe which share the characteristics of having equal angles and congruent faces throughout.

Everything in Euclidean geometry can be constructed (made intelligible), solely on the basis of the premise of circular action. Here is an illustration of how the five Platonic solids can be constructed through circular action.

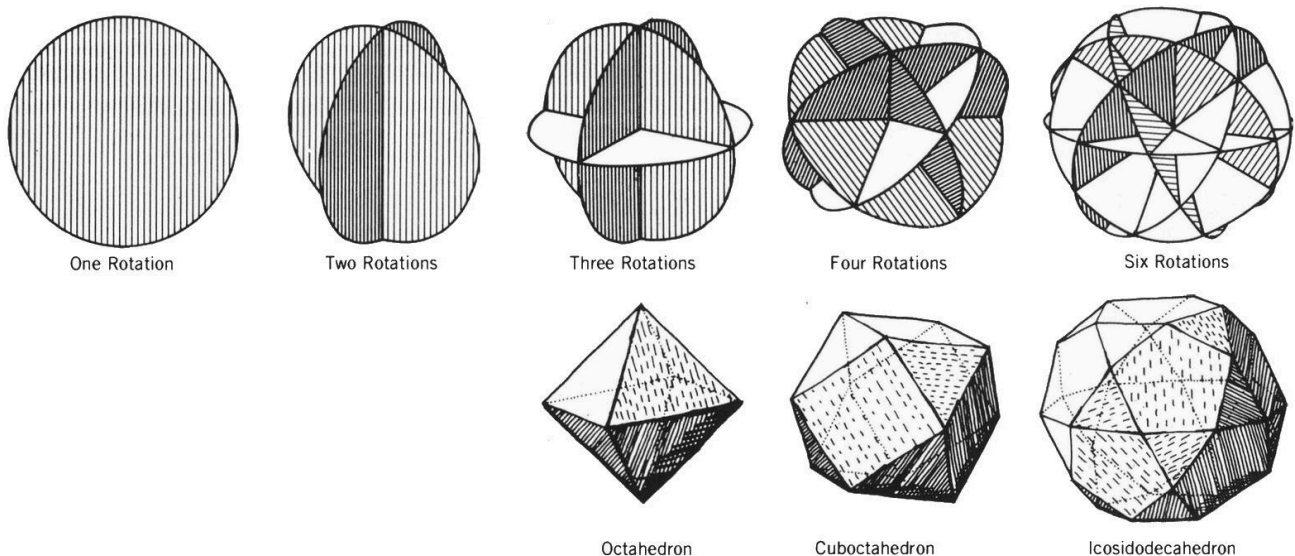
Three rotations result in creation of an octahedron.

The Five Platonic Solids



Four rotations result in the creation of the quasi-regular solid, the cuboctahedron, in which are embedded the cube and the octahedron. As an aid to visualizing this, imagine a cube with corners cut off.

Six rotations result in the creation of the quasi-regular solid, the icosidodecahedron, a combination of the twelve-sided Platonic solid, the icosahedron. The surface of the sphere is divided into twelve triangles and twenty penta-



what it might have accomplished through aid of acquired means employed?

In constructive geometry, these questions assume the following forms:

1) Given a physical process, for example, can I represent that process as a geometrical or kindred sort of image: “representation”?

2) Given a representation of such a process, can I derive that image by methods of constructive geometry? - “intelligibility”?

A simple illustration of the difference, from arithmetic. I am told that some whole numbers are called “prime numbers,” meaning that they are not divisible into whole numbers through division by some smaller whole number. Can I represent the image of a prime number? Quite easily. Can I make all prime numbers intelligible, in the sense of identifying the construction by which the sequence of all prime numbers can be generated? That is more difficult: Riemann developed a partial solution for this problem, which no one has ever found to be mistaken, but the complete answer is not yet developed. In other words, a fully intelligible representation has yet to be developed. That illustrates what should be understood as the general definition of the distinction between representation and intelligibility.

Another simple definition. Go to the blackboard, or take a piece of paper. Draw a wildly arbitrary line. That is a representation of something, which either exists physically – outside that blackboard or piece of paper, or does not. Can you make this line intelligible? Can you make a series of geometrical constructions, whose ultimate result is this line? (That is one of the most important propositions in Riemann’s written work, on the subject of the possibility of intelligible representation of a seemingly, purely arbitrary function.)

Now to Cusa. Cusa’s *De Docta Ignorantia* presents an array of interrelated conceptions, solving at once an array of problems considered earlier by such famous figures as Parmenides, Plato, and Archimedes. We shall focus now on the simplest of these solutions, a solution known today as the “isoperimetric theorem.” The relevance of the following discussion to our discussion of humanism, will be obvious in due course.

In modern constructive geometry, we reject the notion that the existence of ideal points and ideal

straight lines is so self-evident, that we can assume their existence axiomatically. If anyone says that these are “self-evident,” he is stating that they are such primitive, such elementary building blocks of the universe, that their existence can not be given an intelligible representation. Cusa reworked Archimedes’s study of the problem of attempting to construct a square whose area is equal to that of a circle, the problem of “quadrature of the circle” so familiar to every pupil in high school geometry. Cusa recognized the error in this question, and developed what is called since the 18th century “the isoperimetric theorem.”

The error was in failing to see the problem of intelligible representation of the relationship between the generation of the perimeter of the circle, and the generation of the area enclosed by that perimeter. What is the circle, stated in these terms of reference? The circle is the smallest amount of perimetric action which generates the relatively largest enclosed area. We have accomplished an intelligible representation of the relationship between the perimeter and area of the circle; we have defined area as something generated by perimetric action. (The standard proof of this is supplied in good texts on topology.)

This implies that circular action is the least action required to generate area in the universe. We have now founded a new geometry, and a new physics. Is this the geometry and physics we require? Can we generate, from this starting-point, every form in geometry? Can we construct an intelligible representation of everything in Euclid’s *Elements*, for example?

Let us consider the case, that a circular action is acting upon a circular action, reciprocally, during each interval of both actions. In the simplest case, this generates the diameter of a circle, by folding: a straight line. It also generates points, at the intersection of the diameter and the perimeter of the circle. In the general case, it also generates a sphere: a volume, instead of an area. Continuing this construction, we define a point as the intersection of two diameters. In such ways, we have created “straight lines” and “points.” These latter are no longer self-evident existences; they have become intelligible representations.

With nothing but intelligible circular action, and the points and lines derived from it in an intelligible way, we may proceed to construct everything possi-

ble in Euclid's space, without introducing any axioms or postulates, and without permitting any use of deductive logic.

Next, we turn to physics. Can many physical processes be represented by means of this same constructive (or, "synthetic") geometry? Yes, all ordinary, mechanical processes can be represented in this way. Can those representations be made an intelligible sort of physics? At first glance, it might appear so; at least, the seemingly intelligible representations are very useful for dealing with all ordinary kinds of mechanical processes. Can all physical processes be given intelligible representation in this way? No. Is there some way in which our synthetic geometry can be improved, to overcome this limitation? Yes.

Several developments led to the discovery of that superior form of synthetic geometry by Gauss and his collaborators. The chief impetus was given by two studies. The first, was the empirical proof, from observation of the orbits of the asteroids, that Kepler's laws for the universe were correct to a significant degree of precision, and that, relative to Kepler's method, the physics of Galileo, Descartes, and Newton, were absurd. This posed the question, to Gauss and others: Why was Kepler's method correct, and how could his laws be made more precise, and given broader application? The second development was the progress of work in electrodynamics, through the work of the associates of France's Lazare Carnot and Gaspard Monge. From his work on Kepler's mathematics, Gauss established the premises which led toward solving the errors within the French development known as Fourier Analysis.

Assume that the radius of circular action is increasing, or decreasing, uniformly with the passage of time. The representation of this is what is called a self-similar spiral on the outer surface of a cone. Gauss and his collaborators took the earlier definition of "physical least action," as circular least action, and replaced it with a new geometric definition of physical least action, self-similar-spiral action.

This change generates a new mathematical physics, usually called "the physics of the complex domain." This made what had been previously called "imaginary numbers" intelligibly representable as physical realities. Is the physical uni-

verse now susceptible of adequate intelligible representation in the terms of the mathematics elaborated by Gauss, Riemann, and so forth? Broadly, yes. By these means, so-called non-linear processes, the kinds of physical processes which can not be explicitly represented by any deductive mathematics—such as a formal arithmetic or formal algebra—can be represented.

How perfectly do we know the universe, as a result of these discoveries? Very imperfectly. What is the difficulty? We have an unlimited amount of work yet to do in perfecting this superior sort of mathematical physics.

Relative to physics as such, there is no problem we could not render intelligible if we progress rapidly and far enough in scientific discovery. There is no problem in physics we could not master, if we press the application of scientific discovery rapidly and far enough. In this sense, and in this degree, the moral responsibility of government for the condition of mankind is limitless.

The moral question represented thus far, is, therefore, have we progressed in knowledge as far as we should have, and have we applied our knowledge efficiently?

The Science of the Human Mind

How are these discoveries affected? By what we describe fairly as the "creative powers of the individual human mind."

The first difficulty this statement presents to us is: How do we define the verb, "to create"? In deductive logic, the word exists, but there is no intelligible representation of it. In deductive logic, something exists in one moment, which did not exist during the previous instant. We may say that that something was "created." We have said nothing; we have not represented the act of creation in an intelligible way.

In fact, if we introduce the verb, "to create," within deductive logic, to the degree of requiring that every term in that logical schema requires intelligible representation by a process of its creation, the entire lattice-work of that logic collapses.

So, most among those ladies and gentlemen who speak of "create," "creation," and so forth, are using words which have no meaning for them. They are

unable to supply an intelligible representation of the term. It is, in their mouths, a meaningless word.

This is not so in constructive geometry. In the simplest constructive geometry, based on the isoperimetric starting point, everything possible in Euclidean geometry is created, step by step, beginning from nothing but circular action. In Gaussian synthetic geometry, as elaborated further by Riemann, we are confronted with an intelligible representation of a higher order of creation. Applied to physics, this results in the actual generation of new physical states of matter, and that in a way which admits of intelligible representation. Now, at last, we have supplied a very rigorous meaning for the verb "to create."

By aid of this, we can provide an intelligible representation of that which is to be called rightly a "creative mental act." Incidentally, my major contribution to economic science, is based directly upon this discovery.

The method is obvious. Consider any fundamental discovery in the history of physics. We can give a Gauss-Riemann form of mathematical representation of the principle of physics which has been overturned, and can also give a similar representation of the new principle. We can, by the same method, give an intelligible representation of the process by which the former is transformed into the latter. Only forms of mental activity which fit, at least implicitly, that representation, should be called "creative mental acts."

The Socratic Dialogue

Prior to the work of Gauss, Riemann, et al., creative mental activity was represented, rather well, in what appears to have been a completely non-mathematical way. This method of representation is called a "Socratic dialogue." By comparing what I have just identified as the form of mathematical representation of creative mental acts, with the internal principles of the Socratic dialogue, we understand both definitions of mental creativity better, and also present the notion in a form more accessible to the non-mathematical reader.

A few remarks concerning deductive method set the stage.

To situate the formal meaning of "creative mental life," the following broad considerations must be

noted. All human behavior is divided into two broad classes: rational versus irrational. Rational behavior, in turn, is divided into two sub-classes: constructive versus deductive. Although some persons ordinarily adhering to deductive methods are sometimes creative, constructive methods are the only location of human creativity. To inform the usual sort of thinking citizen with an understanding of creative thinking, we must begin with the rational form of non-creative thinking, consistent deductive thinking. We must show where and how deductive thinking ends, and creative thinking begins.

All consistent bodies of deductive thought form a lattice, of the following principal characteristics. The system is constructed on the basis of a set of axioms and postulates, assumptions arbitrarily assumed to be self-evident propositions. From these axioms and postulates, using deduction, an array of primary theorems is derived. From these primary theorems, additional layers of theorems are derived, by aid of reference to the initial set of axioms and postulates. The elaboration continues from that point in the same general way. Thus, no theorem possible within that system contains anything more than is implicit in the underlying set of axioms and postulates: this characteristic of the lattice as a whole, is sometimes called, for obvious reasons, the "hereditary principle."

All such consistent deductive systems of thought, are therefore "closed systems." Although the number of theorems may be expanded indefinitely, no theorem can ever get outside the bounds of the assumptions associated with the underlying set of axioms and postulates. Thus, no creative thinking is possible within the limits of a consistent deductive system.

In scientific work employing deductive methods, the proof of an hypothesis is assumed to depend upon two requirements:

- 1) That the hypothesis is fully consistent with the underlying set of axioms and postulates.
- 2) That the hypothesis is consistent, in its own terms, with the array of empirical evidence referenced.

If the hypothesis meets both of these requirements, it is then a theorem.

Now, in the case that this theorem is used as one among the immediate premises for the construction of another hypothesis, and if this hypothesis satis-



Bust of Plato (428–347 BC), left. Bust of Socrates (470–399 BC), right.

fies the first requirement, but not the second, it may be the case that the formerly proven theorem is identified as the margin of error by which the new hypothesis fails the second requirement. If so, by the reverse application of the “hereditary principle,” the formerly proven theorem is now shown to have been false.

In that case, what has been revealed is a flaw in one or more of the axioms and postulates of the lattice as a whole. At this point, the introduction of the Socratic method is required.

The Socratic method is, essentially, a critical examination of the underlying assumptions of a consistent system of constructive or deductive thought. The substitution of a correct assumption for a faulty one, is the essence of a fundamental scientific discovery. This substitution, by means of the Socratic method, given intelligible representation, is an act of creative thought.

This kind of substitution of underlying assumptions, is the characteristic of what mathematicians label a “non-linear” process. In this setting, “linear” and “deductive” mean the same thing. In physics, this has the form of a change in the underlying structure of phase-space. The change of assumption, or of the underlying structure of phase-space, is called either a mathematical “discontinuity,” or a “physical singularity.”

Imagine that we have properly represented a physical process mathematically. However, at a cer-

tain point in the continuous process, there is a qualitative change in the physical process, to the effect that the process continues in reality, but our mathematics can not follow it, can no longer explain adequately what is occurring. This is a mathematical discontinuity. In the case that there was no error in describing the physical process, up to the point the discontinuity occurred, then the mathematical description is merely inadequate, not necessarily in error otherwise, and the point at which the discontinuity appears corresponds to the occurrence of a physical singularity, the latter a change in the structure of the process. It is this change in structure which represents a barrier to linear forms of mathematical analysis beyond that point.

This change in structure is analogous to mental creative activity.

However, as Riemann demonstrated, we can construct continuous functions which represent the continuity of the physical process, before, during, and following the appearance of the mathematical discontinuity in our previous adopted function. Such superior functions are called “transfinite” functions.

That means that the physical universe itself is “ontologically transfinite.” That means that the universe is, in reality, very dense in the number of singularities being generated, and that the generation of new singularities is an ongoing process. In effect, creation is continuous in the universe.

Therefore, all linear representations of cause and effect (e.g., deduction), may be of limited day-to-day usefulness, but are not a true reflection of the laws of the universe otherwise. Cause and effect do not truly occur “on the level” of linear mathematical, or other forms of deductive representation. They occur on a higher level, so to speak, the “transfinite” level. Thus, substance as we think of it in linear terms, such as the physics of mechanical cause and effect, does not really exist there; what exists on the linear level of perception and thought is merely a reflection of what actually exists on the higher, transfinite level. Thus, if we mean by “matter,” that which is the object of efficient cause-and-effect relations, we mean that “matter” exists primarily on the transfinite, not the finite (linear) level of representa-

tion. Thus, we say that our universe is “ontologically transfinite.”

We also mean, that real human mental life, creative mental life, exists in the same transfinite domain, not the linear one. It is here, in the transfinite domain, that the human mind meets the *Logos*.

A Simple Proof

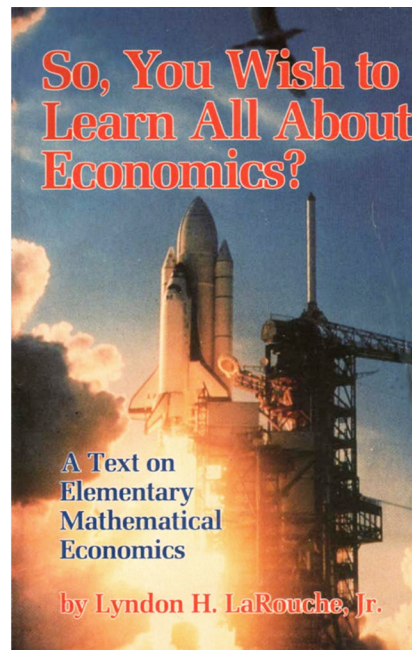
Let us consider the simplest of all proofs of much of what we have just summarized.

If we assume, but only for purposes of illustration, that the earliest form of human society was what ethnologists term “a hunting-and-gathering society,” the following conditions existed then. To sustain an average member of the society, the society would require an average of 10 square kilometers of land-area per person. This would signify an upper limit to the human population of this planet, of approximately 10 million individuals, each living a precarious life, with a life expectancy of substantially less than 20 years.

The growth of the human population to more than 5 billion persons today, is fairly well known, within reasonable limits of approximation. Most of this increase has occurred since the Renaissance, and, to a large measure, because of it. For the cause of most of this increase, since centuries and more before the Renaissance, we can fully account: scientific and technological progress. In other words, the fruit of the creative powers of individual human minds: both the use of that creative power to generate more powerful technologies, and to assimilate those conceptions efficiently for general practice.

This demographic history of mankind readily admits of comparison with that of all animal species. No beast can willfully increase its potential population-density; only mankind. This creative power, of generating, transmitting, and receiving creative advances in conceptions of man and nature, is a peculiarity of the human species.

This is the power of receiving the *Logos*; this is that which renders individual human life, on that



Lyndon LaRouche's economic textbook, So, You Wish to Learn All About Economics? published in 1984. In this textbook, LaRouch illustrates his proof of potential relative population density and other fundamental breakthroughs he made to understand real economic processes.

account, in the image of the living God. That is what renders individual human life sacred. This is the value of the individual personality. The development and exercise of this quality, for the benefit of mankind, is the true self-interest of the person. The importance of this quality in each, is the value of each person to all others, and is the pivot of our obligation to extend to mankind that charity (love, *agapē*) shown by Christ.

This matter is not limited to the physical sciences narrowly defined. Beautiful art is the complement to science, and is entirely consistent in lawful principles with scientific method.

Since classical Athens, classical aesthetics in painting, music, poetry, sculpture, and architecture, has been based on the principle of the Golden Section of the circle. The

perfection of Plato's Golden Section-pivoted rules of harmonics for music, later known as Augustinian harmonics, in the form of well-tempered polyphony of Bach, Mozart, Beethoven, et al., can be conclusively demonstrated by aid of the physics of Gauss and Riemann. The same principles of harmonics, as illustrated by the work of Leonardo and Raphael, are the right standards of beauty in all art.

There is nothing arbitrary in such standards of aesthetics. The classical Athenians already understood the proof of these principles to a more or less adequate degree. Since the work of Luca Pacioli and Leonardo, a more rigorous, conclusive proof has been provided. The Golden Section is the harmonic characteristic of the morphology of growth and function of all healthy living processes. Between the extremes of astrophysics and microphysics, any process or product whose harmonics are consistent with the Golden Section, is either itself a living process, or the work of a living process. Life is beautiful, and all else is death, ugliness.

Kepler based his solar hypothesis entirely upon the assumption that the work of the living God must itself be consistent harmonically with the Golden Section. As Kepler was proven correct to this de-

gree, especially by the work of Gauss, the evidence of the efficiency of Kepler's laws suffices to prove that the universe as a whole has the characteristics of a living process, to the degree that the universe as a whole is negentropic, developing, rather than entropic, running down. Gauss-Riemann physics, viewing Kepler's laws afresh from the vantage-point of the constructive geometry of the complex domain, is able to make this a more intelligible representation.

The same is encountered at the opposite extreme, in subatomic microphysics.

Back to music as such. Music begins with singing, preferably in the manner called today *bel canto*. It is a physiological fact that the soprano and tenor voices pass rightly from one register to the next at the key of F# in a well-tempered scale for which middle-C is set at about 256 cycles. The same consistency exists for basses, baritones, and altos. If I recognize that the F# is the Gaussian arithmetic-geometric mean of Gaussian self-similar-spiral harmonics, and tune the scale to the note on which the soprano passes register at F#, the well-tempered scale, rigorously defined harmonically from a Gauss-Riemann standpoint, is perfectly situated.

We turn from the voice to the ear. Riemann aduced the necessary construction of the ear, as has been proven recently. The ear is designed to fit the harmonics of a well-tempered scale tuned to the F# as the scale is tuned to the soprano register passage.

Contrary to that famous hoaxster, Wilhelm von Helmholtz, credulously used in misguided music schools today, music is for living human beings, and therefore is based on principles which are coherent with the harmonics of living processes.

Back to art in general. It is not sufficient that art be beautiful in form, otherwise the result were pleasing monotony. Art begins with harmonic beauty, and concludes with an expression of such harmonic beauty; but art is not art unless it includes that exercise of the creative powers of mind we call development. Truly beautiful art is the transformation of harmonic beauty into harmonic beauty of a higher form, through mediation of the creative mental processes of the artist.

Creative scientific development, creativity expressed as beautiful art, are the activities most suited for human beings. Yet, there is more, the rearing of children. It is not sufficient to produce

more biological individuals; those individuals must be developed, with greatest emphasis upon that which sets them above the beasts, their potentially creative powers of mind, their love of beauty, and their capacity for *agapē*. A child is born both beast-like, and potentially human. The child's bestiality is its egoistical preoccupation with the immediate search for pleasure and avoidance of pain, the bestial part, the hedonistic part. The child's humanity, is the potential for its human development, such that the beast within is subordinated to those powers of the mind which set mankind above the beasts. The development of these talents in the young, embodies both science and art, and is potentially their highest common expression.

To this one extremely important point must be added. All human action is driven by emotion. Yet, there are two qualities of emotion: the erotic and the agapic (charity). Art driven by the erotic is banality, edging into pornography of one degree or another. The emotion of art and science is *agapē*, and never the erotic. It is also the emotion of loving nurture of the child, the durable quality of love of a spouse, and of love of God.

This view of the mind, is but the complement to the principle of the *Filioque*, the genius of Western European civilization. This view of the mind, this commitment of the individual to the universality of that view of the mind, the sense that one's essential self-interest is so located, unifies the individual with the *Logos*.

Universal Natural Law

This view of science, and of the essential quality of the individual human mind, define a body of universal natural law, of higher authority than any constitution, any treaty among nations, any majority opinion, any ruling of a court. Who violates that natural law, defies directly the Creator. Nations which defy that natural law, will be destroyed on that account, sooner or later.

The leader who wishes to save his nation from destruction, is the servant of that natural law, one who adopts the role of being an instrument of Providence in that sense.

That is true humanism; there is, really, no other.

For a New World Order Based on the Coincidence of Opposites

By Helga Zepp-LaRouche

The following is an edited transcript of the keynote by Helga Zepp-LaRouche, founder of the Schiller Institute, delivered to panel two of the Nov. 8-9 Schiller Institute-Solidarité & Progrès Paris conference, “The Emancipation of Africa and the World Majority, a Challenge for Europe.” Subheads have been added. The video is available [here](#).

I want to speak to you about the new world economic order based on the principle of the *Coincidentia Oppositorum*—the Coincidence of Opposites. I have to start with the following: An institution called Economic Society for Westphalia and Lippe, they and a jury of personalities in politics and business consisting of Sigmar Gabriel [former German vice chancellor and foreign minister, in May 2025 appointed to Supervisory Board of Rheinmettal], Cem Özdemir [Chairman of the German Bundestag’s Committee on Transport and Digital Infrastructure and co-chairman of the German Green Party], [German Chancellor] Friedrich Merz, and [German President] Frank-Walter Steinmeier, decided to give the Westphalian Peace Prize for 2026 to NATO. The reason given is for the continuous peace work of NATO. The prize is €100,000. They have to split it with a youth organization called socioMovens, which is tasked to bring the Western-oriented youth culture



Schiller Institute founder, Helga Zepp-LaRouche. Credit: EIRNS/Jason Ross

to Eastern Europe. So, it’s one of these typical NGOs trying to prepare color-revolution kinds of things. If one wanted to be sarcastic, one could say that NATO urgently needs the money to get war-ready, because obviously they are not.

Next year, there is supposed to be a big celebration of the Peace of Westphalia at the City Hall, in Münster [Germany]. I don't know if you have an idea of what a perversion and complete upside-down approach this is. So, I propose to give the Economic Society of Westphalia and Lippe the George Orwell Prize of 2026. Many of you know George Orwell. He has written many books, probably the most famous of which is *1984*, which describes the absolute doublespeak, doublethink, Newspeak, out of which they then coined the notion of doublespeak as the new word for lying and manipulation through language. So, for example, in *1984*, the Ministry of Torture is called Ministry of Love; the Ministry of

Lies and Propaganda is called the Ministry of Truth; the Ministry of Starvation Management is called the Ministry of Abundance—and so forth and so on. The obvious “out-Goebbels-ing” Goebbels made by such an approach you can see in the arguments given for the decision to give this prize to NATO. It is the responsible support of NATO for Ukraine, that NATO coordinates the aid in line with international law in solidarity, but without becoming, itself, a part of the conflict party.

This is quite unbelievable, because contrary to the official NATO narrative, which insists that everybody who speaks about Ukraine must start their speech with the phrase “the unprovoked, illegitimate war of aggression by Russia,” this is obviously one [example] of such absolute doublespeak we should not tolerate anymore. Everybody who has an historic memory will remember the promises given at the time of German reunification and the time of the end of the Cold War, when U.S. Secretary of State [James] Baker, III and [foreign minister of the Federal Republic of Germany] Hans Dietrich Genscher were



The 1648 Treaty of Westphalia, consolidated in the City Hall of Münster, Germany. Painting by Gerard ter Borch.

Are we a nation or a continent of nasty toddlers, who, after playing Pokémon and violent video games, then play with nuclear missiles until we are all dead? Or, are we the creative species gifted with reason?

promising to [General Secretary of the Communist Party of the Soviet Union Mikhail] Gorbachev, to [Soviet foreign minister Eduard] Shevardnadze, that NATO will not move one inch to the East. What followed were five eastward expansions of NATO, which are now six since Sweden and Finland have joined—without asking the population, by the way, if they agreed with it. So, it has now [moved] 1,000 kilometers to the East, plus a few. So, we have a full-fledged Cuban Missile Crisis in reverse.

NATO, if you have followed the events of the last decades, also has been an instrument to establish a unipolar world domination based on the Anglo-American special relationship. Under the aegis of NATO, you had regime change, color revolution, interventionist wars in Afghanistan, Iraq, Libya, Syria, and so forth.

‘Doublespeak’ Must Be Rejected

By the time the prize is supposed to be given next year, there is no question that the Ukraine war will have been lost, because it is already lost now. If this dynamic is not supposed



German statesman Hans-Dietrich Genscher in East Germany, 1990. Credit: Bundesarchiv, Bild

to lead into an escalation that would end up in a global nuclear war, we need a complete rejection of any form of doublespeak, and a radical change in the approach to international politics in the West. We have to replace the policy that we have, to inflict a strategic defeat on Russia, because such a defeat is completely impossible. Russia is already by now the strongest nuclear power. With their latest weapons—Oreshnik, Burevestnik, and Poseidon—Russia has developed the technological military edge. Therefore, it cannot be defeated; but what can happen is that all of mankind is eliminated.

If you look at the situation in Southwest Asia, despite the ceasefire which started, supposedly, on October 11, more than 200 people have been killed, more than 600 wounded. In just one night, over 100 people were killed, 46 of them children. Altogether, 10% of the entire Palestinian population has been eliminated.

Now, the next chapter—the unprovoked war against Venezuela—is supposed to start. According to a new [memorandum](#) from the Veteran Intelligence Professionals for Sanity, this could lead to various degrees of bloodshed and potentially a complete revolt of the entire Latin American continent against the United States, where, in the worst case, you could have an entanglement with Russia and China—not to mention the coming war with

China, which the warmongers have been dreaming of for quite some time.

So, if you take a step back and look at the present world as if you could see it from the International Space Station in space, or an even higher point of view that you could look at the world from above space and time, what view of humanity would you see? We are obviously not a species of uneducated, nasty toddlers—not all toddlers are nasty, but I have had the experience that some of them kick quite well against your leg. Are we a nation or a continent of nasty toddlers, who, after playing Pokémon

and violent video games, then play with nuclear missiles until we are all dead? Or, are we the creative species gifted with reason? The big question in front of all of humanity is, can we give ourselves an international order which establishes durable peace and a harmonious development of all nations and civilizations on Earth? Because it is exactly that which is needed.

Peace of Westphalia

We in earnest, very realistically and practically, need a new global security and development architecture, which must take into account the interests of security and development for every single country on the planet. There is a big precedent for that. Jacques [Cheminade] referred to it this morning—the Peace of Westphalia. In 1648, it ended 150 years of religious war in Europe, and it was the beginning of the establishment of international law; the law of the people. The most important principle which came out of it was that any peace does require that you always have to take into account the interests of the other; that for the sake of peace, you have to replace hate with love; that for the sake of peace, you have to forgive and forget all the crimes committed by one side against the other—and vice versa.

Obviously, it established the principle of indivisible peace. All of these principles have been violated

by NATO. It established the principle of sovereignty and non-interference; that every state has exclusive sovereignty over its territory and domestic affairs. NATO clearly has violated that, if not in words, in principle, if one remembers the words of [U.S. Assistant Secretary of State for European and Eurasian Affairs] Victoria Nuland that the U.S. State Department spent, alone for NGOs in Ukraine, \$5 billion, which was the

preparation of the Orange Revolution and then the Maidan.

The Peace of Westphalia also established the principle of non-interference into the internal matters of other countries. For 20 years in Afghanistan, NATO tried to impose Western values. You all remember what the outcome was—the people hanging off the airplanes as they left from Kabul. NATO is identical with the principle of interventionist wars; the right to protect; the abandoning of the Peace of Westphalia. If you know this history, it's such an insult to the intelligence of European and other citizens, to give the peace prize to NATO. The Peace of Westphalia also established the principle of *cuius regio eius religio*, which means that whatever country you are in, you have the right to your own religion. It guaranteed, for example, the right of Christians to practice their faith in public during designated hours. This has also been violated continuously by the demonization of Islam and by the demonization of the Russian Orthodox Church.

The Peace of Westphalia also established that all states, regardless of their size or power, are equal under international law. It created a system of coexisting states, and it set as a precedent the principle of diplomacy for conflict resolution, not war. It ended war. It redefined the territorial boundaries across Europe, removed wartime trade barriers, guaranteed a degree of free navigation on the Rhine River, and created a new system of political order based on sovereign states. But most importantly, it



The USS Gerald Ford, headed toward Venezuela for a potential regime-change war against the Maduro government. Credit: U.S. Navy photo by Mass Communication Specialist Seaman Apprentice Alyssa Joy

established diplomacy as a way of conflict resolution. None of what NATO has done reflects the spirit of the Peace of Westphalia.

The different war parties came together at that time, because they realized that if the war would continue, there would be absolutely nobody left to enjoy the victory, given the fact that already one-third of the people, the animals, the villages had been destroyed. Isn't it even more the case now than ever, that if the war continues, nobody will enjoy the result, because nobody will survive a global nuclear war?

Recently, the U.S. think tank, the RAND Corporation, changed an earlier estimate that it would be better to have a war with China earlier. Because of the spectacular rise of China, it had to be expected that the longer one waited, the more China would have an advantage. So, that policy just now has been replaced by something they call "controlled rivalry," obviously because they realize that the train has left the station and that the United States could not win a war with China at this point. But then, the paper concludes that a cooperative coexistence is not possible, because the two countries have no common interest. That is a very important axiomatic assumption which we have to attack. Because if mankind cannot move beyond this idea that two countries have no common interest, that there is nothing which unites them, then the logical outcome will be World War III.

The Coincidence of Opposites

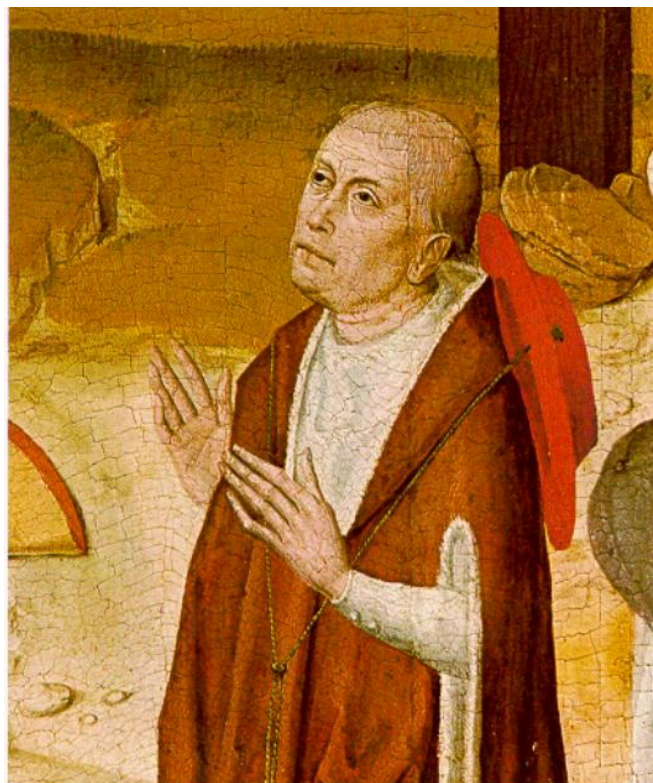
That is why we are giving such a very high importance to the intervention by Pope Leo XIV, when he, in his Jubilee address on October 25, invoked the name of Nicholas of Cusa, and the idea of the Coincidence of Opposites. I quote Leo XIV, who said:

In another troubled age, the 15th Century, the Church had a Cardinal who is still little known today. He was a great thinker, and a servant of unity. His name was Nicholas, and he came from Kues in Germany, and he is known as Nicholas of Cusa....

Many of his contemporaries lived in fear; others took up arms and prepared new Crusades. Nicholas, however, from a young age chose to keep company with those who had hope. [And with those], he developed new disciplines, reread the Classics, and returned to the sources. He believed in humanity. He understood that there are opposites which must be held together; that God is a mystery and what is in tension finds unity. Nicholas knew that he did not know, and thus came to understand reality ever more deeply.

For those who know Church history, this is an absolutely revolutionary statement, because there are two traditions in the Catholic Church. There is what you can call the fundamentalist faction: those who say that only the Bible gives you knowledge of what Jesus Christ and Christianity are all about. But then there is another faction, which was called the Augustinian tradition, which believed that there is no contradiction between faith and science. I make the argument that all progress in European history in science and art comes from the influence of the second tradition, while the first tradition has been the obstacle; these have been the people who got us into Crusades, into religious wars, into the worst chapters of humanity.

Nikolaus of Kues was put on the Index [of Forbidden Books] after the Council of Trent. That meant you could not read his writings; you were not allowed to praise his work. That lasted quite a



Nicholas of Cusa, painted by Meister des Marienlebens (Master of the Life of the Virgin), c. 1480.

Harmony in the macrocosm, peace on Earth, can only exist if all microcosms, all nations, develop their fullest potential and regard as in their best self-interest to support the development of all other microcosms, and vice versa.

while, and as a result, Nicholas of Cusa, despite his absolutely super role in bringing about the Golden Renaissance in Italy, was practically sidelined. There were some people who knew his books. In some monastery you had some writings, but it was not a common discussion.

As recently as the early 1990s, I went to Brazil, to a city in southwest Brazil, Annapolis. There I met with a whole Dominican order. It was a huge session about Cusa, because they knew that I was advertising Cusa. They brought books and said, "No, this is heresy! He does not belong to the Church." We had a long argument lasting several hours in which they made a big point to convince me; to get me off this heresy. Obviously, they did not succeed.

But for the Pope to take that position not only means what I'm going to say now, but from the standpoint of the internal hygiene of the Church,



Pope Leo XIV's Inauguration Mass in St. Peter's Square, May 18, 2025. Credit: CC/© Mazur/cbcew.org.uk

because the Church always would put all the popes and cardinals in one line; they would not say, this was a good pope, this was a bad pope. For them, it's Church history. But the Pope, in one speech saying that there were others who took up arms and prepared new Crusades, is a very clear factional statement against those who were behind the Crusades. Leo XIV's extended reference to Nikolaus of Kues, which I only quoted from very briefly, is therefore of the highest strategic importance, because it is a method of thinking which makes the resolution of seemingly impossible problems possible. He introduces a completely different approach. In order to understand this method, one has to begin with a complete rejection of the Aristotelian method of thinking in contradictions; in opposites. For example, that A can never be B, which is one of the most important statements in the traditional logic which they regard as an ontological principle.

Cusa Debunks Aristotle

Aristotle writes in his *Metaphysics*: "But the most certain principle of all, where an error is absolutely impossible ... which one that is, we now want to state; because it is impossible that the same concerns the same in the same relationship and in the same time does not concern it.... But we have as-

sumed just now that it is impossible that something is at the same time and is not." That gives you in a nutshell the creed of the Logic School.

Nikolaus developed a different principle in his *De Docta Ignorantia*. However, it was only some years later that he found out that one of the most prominent German Aristotelian scholastics of his time, Johannes Wenck, had attacked that writing in a counter-writing called *De Ignota Litteratura*, calling it a heresy. Cusa answered

this in a writing called *Apologia Doctae Ignorantiae*, which is a short piece of writing. If you want to get into this difficult terrain, because it's all written in the language of the 15th Century, naturally, you can start with that *Apologia*, because that gives you the immediate center of the controversy. In that he says that unfortunately the Aristotelian sect, which is dominating the Church today, as Philo already had emphasized, would not think on a higher level than the *ratio*; the rational thinking of animals. Because any animal can also think and draw conclusions out of things; that's not a big accomplishment. Therefore, it would almost be a miracle if they (the Aristotelian sect) would abandon Aristotle and succeed to think on a higher level.

Unlike the Aristotelian method, which gets entangled in the fight between contradictions, the viewpoint of the Coincidence is as if watching the developments from a high tower. If you're standing on a high tower, from above you see the searcher (the person who is searching), the searched (that what is being searched), and the process of the searching. In other words, you have a completely different dynamic view of the matter.

Nikolaus also developed the notion of prescience—the foresight of what to look for. Because, without that prescience, you have a result and you do not know if what you found is what you have

searched for. That is obviously the fate of all people who are searching the internet all day, because they find things, but they don't know if what they found is what they looked for, because they have no criteria for what the method was.

In another writing, called *De Visione Dei*—which is a beautiful writing that is written to the monks of Tegernsee (a lake in Bavaria)—he tries to describe how you can become self-conscious about this principle. He uses an icon, and he has all the monks standing around it in a half-circle. But by moving from one monk to the other, each one of them has the feeling that the icon of Christ is looking at them directly. So, it is a way of introducing in a *manuductio* (a pedagogical way) how you get to the wall of contradictions, where, as a last step you have to mentally jump over a wall—because you cannot access this wall of contradictions unless you completely change your outlook.

Cusa applied this method to solve a problem which all thinkers before failed to resolve—the quadrature of the circle. Cusa rejected the erroneous assumption of Archimedes, who had used the method of exhaustion. He added evermore corners to a polygon inside and outside the circumference of the circle, saying that one would eventually arrive at the commensurability of the two geometric forms; that the many-sided polygon and the circle would become one. Cusa rejected that and insisted that the more corners you added to the polygon, the more distant you become from the circle—because the two are incommensurable.

Biogenic Law of Evolution

Nikolaus also developed what Professor [Rudolf] Haubst—who was one of the founders of the Cusanus Society, and who deserves most of the credit for having brought about the renaissance of Nikolaus of Kues, because he knew where the different writings of Cusa were. He would tell his pupils, “Go to this British museum or library, and you will find it there.” Usually, they did; so, he was very instrumental in recollecting the sermons and other writings, and actually caused an international excitement in the intellectual academic community around Cusa. Nikolaus developed what Professor Haubst called the “biogenic law of evolution.” It is the idea that in the hierarchy of species, no species

is developed to its fullest potential unless it participates in at least one point in the next higher species. This goes not from the lower to the higher, but vice versa—from the highest to the lowest. In God, the One, all contradictory substantial causes exist in a fundamental connectivity before they separate into differentiations. Man is elevated to his fullest accentuation by participating in God through his *vis creativa*, his creative power. So, man only is fully man if he participates in God's creativity and becomes a second God. The animal develops its utmost potential only by participating in man. Everybody knows that, because of the difference between a house animal and a wild animal.

So, the method of thinking of the Coincidence of Opposites enables one to think of the One Humanity in all its complexity and development first; not in a static way, but one where the continuous development is of an ontological primary reality. Therefore, the resolution of conflicts is not done based on the Aristotelian method of contradiction, where one can find a compromise based on the lowest common denominator or some arithmetic equation. One finds that inherent principle which emanates from the higher oneness which pulls up everybody; uplifts the orientation of all conflict parties to see the common interest and the oneness of their goal. That oneness is not uniformity, but, on the contrary, it is a mutually beneficial cooperation between sovereign states which respect the different systems of society and work together as in a contrapuntal fugue in which the completion of each component interacts with and optimizes the next one; and where the energy of the system, so to speak, increases for all participants. Harmony in the macrocosm, peace on Earth, can only exist if all microcosms, all nations, develop their fullest potential and regard as in their best self-interest to support the development of all other microcosms, and vice versa. The more this occurs, the more the degrees of freedom are created, the richer the composition of mankind becomes.

Is that principle of the Coincidence of Opposites just a theory? No, it is actually the philosophical outlook in policies of leaders of the Global Majority trying to establish a new economic and political system. [Chinese] President Xi Jinping developed the idea of the shared future of mankind, which is the One Humanity. But he also developed four initia-



Construction of the Grand Ethiopian Renaissance Dam. Credit: CC/Ana E. Cascão

tives called the Global Security, Global Development, Global Civilizational, and Global Governance Initiatives. Especially the last one, the Global Governance Initiative, is a very beautiful, concrete elaboration of the principles of the Peace of Westphalia whereby it is exactly laid out how nations relate to each other; that it does not matter if they are small or large, each of them has an equal voice. Nobody can be overruled based on the sheer might of another; that non-interference must be respected even for the smallest countries. It's a very elaborated concept.

A 'Philosophy of Complexity'

But also, [Russian] President [Vladimir] Putin has called for a new Eurasian security architecture, where nations are cooperating like instruments playing together in a symphonic composition. In his speech at the recent Valdai Club annual meeting of intellectuals debating, he said: "Today's world is an exceptionally complex, multifaceted system. To properly describe and comprehend it, simple laws

of logic, cause-and-effect relationships, and the patterns arising from them are insufficient. What is needed here is a philosophy of complexity—something akin to quantum mechanics, which is wiser and, in some ways, more complex than classical physics." Here you have two leaders of major countries of the Global South with a clear rejection of the Aristotelian method.

So, let's take this conception of Nikolaus of Cusa, of the Coincidence of Opposites, to shape our policies towards all nations around the world. What this means is, we have to make a holy commitment to get the countries of Europe and the United States to jointly cooperate with the BRICS, the SCO, ASEAN, CELAC, the Eurasian Economic Union, the African Union, the OIC, the Gulf Cooperation Council, and similar organizations, to join hands in the industrialization of Africa.

Africa will have by the year 2050, 2.5 billion people; that is 1 billion more people than today. It's the only continent with demographic growth; all others are stagnating. That means we have to create 1 billion new productive jobs in the next 25 years. One

very beautiful example of how that can occur is the GERD—the [Grand Ethiopian Renaissance Dam](#) — which was built in only a few years (I think five years) through a cooperation among Chinese, Ethiopian, Italian, and French companies. It cost only \$5 billion, which, in this case, they raised through the issuing of bonds purchased entirely by Ethiopian citizens. The \$5 billion will be amortized in five years, because it takes five years to cover \$1 billion per year. After five years, it will be profitable. Ethiopia is already now starting to export electricity to its neighbor countries after fulfilling its own requirements. That is an absolutely feasible example which can be replicated with the [Grand Inga Hydroelectric Project](#) in the [Democratic Republic of the] Congo; with the [Transaqua \[Project\]](#), which would take 3-5% of the water from the Congo River at an elevation of 500 meters and bring it, through a system of canals and rivers, to Lake Chad. It would industrialize 12 countries along the way, and create irrigation in the Sahel zone, making agriculture possible and helping to fight instability in that region.

Obviously, it needs to be connected with the [Bering Strait Tunnel](#), which can be built; it could be started in a few weeks, because it was a topic in the talks between the United States and Russia with [Presidents Donald] Trump and Putin [in Alaska, Aug. 15, 2025]. That would then open up the infrastructure connection between the Americas and Asia so that soon you could travel via fast train from the southern tip of Chile and Argentina all the way up through Latin America, Central America, North America, Canada, Alaska, Bering Strait Tunnel, Eurasia to Spain, then in Gibraltar, through the to-be-built tunnel under the Gibraltar Strait, and you continue all the way via a train system to the Cape of Good Hope. So, you can, practically in a few days, travel around the world. And other tracks, naturally, would go from China, Iran, India, South-east Asia to the Philippines with ferries and other means.

The idea of having an international infrastructure network that makes travel possible in a few days connecting all of humanity, will change the mentality of people totally—because infrastructure changes the way people think; that has been proven in history every time it was done. It is one of the key ideas of [Krafft Ehrlicke](#), the famous German rocket

scientist, who developed the notion of the “extraterrestrial imperative.” He said the identity of people will fundamentally change once they do joint space travel, because the way people relate to each other will be different. We see this with the astronauts on the ISS already, who never would think, “This is a Russian; this is an American.” They think, “We are the astronauts who look at the little planet Earth as just a tiny, fragile, blue planet in a huge universe of trillions and trillions of galaxies.” Just try to think about trillions of galaxies, and you get a sense of why we have to change our view completely and not have our nose on the ground, but look up to the stars.

We are the creative species, and therefore, we can create a new era of mankind. Rather than giving NATO the Westphalian Peace Prize, let’s in earnest build a new security and development architecture and dissolve NATO. Follow the advice of Pope Leo XIV, who also said that what was special about Nikolaus of Kues was that he reread the Classics—which he did. He advertised like all the humanists of his time and all times, that in order to find truth, do not read the footnotes of professors. Instead, go back to Plato, go back to Augustine, go to the sources—because that is at the same time the best medicine against the Truth Ministry. It teaches you how to think for yourself and find the truth and be inoculated against such efforts of manipulation.

So, let’s with joy and optimism start this task!