

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.

Memberships to the Schiller Institute can be purchased at the website below. All recurring members will receive an automatic subscription of *Leonore*. At the moment, *Leonore* is only a digital subscription, and an access link will be sent to your email when each new issue comes out.

Subscribe here: SchillerInstitute.nationbuilder.com/leonore

Or use:



Questions about subscriptions or memberships? Email us at: Leonore@SchillerInstitute.org

Ibykus: Leonore's Sister Publication in Germany!

Subscribe for the latest issue:

“The True America”

Ibykus is a journal of poetry, science, and statecraft, published in German. *Leonore* collaborates with *Ibykus*, and both seek to uplift and inspire the kind of creative passion which the world is urgently lacking.

Learn more and subscribe here:

www.eir.de/produkt-kategorie/ibykus-ausgaben/



Leonore

Contents

Volume 4, No. 3
Winter 2025

EDITOR-IN-CHIEF
Anastasia Battle

CO-EDITORS
Cloret Ferguson
Philip Ulanowsky
Stewart Battle

EDITORIAL STAFF
David Shavin
Jen Pearl
Rachel Brown
Jason Ross
Daniel Burke
Daniel Platt

GRAPHICS +
LAYOUT
Stewart Battle

Leonore is published
by The Schiller
Institute
PO BOX 20244
Washington, DC
20041-0244
© The Schiller Insti-
tute 2025
ISSN 2769-528X

1 *A Lesson in Statecraft:
'Christian' Versus
'Liberal' Humanism*

Lyndon H. LaRouche Jr.

16 *For a New World Order Based on
the Coincidence of Opposites*

Helga Zepp-LaRouche

25 *Replicate Cusa's Thinking
and Initiate a New Renaissance
for Our World Today*

Helga Zepp-LaRouche

26 *The Mission of Joan of Arc*

Megan Dobrodt

34 *The Sublime Overcomes
Fixed Axioms*

Anastasia Battle

37 *Upholding America's
Hamiltonian Credit System
Nicholas Biddle's 30-Year Fight
1811–1840*

Paul Gallagher

44 International Youth Movement
Emerges, a New Strategic
Flank for the Good

Daniel Burke

46 The History of the Fight for a Just
New World Economic Order

Fred Wills

51 *Boston Museum of Fine Arts Showcases
Winslow Homer's Watercolors:*

An Artist Youthful
Viewers Appreciate

Cloret Ferguson

55 'An Evening of Music and Poetry'
Concert Echoes Poet Schiller's
Message

57 *Withdraw from NATO!*
New National Security Strategy
Requires New Security
Architecture

Helga Zepp-LaRouche

60 Poetic Offerings

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 radicalism,” 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



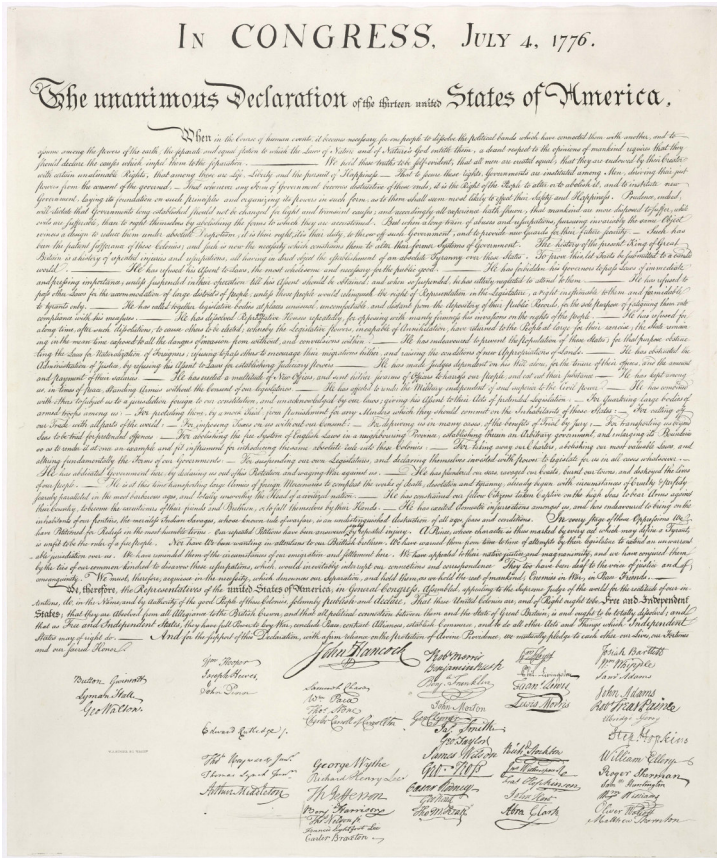
A drawing of Florence, Italy, with Brunelleschi's Dome in the background. Drawn using survey equipment by Baldassarre Lanci (c. 1510–1571)

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 to 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.

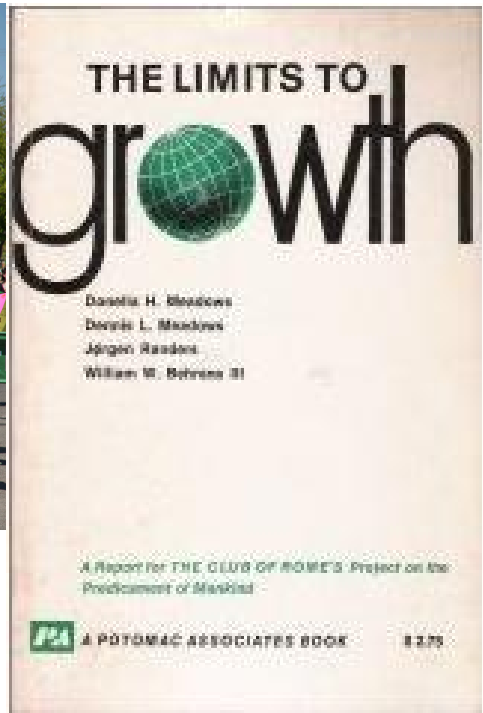
In that respect, although not in Christian theology, Western European Christianity and Judaism share common principles of universal natural law, as that natural law is the authority invoked by our Declaration of Independence and the Preamble to our federal Constitution. Our constitutional law is ecumenical 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 *The 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.

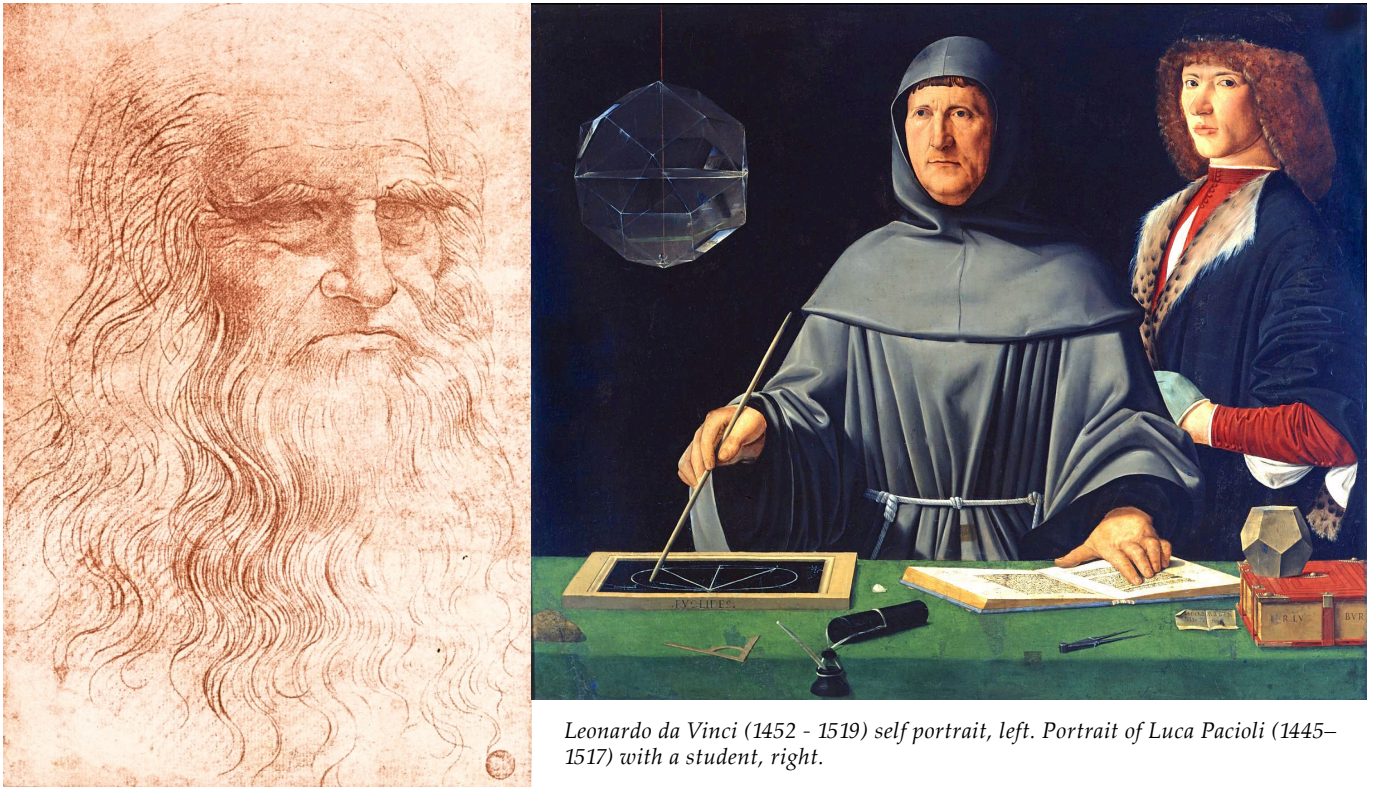
In other words, in the instance of governments, supranational authorities, and other powerful agencies, a plea of ignorance, or "plausible denial," is not exculpatory.

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

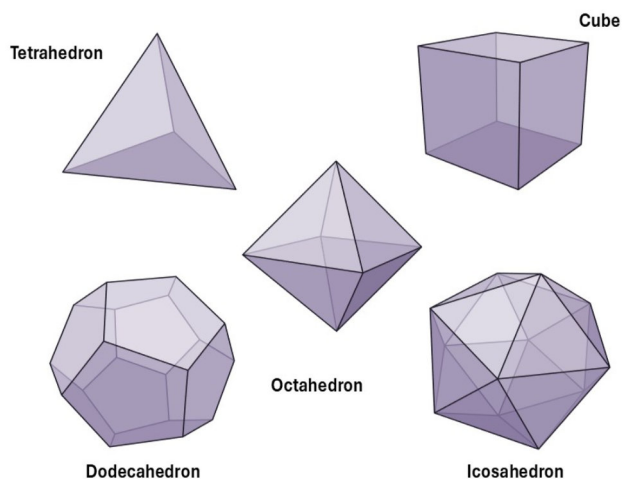
From the standpoint of Christian humanism, man's God-given potential for creative action renders every individual responsible, to the limits of his powers for the condition of mankind as a whole. Why is this so? Since we are empowered to know the law of Creation, we are responsible to perfect our knowledge 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.

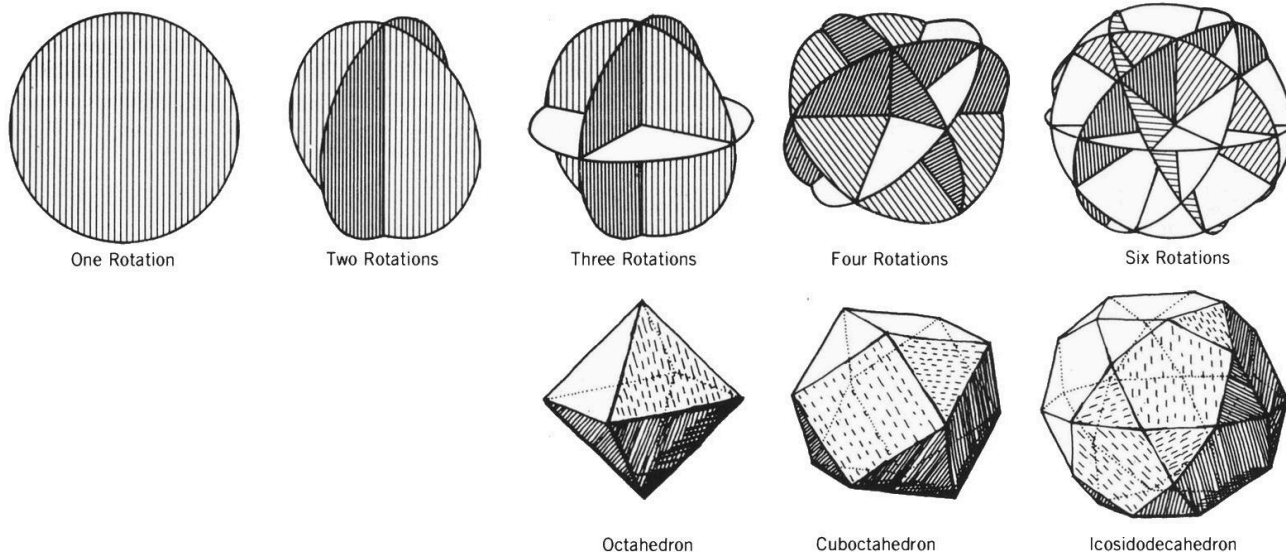
Three rotations result in creation of an octahedron.

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 pentagons.



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 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

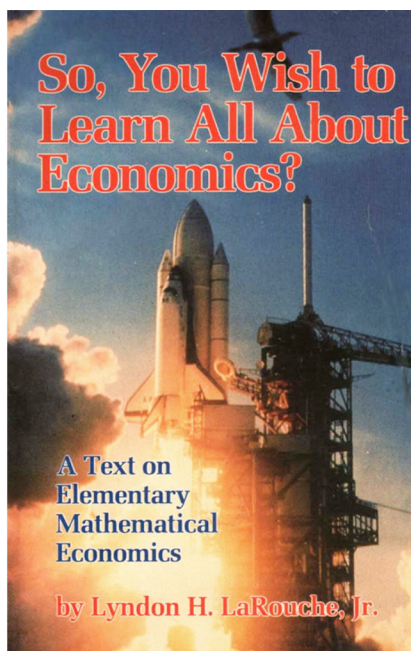
Let us consider the simplest of all proofs of much of what we have just summarized.

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 adduced 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, Southeast 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!

Replicate Cusa's Thinking and Initiate a New Renaissance for Our World Today

By Helga Zepp-LaRouche

Schiller Institute founder Helga Zepp-LaRouche issued an open letter on Nov. 5, calling for representatives of all religions and cultures around the world to start a dialogue to solve the strategic crises facing mankind, inspired by Nicolaus of Cusa's "coincidence of opposites" method of thinking, as recently [emphasized by Pope Leo XIV](#) in his Oct. 25 Jubilee Audience sermon. Zepp-LaRouche's letter was the introduction for [a packet](#) of print and video documentary materials on Cusa, including crucial writings on Cusa by Zepp-LaRouche and her late husband, Lyndon H. LaRouche.

In today's world, which is challenged by the dangers of wars, geopolitical tensions, mass starvation, poverty, and cultural crisis, one of the most important and uplifting interventions came from Pope Leo XIV in his Jubilee Audience on October 25, 2025, in St. Peter's Square in front of tens of thousands of pilgrims. The Holy Father introduced Nicolaus of Cusa, the Cardinal and outstanding thinker of the 15th century, in his sermon as someone whose method of thinking enables man to see the hope of a better future and a way to find solutions to even the most difficult of problems.

The Pope's extended reference to Nicolaus of Cusa and this conception of the *coincidentia oppositorum*, the coincidence of opposites, is of the highest strategic importance, because it provides the key to always finding a solution to any problem on a higher level than that on which the problem arose. Cusa developed in his *De Docta Ignorantia* and other writings the argument that Man, as the *imago viva dei*, the living image of God, can always use his creative powers (*vis creativa*) to find the higher "One" which is of a higher power and magnitude than the

"Many." This way of thinking enables the human mind to think of the one humanity first, before one thinks of the diversity, and in this way, overcome otherwise seemingly unsolvable conflicts.

The Pope explained that, in the troubled times of the fifteenth century, Nicolaus could not see the unity of the Church, nor the prospect of peace in an age where Christianity was threatened by external forces. But Nicolaus understood that "there are opposites that must be held together, that God is a mystery in which what is in tension finds unity.... What a great gift for the Church!" the Pope said. "What a call to the renewal of the heart!" From Nicolaus, he continued, the Church can learn to make space, to hold opposites together, to hope for what is not yet seen."

We want to bring this extremely important intervention by Pope Leo XIV to your attention, because it does provide a new approach to the challenges mentioned above. Going back decades, my late husband, Lyndon LaRouche, the Schiller Institute and I always promoted this approach of Cusa's, a point singled out by the American priest, Father Harry Bury, in recent remarks of great importance.

The Schiller Institute would like to invite you to start a dialogue among representatives of the different religions, but also academics, think tanks, and generally people of goodwill, to apply Cusa's method of the coincidence of opposites to the urgent problems of the present situation. Just as Nicolaus of Cusa was the most important intellectual influence for the Golden Renaissance of the 15th century, we can replicate his thinking and initiate a new renaissance for our world today.

The Mission of Joan of Arc

By Megan Dobrodt



Statue Équestre Jeanne d'Arc in front of Saint-Augustin Church at Place Saint-Augustin in Paris. Credit: Chabe01

Mankind is located, his identity is located in what he or she contributes, to the future of mankind; not how long they live, but what they contribute to the future. And people who are serious, order their lives on the basis of realizing a necessary improvement to the existence and persistence of their lives, their own lives. It does not lie in any other simple explanation. All people die, all men and women die. They will eventually die, so what's the meaning of their life? The meaning of their life is what they contribute, to the future of mankind.... And it's the people who create something which contributes to mankind's future, is the meaning of mankind's existence.

—Lyndon LaRouche, Feb. 28, 2015

The Jeanne d'Arc case is an example of exactly how the history of mankind produces a kind of mankind which is never simply a copy of the predecessor or the predecessor species; that mankind develops to a higher level.

—Lyndon LaRouche, March 18, 2015

Such a concept of the immortal nature of mankind, and therefore of the essence of leadership, lies at the very foundation of the United States Republic. It is the source of the great promise that this new form of government, based in natural law, could succeed in ending, forever, the existence of the system of empire. If, however, the present domination of the United States by that system of empire is allowed to persist, then the U.S. and much of global civilization face the certainty of collapse into a deep dark age. If we wish to escape that fate, we must learn the lesson of those such as Joan of Arc, and how it is that a civilization can emerge from a dark age to refound itself upon a new principle, a new concept and mission for its existence. Such is the choice and the challenge before us today.

The Case of Joan of Arc

In May of 1431, Joan of Arc was burned at the stake at the age of 19 after a grossly corrupt one-year im-

prisonment, torture, and trial at the hands of the rotten faction of French clergy (standing in for their English masters) who fondly hoped to gain the favor of the mighty English invaders whom they served, rather than endure the pains of opposing them.¹ The empire that these lackey judges served was so terrified of this 19-year-old woman, that they burned her twice in order to ensure that there was nothing left of her earthly existence.



Jean Gerson (1363–1429) left, French scholar, educator, reformer, and poet, Chancellor of the University of Paris, and a collaborator of Nicholas of Cusa. Relief of Cardinal Nicholas of Cusa (1401–1464) right, at his birthplace in Kues, Germany. Credit: Anastasia Battle

However, when the news of her case, of her trial and of her death, reached the ongoing Catholic Church council, the Council of Basel,² a process was set into motion by the spark that was the *mission* of her life, which ignited those such as the circles of the great Nicholas of Cusa to mobilize against the evil in society which had killed her.

The decision by Cusa and others to create something new, something *contrary* to that evil, triggered the process which rapidly unfolded into the great 15th-Century Renaissance and the emergence of the modern nation-state republic. Just two years after Joan's murder, while at the Council of Basel, Cusa wrote a document on the nature of government, *Concordantia Catholica*, which, though produced for the Church, addressed the subject on the universally applicable level of natural law, the true nature of

mankind, and therefore of the characteristics of *legitimate* government.

Cusa writes:

Therefore, since all are by nature free, every governance—whether it consists in a written law, or in living law in the person of a prince . . . can only come from the agreement and consent of the subjects. For, if men are by nature equal in power and equally free, the true, properly ordered authority of one common ruler, who is their equal in power, can only be constituted by the election and consent of the others, and law is also established by consent.

These revolutionary ideas would later reappear in the government of France's Louis XI and in the founding documents of the American republic (see appendix).

The System of Oligarchy

To begin to understand the power of Joan's actions, and why the system of oligarchy was so terrified of her, a brief history of the years leading into her activities is necessary.

By 1420, a few years before Joan began her campaign, France was on the verge of disintegration. The English had claimed the right to the French throne in 1337 under Edward III, and in subsequent invasions, seized the French crown along with significant swaths of territory. This launched a state of warfare

¹ Which pains might have followed, had not their vows to serve the Divine been dutifully cast aside in favor of saving their skins, to better serve an earthly—or, perhaps, Infernal—master. One must be practical, after all.

² The disastrous Council of Basel ran from 1431 until it was dissolved by Pope Eugenius IV and replaced by the Council of Ferrara-Florence in 1438. Some, however, remained at Basel and declared Eugenius heretic, electing an antipope.



King Louis XI (1423–1483)

that played out in several phases over more than 100 years, tearing apart both France and England, and leading to the chaos of civil war and economic collapse. Under these conditions, in the four years between 1347 and 1351, upwards of 20 million people—a quarter of the population of Europe—were wiped out by the plague, and in some areas of France, 50–60% of the population was lost.

By the end of the 14th Century, the royal family of France was not only facing enemies from England, but was completely divided against itself; King Charles VI was suffering from bouts of insanity (which would debilitate him for much of his reign), and a series of assassinations and changing alliances left what remained of the kingdom vulnerable to takeover. In 1415, Henry V of England invaded to reclaim the French throne and lost territories,³ devas-

³ Under the Treaty of Brétigny (1360), the English renounced the French throne on condition of the French handover of lands, free of the requirements of feudal homage, and payment of a large ransom for their captured King John II. It was this treaty that Henry V claimed was violated.

tating the French forces at the famous Battle of Agincourt. The reconquering of France was consolidated by a few key events.

In 1418, the English faction entered Paris, the current seat of the Dauphin,⁴ led by the turncoat John the Fearless, Duke of Burgundy. The Dauphin, Charles, was forced to flee, along with the faction of clergy and others at the University of Paris who opposed the English and their Burgundian allies. Among them was the rector of the university, Jean Gerson, a collaborator of Nicholas of Cusa's circles in the Church, who would later recommend Joan to the Dauphin. The university was subsequently filled with lackeys who came to play leading roles in Joan's trial and murder. In 1420, with the Treaty of Troyes, the English-French "union" was consolidated by the marriage of Henry V to Catherine, daughter of King Charles VI, and the "Dual Monarchy" of France and England was established—under the English crown; Henry V of England, not Charles the Dauphin, would succeed Charles VI as King of France. It is not unimportant to note that the disinheritation of the Dauphin was facilitated by the treason of his mother, Queen Isabeau (Isabeau of Bavaria), who allied herself with the English and with the Duke of Burgundy.⁵

In 1422, before having the chance to assume the crown of France, Henry V died suddenly at the age of 35, leaving an infant son as his heir. He was followed into the grave a mere two months later by the French King Charles VI. The throne of France now lay contested between nine-month-old Henry VI and the Dauphin Charles, who had fled south across the Loire.

This is the Europe and the France into which Joan of Arc was born in 1412 in a tiny village, Domrémy,⁶ in the northeast of France. In 1429, when she was 17 years old, and when the resistance of those still loyal to the Dauphin and to the idea of a sovereign France was near collapse, Joan, convinced that France must be free and must be led by its rightful king,⁷ left

⁴ The Dauphin was the heir to the French throne.

⁵ This led to the popularly spread idea that France was lost by a woman, and would only be saved by a virtuous woman.

⁶ Domrémy lay within the territory controlled by the English, though it, like many other places throughout the countryside, was loyal to France, as Joan said at her trial.

⁷ Joan was very clear in her discussions with the Dauphin

Domrémy and traveled through enemy territory⁸ to the court of the Dauphin across the Loire. At the town of Chinon, Joan was granted an audience with the Dauphin, and after some weeks, succeeded in convincing him to give her, a young woman, the weapons and command of the troops needed to raise the English siege of the city of Orléans, the last bastion of French resistance to English takeover.

Joan at Orléans

It is important to note that between the 1415 Battle of Agincourt and Joan's activities in 1429, France was torn apart by the campaigns of the English and their allies to conquer what remained of the French territory still loyal to the Dauphin, which lay mainly south of the Loire. The city of Orléans sat at the main bridge over the Loire, and its fall would open up France to be taken over completely. In October 1428, the English sent one of their best commanders, the Earl of Suffolk, to lay siege to the city, and by April 1429, when Joan departed Chinon, the exhausted Orléans was at the point of being taken.

When she arrived at the city of Blois en route to Orléans, leading the hardened veterans of France's wars, whose commanders (obedient to the rules and formalities of martial engagement) had failed time and again to relieve France of the attacks from the English, Joan sent a letter to the English commanders to warn them of what she intended for them:

and Charles that France did not belong to him, but to God; but that God wanted him, and not the English, to rule it.

⁸ After some effort, Joan recruited Robert de Badricourt, captain of the nearby town of Valcouleurs, to give her a horse, armor, and the protection of two companions for the 11-day journey to the Dauphin.



John the Fearless, Duke of Burgundy (1371 - 1419).

Jesus Maria.

King of England, and you, duke of Bedford,⁹

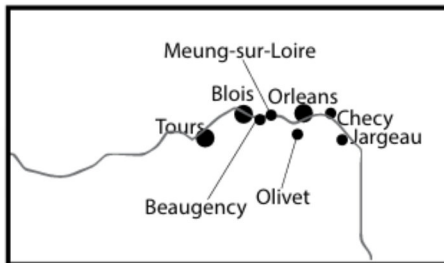
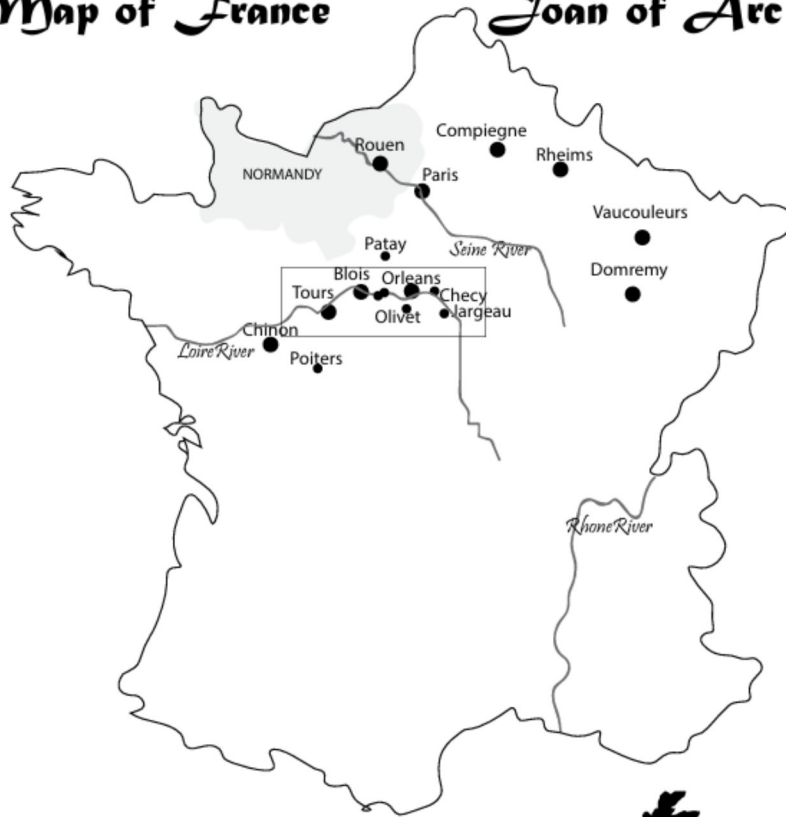
you call yourself regent of the kingdom of France, you, William de la Pole, Sir John Talbot, and you, Sir Thomas Scales, who call yourself lieutenant of the aforesaid duke of Bedford, render your account to the King of Heaven. Surrender to the Maid, who is sent from God, the King of Heaven, the keys to all the good cities that you have taken and violated in France. She has come here from God to proclaim the blood royal. She is entirely ready to make peace, if you are willing to settle accounts with her, provided that you give up France and pay for having occupied her. And those among you, archers, companions-at-arms, gentlemen, and others

who are before the city of Orléans, go back to your own countries, for God's sake. And if you do not do so, wait for the word of the Maid who will come visit you briefly, to your great damage. If you do not do so, I am commander of the armies, and in whatever place I shall meet your French allies, I shall make them leave it, whether they wish to or not; and if they will not obey, I shall have them all killed. I am sent from God, the King of Heaven, to chase you out of all France, body for body. And if they wish to obey, I shall have mercy on them. And have no other opinion, for you shall never hold the kingdom of France from God, the King of Heaven, the son of St. Mary; but King Charles, the true heir, will hold it; for God, the King of Heaven, wishes it so and has revealed through the Maid, and he will enter Paris with a goodly company. If you do not wish to believe this message from God through the Maid, then wherever we find you we will strike you there, and make a great uproar greater than any made in France for a thousand years, if you do not come to terms. And believe firmly that the King of Heaven will send the Maid more force than you will ever know how to achieve with all of your as-

⁹ Since Henry VI of England was still a minor, the English government was administered by a governing council which included Henry's uncle John, Duke of Bedford, who was appointed regent of France.

Map of France

Joan of Arc



Map of Joan's travels based on the book, *Personal Recollections of Joan of Arc*, by Mark Twain. Credit: Learn4yourlife

saults on her and on her good men-at-arms; and in the exchange of blows we shall see who has better right from the King of Heaven. You, duke of Bedford, the Maid prays you and requests that you cause no more destruction. If you will settle your account, you can join her company, in which the French will achieve the finest feat in Christendom. And give answer, if you wish to make peace in the city of Orléans; and if you do not do so, be mindful soon of your great damages.

Joan entered Orléans on April 29, 1429, and the assault on the English positions began on May 4. Intent on total victory, and despite many of her fellow French commanders, Joan accomplished in only three days of fighting what, for six months, had been



Joan of Arc holding her famous white banner, which so often struck fear in the hearts of the British.

impossible: She forced the English to abandon the siege.¹⁰

From the dramatic victory at Orléans, Joan proceeded to lead the campaign north, opening up the pathway to Reims,¹¹ to the cathedral where France's kings were historically crowned. In July 1429, Joan and the Dauphin entered Reims, and in a solemn ceremony, the Dauphin was

crowned Charles VII.

However, Joan was soon betrayed by that King, whose own fearfulness and littleness of character denied him the courage and the vision that Joan had of a new, free France. Already negotiating with the en-

¹⁰ The Duke of Alençon, who commanded at Orléans with Joan, said of her military capabilities: "Joan ... apart from the matter of war, was simple and young, but in the matter of war she was very expert, in the management of the lance as in the drawing up of the army in battle order and in preparing the artillery. And at that all marvelled, that she could act in so prudent and well-advised a fashion... as might a captain of twenty or thirty years' experience have done."

¹¹ The cities on the pathway to Reims surrendered peacefully to Joan, and control of France began to slip further away from the English.



The Brunelleschi Dome (Cupola) in Florence, Italy was the key location for the 1439 Council of Florence. Credit: Anastasia Battle

emy, Charles delayed Joan's assault on Paris to the point that the English could fortify the city and prevent the possibility of its being retaken. Her army was soon disbanded by the King. In May of 1430, at the Siege of Compiègne, Joan (who was forced to organize her own, largely mercenary troops) was captured in battle by the Burgundians. She was sold to the English, to be imprisoned in the city of Rouen, the seat of the English in France, where she was put on trial at the hands of the Bishop of Beauvais, Pierre Cauchon, a man well-known for his servility to the English cause and his eagerness to preside over Joan's trial.¹²

In May 1431, Joan was convicted by the corrupt court as a heretic, and she was burned alive by those who thought that they could eliminate her by burning her body to save their own skins. However, what Joan of Arc unleashed by her mission and by her victory against the evil that killed her is something that is not locatable within the bounds of the actions that she took during her own mortal life.

Her Mission

Despite the best wishes of her enemies, Joan of Arc's death did not defeat the French cause; it was rather the façade of imperial power that began to

¹² For the which he was generously rewarded, as he had been for helping to negotiate the 1420 Treaty of Troyes.

crumble. The mission which she refused to betray, her passion for the freedom and the sovereignty of the people of France as a nation under a concept of God-given natural law, soon reappeared as a mission to free all of mankind from the evil of empire, and to crush that in society which had burned her alive.

In 1435, four years later, Pope Eugenius IV and many of Nicholas of Cusa's closest allies (such as Piccolomini, the future Pope Pius II) intervened into the French situation by helping to organize the Congress of Arras, at which the alliance of England and the Duke of Burgundy was broken, and the formerly warring factions within

France were united against the English occupation. Two years later, just before its dissolution by Eugenius,¹³ Cusa left the Council of Basel as an emissary of the Pope to Constantinople. His mission was to bring back the representatives of Byzantium to a new council, the Council of Florence, for the reunification of the Eastern and Western Churches, split since the Great Schism of 1054.

Cusa succeeded in this great mission and helped to bring back 700 representatives from the East, including the Byzantine Emperor and the Patriarch of the Eastern Orthodox Church. The Emperor was accompanied by Gemisthos Plethon, the leading Plato scholar, and the complete works of Plato, which had never been seen by the West. In Florence, Plethon lectured on the difference between Plato and Aristotle, and in 1440, Cosimo dei Medici, who attended these lectures, was inspired to mobilize a translation project of Plato's complete works and to found the Platonic Academy in Florence.

What was set into motion by the leadership of Cusa became a transformation of society. In 1461, Charles VII was succeeded by his son, a much greater man, Louis XI, under whose reign France instituted the first modern form of commonwealth govern-

¹³ Among the other evils of the Council of Basel, many of Joan's judges, including the piggish Pierre Cauchon, were deployed there to run damage control, and generally to pol-
lute the discussion.

ment. Louis wrote in his treatise, *The Rosebush of War*, written for his son and heir in order to teach him the principles of government, "None should fear death, having defended the common good, for therein is merit."

France underwent a dramatic transformation under Louis XI, as the interests of the feudal oligarchy were subverted to the well-being of the whole nation with Louis's economic and social reforms. However, this transformation was preceded by an important event: In 1450, the city of Rouen, where Joan had been held and killed, was finally liberated by the forces of Charles VII, and a second trial of Joan of Arc began. At Joan's trial of rehabilitation, 1450–56, a thorough examination of Joan was conducted, through the testimony of those who knew her, and of the corruption of the first trial. The condemnation of Joan was overturned and was instead heaped upon her judges and upon the greater evil that deployed them.

Fulfilling the Mission

Friedrich Schiller, the Poet of Freedom, whose beautiful drama *Die Jungfrau von Orleans* (*The Maid of Orleans*) powerfully and truthfully portrays Joan of Arc as a sublime leader within universal history, wrote of the sublime: "We look at the fearful without fear, because we feel ourselves removed from [its power] over us, as natural beings, either through the consciousness of our innocence, or through ideas of the indestructibility of our being." Joan was sublime on both counts.

The renaissance process, ignited by the resonance of Joan's indestructible mission with the leadership of Nicholas of Cusa, was the beginning of what eventually blossomed into the principles of government that were first enshrined in the founding of the American Republic. It was also the foundation of the passionate commitment of Johannes Kepler, whose discovery of universal gravitation proved the coherence of the human mind with the mind of the Creator, further demonstrating the unlawful and therefore self-doomed nature of the system of empire.

The fulfillment of the mission of Joan of Arc, not yet complete, was first taken up by a very small handful of leaders. The question before all of us today, is whether or not we will respond to the horrors of the potential of nuclear war and of the potential extermination of the human species, as the faction of



Charles VII (1403–1461), King of France

Cusa responded to the horrors of what was done with Joan of Arc. Will we succeed in creating something new within mankind to reverse the current evils and establish a platform upon which mankind's future existence can unfold?

As seen in the case of Joan, this goes beyond the seeming termination of one's mortal existence, to the meaning of mankind, the mission of mankind. It is the creative process which, long after one's death, establishes a continuing process of the further perfection of the powers of the human species to which we should look for the continuing meaning of mankind in the universe. Such is the required standard of leadership today.

Appendix: Louis XI and the Creation of a Just Nation-State

In 1429, Louis XI met Joan of Arc just before the battle to lift the English Siege of Orleans. You can just imagine the effect of Joan on a young boy of six who was to become King. The story of Louis and his consolidation of the first modern nation-state is detailed in several studies in *Fidelio* magazine. Histo-

rian Stephanie Ezrol outlines Louis XI's creation of the commonwealth nation state in her 1995 Fall article of [Fidelio magazine](#):

When Louis XI took power in France, it had fourteen feudal duchies and ninety-four major cities, which he unified on the basis of the common good and common development opportunities. This commonwealth idea was conveyed throughout the country in the slogan, "One law, one weight, one currency." 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 abroad, to form a new political nation-state entity. And indeed, the cities contributed fully in supporting this royal policy.

During Louis' short, twenty-two year reign, from 1461 to 1483, the most significant political change which he forced though as King, was the bankrupting of the feudal landed aristocracy by the creation and defense of industries, by the opening of reciprocal trade with England, and by new treaty agreements with Genoa, Florence, Naples, Sicily, and Calabria. Louis guaranteed the development and expansion of industries by subsidizing the cities; such subsidies came from taxes (la taille) which were levied in inverse proportion to the productivity of the taxpayer. Accordingly, the feudal princes were taxed at a higher rate than the urban population. Thus, while salaries doubled during the reign of Louis XI, the income from taxes tripled during the same twenty-year period: the taille collected 1,200,000 livres in 1462, and had reached the level of 3,900,000 livres in 1482. Add to this other forms of tax, the aides and the gabelle, which reached a total of 655,000 livres, and the royal domain, which brought 100,000 livres, for a total sum of 4,655,000 livres per year. Through the judicious use of tax policy, both levying and exempting as the case required, Louis was able to direct economic growth and development throughout the kingdom. And, whereas the majority of the people in the cities never complained, the historical records are filled with complaints from the aristocracy, which was being frustrated in its privileges. In fifty years, no city ever turned against the central government rule established by Louis.

Reforms in tax policy, universal coinage, and administrative and judicial reorganization, made Louis the most hated enemy of the feudal lords, who were no longer able to wage

private wars, nor exercise the privileges of potentates.

Most reforms, issued in the form of Ordonnances (ordinances), were posted and read out in public squares throughout the entirety of France. Under Louis, members of the nobility, who in most other regions of Europe were liable to lose their privileged status if they engaged in productive labor, were in France rewarded for such labor. Louis proclaimed an ordinance allowing nobles and churchmen to work: "Whereas among all those things necessary for the well-being of the commonwealth... the [most] honest and profitable occupation [is] the industry of mechanical arts.... Let it be known that we desire with all our heart to enquire of and practice the means which can be turned to the profit and utility of our subjects, and give them industry from which they might profit, enrich themselves and better live under our law.

To bring this point home further, Louis XI writes in his treatise *Rosebushes of War* in the titled section "On the Estate and Duty of Kings and Princes":

Consider the duty of Kings and princes and their cavaliers,† that their estate and vocation is to defend the common good, both ecclesiastic and secular, to uphold justice and peace among their subjects, and to do good. They will have good in both this world and the next; and if they do evil only, affliction will come, and it shall come to pass some day that one must leave the world to go and give account of one's undertakings and receive one's reward. And to risk their lives for another, which among all other estates of the world is most to be praised and honored. And because the common good which concerns many, which is the commonweal of the Realm, is more praiseworthy than the particular, which often has frustrated the common good, we have freely put into writing the acts of the princes and the cavaliers, and all good doctrines which serve their estate.

For Further Reading

Irene Beaudry, "The Military Genius of Jeanne d'Arc, and the Concept of Victory," *Executive Intelligence Review*, Nov. 17, 2000.

The Sublime Overcomes Fixed Axioms

By Anastasia
Battle

The following is the author's speech given at the Schiller Institute's May 24-25, 2025, international conference in New Jersey, on the panel titled "Shaping the Earth's Next 50 Years."



Stage design by Georg Janny (1864–1935) for Schiller's play *Maid of Orleans* in 1901.

In times of great crisis, like now, with the danger of nuclear war, assassinations, and mass genocide happening upon the Palestinian people as we speak, how do you know if a population will respond for the good? Where does that come from, and how can you evoke that?

Helga Zepp-LaRouche, in a speech on August 19, 2001, said:

A society that fails to produce leaders who can address these problems in times of crisis, will end up like the society of Denmark with Hamlet, or Spain with Don Carlos; whereas, if you have leaders like Jeanne d'Arc or Wilhelm Tell, these are examples where the tragedy can be averted, because the leaders acted on the level of the Sublime.

... If the outcome of the future of society depends on the level of quality of leadership, is it not the most urgent, long-term interest of every society to develop the greatest possible number of truly adult persons, who are capable of thinking and acting on the level of the

Sublime? Only an education that transmits Classical culture, gives the individual access and understanding to what the Sublime even is.

Many people I meet, when they hear the word "Classical," often paint the picture in their minds of a fat, old, elitist oligarch. But, in fact, those geniuses who harness Classical artistic composition do so *explicitly* to end that very system of oligarchy. Your mind, up to this very second, has been a battleground of ideas.

Now, one of the most important forms of classical education is Classical tragedy, because it can take the audience through an incredibly intense crisis, allowing the audience to ask themselves, what would *I* do? Or, how should *I* respond in that situation? It can demonstrate the struggle one goes through in order to have the courage to become sublime. A great example of this is Schiller's Romantic tragedy, *The Maid of Orleans*.

In this tragedy, Schiller brings to life for the audience the very real French historical heroine, Jeanne d'Arc — a plain shepherdess who takes on the English occupation. Unlike Prince Hamlet, Jeanne d'Arc did not fail to save her nation. In her first soliloquy, Prologue, Scene IV, she accepts her mission to save France:

Johanna: (alone) Farewell,
ye mountains, ye beloved
swords,
Ye quiet and familiar vales,
farewell!
Johanna will now no more
o'er you wander,
Johanna says forever fare
you well.

Ye meadows, which I
watered, and ye trees,
Which I have planted, green
forth merrily!

Farewell, ye grottoes and ye cooling springs!
Thou echo, lovely voice upon this vale,
Which oft an answer gave to my refrain —
Johanna goes, and she ne'er comes again!

You do I leave behind for evermore!
Disperse yourselves, ye lambs, amid the
heather,

Ye are a flock without herdsman more,
For there's another herd which I must pasture,
On danger's yond field of bloody gore:
So hath the spirit's call to me been given,
I'm not by idle earthly longing driven.

For who on Horeb's summits once descended
To Moses in a fiery bush of flame
And 'fore the Pharoah him to stand
commended,
Who one time Jesse's boy of pious fame,
The shepherd, as His champion intended,
Who e'er His grace to shepherds did proclaim,
He spake to me from the branches of this tree:
`Go forth! Thou shalt bear witness on the earth
for me.

In rugged ore shalt thou thy limbs enlase,
With steel thou shalt bedeck they tender
breast,
Nor love of men thine heart may e'er embrace
With sinful flames of idle earthly zest.
The bridal wreath thy locks will never grace,



Actress Maria Pospischil as Schiller's The Maid of Orleans. Stage portrait, taken in 1890.

No darling child will blossom
at thy breast,
Yet thee with military honors I
Shall o'er all earthly women
glorify.

For when i' th' fight the bravest
do despair,
When France's final destiny
draws nigh,
Then thou mine oriflamme wilt
onward bear
And, as the rapid reaper cuts
the rye,
Shalt thou the haughty
conqueror impair;
Thou wilt his wheel of fortune
now defy,
To France's hero sons salvation
bring
And Rheims set truly free and
crown thy King!"

A signal hath the Heaven
promised me —
He sendeth me the helm, it
comes from Him,
With godly strength His iron

touches me,
And through me flames the pluck o' th'
Cherubim!
Into the martial throng it urges me,
It drives me forth with stormy vim,
The field-call hear I to me strongly pound,
The war horse rears, and all the trumpets
sound.

Jeanne is amazingly skillful as a military commander and wins her first battle, driving out the English from Orleans. She continues to liberate huge territories of France. But, she is suddenly hit with doubt just as she is about to slay Lionel, an enemy English Commander. She falls in love with Lionel and cannot bring herself to do it. Because she breaks her oath to not fall in love with a man, she loses her confidence and her supernatural abilities. In Act IV, Scene I, she says:

Pious staff! O had I never
battle-sword exchanged for thee!
Had it never in thy branches,
Holy oak tree, rustled me!
Wert thou present to me never,
Lofty Queen of Heaven's sphere!
Take, I can't deserve it ever,
thine own crown, it take o'er there!

Ah, I saw the Heaven ope
 And the Blessed's
 countenance!
 Yet on earth is all mine hope,
 And i' th' Heaven is it hence!
 Must thou me then with this
 burden,
 This so terrifying trade?
 Could I this mine heart then
 harden,
 Which the Heaven feeling
 made?

Wilt thou thine own might
 proclaim,
 Choose but those, who free of
 blame
 Stand in thine eternal home:
 Thine own spirits send to
 roam,
 Who is pure, who will not
 die,
 Who feels not, who doth not
 cry!
 Not the tender virgin hail,
 Not the herdmaids' spirit frail!

Care I for the lot of battles,
 Or the discord of the kings?
 Guiltless did I drive my lambs
 On the silent mountain heights.
 Yet thou rip'st me into living,
 In the haughty Prince's hall,
 Unto guilt my life thus giving,
 Ah! 'twas not my choice at all!



1873 study drawing of Joan of Arc by sculptor Paul Dubois.

Am I really now among my folk
 And am no more rejected and
 despised?
 They curse me not, they kindly
 look upon me?
 — Yes, now I recognize all clearly
 once again!
 That is my Monarch! That is
 France's banner!
 Yet mine own banner see I not.
 Where is it?
 Without my banner dare I not to
 come:
 It was entrusted to me by my
 Master,
 Before His throne I must needs
 lay it down—
 I may display it, for I bore it
 true.

King: (with face turned away)
 Give her the banner!...

Johanna: Do you behold the rainbow in the
 air?
 The Heaven opens up its golden gates:
 I' th' choir of angels stands she gleaming there,
 She holds th' eternal Son upon her breast,
 Her arms she smiling stretches out to me.
 What comes o'er me—Light clouds are lifting
 me—
 The heavy armor doth to winged garments
 turn.
 Upward—upward—The earth doth backward
 flee—
 Brief is the pain, the joy shall be eterne!

I'm sure many of you can understand Jeanne at this moment. Filled with doubt, as she leads with her white banner in front of the procession, she is accused of being a witch *by her own father!* She is silent and doesn't defend herself, her friends abandon her, and she eventually becomes a prisoner to the English.

Imprisoned, she gets word that King Charles is in grave danger, and musters the strength to break her chains, rushes into the battlefield and saves him. Regaining her supernatural powers, she wins the battle but is mortally wounded.

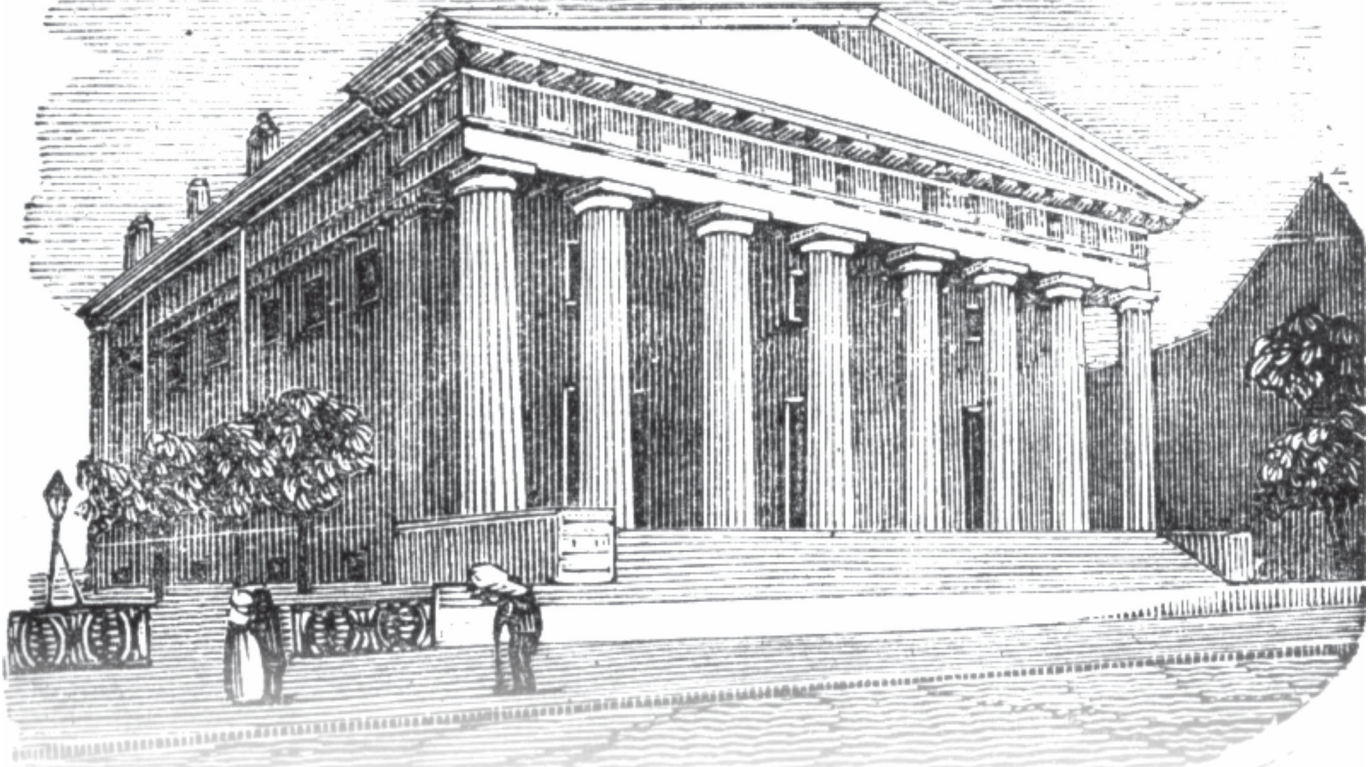
Remembering her mission to save France re-inspires her, now stronger than before *because* of the crisis she went through and overcame. Reality hits Jeanne, and she is able to act in the Sublime. In (Act V, Scene XIV, the scene of Johanna's death), she says:

In order to have a truly free moral citizenry, they must have the moral strength to *be* a citizen. Schiller says in his 1793 essay, "Of the Sublime: Towards the Further Realization of Some Kantian Ideas":

Great is he who overcomes the fearful. Sublime is he who does not fear it, even when he himself is overcome.

There is no possibility to achieve the sublime if you are fearful. Some may rush to the battlefield out of haughty desperation, but will only have the effect of being killed. You can train yourself to respond in a moral way, resolved to accept the mission given to you, so you can act in a creative, beautiful manner. This is the quality that creates a republic and a true moral citizenry. That's the mission Jeanne d'Arc fought for, and that I challenge all of you here today to make.

Upholding America's Hamiltonian Credit System



Nicholas Biddle's 30-Year Fight 1811–1840

By Paul Gallagher

On the eve of the young American republic's War of 1812 against Great Britain's colonial power, 25-year-old Nicholas Biddle, a one-term Pennsylvania state delegate from Lancaster, advocated that the legislature extend the expiring charter of America's first national bank. He was the only legislator to speak in favor of the Bank.

Legislator Biddle extensively studied and was well acquainted with the three major Reports to Congress penned by Treasury Secretary Alexander Hamilton, particularly the 1791 *Report on Manufactures*. Hamilton had won that charter for the Bank of the United States in 1791, fighting the opposition (supposedly "to all banks") led by Thomas Jefferson

and James Madison. Now in 1811, Pennsylvania and New York were the key "swing states" in the battle to renew the Bank's charter for another 20 years. While over the two earlier decades the Bank had demonstrated a success in creating national currency, of increasing investment in building post roads, ports, and canals—the Pennsylvania legislature was solidly against it! They held unfounded, prejudicial views that paper money was evil; that the Bank was a "monster"; that state banks were democratic; that they should issue only gold and silver. Why? The delegates knew not, but strongly believed all to be so.

Spiritedly, Biddle argued that gold, which had steadily been drained to pay the new republic's debts, could not be the nation's currency without causing regular business downturns, deflations, and crises. It could not be lent and spent in small, convenient amounts to reward the work of the less wealthy. By contrast, the paper currency formed by the National Bank's notes could not be drained out of the country, was flexible and uniform, and could make as much credit as there were worthy borrowers of all classes across the country. It could mobilize the work of the poor, the skilled worker, the farmer, the businessman, and merchant for the intensifying conflict with the colonial power.

Biddle concluded:

When the nerves of the whole nation should be braced and strong, are we to prepare for combat by cutting the main artery of all its resources?

Young Mr. Biddle's speech was enthusiastically applauded by the spectators. The legislature was, briefly, abashed. The militantly hostile preamble to that body's anti-charter resolution was voted down. However, the resolution itself was finally passed. New York did the same. The first Bank of the United States was closed.

By 1815, after years of financial chaos and sometimes weak warfighting against the British, the Pennsylvania legislature had changed its mind. President James Monroe, elected in 1816, like President James Madison during his second Presidential Term (1812-16), with numerous others who had previously opposed the national bank, backed the chartering of a second Bank of the United States.



Nicholas Biddle as a young man. Credit: Pennsylvania Senate

A Jacksonian 'Bank War'

Three decades after his notable 1811 speech defending the first Bank of the United States, in 1840 Nicholas Biddle finally was compelled to give up his fight for maintaining the second Bank of the United States, the Bank of which, by then, he had been president for 18 years.

Incredibly, the Bank had continued to provide credit and currency to the entire nation, and to foster its foreign trade, seven years following the withdrawal of Federal government deposits by an extremely hostile President Andrew Jackson, in 1833. This extremely robust institution continued to function an additional four years after its national banking charter expired in early 1836, Jackson having vetoed its renewal; and for another two years after, the administration of President Martin Van Buren, with its "Specie Circular" of 1838, had declared gold the only legal means for the payment of purchases of public lands, and payment of taxes.

A Senate committee had declared already in 1834,

Whether any other [bank] in the world could have stood up against trials so severe, is questionable.

And during the Financial Panic of 1837—triggered by the then-globally dominant Bank of England, which severely contracted credit just after the Jackson Administration had removed the charter of the Bank of the United States—Biddle actually *expanded* the Bank's industrial and agricultural credit outstanding by \$11 million while reducing its gold holdings by \$7 million. It carried the country and its banks through that Panic, only to meet a still worse deflationary crisis beginning 1839 under the gold mandate of the Specie Circular. By then, the "United States Bank" had been, for three years, solely a Pennsylvania-chartered state bank, yet still issued greater than 30% of the bank credit in the entire country!

Such was Nicholas Biddle's comprehension of banking and credit, well ahead of his time. Reflect-

ing upon this long battle with “Jacksonian democracy” which came to a head, in 1839, he wrote:

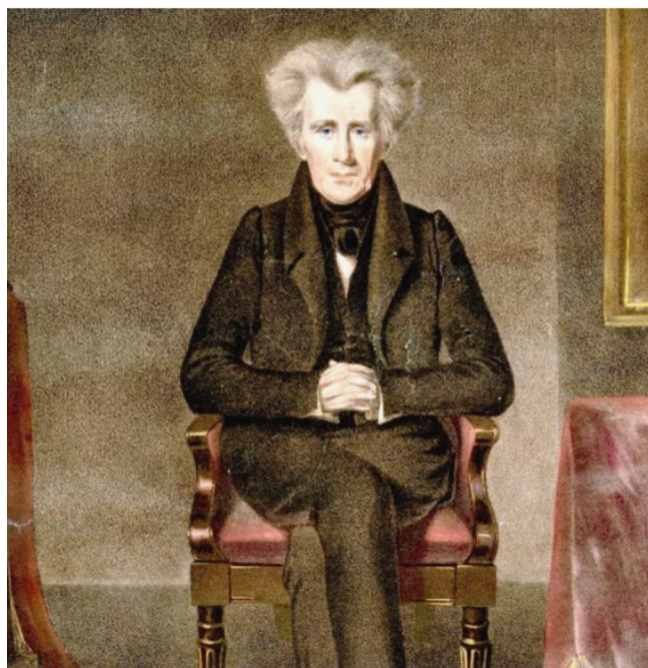
The credit system of the United States and the exclusively metallic [gold standard] system are now fairly in the field, face to face with each other. One or the other must fail. There can be no other issue.

An American-based clique was closely allied with the British Empire’s push for an exclusively “metallic” system. This included the era’s infamous Treasury Secretary, and Swiss-oligarchical-bred banker, Albert Gallatin; Andrew Jackson, a celebrated military hero obsessed with anti-internal-improvement sentiments; his fellow demagogues, such as Missouri’s Senator leader Thomas Hart Benton, aka “Old Bullion”; Jackson’s successor and alleged New York mastermind Martin Van Buren; and Thomas Jefferson, James Madison, and James Monroe before them. Irish exile publisher Mathew Carey and his economist son Henry Carey harmonized their interests with that of Nicholas Biddle. In the first 100 of America’s 250 years, on the shoulders of Alexander Hamilton, these leaders stood steadfast for the new credit system — or the “American System,” as Biddle’s Congressional friend Henry Clay called it.

In 1833, the Baltimore-based editor and publisher Hezekiah Niles of the *Weekly Register*, a national journal, estimated that two-thirds of the Bank of the United States’ loans, which dwarfed the lending of any other bank, were for “direct encouragement and extension of agriculture and the mechanic arts, the promotion of internal improvements, and erection of all sorts of buildings.”

Possessed with the Underpinnings of a Classical Scholar

Where did Nicholas Biddle come by this deep, keen understanding of banking and credit? Certainly, few of his fellow Americans had it to teach him. Even after Alexander Hamilton’s credit system proved its unique power of development through the first and second Banks of the United States; even after Lincoln’s national banking system won the Union; in America, there continued support for gold-standard demagoguery, hyping deflation, up



“Bank war” President Andrew Jackson as portrayed in 1835 by William J. Hubbard. Credit: Library of Congress

to and including today’s cryptocurrency fanatics. Americans have quietly suffered more than a century of a “central bank,” the Federal Reserve, which makes *no* loans, except to fill up the deposit reserves of Wall Street’s super-speculating, credit-killing coffers and “shadow” banks.

Biddle may have become the nation’s leading Classical scholar. He mastered eight European languages; was an expert geographer; helped steer the movement for Greek Classic architectural designs in American public buildings; and led the promotion of free public schools in Pennsylvania.

In 1817, assisting Secretary of State John Quincy Adams, Biddle, in a crash project, translated a compendium of laws that affected America’s commerce, from German, French, Italian, Spanish, and Dutch. Over the course of a three-year project, 1810 to 1813, he proved himself a geographer of the American West. He edited, annotated, illustrated, and prepared for publication the voluminous journals kept by Meriwether Lewis and William Clark, of their national exploration of the Louisiana Purchase territory, up the Missouri River Valley into Oregon. This was all complete *terra incognita* to the vast majority of Americans; such journals lay unread after 1805.

Biddle joined with Mathew Carey in launching the American Philosophical Society, and became a

member of both the Society for Useful Inventions and the Franklin Institute, a kind of national laboratory for new technologies, including steam power and waterpower. He was an “improving farmer” and delivered an oral treatise on the principles of scientific agriculture to the Pennsylvania Society for Promoting Agriculture in 1840.

But not until 1820 did Nicholas Biddle direct or work in a bank. From whence came his knowledge of national banking and credit, displayed in his remarkable 1811 Pennsylvania legislature speech?

Foundations of a National Bank

Biddle’s knowledge can be traced to his intense study of Hamilton’s Reports to the Congress, decades prior to 1811. These concepts refute the French Physiocrats’ insistent idea that wealth derives from land, unimproved agriculture; or arguments of British Manchester School ideologues that the source was trade. Hamilton’s idea identifies the origin of wealth with the cultivation and fostering of the inventive power of the human mind.

Biddle’s biographer Thomas Payne Govan wrote:

As a follower of Alexander Hamilton, ... he looked upon a large and increasing debt as an evidence of a strong and prosperous economy. Credit, properly regulated, would permit the rich and vacant lands of the United States to be transformed into farms whose products would find markets in the urban and industrial areas of the United States.... Credit would provide the means for the constructions of roads, canals, and other internal improvements.... Credit would enable the manufacturers to increase the size of their factories, and merchants the scale and profitableness of their operations.

Biddle understood perfectly, how and why a U.S. national bank was to be capitalized and funded, as Alexander Hamilton had explained in his *Second Report on Public Credit* to Congress in 1790. Part of the existing national debt should be exchanged, by its holders, for stock or debentures in the Bank, on favorable terms, but to be held for a



A mock bank note lampooning President Andrew Jackson (whose nicknames included “Old Hickory”), designed in response to the disastrous Panic of 1837.

much longer period. The citizens and institutions that made the exchange, would no longer be creditors of the government, but rather have chosen to be owners of the government’s Bank; they would be “patient capital,” as the Bank had much longer to fund the principal than the Treasury did, and so could make large and long-term investments in the economy.

The Bank would become a holder of Treasury debt, and able to purchase more, although prohibited from trading in the Treasury market. The Treasury now paid interest on that Bank stock, providing the Bank with operating capital; and also deposited the government’s tax revenues and fee revenues in the Bank, until it needed them for government expenditures.

Hamilton’s first Bank of the United States had been capitalized in the same manner.

The Report on Manufactures

Above all, the principles of Hamilton’s *Report on Manufactures* shone through Biddle’s long career as head of the second Bank of the United States and its 1836 Pennsylvania recharter as “United States Bank.”

In the opening parts of that *Report*, Hamilton opposed the prevalent “Jeffersonian” idea that the special calling of Americans was as yeoman farmers of the vast open lands; he was also disproving of the physiocratic idea that wealth equals land and rent:

The employment of machinery forms an item of great importance in the general mass of national industry. ‘Tis an artificial force brought

in aid of the natural force of man; and, to all the purposes of labor, it is an increase of hands; an accession of strength.... May it not therefore be fairly inferred, that those occupations, which give the greatest scope to the use of this auxiliary, contribute most to the general stock of industrious effort, and in consequence, to the general product of industry?

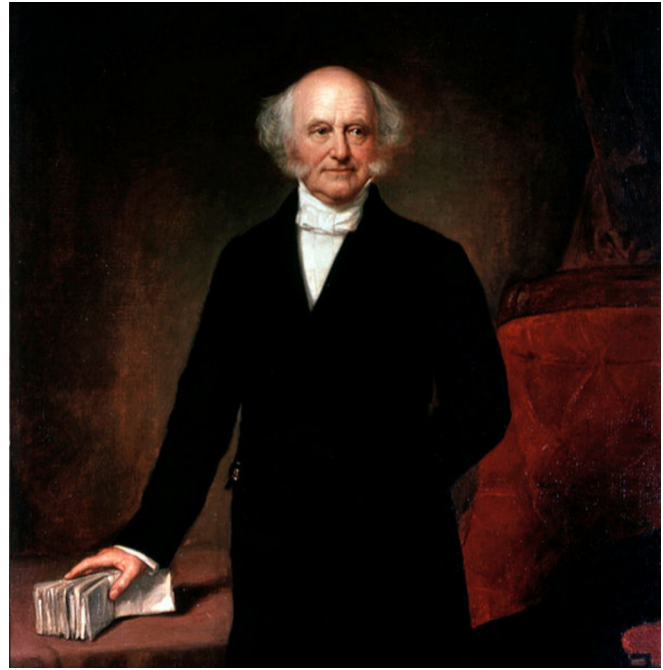
Moreso than in “internal improvements” (economic infrastructure projects), the second Bank of the United States was uniquely essential. Nicholas Biddle’s understanding of the operation of National Bank notes as a national, stable, and flexible currency, revolutionized the failed attempts of his two (brief) predecessors as President of the Bank.

He was making possible the following developments:

By 1830, farmers increasingly grew cash crops and bought manufactured goods. Over the years 1800 to 1830, the number of craftsmen making those goods decreased, from 90% of the non-farm labor force to 60%, and manufacturing wage workers increased, from 10% to 40%. The Midwest (then called “the West”) was industrializing alongside agriculture; cities more than doubled in population overall. America became known for mechanization, standardization, and mass production. In the South, this meant cotton for export to Britain and Europe, and Biddle is sniped at by historians as a “funder and speculator in the slave states.” But the Bank, from 1820-1840, financed \$1.3 billion in imports of machinery, finished and semi-finished manufactured goods, against \$500 million in cotton exports, according to the *Statistical Abstracts of the United States*.

In his 1840 speech to the Philadelphia Society for Promoting Agriculture, Biddle, the scientific farmer, urged farmers to pay high wages—by that time, most farms in the industrial areas had laborers, more division of labor, and more demand for manufactures. When the laborer’s wages increase, he said, he becomes a customer of many craftsmen, who—

give back to the farmer, with abundant interest, his increased costs. The bounties of Providence go round a beneficent circle, and after making the laborer better clad, better fed, better taught (in short, a better man), the farmer is richer for the very benefits he dispenses....



President Martin van Buren, a New York banker and collaborator in destroying the nation’s credit and development, in an 1858 portrait by G.P.A. Healy. Credit: White House Historical Assoc.

God grant that for many a long year, it may be the lot of our countrymen who subsist by the labor of their hands, to work well, to be paid well, and to live well.

Biddle used a combination of issuing the Banks’ notes—as loans to productive companies and agricultural enterprises—together with Bank purchases of bills of exchange (essentially, providing credit by buying the receivables of productive enterprises for periods of up to a year). This mechanism ensured that there was sufficient currency and credit for all the commercial necessities involved in production; *and* using the Bank’s branches ensured that that currency and credit was circulating in all the right cities and towns throughout the country, during the appropriate seasons of the year.

All the while, Biddle’s Bank also paid the national foreign debt with government revenue deposits; provided merchants with financing of foreign trade; and controlled the hundred or more state banks, by virtue of the fact that they needed and wanted Bank notes to use along with their own notes, for lending and to acquire gold and/or silver. By expanding, or calling in, the Bank’s credit outstanding to the state banks, the Bank of the United States could keep stable the value of the national



Today's New York Stock Exchange, dominated by the same families and circles who have historically worked against the industrial and agricultural development of the nation. Credit: CC/Baylon Greyjoy

currency, expand its volume, and affect the prevailing interest rates in the economy—all without the Federal Reserve's current fiddling with overnight rates and writing and re-writing regulations.

This passage in Hamilton's report emphasizes the importance of "bank money" in broadening credit in an expanding economy, against those who maintained (and still do) that only "Treasury money" (and gold, of course) can be permitted to circulate:

The facilitating of pecuniary remittances from place to place is a point of considerable moment to trade in general, and to manufactures in particular; by rendering more easy the purchase of raw materials and provisions, and the payment for manufactured supplies. A general circulation of Bank paper, which is to be expected from the institution lately established, will be a most valuable means to this end. But much good would also accrue from some additional provisions respecting inland bills of exchange. If those drawn in one state payable in another were made negotiable, everywhere,... it would greatly promote negotiations between the Citizens of different states, by rendering them more secure.

LaRouche's International Development Bank

American economist and statesman Lyndon LaRouche broadened and deepened Hamilton's

work on principles of economic development. LaRouche's *potential relative population density* conception embraces the relation between individual human creativity, and advancing the power of labor and power of reason of entire societies, and nations across the world. It focuses as well on the transformational potential of "great projects" of frontier-technology economic infrastructure. Yet it also touches common principles with Hamilton's *Report on Manufactures* and with Biddle's Second U.S. Bank. In his [1975 outline](#), "How the International Development Bank Will Work," LaRouche wrote:

We have already identified—in consultation with some of the world's leading professionals and relevant governmental agencies—several major specific development projects which can readily (over a five- to ten-year period of development) yield a massive increase in the output and social-productivity of world agriculture, and thereupon premise the infrastructural basis for massive industrial development. We have similarly determined the feasibility of controlled thermonuclear reaction technology within the horizon of such development programs, such that no long-term "energy crisis" could exist....

Those two primary bases for development warrant a massive increase in levels of industrial output from the presently industrialized sectors. The realization of those combined objectives demands supporting activities in the form of both capital development of productive capacities and increasing the social productivity of the general population through improvements in material consumption, leisure and educational opportunities of households.

Hence, credit issued for the realization of such programs is secure and liquid, since the margin of total production obtained through the mediation of credit will significantly exceed the margin of credit issued to effect such production....

Each treaty negotiated within the purview of IDB operations directly subsumes corresponding "master letters of credit." For each unit of bookings and deliveries subsumed by such master letters of credit, specific letters

of credit are automatically processed through the Bank as the ultimate rediscount agency of international trade. Bills of exchange against those letters of credit are similarly routinely processed.

The global effect of this operation is to issue credit to the account of the producer and purchaser national sectors.

‘Fostering the Activity of the Human Mind’

Alexander Hamilton wrote in the *Report on Manufactures*:

When all the different kinds of industry obtain in a community, each individual can find his proper element, and can call into activity the whole vigor of his nature.... If there be any thing in a remark often to be met with—namely that there is, in the genius of the people of this country, a peculiar aptitude for mechanic improvements—it would operate as a forcible reason for giving opportunities to the exercise of that species of talent, by the propagation of manufactures....

As to the affording a more ample and various field for enterprise.... To cherish and stimulate the activity of the human mind, by multiplying the objects of enterprise, is not among the least considerable of the expedients, by which the wealth of a nation may be promoted.

In this manner—apart from mechanical inventions—demand was placed upon the Bank’s investment to encourage new economic infrastructure, such as canals, railroads, steam power, water-power, and construction. In the first decade of Biddle’s tenure, this remained secondary to industrial and commercial credit in transforming the economy; President Jackson’s deflationary obsession with paying off the national debt absorbed large amounts of the Bank’s deposits. From 1833, however, when this occurred, Treasury accounts at the Bank were low and so were issues of new debt. The Bank then looked to invest its substantial reserves in “internal improvements.” Thus, it passed from primarily buying stock in companies working on such projects, to making direct loans to states, cities, and “internal improvement companies” which were carrying them through.

Emphasis shifted to perfecting the design and construction methods of novel endeavors which challenged the human mind to meet problems with solutions. As for financing canals, the Bank financed 50% of the vital Delaware and Chesapeake Canal, and the Morris Canal in New Jersey; the initial stages of the Illinois and Michigan Canal, for example, were difficult to design and build for economic success (to prevent leaks!). At the time, railway lines were a new form of transport; the use of steam power to successfully propel journeys on both rail and water transport, while preventing fatal explosions, were made possible through crucial experimentation and testing done at the Franklin Institute. The Bank financed railroads in New York, Maryland, Pennsylvania, and Tennessee, while providing financing for the development of Pennsylvania’s coal and steel industries. City companies, particularly in New England and the Mid-Atlantic, helped industries set up water-wheel complexes for power, which in that era were more efficient than steam. Appearing simplistic, water wheels varied greatly in efficiency due to their designs, which were at the frontier of hydrodynamics.

Hamilton noted in the *Report on Manufactures*:

There seems to be no room for a doubt that whatever concerns the general interests of *Learning, of Agriculture, of Manufactures, and of Commerce*, are within the sphere of the national councils, *as far as regards an application of money.*

One can only posit that Biddle’s sole shortcoming, in deploying the American credit system, was his failure to address the blight of slavery on the republic. Such an existential endeavor, and a credit system able to consummate it, required the greater mission undertaken by Abraham Lincoln and his backers.

Three years after Nicholas Biddle lost the protracted Jacksonian “Bank War,” his decades of unrelenting actions to uphold the American System proved fatal for him: in 1841, he died in apparent “disgrace.” Two decades later, Biddle’s work became the stepping stone to the Lincoln administration’s successful issues of credit with a national paper currency, the “Greenback,” not backed by gold or silver standard—and the means to win a war and develop the nation.

International Youth Movement Emerges, a New Strategic Flank for the Good

By Daniel Burke



A December 14 international youth conference initiated by the Schiller Institute, titled “Young People of the World Unite!” signaled that a new strategic flank has emerged for those who demand a new, just security and development architecture: an international youth movement dedicated to the common interests of the one humanity.

This event grew organically out of a series of conferences sponsored or co-sponsored by the Schiller Institute. This began with a Memorial Day Weekend conference in Newark, New Jersey, “[A](#)

[Beautiful Vision for Humanity in Times of Great Turbulence!](#)” followed by one in Berlin, Germany, in June, “[Man is Not a Wolf to Man,](#)” and then Paris in November, “[The Emancipation of Africa and the World Majority, A Challenge for Europe.](#)” These gatherings included an increasing participation of young people from around the world, who have become more and more aware of, and committed, to their roles in shaping the future.

This youth movement is growing at an accelerating rate, guided by such world leaders as Helga

Zepp-LaRouche, founder of the Schiller Institute; Dr. Naledi Pandor, chairwoman of the Nelson Mandela Foundation and former Minister of International Relations and Cooperation of South Africa; Jacques Cheminade, president of the French party Solidarité & Progrès; Beryl Sisulu, ambassador of South Africa to Mexico; and Alain Charlemagne Pereira, former ambassador and former chief of staff of the Senegalese Air Force. On December 14, these mature voices of reason spoke in dialogue with an assembly of more than 200 youth from across 37 nations on five continents, including 20 different African nations.

That dialogue served as the first panel of two, while the second featured 17 recorded statements by young people from around the world. Statements came in from Nigeria, Côte d'Ivoire, Yemen, Mexico, the Netherlands, Russia, Sudan, Cameroon, Japan, the United States of America, Mali, Kenya, Uganda, and Brazil, as well as a dozen live statements contributed by young leaders in the Democratic Republic of the Congo, Niger, and many other locations. These statements covered such matters as the use of AI to eradicate mycotoxin contamination of food in Africa; the organizing of the population of Mexico in support of cooperation with the BRICS; the historic memory of the atomic bombing of Hiroshima and Nagasaki; the 255th birthday of Ludwig van Beethoven as seen by a Yemeni youth; the urgent need for young people to help stop the horrific crises in the Democratic Republic of the Congo and Gaza; the legal fight for the economic and political sovereignty of Mali; the common need for a just world agricultural system, as seen from the standpoint of a Kansas cattleman; and the need for fossil fuel development and great projects to eradicate poverty in Africa and the world.

Following those statements came further dialogue among the assembled youth with Helga Zepp-LaRouche and Jacques Cheminade, during which the demands of the future and the present were discussed from the standpoint of the strategic danger of a new kind of universal fascism, along with the intersection of the malign use of artificial intelligence, cryptocurrency, and the military-industrial complex, particularly regarding their use to prevent the consolidation of a new, just paradigm between nations and peoples. Against this backdrop, punctuated by the particularly insane outlook

of NATO, as expressed in a recent propaganda video, "[From Foresight to Warfight](#)," the question became: What intervention must this global youth collaboration make?

Zepp-LaRouche challenged the youth leaders, emphasizing that, in fact, "we are not barbarians. We are not like this NATO image of man. We are the creative species, and we can come up with solutions for every man-made problem. And war is a man-made problem. That's why I think the need to have a powerful international youth movement is the key to solving the present conjuncture in human history. Only if we have young people on all continents—in Africa, Latin America, Asia, and hopefully then, inspiring the youth of the United States and Europe—who will fight for a new economic system, a new world economic order, and an end to war, will this tragedy which is potentially facing humanity possibly be avoided."

The enthusiastic responses of the young participants of this conference indicates that many are ready and willing to build this movement, and to answer Zepp-LaRouche's long-standing call to learn and implement the method of the Coincidence of Opposites, invented by Cardinal Nicholas of Cusa in the 15th Century as a means of solving multiple intractable problems by ascending to examine them from the level of the higher One.

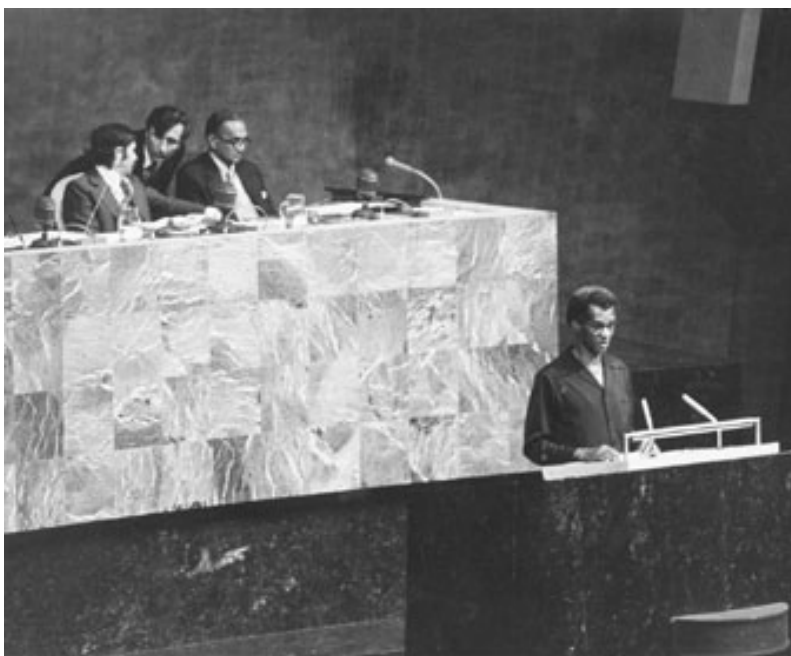
Nations represented during the conference included Ghana, Ethiopia, Canada, Uganda, Yemen, France, Australia, Palestine, South Africa, Kenya, Mali, Côte d'Ivoire, Bangladesh, Brazil, Nigeria, United States of America, Mexico, Madagascar, Gambia, Japan, Italy, the Netherlands, Germany, Denmark, Tanzania, Democratic Republic of the Congo, Cameroon, Saint Lucia, Argentina, Algeria, India, Sudan, Senegal, Zimbabwe, Afghanistan, Burkina Faso, Niger, Chad, and Iran.

The History of the Fight for a Just New World Economic Order

By Fred Wills

An international conference of the Schiller Institute titled "The New Name Is Development" was held in Andover, Massachusetts, January 30-31, 1988. In his capacity as a board member of the Schiller Institute and chairman of the conference, the former Foreign Minister of Guyana, Dr. Frederick Wills, delivered the following speech, which we reproduce in a slightly abridged version.

Four decades ago, when I was studying in Europe, we met, filled with the radical missionary zeal of youth, and wanted to plunge the old world into the abyss, as the poet said, crashing into the abyss of change, toward a new economic order. We believed then, and we still believe today, that life is the fundamental essence of natural processes. Life must emerge, life must survive, life must grow, life must evolve. We were certain then, and I am sure now, that the assumptions of current existence are unacceptable. One only has to look at the madness going on outside....



Guyana's Foreign Minister Frederick Wills addresses the United Nations General Assembly on Sept. 8, 1975. Credit: UNGA

I must pause and ask for your indulgence as I remember those who died in this fight for a just, new economic order. There are many, but in particular, I would like to remember Indira Gandhi, Gamal Abdel Nasser, and Marshal Tito, whom I came to know as pillars of what we call the Non-Aligned Movement. They are dead, and as the poet said: "They will not grow old as we who are left grow old. Age shall not weary them, nor the years condemn them, as the setting of the sun, and in the morning, we will remember them."

And in remembering them, I shall ask you to rededicate and recommit yourselves to the purposes of this conference, because it is clear what is happening. It is clear what the solution should be. The

only problem is the will to implement it. That humanity must intervene is obvious. The quality, nature, promptness, and effectiveness of that intervention is what we are met here in Andover to consider.

I would like you to recall three outstanding events that took place after World War II. General



Andover, MA Schiller Institute New Bretton Woods Conference, Fred Wills and Lyndon LaRouche enjoying a moment with the audience. Credit: Philip Ulanowsky

technological progress took the form of the atomic age. That was very important. Second, there were a multitude of new states in the world. Let me give you one example.

In 1939, there were three independent states in Africa. By 1987, there were already 50. There is an immense balkanization of Africa, and by and large, they created not nation-states, but what I called state-nations. They were deemed a state and therefore, a nation. The third point—and this is why we are here, and this is all connected—is the establishment of the Bretton Woods system, in a small town in New Hampshire, where they met in 1944 and concluded treaties by 1946.

I wanted to remind you of this, because a condition of the decolonization process for the British, French, Dutch, and Belgians to withdraw, was that you had to join the Bretton Woods system. That was one of the conditions. You did not get independence unless you agreed to it. It is one of the silent, unspoken premises of alleged independence.

We were full of hope. We were warned. I warned that one should be cautious and let decolonization not be the transfer of a kind of pseudo-sovereignty from a metropolis in Europe to an institution. Because—I think the French have a nice expression: "Plus ça change, plus c'est la même chose" [roughly, the more matters change, the more they remain the same]—independence could be one of the greatest examples of nominalist hypocrisy imaginable.

But then, as now, there are those who think that you are a doomsayer. Believe you me, ladies and gentlemen, the "I told you so" guy is never popular.

One of the reasons why my good friend Lyndon LaRouche is not appreciated in America is because every time a new tragedy occurs, he is the "I told you so" guy....

The Goal: Development

We had ideas. We wanted a new international order. We wanted to diversify agriculture, create infrastructure: health, housing, education; we wanted to industrialize, bring the Third World, which is very important, the developing countries—80 percent of humanity lives there, as you know—from the 14th Century into

the 20th Century. Grandiose ideas. Independence was not an end in itself, but merely a means to an end. The goal was development. Nations and peoples must emerge.

My friends, I would like to suggest to you that the test of any monetary system is its ability to anchor credit institutions. That is the test. It's not about whether the U.S. dollar compares well to the yen or what they do with the Deutsche Mark—what they are trying to do is, in my opinion, an economic crime. What matters is which credit institutions are anchored. What access do they grant these institutions? How do they distribute credit? That is the crucial point of any monetary system.

It's not about whether only the dollar is backed by gold. That has nothing to do with it. The original sin of the Bretton Woods system, I found, was that the vast majority of humanity in the developing countries, 80 percent of humanity, were told that they could only have access to international credit if, in return, they gave up their sovereignty in determining economic policy....

But we were sovereign, we thought. Sovereignty meant sovereignty. And then, in 1971, I received a humiliating, condescending call from a secretary in the [U.S.] Department of Commerce. The call stated that Richard Nixon, Richard Milhous Nixon, to be precise, had taken the dollar off the gold standard and "let the dollar float." The price had previously been \$35 an ounce, but now it had shot up to \$800. This, of course, represented a massive devaluation, because at that time, two Guyanese dollars were equal to one U.S. dollar. That was the exchange rate.



Delegates at the Asian-African Conference (India's Nehru center), Bandung, Indonesia, 1955

Without our intervention, by a mere imperial decree, by an executive order by Nixon announced on television, the currency of Guyana and the entire Third World was devalued. That is the meaning of sovereignty. And there have been further devaluations over time. As I stand before you now, it was two Guyanese dollars for one U.S. dollar. When Nixon and the IMF were finished, it is now officially 20 Guyanese dollars for one U.S. dollar. And unofficially, in the underground economy of drugs, prostitution, gambling, and whatever else there is, it is 30 Guyanese dollars for one U.S. dollar.

They have banned milk imports to save real foreign currency, as they say. That is what is happening. I am not saying this to exaggerate. I am saying this to remind you, those of you who prefer to live in a cuckoo world, who prefer to think, "Not here, that can't happen here," and that those are "basket cases," down there. Let me tell you something: You must tell me, what is the difference between America and the Third World? Because the American debt that those Reagan guys have caused, will drive all of us in the Third World into the arms of the IMF....

Money is a political creation. Don't let yourself be manipulated. Every time you want to make a po-

litical or economic argument, they say, "Don't criticize economic processes. That's the economic problem. There's a separate body for that. You need an expert"—someone from the dusty archives of Ricardo or Adam Smith, or whatever. I've always believed—and I'm a tough case, and I'll die believing—that the important thing about economics is its political equations....

What's important is that the IMF managed the credit systems, and inevitably, an imbalance in the balance of payments between export earnings and imports arose, and the gap had to be closed. Credit was needed, and the IMF controlled that. A kind of corrective colonialism—even more callous than the colonialism that preceded it. You all went to the IMF and submitted to the conditions. "Devalue; cut government spending"—you've heard that before—"fiscal discipline; unfettered free market." In response, I once told an American ambassador that I had to check with my ancestor, because he seemed to have suffered terribly under an unfettered free market system. He was a slave.

Don't demand all the sophisticated technology Lyndon LaRouche talked to us about. Act according to the Californian maxim: "Do your own thing." "Burn peat. Burn mud and wood." "Import cosmet-

ics. Don't import medicines." They were told things like that. So I reminded them again that slavery itself was an appropriate technology. And we had plenty of that. It fell on deaf ears.

My very good friends, the British, called me a person who is never satisfied.

Well, I am never satisfied as long as even one human being has to live in degradation. As long as we go spiraling down the corridors of ruin, I will not be satisfied. And that's why I'm here.

The Struggle of the Non-Aligned Movement

So what did we do? We said we would use our forum in this struggle. We went to the OAU, the Organization of African Unity; SELA [Latin American Economic System] in Latin America; we didn't go to the OAS, for obvious reasons; CARICOM in the Caribbean, of which I was a member; the Non-Aligned Group....

As a result, 1976 was a crucial year for me. The year began with [Philippine President Ferdinand] Marcos holding a conference in Manila. We all went there, gave speeches, and I was asked to meet with the American government. Being a difficult guy, I traveled around the world. I flew from London to Manila and then came to California. I remember it well, because snow fell in San Francisco, the first time in eight years. So obviously something was afoot. Then I came to New York.

And then I met a man named Henry Kissinger. You've probably heard that name before. In the modern era of America, there seems to be a large number of educated but unintelligent men. It's a phenomenon. You can't deny that, formally speaking, they have been educated. But when you examine their mental processes, their noetic processes, it's astonishing. We discussed why Guyana doesn't vote with America at the UN. He wanted us to vote a certain way; we did not. I said sovereignty is sovereignty, and he stopped aid to Guyana, Tanzania, and a few other places. ...

Kissinger greets me and starts talking about architecture, then music. I follow him. Then he starts talking about the Periclean period in Greece, and I follow him, but I thought, "This guy is controlling the agenda. So now I have to wrest the agenda from him. Because he's trying to impose his will on me."

In this kind of diplomacy, the one who sets the agenda controls the interpretation of current reality. So I asked him what he thought about the development of Zambezi culture. I knew he had no idea about it. And the moment I said that, he came back to the question of why I was there. He came back to why I was there. Because he wasn't going to let me set the agenda. But you have to know how to deal with madmen of this kind.

He told me that America loves the Third World. If only we would give America a chance. I said, yes, but who is speaking for America? Not you; I spoke for America more than you. He said, I should be telling you that, to give America a chance. In my position in the Third World, you can't tell the Foreign Secretary [i.e., Secretary of State—ed.] to give America a chance. But I did....

So I went to the UN and asked for an International Resource Bank. ... In my hotel room, there was a whole list of supporters and a gentleman who had an amazing ability to optimize my actions until I lost the job. I gave them a tough fight. I enjoyed it.

We failed. We were defeated. We were defeated by the politicians and by an ability to speak plainly and deal with reality. And he, whom I had never heard before, visited me and spoke—it was Lyndon LaRouche. I listened to him and wanted to know how it was possible that the Americans could afford the luxury of not having such a man in their government. Because I tell you, such people couldn't even be elected in the Third World.

Call for a Debt Moratorium

I went to the UN and asked for the International Development Bank. I asked for a debt moratorium. I asked for a rescheduling and restructuring of debt, a program.

I was told I was a lunatic. My friends abandoned me. The Russians called me pro-American and the Americans called me pro-Russian.

The Non-Aligned Group thought I was too big for my britches. My president thought I had embarrassed him. So I gave him a book on dialectical economics to read [Will's was evidently referring to Lyndon LaRouche's 1975 book, *Dialectical Economics*—ed.], and he said he read it. I have my doubts. He had a nominalism problem.

That's when I knew that it was only a question of time when I would lose my job. My problem was how to maximize my actions until I lost the job. I gave them a tough fight. I enjoyed it.

We failed. We were defeated. We were defeated by the politicians and by a monetary priesthood, as I call it, disciples of Keynes, Schacht, and Harry Dexter White, who is a joke, was actually Keynes's right-hand man. At Bretton Woods, there were two plans, the Keynes Plan and the Dexter White Plan. In a fit of American patriotism, they rejected the Keynes Plan and adopted the Dexter White Plan, not knowing that it was also Keynes's. That's how international politics works. You trick the other guy to think it's his own, even though it's yours....

I want to say to you today: If this planet, this Earth, is destroyed, it will be because of mismanagement in economic science, not because of mismanagement in physical science. It could be destroyed by mismanagement in economics, and that is why we are here.

I want to tell you that bad economic policy has led to highly suspect accounting feats and damage limitation. That's what they're doing. But we have now transcended the possibilities of arithmetical illusion. You can juggle books, you can work your symbolisms, but in the face of rampant misery, disease, and hunger, these tricks no longer work. The time for palliatives, for exhortatory, verbal panaceas is over. Now is the time for new procedures. And that's why we're here. Now is the time for surgical interventions, and that's why we're here. Life on this planet is too precious to be left to the idiosyncrasies and foibles, embellished and nominalist idiocies of contemporary economists—[James] Baker, etc. They have failed. They and their policies must go.

It is time to return to the fundamental realization that money and monetary systems are servants of humanity. They are not ends in themselves. It is time to recognize that we have not only reached a crisis in the interpretation of reality, as I have already said, but that we need a qualitative change in the world's financial system. We need new credit mechanisms. That is why we are here. We need new mechanisms for ensuring human survival. New mechanisms for ensuring human growth. New mechanisms for the development of humanity. We need reasonable access routes for everyone—OECD countries and developing countries—to any new

credit mechanisms we might create. The need for intervention is clear.

Action by Reason

We cannot remain passive in the face of impending catastrophe. Our intervention, as exemplified by this conference, must be based on reason. Choosing to act with reason, over feelings and appetites, is not a mere choice of options, a phrase popular in the executive suites these days. When reason is ignored, the forces of nature serve up terrible reminders. One need only read the history of the 14th Century.

We must have confidence in new technologies that illuminate humanity's horizons, and in all development, and the pathways to development. Starvation, famine, disease, recession, and depression are not culturally ordained. They are not the permanent pillars of cultural relativism. Stop going to the Third World, where 80 percent of humanity lives, and telling them that's just your way of doing things. Stop that! Stop carrying Racine and Moliere. Carry Pasteur and Madame Curie.

We must not and cannot allow growth to degenerate into a pandemic wilderness. I say we cannot furl the flags of human progress. That is what this conference is about. Once again, we have come together to establish a new monetary system. We are not here to repeat the mistakes of the old. Above all, we are not here to deify, or hallow, the assumptions of the old system. We are here because we know that mankind need not remain passive in the face of impending doom.

But if we don't, there will be no one left to do it. We are the thin, red line standing on the edge of progress. If we lose, it's not about personal battles and personal tragedies. It's about deciding whether humanity has a future on this planet. I therefore ask you, in the name of those present, in the name of those departed, who fought for a new [just] economic order, new monetary systems, and new mechanisms of credit, not to let us fail again. True, we've returned to the Northeast. Bretton Woods is in New Hampshire, and we're in Andover. But that's just a nominalist coincidence.

I think we have the intelligence in this conference room, the leadership and the directionality, and the resolve to transcend the present.

*Boston Museum of Fine Arts Showcases
Winslow Homer's Watercolors*

An Artist Youthful Viewers Appreciate

By Cloret Ferguson

An animated queue of youthful and curious viewers overflowed from the inner ticket counter onto the entrance of Boston's Museum of Fine Arts exhibit, "Of Light and Air: Winslow Homer in Watercolor," on a discounted-

admission Thursday evening. The exhibit, which also displays a few selections of the artist's work in oil, runs through Jan. 19, 2026, and presents a rare opportunity to view dozens of Homer's watercolors, on limited view to the public, due to the sensitivity of the medium to prolonged exposure to light.

Born in Massachusetts in 1836, Homer lived primarily in New England. He showed artistic talent early on, apprenticing at a lithography works at age 19, illustrating publication and sheet music covers. Three years later, he set out on his own, becoming a freelance illustrator. His youthful years include only very brief stints and lessons with other established artists; he was, for the greatest part, a self-taught, "inner-directed" personality. Throughout his life, and from the early years of his lithography apprenticeship, he abhorred toiling for long hours at tasks whose purpose was predetermined by others. Homer strove to be "self-supporting" and unencumbered by working "a job." He relished communicating that which he perceived lay beyond the "senses"; the process of change.

Today, Homer tends to be praised chiefly as a landscape and seascape artist. On the contrary, this reviewer,



Six illustrations from the Civil War front, produced by Winslow Homer in his New York City Studio. Credit: Cloret Ferguson

pleasantly, discovered a different Winslow Homer. On display at the MFA, and referenced in this review are a handful of his compositions which focus upon the daily lives of people he encountered during his worldwide travels. These paintings display a keen and rare insight into the mindset of society and prevailing social norms of the contrastingly different lands and locales which he visited during his lifetime.

Very little is published about the man, Winslow Homer, an extremely private individual, who refused to be interviewed, and resisted discussing his personal affairs. Scrutinizing his visual portrayals of human lives, one gains insight into a worldview which may have been taken as “out-of-step” with prevailing views of liberal, abolitionist Northerners, and similarly of European oligarchical families who spawned secessionist activities, during his young adult life. As a man of 26 years, Homer freelanced as an artist-correspondent, on the front lines



Watercolor over graphite, this painting by W. Homer on his first trip to Nassau “Fox Hill,” Bahamas, in 1884-1885. The black woman in the painting, who glances toward the head peeping above the wall, appears to have a dark, stained area on the front of her otherwise ordinary clothing. Noticeably, she is also barefoot! In the “aftermath of slavery,” Homer captured the daily life of “freed” black women and men who comprised the vast majority of the labor force in this locale. While white tourists could travel freely across the islands, including to the black neighborhoods, the movement of black residents was restricted. Segregation prevailed. “Whites only” laws relegated this population to a second-class status, acknowledged, away from home, only for the labor they provided; not as people. Credit: Cloret Ferguson



“Old Soldier” oil on canvas—an 1862 rendering by the “mature” Homer, included alongside the artist’s watercolors in the exhibit.

of the Union Army during the Civil War, recording scenes of army life, including the siege of Yorktown. These etchings became the body of illustrations composed back in New York for such journals as *Harper’s Weekly* and *Harper’s Bazaar*. The illustrations bear only hints of the intellectually “matured” Homer, one year later, with such oil paintings as “Playing Old Soldier,” included in the MFA exhibit, which depicts a Union soldier sticking out his tongue, as if to be examined for illness by an inspecting officer, while behind “the patient,” another soldier keeps written notes.

Oil paintings such as this one mark the beginning of a “mature” artist and trace out his concern for, and interest in, the plight of people, whose lives were marred by war, subjugation, upheaval, and who were challenged to contend with a diversity of cultures. This exhibit documents, for the careful viewer, Homer’s lifelong travels (he lived to be sixty-four years of age), through works composed in Quebec, the Adirondacks, his New York City studio,



In "Prisoners from the Front," another oil painting by the "mature" Homer, the careful viewer observes subtle references alluding to the actual subject being portrayed (the white flag in the right background, in the foreground a Confederate uniformed figure with hands on his hips, accompanied by two others in an unassuming, almost humble posture). The subject references the challenging circumstances of "humanity" in wartime. These are all men, who are coincidentally also soldiers, and of opposing sides in the conflict. Note the hands of the Union officer are tucked behind his back, not on his very visible sword.

the shores of Atlantic City, North Carolina, his stays abroad in France and England, his winters in Cuba, the Bahamas, Nassau, Bermuda, life in Civil War and Reconstruction Virginia, and Florida. These visual studies reflect the changes underway in the social life of nineteenth century North America and the Caribbean, and the effect impressed upon the livelihood of varied social and ethnic groupings which the artist captures in his portrayals.

From 1863–1866, Homer exhibited war scene paintings at the New York Academy of Design.

He spent ten months in Paris in 1867, then the world capital of painting, where his oil on canvas "Prisoners from the Front", depicting several Confederate troops surrendering to Union soldiers, was exhibited at the Exposition Universelle.

During America's years of Reconstruction, he documented the everyday social challenges of a reuniting nation. This 1875 watercolor, entitled "Contraband"—informally called "North Meets South," records an encounter between two individuals, a

Union "Zouave"¹ and a barefoot Negro boy, whose starkly different lives converge in the painting.

In a brief span of years, his world outlook matured, and is manifest in his characterizations of his subject, and the manner in which he manipulated the paint to render his idea. In oil painting or watercolors, his visual delineations display moments in the life of Negro slaves, or experiences of Confederate soldiers, which conceptually confront the viewer with the humanity of his subjects. Though the daily existence and social condition of the two peoples dramatically differ, Homer permits the viewer to see individuals subject to their immediate circum-

¹ In the United States, zouaves were brought to public attention by Elmer E. Ellsworth, who created and ran a drill company called the "Zouave Cadets." The drill company toured nationally. Zouave units were then raised on both sides of the American Civil War of 1861–1865; including a regiment under Ellsworth's command, the 11th New York Infantry—the New York "Fire Zouaves." These units were composed of local American soldiers rather than North Africans, but drew their inspiration and dress from the French zouaves.

stances, conditions into which they were born or forced to contend with.

Manipulating the Medium

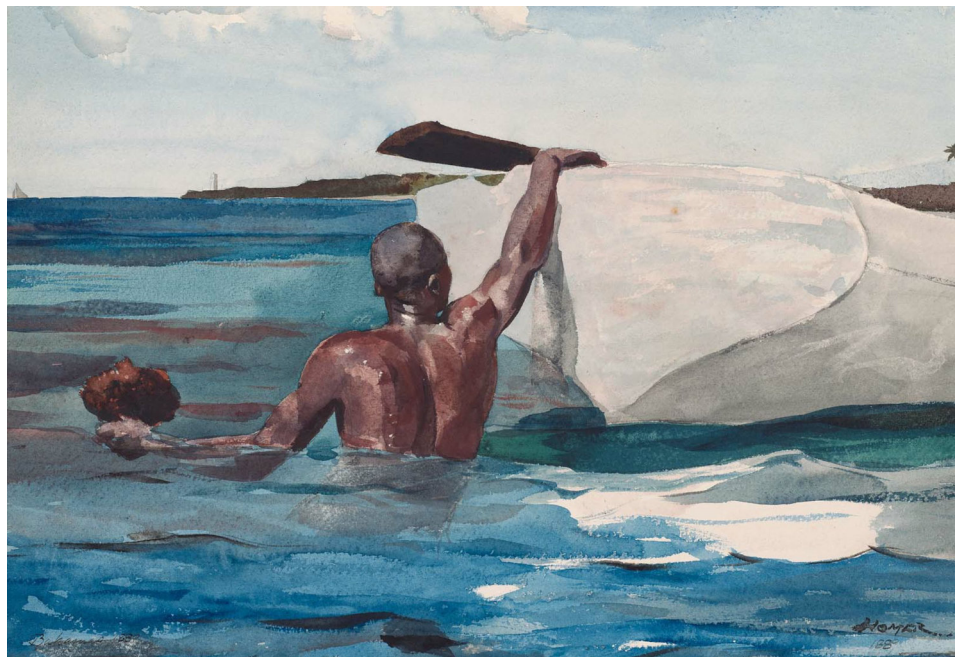
Working in watercolors confronts the painter with numerous challenges. Oil pigments are worked on primed canvases, have a relatively long drying time, and allow reworking of the medium. Watercoloring is made directly on the paper. In passing one's brush across a given area, pigmented washes are carefully dispersed in changing values which gradually transition from light to dark, or vice versa, and tend to dry quickly; "wet-on-wet" areas allow pigment droplets to "bloom" and diffuse into one another. In watercolor portraiture, a limited use of combinations of complementary colors rather than opaque whites affords a faithful rendering of shadows, reflected light, and the ability to denote gradual shifts in light upon the intended subject; exposing the unpainted "raw" paper permits a representation of the brightest area of light. Homer experimented with varying techniques, such as scraping away paint or graphite transfer of images, which expanded the expressive possibilities.

Homer's widely varied subjects—the natural scene and its creatures, land and sea, and human activity in all sorts of circumstances—convey the fluidity of events; each is cast in unfolding movement, in transition, just as he portrayed invisible social transformation in progress.

Winslow Homer died in Maine in 1910. He did not seek teaching positions, though he had advice for artists, including, "Look at nature, work independently, and solve your own problems." Despite a preference to limit his personal social interactions, Winslow Homer's work had great influence on painters of his own generation and generations since.



Titled "Contraband," or "North Meets South," this 1875 watercolor by Homer depicts a Union soldier attired in the costume of a Zouave regiment sharing what appears to be a water canteen with a barefoot Negro boy.



"The Sponge Diver" by W. Homer. The artist places emphasis upon the physical attributes of man, which recalls a practice by Greek sculptors to universalize portrayals of their human subjects. Rather than dwell upon the demeaning social status endured by people of color following the formal end of slavery, the artist paints the subject as a type of specialized category of laborers. Sponge divers were common in Greece and the Mediterranean, and renowned for their acquired talent to remain underwater for extended periods of time in extreme depths of the sea.

‘An Evening of Music and Poetry’ Concert Echoes Poet Schiller’s Message

An audience of nearly seventy attendees, many of whom were youngsters, paused to reflect more deeply upon the musical selections performed in concert by the Schiller Chorus of Eastern Massachusetts, Conductor Jen Pearl, and musical advisor Malene Robinson. Midway into the concert, listeners heard from chorus member Bill Ferguson, who spoke about the origins of many of the program’s art songs, arias, and choral pieces, which derive from poems by Friedrich Schiller. Renowned as the poet of Freedom, Schiller’s ideas, poetry, and aesthetical writings are embraced by people the world over.

Noting that the concert coincided with the Schiller Institute’s fortieth anniversary, Ferguson began his remarks by quoting Helga Zepp-LaRouche, the Institute’s founder and chairwoman.

I think it’s very important that people develop a better understanding. I founded the Schiller Institute forty years ago, in 1984, and this was meant to be a think tank to improve the relations among nations, because I thought, foreign policy should not be based on coups and subversion and regime change and all of these things, but the idea was to develop a model of statecraft whereby each country would emphasize the best tradition of the other and vice-versa, and you know that, from your friends, if you praise them for what is their strength, the friendship grows.



Bill Ferguson to Concert evening: “Schiller’s work demonstrates, there is no contradiction between being... a patriot and world citizen.” Credit: Quincy Access TV (QATV), Carol Themmin

Friedrich Schiller’s works demonstrate that there is no contradiction between being simultaneously a patriot and world-citizen; the love of freedom is a universal characteristic of all mankind. Speaking of the “model whereby each country would emphasize the best tradition of the other and vice-versa,” Schiller depicted the struggle for national sovereignty of France, led by the divinely inspired Joan of Arc, in *The Virgin of Orleans*. In *Intrigues and Love*, Schiller attacked the evil of German oligarchs,

including his own Duke Karl Eugen, who rounded up the sons of peasants and laborers to be sold to the British and shipped off to fight against the American Revolutionary Continental Army. In Schiller's play *William Tell*, about the rebellion of the Swiss cantons against Hapsburg tyranny, the *Rütli Oath* scene can be considered a dramatization in German translation, of our own Declaration of Independence. Giuseppe Verdi composed an *Italian* opera, based on a *German* play by Schiller, *Don Carlos*, about *Spanish* noblemen conspiring to liberate the *Netherlands*.

Tonight, we will hear three musical settings, composed by Franz Schubert, of Friedrich Schiller's poems, including "*Hoffnung*," "*Hope*," another universal human characteristic. We will hear in song as well, the Hope of the Hebrew slaves ('Verdi's '*Va Pensiero*') in Babylonian captivity, the Hope for freedom of African American slaves ('*Oh Freedom*' African American spiritual), who identified with the Exodus of the Israelites from Egypt across the Red Sea ('*Wade in the Water*' African American spiritual), the Hope of being reunited with lost loved ones, in this life or beyond, the Hope for forgiveness and eternal salvation (Verdi's '*Ingemisco*'). And of course, the Hope for Peace (*Dona Nobis Pacem* canon).

Friedrich Schiller, as poet, dramatist, historian, and philosopher, upheld the ideal of a "beautiful soul," one "in whom reason and feeling, duty and passion coalesce, he who does his duty with joy." In his "*Letters on the Aesthetic Education of Man*," Schiller argues "...it is Beauty, through which one proceeds to Freedom," or as expressed poetically in *The Artists*,

Only through the morning gate of Beauty
| Do you penetrate into the land of knowledge

For Schiller, it is the joyful duty of the artists, the poet, the composer, playwright, and the performers to educate the *emotions* of the audience, so that they take delight in the beautiful, the harmonious, the truthful, that they leave the theater as better people than they were when they came in, and eventually, ideally, *hopefully*, so that they take delight *only* in the beautiful, harmonious and truthful. To become beautiful souls. And in a harmonious world of nations populated by beautiful souls, as Schiller wrote

in his "*Ode To Joy*," "*Alle Menschen werden Brüder*," "*All men become brothers*." So, let us be hopeful.

All people discuss it and dream on end
Of better days that are coming,
After a golden and prosperous end
They are seen chasing and running
The world grows old and grows young in turn,
Yet doth man for betterment hope eterne.

'Tis hope delivers him into life,
Round the frolicsome boy doth it flutter,
The youth is lured by its magic rife,
It won't be interred with the elder;
Though he ends in the coffin his weary hope,
Yet upon that coffin he plants—his hope.

It is no empty, fawning deceit,
Begot in the brain of a jester,
Proclaimed aloud in the heart it is:
We are born for that which is better!
And what the innermost voice conveys,
The hoping spirit ne'er that betrays.

The following statement has been released by the Schiller Institute for immediate circulation internationally. It was written as a rallying call during this period of change and new strategic openings, and individuals are encouraged to [endorse it here](#). In addition, websites and journals are encouraged to publish this article in full or in part, with attribution to the Schiller Institute.



Although the recently published 2025 U.S. National Security Strategy (NSS) was received by some leading circles in Europe with a mixture of gnashing of teeth, temper tantrums, and despair, it should be considered, under the circumstances, as having usefully provoked a crisis that was long overdue. It represents a break with U.S. President Joe Biden administration's security doctrine regarding U.S. leadership in a unipolar world order in favor of a more balanced policy toward Russia. But at the same time it advocates for the losing strategy of trying to contain China, and, in particular, stop its economic cooperation with the nations of the Global South, especially in the Western Hemisphere. Under today's conditions of a financial meltdown of the Trans-Atlantic system, the new document has created the opportunity for a rational reassessment of one's own security interests and the redesign of the international security architecture.

The document expressly prohibits further expansion of NATO, which de facto rules out NATO membership for Ukraine, since the so-called "Coalition of the Willing" cannot impose such membership against the will of the United States. It also effectively ends the concept of a "Global NATO," as well as the "interoperability" of the European Union (EU) with this Global NATO.

Instead of huffing and puffing about not needing "advice from outside," as German Foreign Minister Johann Wadephul put it, Europeans would do better to take seriously the admittedly harsh wake-up call contained in the



NSS paper, namely that the European continent will be unrecognizable in 20 years if the current trends of economic decline continue. It even warns of a "civilizational erasure."

The biggest mistake we in Europe could make right now would be to arrogantly dismiss this warning as further proof of U.S. President Donald Trump's unpredictability. For the "civilizational erasure" of Europe is a threat not only because of the continuation of the current economic policy—massive austerity in all social areas to the benefit of an unscrupulous arms industry—but even more imminently by the absolutely irresponsible and hopeless attempt to inflict a "strategic defeat" on Russia.

The new United States NSS offers a much-needed opportunity to withdraw from NATO, as it pursues a strategy that has not corresponded to our fundamental security interests for quite some time. NATO should have been dissolved at the end of the Cold War, just as the Warsaw Pact was in 1991, in favor of a peace order for the 21st century—which would have been entirely possible at the time. Instead, NATO transformed itself from a formerly defensive alliance into an offensive alliance. The final straw came when the highest-ranking NATO military officer, Admiral Giuseppe Cavo Dragone, chair of the NATO Military Committee,

gave an interview where he called for a “more aggressive response by NATO to the war in Ukraine.” A “preemptive strike” against Russia, he said, was also conceivable, which could of course be considered a “defensive action.” George Orwell, anyone? “Attack is defense, war is peace!”

Russian President Vladimir Putin responded with unmistakable clarity that Russia had no intention of starting a war with Europe. He had already emphasized this hundreds of times. However, if Europe itself were to start such a war, he added, Russia would be “immediately ready” and such a conflict would be ended very quickly in Russia’s favor, unlike the “surgical” approach used in Ukraine. Russian political scientist Sergei Karaganov was even more direct in an interview with journalist Dr. Éva Péli on October 30 in Moscow, stating that if a major war broke out in Europe, Europe would cease to exist.

While serious efforts are being made by the American and Russian governments to end the war through negotiations, the European “Coalition of the Willing,” consisting of Germany, France, Great Britain, Poland, the Baltic states, and the EU Commission, continues to focus on inflicting a “strategic defeat” on Russia. It must be clear to any thinking person that this is impossible against what is now the world’s strongest nuclear power, unless one is willing to accept the end of humanity. Following the recent meeting of NATO foreign ministers in Brussels, Hungarian Foreign Minister Péter Szijjártó accused these European forces of trying to prevent peace efforts and drag Europe into a war with Russia. Hungarian Prime Minister Viktor Orbán even warned on Saturday (Dec. 6) in Kecskemét that European leaders had already decided to go to war against Russia and that a large Hungarian delegation would visit Moscow in the coming days.

Despite the fact that in Germany every statement about the war in Ukraine must repeat the mantra that it is “Putin’s unprovoked war of aggression in violation of international law” to

avoid being labeled a Putin puppet, the near-unanimous view throughout the Global South and among American experts, such as Jeffrey Sachs, John Mearsheimer, Ray McGovern, Chas Freeman, and many others, is that it was NATO’s fivefold Eastward expansion by 1,000 km—contrary to the promise made at the end of the Cold War not to expand NATO “one inch” to the East—that triggered the war. By early 2022, offensive weapons systems near the Russian border had effectively created a reverse Cuban Missile Crisis, and Putin’s appeals for legally binding security guarantees were simply ignored.

The war could have ended in March 2022 with the Istanbul Agreement between Putin and Ukrainian President Volodymyr Zelenskyy, which was notoriously sabotaged by then-British Prime Minister Boris Johnson. Now, after almost four years of grueling war and the loss of millions of lives, there is no denying what the former Inspector General of the German Armed Forces and former Chairman of the NATO Military Committee Harald Kujat has repeatedly emphasized: That Ukraine has never been in a position to turn the strategic situation around—and certainly is not now, when entire sections of the front are collapsing, when frontline troops and forced conscripts are deserting in droves, and when international military experts openly discuss the fact that the war has been lost. In this situation, for the highest-ranking NATO officer to talk about preemptive strikes is highly irresponsible and amounts to a call for collective suicide.

In the nearly four years that this war of attrition has lasted, neither the EU Commission nor European heads of state have made any attempt to end the war through negotiations. On the contrary, when a diplomatic solution between Putin and Zelenskyy was practically agreed upon in March 2022 with the Istanbul Agreement, Europe, and of course then-U.S. President Biden, watched in silence as Boris Johnson squelched the opportunity. Now, when there is a justified

prospect that the war could be ended by Trump and Putin, and relations between the two largest nuclear powers could be normalized, NATO is talking about preemptive strikes!

NATO is no longer an Atlantic defensive alliance, but considers itself as the military arm to defend the unipolar world order that has been pursued since the end of the Cold War. But that order has long since been replaced by the partnership between countries of the Global South, which are no longer willing to submit to the imperial and colonial structures of the collective West, but are building a new world economic order with their BRICS and SCO organizations, based on sovereignty and mutual and equal development. We must not oppose this new world order, which brings 500 years of colonialism to an end, and allows the nations of the Global Majority to overcome poverty and underdevelopment for the first time. We must rather cooperate with these countries and thus open a new chapter in human history!

In these times of epochal change, several regional crises have the potential to escalate into a major war. Following the ongoing catastrophe in the Middle East, a new and highly dangerous escalation between Japan and China has recently broken out. Now that Japanese Prime Minister Sanae Takaichi has questioned the One China policy, which is indisputable under international law, and even raised the possibility of Japanese military intervention in Taiwan, concern is growing throughout the Indo-Pacific region about the resurgence of militarism in Japan. This is very similar to what is occurring in Europe, and evokes the most terrible memories of the joint action of the Axis powers in World War II, which was responsible for 27 million deaths in the Soviet Union and 35 million casualties in China.

If we have learned anything from the two world wars, we should recognize that now is the time to reconnect to where we left off at the end of the Cold War, when we took the wrong turn. At that time, there was no longer an enemy, so it would have been very easy to establish a new in-

ternational peace order. Today, 35 years later, the complete fallacy of the arrogant and short-lived prediction of the “end of history” is evident, as is the enormous boomerang effect of the attempt to establish a unipolar world order.

Each respective country must announce its withdrawal from NATO and, at the same time, convene a new conference in the tradition of the Peace of Westphalia, at which a new international security and development architecture must be developed that takes into account the interests of every nation on this planet.

Chinese President Xi Jinping has already proposed a similar approach with his Global Governance Initiative. President Putin has also raised the idea of a Eurasian security architecture. There is also hope because young people in Germany are participating in a school strike, since they neither want to serve as cannon fodder nor to shoot people in foreign countries.

We have reached a point in the universal history of mankind where we must leave behind not only half a millennium of colonialism, but also the mindset that led to two world wars in the 20th century: geopolitics. We must leave behind once and for all the barbaric idea that we always need an enemy, that man is a wolf to man, as Thomas Hobbes, the ideologist of the British Empire, believed. This barbaric view of humanity is expressed in NATO’s promotional video “[From Foresight to Warfight](#),” which states: “War will always remain an essential human endeavor. Manipulating the opponent’s emotions and understanding will be just as important as denying access to our spaces. The human mind will be a battle space in its own right.” Anyone who watches this video and does not reject this sick worldview has already lost the battle for his or her own mind.

We are the only species known in the universe that is endowed with creative reason, and we must now use it by putting the idea of one humanity first as we establish a new order.

Discontinuity

What would be Life
Without Discontinuity?
If Time and Change
Ran on in bland fluidity

If Days and weeks
And Seasons thus occurred
That nothing unforeseen
Could be averred

This Simple life would
Likely lead us off
To Live it all in Dreams
Like Oblomov

If no discordant Note
Were ever heard
And nothing new appeared
Which seemed absurd

If Nature did not
Lead us to temptation,
With Oddities
That baffle explanation

How would the Mind
Be teased by Paradox
And caused to Think
What it had never thought?

And caused, thereby
To Happily Discover
Itself, the World Anew
To be its Lover!

— Jeff Rebello
November 12, 2025

Time Will Tell

'Time will tell'
Oft said, and seeming true
Is looking Back
To get a future View

For Present Thought
When Linear extended
In Future has effects
Unapprehended

Such Thinking, focused
On its own Intent
Cannot foresee
What It could not Invent

It Likewise also
Often fails to see
That which It Intends
Should never be

This Method
Cannot know the Future Well
Therefore it must Wait
For Time to Tell

How presently
Then Should we Know to act
Unless future time to tell us
Would come back?

This 'Time'
Perhaps would do, and do it well
If Time, as Time, as such
Did know itself!

'Time will tell'
If then Still seeming true
Then tell us, please
What Time has told to You.

— Jeff Rebello

Comradery

In dedication to the French Membership

Wandering through trying tempest feats,
Blist'ring rain tears the heart asunder,
Every corner of Hell we greet,
Hearing a distant voice of wonder.
Clarion Bell cuts the air discrete,
Sparking fire and claps of thunder,
Sonorous tones shift beneath my feet,
While grasping stars to smile under.
There are no hearts more complete,
Than those creative minds who meet.

— Anastasia Battle
November, 2025

Camaraderie

Errant dans une tempête déchaînée,
Une pluie cinglante déchirant le cœur.
A chaque recoin de l'enfer que nous saluons,
Une voix lointaine d'émerveillement se fait entendre.
Des cloches stridentes fendent l'air,
En éclats de foudre et coups de tonnerre.
Des vibrations profondes résonnent sous mes pieds,
Tandis que je souris aux étoiles, les saisissant.
Il n'y a pas de cœurs plus comblés
Que ceux dont les esprits créateurs se rencontrent.

— Translated by Sébastien Drochon

The Schiller Institute in Action!



The Schiller Institute has been seeking to create a new youth movement focused on one question: Is peace still possible? We believe that it is, if young people in every country in the world mobilize to demand that diplomacy replace force, and that a future based on the scientific and industrial development overcome the more than one billion human beings still living amidst poverty and war. The Dec. 14 youth conference gave an affirmative answer as to the progress of our endeavor.



Although the recently published 2025 U.S. National Security Strategy was received by some leading circles in Europe with a mixture of gnashing of teeth, temper tantrums, and despair, it should be considered, under the circumstances, as having usefully provoked a crisis that was long overdue. Despite significant issues in its outlook, the new document has created the opportunity for a rational reassessment of one's own security interests and the redesign of the international security architecture. Helga Zepp-LaRouche has drafted a new statement in response to address this dramatic change in the situation.