

Welcome to all of you this morning! As you see, we have chosen Raphael's great painting, "The School of Athens", as the backdrop, the theme of our entire conference.

Here you see Plato, on the left, pointing upwards to the heavens of creative thinking, while Aristotle, on the right, points downwards to the good ol' solid sense certainty of the Earth. Around them you see a host of historical figures such as Heraclitus, Pythagoras, and Socrates from among the ancients, and Dante from the pre-Renaissance, and including Raphael himself. And that panoply of Temporal Eternity, that immortal dialogue across the millennia, which is unique to mankind among living species, is characterised by an unbridgeable gap—which actually demarcates a war to the finish—between human creativity, as exemplified by Plato's "hypothesising the higher hypothesis", and the animal-like sense certainty championed by Aristotle.

Aristotle didn't just have a "different way of thinking", as you may have been taught at university or otherwise heard; he was a priest of the Apollo Temple at Delphi. Delphi was both a temple and a treasury—the greatest treasury of the ancient world. Its priesthood organised the Peloponnesian Wars which destroyed Classical Greece, and then helped found the Roman Empire upon the ruins of Greece. And the intent of Aristotle and the oligarchic priesthood was, and is, to snuff out that divine spark of human creativity forever.

**The Tasks of the Past Year**

From that standpoint, I would like to reflect back on the past year, to situate the process in which this conference takes place. Many of you were at the CEC's last national conference, on 1-2 May 2010. That conference was an intellectual blockbuster, a watershed in the history of our organisation in Australia. It took place in the context of LaRouche's intense focus on what he then called "Type A" vs. "Type B" personalities, referring to the personality whose inner sense of identity is based on sense certainty, vs. the personality whose inner self is creativity. While still anchored upon that fundamental reality, the international organisation has since undergone a revolution. By fully entering the domain of cosmic radiation, we are forced to give up such remnants of sense certainty as the concepts of independent "space", "time", and "matter", in favour of the seemingly invisible realm of actual causality, the realm of creativity.

Last year's conference was entitled "Destroy Empiricism and Genocide: Let's Go to Mars!", which was also the title of my keynote speech. I posed the absolute necessity, for Australia and for mankind as a whole, to free ourselves from the crippling mental disease known as empiricism, and to

move into the domain of cosmic radiation, to begin to colonise other planets.

I proved in that speech that the long-standing policy of the British Crown-centred oligarchy, and of the Venetians before them (and the Venetians still today), has been to commit mass genocide as a way of maintaining their imperial rule. That policy, as we have since powerfully elaborated, has been spearheaded here by Prince Philip's Australian Conservation Foundation and its hangers-on, and Fabian Society flunkys such as Kelvin "Kill 'em" Thomson and Julia Gillard. But the key to these Venetian, British and other oligarchs getting away with these schemes, I stressed, has been to get their victims to embrace them as their very own. And that this embracing of our own doom, proceeds from the systematic cultural warfare which the inner priesthood of the Venetian, the British, and all the other empires have waged against the rest of mankind for millennia.

Our task in that conference, was to first of all become conscious of that cultural warfare: that the oligarchy has purposefully created a degenerate culture, a mass culture which is so insidious and so subtle, that the proverbial 99 per cent of Australians have no idea that they have been systematically programmed to believe most of what they do believe, most of the time. And this includes most of us here a fair bit of the time as well. And that there is a specific method to that oligarchical brainwashing, which is known under various brand names as "empiricism", "positivism", or just good old-fashioned "Aristotelianism", but it's all the same thing: it is the insistence that our knowledge of reality is based upon sense certainty, that what our senses convey to us is reality. Even more, that our innermost sense of self is just sense certainty. But the whole point of last year's conference was to demonstrate that the actual birthright of humanity is something entirely different—the *creativity* of the individual human soul. We had a number of beautiful presentations incorporating much original material which even now has not been generally presented in our organisation internationally, so we have recently decided to issue those conference proceedings as a booklet, as an enduring weapon for our mass organising in the tradition of our famous "Republic pamphlet" of 1999.

That extraordinary conference uplifted the thinking of all those involved, including many of you here today, and it unleashed some tidal waves in this country.

**Freak-outs A-Plenty**

These tsunamis began with my campaign here in Wills against "Kill 'em" Thomson, the former president of the Fabian Society and poster boy for the genocide lobby in Australia. Here



The Italian Renaissance painter Raphael's fresco *The School of Athens* was the focal point of the CEC Conference. Raphael depicted the immortal domain of the creative human soul, as opposed to those people trapped by british sense certainty.

we forged the method and spirit of the other flagship campaigns around the country. We caused a major freak-out in Wills with our relentless cartoons, starting with the one shown here on the right. LaRouche was taking on the genocidalists.

Kill 'em's buddy, Dick Smith, came running to his aid, but as Dick refused to debate me publicly on "population reduction", he covered away with a bumper sticker on his bum [see below], from the contest that he ended up paying for!

And Dick is no "local boy made good".

He has been one of just a few Australians in Prince Philip's elite gang of oligarchs known as the "1001 Club", the chief funding agency for PP's WWF! The issue for the campaigns was established by the conference: "The British want to kill you, and we will defeat them with cosmic radiation and economic development." That conference, together with other LaRouche initiatives, sparked a nationwide series of activist seminars on cosmic radiation and major infrastructure projects, and our youth worked up a beautiful presentation for an Australian NAWAPA [North American Water and Power Alliance].

As these seminars were happening, the Murray-Darling Basin Authority (MDBA) released its *Guide*, which proved everything we had charged:



During the 2010 Federal Election, ALP Federal Member for Wills Kelvin Thomson was hit by a vigorous CEC campaign in his own back yard, notifying voters he was out to eliminate them.

that the British intended to kill off a big chunk of Australia's population. That hit home to a wider audience, beginning with those at the conference.

**War Against the British Empire**

Over the Christmas period last year, we planned the next stage of attack. In warfare you always have to escalate, or you lose. Thus, we decided to "declare war against the British Empire", and the first campaign of that war was to defeat the genocidal plan of the MDBA, which had been designed by Prince Philip and his crew. On 15 January, I addressed the nation with a call to arms amidst the terrible floods and natural disasters which ravaged much of our country.

In the Murray-Darling Basin itself,

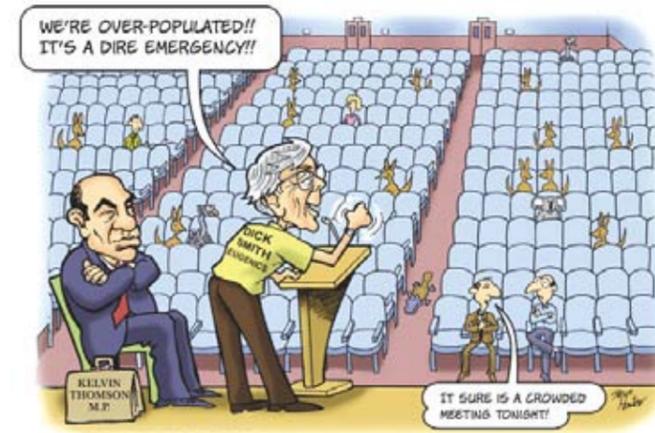
the LaRouche Youth Movement and CEC members intervened in almost every MDBA meeting, whilst a team of organisers poured out telephone calls and literature from the war room we set up in the office. We hammered at the British roots of this MDBA shutdown plot, and exposed the Rizza report, which showed that the banks were in collusion with the MDBA to shut down the Basin. We relentlessly pursued Tony Windsor at his dog-and-pony show hearings up and down the east coast, and continually nailed the Queen for promoting genocide.

We scored some victories, notably the resignation of MDBA chairman Mike Taylor, and the announcement by Tony Windsor that "reduction of the Basin's irrigation water is not necessary", which prompted the quack Wentworth Group of so-called scientists to resign from the MDBA.

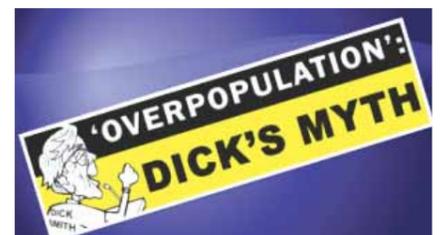
But now the British, through their ever-willing Fabian Socialist agent Julia Gillard, have switched their attention to ramming through a genocidal carbon tax, under the lie that carbon dioxide—which



Many attendees had been present at the 1-2 May 2010 CEC National Conference (pictured here)—an intellectual blockbuster that established the creative, cosmic basis for man's existence, as against the British-Venetian empiricism currently leading to our destruction.



In his speech, Craig Isherwood elaborated on the explosions in the circles of Australia's oligarchical lackeys, such as Dick Smith, who reacted to Isherwood's declaration of the CEC-led war against the British Empire and its genocidal depopulation plans.



is vital for all life—is a pollutant. Again, we are there at both the pro and con rallies, blasting away with the truth: that the Queen is behind this, and her name is not Bob Brown.

The Greens now hold the balance of power in the Senate. On the other hand, reflecting the escalating mass strike, polls now show that an overwhelming majority of Australians do not believe in global warming. We uniquely provoked this astonishing shift with the campaign we launched back in 2007 (that autumn's issue of *The New Citizen* is pictured below), when 65 per cent of the population *did* believe in it.

### Revolution in Physical Chemistry

The last conference provided deeper insights into the nature of our mortal enemy, and of the real nature of mankind going back over the millennia, than we had ever presented before. With the help of Mr. LaRouche and his "Basement" scientific research team, we have learned a great deal more since, and we intend that this weekend's conference will unleash a similar, urgently needed upshift in our mass organising. We are going to begin in the 19th century with the great



Louis Pasteur opened the way to the late 19th-century revolution in physical chemistry.

Louis Pasteur and his philosophical opponent Charles Darwin, whose famous *Origin of Species* book was released in 1859. Then we will zero in on the revolution in physical chemistry that exploded at the end of the century, and the relentless attacks by the British on that revolution, to suppress it. Because, coming in the context of the enormous wave of industrial and scientific progress and nation-building worldwide following President Abraham Lincoln's victory over the British-sponsored Confederacy in the American Civil War of 1861-1865, this explosion in physical chemistry threatened to unleash a sweeping upward revolution for mankind, which would do away forever with the British imperial system. It was identical, in many respects, to the strategic challenge the Venetian Empire faced, after the Golden Renaissance of Nicholas of Cusa and his associates and followers had given birth to nation-states and to the systematic practice of physical science.

The Russian-Ukrainian scientist Vladimir Vernadsky captured the implications of this new, sweeping revolution in physical chemistry in one of his writings of 1938: "We are currently living through a period in which scientific thought is pre-eminent in the life of mankind. ... At present, scientists, under the influence of exceptionally important newly revealed facts, are creating new notions, which go

far beyond the limits of previously existing ideas, beyond the limits of the boldest and most fantastical ideas and constructs of philosophical thought."

The entire Newtonian idea of the Universe—that which the British and the Venetians had foisted on the world for the previous three centuries—was being obliterated by these new breakthroughs, he emphasised. All of those previous Newtonian notions, Vernadsky wrote, "are being revised in the course of current scientific work, and are undergoing changes that radically transform our understanding of them. Among such concepts are time, space, energy, life, geometry, etc. In all of this motion that is occurring, the active source of the change in basic concepts is not philosophy or religion, but science."

As we shall demonstrate, the British not only responded to this sweeping revolution at the turn of the 20th century in a fashion similar to how Paolo Sarpi and the Venetians had reacted to Nicholas of Cusa, but they in fact explicitly modelled their response on what Sarpi had done then.

### Reclaiming Theology for Mankind

So, the job for all of us over this weekend is to understand much more fully what this revolution in physical chemistry, which really took off in the 1890s, was all about, and how its destruction has left the world dominated by the putrid yellow pus of British Liberalism, a truly Satanic ideology. We are therefore going back to the great minds of that period, to reconstruct the creative processes of their minds within our own, and take up where they left off. And in doing so, we are going to *reclaim theology* for mankind—the realm of the human spirit beyond the narrow, animal-like confines of mere sense certainty. Because, as we shall see, the millennia-long battle between the oligarchs and the rest of mankind, between Aristotle and Plato, has been played out most explicitly in this realm of so-called "theology".

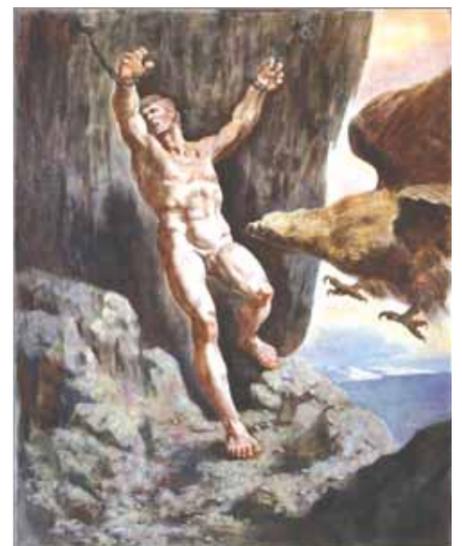
This is not "theology" as that subject is often misconceived, but an actual truthful understanding of the Creator, of the nature of His Creation, and of our own individual roles with respect to both. And if some of the theological issues I shall present in this opening presentation sound "unusual" or even somewhat shocking, that just tells you how much you have been brainwashed by British Liberalism, which pervades virtually every aspect of society today. We shall demonstrate, however, that there is no difference whatsoever between the truths of actual theology, and those of modern science, as that has been de-

veloped by Nicholas of Cusa, Leibniz, Riemann, Vernadsky and the others you will hear from. In fact, that current of modern science helps make what might seem abstract in theology, much more intelligible to mankind. The central issue in both cases is the immortality of the soul, located in the provable immortality of the human species, when the human individual consciously commits himself or herself to securing the future of that species.

### Prometheus vs. the Anthro-obscene Era

The conflict depicted by our friend Raphael was an old one even by the time of Plato and Aristotle in the fourth century B.C. The poet Aeschylus had portrayed this as the attempt of a ruling oligarchy to keep the secret of "fire" from mankind, meaning literal fire, as well as the fire of creative reason, to keep mankind enslaved. But Prometheus, whose very name means "forethought", intervened on behalf of man, unleashing processes of physical science and physical economy which the enemy has struggled to put back in the bottle ever since. Even today, the oligarchy casts the battle in those precise terms, as you see in the writings of Prince Philip's high priest of environmentalism in the post-World War II era, Max Nicholson, who is fortunately now dead, but who wrote long polemics against mankind's discovery and use of fire. And so we have here in Australia today, one Dr. Andrew Glikson of ANU, giving a lecture several days from now, on 26 July, whose title is "Homo Prometheus: from the discovery of fire by prehistoric humans to climate change". And guess whose side he is taking in this ancient struggle.

Glikson's lecture is part of a plot started by Max Nicholson's protégés and successors such as Will Steffen, the Executive Director of ANU's Climate Change Institute, and Jacques Grinevald, a supposed great champion of Vernadsky who wrote the introduction to the English-language translation of Vernadsky's book *The Biosphere*. This priesthood has now invented a whole new geological era in the Earth's history, which they call the "Anthropocene". Parroting and twisting Vernadsky's notion of the noosphere, they claim that man's mastery of fire allowed him to eat much more protein, which made his brain bigger, which enabled him to master the use of fossil fuels and drastically increase



Prometheus bound, for giving fire to man. Empires rule by preventing the knowledge or use of fire—of technology and of creative reason.

his population, and that the Earth has therefore now entered Stage three of this newly concocted Anthropocene era.

Depending on which kook you listen to, this new "human-centric" era started in the year 1800 or maybe a few millennia earlier. But now this "Stage 3" of the Anthropocene is characterised by massive and growing emissions of CO<sub>2</sub>, which threaten to destroy the entire Earth unless a new system of "global governance"—their term—is established in order to control these emissions. Steffen has a video on YouTube on the Anthropocene era, better called the just plain Obscene era, if you want a good laugh. He also serves on Gillard's Climate Commission, as you might expect, headed by his mate and fellow high priest Tim Flannery.



The April/May 2007 issue of *The New Citizen* trumpeted what nobody was thinking about yet.



Copies of the Murray-Darling Basin Authority's *Guide to the Proposed Basin Plan*, burned by angry Australians at Griffith, NSW.

## Plato vs. Aristotle: Battle for the Mind of Man

Returning to the mortal conflict portrayed by Raphael, Plato, like his predecessor Pythagoras and many of the great minds of Classical Greece, was trained for several years in the maritime astrology-centred ancient culture of Egypt, while Aristotle, a priest of the Apollo Temple at Delphi, was trained in the anti-science, pro-oligarchy culture of ancient Babylon. The clearest point of reference for the battle between them, was their respective starting points for physical science. Coming from the astrology tradition, Plato and the Classical Greeks saw clear evidence of the existence of a Creator, of *Mind* with a capital "M", in the beauty, the order, and the unending process of change in the created Universe, and they understood that the fundamental reality of that Universe lay in what they called *dynamis*, physical principles not knowable to sense certainty. This is the essence of Plato's famous metaphor of the cave, in his dialogue, *The Republic*.

There he depicts human beings as being chained, from birth, part way down a slope in a cave, so they can only look at the wall at the cave's bottom. Behind them are a series of figures, shadows of which are cast by a fire onto the walls of the cave. For those chained human beings, the shadows are the only reality they have ever known, and they are convinced therefore that those shadows are reality. If someone tried to bring them out of that world of shadows into the

sunlight, they might vehemently protest.

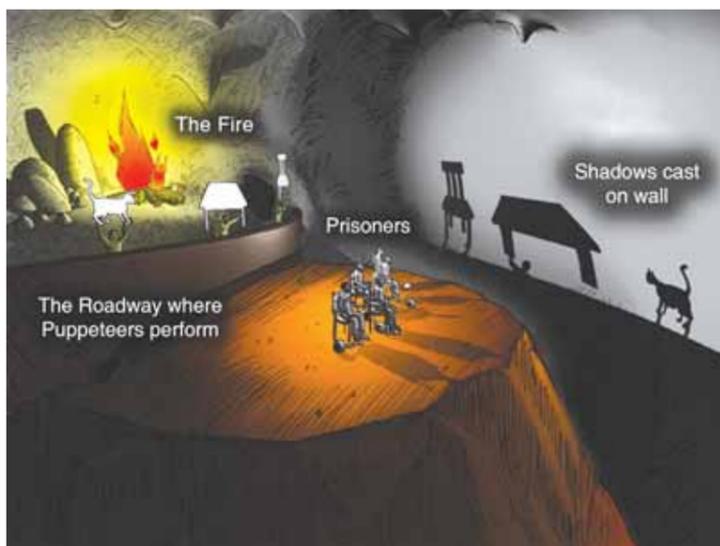
What Aristotle and the Temple at Delphi did, was to try to make sure that that world of shadows was the only world mankind ever knew, or ever could know. One of their chief stooges in this project was Euclid, who recast the earlier, dynamics-centred discoveries of the Pythagoreans and of Plato and his school in *physical* geometry, from the standpoint of sense certainty. In his famous 13 books of geometry, *Elements*, Euclid purposely obscured the method

which had created the discoveries he catalogued, and substituted a system of axioms. These were plausibly derived from the visual imagination of sense certainty, such as points, lines, planes, etc., and everything in the books was ostensibly deduced from this relative handful of axioms, postulates, and "common notions". But the trick was that you had to take those on faith.

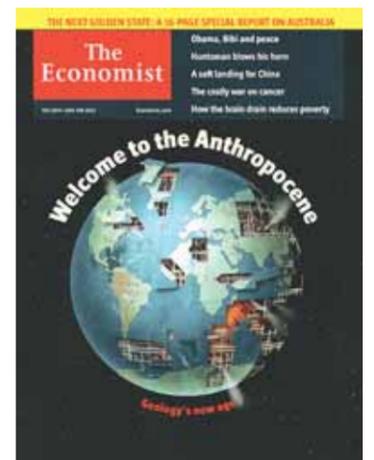
As Riemann was later to write in his famous 1854 habilitation dissertation, *On the Hypotheses Which Lie at the*

*Foundation of Geometry*, "It is well known that geometry presupposes not only the concept of space, but also the first fundamental notions for constructions in space as given in advance. It gives only nominal definitions of them, while the essential means of determining them appear in the form of axioms. The relation of these presuppositions is left in the dark..."

Riemann was being sort of kind there, because it is much worse than that, as he clearly knew. Because those axioms, those presuppositions, are self-contradictory even in their own terms. For instance, how can you build up a line, which has length, from a series of points, each of which is defined as having no length, no breadth, and no width? Or, how can you build up a plane, which has width, with such lines which have length, but no other dimensions? There are other severe problems, as well, among these axioms and postulates, such as the infamous "parallel postulate", about which Robbie [Barwick] will enlighten you. But the point is that all this is fantasy. Such points and lines, etc., have never existed in the real world of physical space-time; that real world, of which we receive only impressions through our sense organs, is shaped, is created, by *dynamics*, by actual physical principles, and not by formalisms such as imaginary points and lines.



Plato's metaphor of the cave. The typical empiricist knows only what he perceives by the senses. To these prisoners, the shadows on the cave wall are reality; they have no idea what creates them.



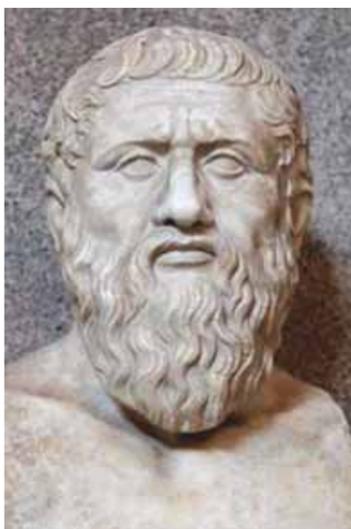
British-controlled green academics have declared the "Anthropocene"—a new geological era, in which mankind's development threatens Earth.

Now when you look more closely, all of Euclid's method, and any similar method, begins with Aristotle's so-called method of formal *logic*, his "rules of thinking" which limit human thought to the processes of induction: drawing universal conclusions, starting from the self-evident "hard facts" of sense certainty; and of deduction, which starts with certain axioms, picked out of the blue of sense certainty and asserted to be general principles, and then descends via a chain of reasoning to establish the conclusions, the "facts on the ground".

The typical form of deduction is a syllogism. It starts with a major premise, followed by a minor premise, and then a conclusion. As an example: "All men have two arms and two legs. Aristotle has two arms and two legs. Therefore, Aristotle is a man." Of course, that particular conclusion was certainly wrong, given that Aristotle was, as they say, "of uncertain sexuality". But deduction is always wrong, even though the British tried to mass market it via the "brilliant deductions" of that notorious confirmed bachelor and dope addict, Sherlock Holmes. But whether you are inducted into the Sophistry Hall of Fame, or deducted from it (and Aristotle was supposedly a big enemy of sophistry), you still wind up in the same place, namely, the wilderness of shadows and mirrors known as sense certainty.

## Mysticism vs. Physical Science

By contrast to that actual *mysticism*, let us look very briefly at Plato's method of physical science in his dialogue, the *Timaeus*, his account of the creation and development of the Universe. You may remember that he sets that account explicitly in the story told by Solon, the famous lawgiver of Athens in the sixth century B.C., about the previous 10,000 years of astrological culture, as recounted to him by an old Egyptian priest of the Temple of Amon. The Universe, as *Timaeus* relayed the account to Socrates, was created by "the Composer": "Let me tell you, then, for what particular cause the Composer composed this creation and this Universe. He was good, and the good never has any envy for anything: being thus beyond envy, he willed all things to be created as like himself as possible. Whoever accepts this foremost and most pervasive principle of the creation and the Universe, when it is offered by thoughtful men, is ac-



Solon of Athens, the 6th-century B.C. lawgiver accepting it most wisely."

And this Composer, *Timaeus* says, continually develops his creation to

ever higher degrees of perfection, "deeming order to be in every respect better than disorder". Elsewhere, Plato calls the Composer, "the Good", and says that the Good gave birth to the Logos—the Word, the principle of universal creativity per se. The Logos, in turn, gives birth to the Universe, including mankind, but the Word remains the active essence of that Universe, its driving principle, whose emotional content Plato specifies as *agape*, or sacred love.

As for the nature of human beings, *Timaeus* continued, "And we must think as follows about the most dominant kind of soul within us, namely, that God gave each one of us a divine genius, that which, as they say, inhabits the highest part of our body in order to uplift us from the earth towards our heavenly kinsmen, since we are an offshoot not earthly but heavenly."

The highest power mankind commands is that which Plato called "hypothecising the higher hypothesis",

individual human creativity, the power by which mankind participates in the divine, or in "the invariance of the invariant", as Mr. LaRouche has recently put it, and which makes human beings immortal. *Timaeus* concluded: "He who has eagerly pursued love of knowledge and true thoughts and he who, above all, trained himself to think thoughts immortal and divine, if he comes near the truth, must, to the extent human nature can share in immortality, himself be immortal."

Aristotle, by contrast, claimed that the Universe began with the "Prime Mover", who gave the whole thing a shove in order to get it into motion, but who was not needed after that first big push, that first Big Bang, and so he died. In other words, "God is dead." These same issues were taken up in an even more powerful way in Christianity. As Mr. LaRouche summarised the matter in his article from a decade ago, "Jesus Christ and Civilisation":

"Why must I now insist, that the Christianity which adopts and preserves the legacy of Classical Greece, be recognised as a revolutionary, divine intervention, one distinct from the best previously contributed by Plato et al.? ... In Christian doctrine, the crucial difference, as stressed among the earliest Church Fathers, and by the legacy of Augustine for the West, is embedded within a single phrase of the Christian Creed, 'and from the Son'. ... As I shall stress, without this specific quality of Christianity, none of the positive developments leading into the Fifteenth-Century Renaissance had been possible. ... Without the revolutionary change in religious belief, created by Christ, and spread by the Christian Apostles and the martyrs, the creation of the modern sovereign form of nation-state would not have been possible. It was the passion embedded in Christianity which moved, and was unleashed by the Golden Renaissance."

## Christianity: Man Created in the Image of God

We shall get to that question of the phrase called the *Filioque* in a minute, but the Temple at Delphi, along with the old Babylonian-descended priesthood of Mithra, which together constituted the inner ruling priesthood of the Roman Empire, viewed the rise of Christianity as a mortal threat to their rule. The essential issues of Christianity, including that of the *Filioque*, are captured in two locations, in particular: in the closing verses of Chapter I of the Judaeo-

Christian Book of Genesis, and in the opening verses of the Book of St. John.

Genesis 1:26-28 reports that God created the Earth and heavens and everything within them, and that "God saw that it was good". "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

As Mr. LaRouche recently reflected back on this account from the standpoint of cosmic radiation, "For today's most profoundly bestirred, but often bewildered scientist, the first Chapter of Genesis becomes, more and more, an astonishingly precise statement of a prophetic quality of that chapter's seemingly unique accuracy."<sup>1</sup>

And, with Plato in the back of your mind, add to that account of Genesis the opening verses of the Book of St. John, the Apostle John who had been

educated in the Classical Greek tradition of the Mediterranean littoral where Christianity was born: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. ... That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

In his "Jesus Christ and Civilisation", Mr. LaRouche reflected on these verses: "The point, is to put on record the evidence, that the mystery of Christ, as set forth in the opening of the Gospel of John, is not a matter of blind faith, but a fully comprehensible fact of Reason, and thus knowable to all, Christians or not, who do not remain hysterically resistant to the influence of Reason. ... In such a vision of Christ, there is no mumbo-jumbo, no blind faith."<sup>2</sup>

To that he added in his 2007 ar-

ticle, "For Today's Young Adults: Kepler and Cusa": "For the Christian in the tradition of the Apostle Paul, or Cusa, especially, the new view of the relationship between the Creator and mankind, which the personality and mission of Jesus Christ reflected and embodied, lifts mankind, theologically and scientifically out of a purblind spiritual childishness, to a new quality of personal responsibility, a quality actually congruent in practice with the scientifically provable instructions set forth in Genesis 1:26-31."

To further clarify the nature of God, and of man's relationship to him, the early Christians added the *Filioque* clause to the Nicene Creed, adopted at the Council of Nicaea in 325, in response to various Roman imperial attempts to reduce man's relationship to God to that of the typical slave, cringing before an all-powerful and invariably irrational Emperor. That is, Christianity defined God as *knowable*, as

a Trinity of God the Father, God the Son (the Word), and God the Holy Spirit (*Agape/Love*), and proclaimed that God the Son (whose nature mankind shares) was fully equal to God the Father, in particular that the Holy Spirit (*agape*) proceeded equally from the Son, as from the Father. The Latin phrase is "*ex Patre Filioque*": "from the Father and from the Son".



Nicholas of Cusa, statesman and philosopher of the 15th-century European Renaissance, and founder of modern science.

FIR/Nick in Esilio

## The Birth of Modern Science and the Nation-State

Fast forward now to the collapse and genocide of the 14th-century New Dark Age, brought on by Venetian imperialist monetarist rule. Plato had all but disappeared from Europe, with reportedly only one copy of the *Timaeus* extant in all Europe, and virtually none of his other writings. But, in the process of organising the Council of Florence of 1437-39, Nicholas of Cusa spent much time among the ancient libraries of Byzantium, where Plato's works had been preserved, even while they were lost in the West.

Nicholas himself reported that his great breakthrough in scientific method, embodied in his book *De Docta Ignorantia* (*On Learned Ignorance*), came on the boat on his voyage back from those studies in Byzantium, in the

context of profound reflection upon the issue of the *Filioque*, the central topic of the Council of Florence. The council had been called to reunify the Western and Eastern churches, which had split on the issue of the *Filioque* in 1054, because of Byzantine imperial opposition, stoked by the monks of Mt. Athos in Greece, the central headquarters for Orthodoxy then, and even still today.

That was the setting in which Nicholas of Cusa personally gave birth to the method of modern science, to the concept of modern nation-states, and also, through his influence on Christopher Columbus, to what would ultimately become the United States of America. Since it was Nicholas of Cusa who uniquely founded modern science—and not Aristotle, nor positivists such as Auguste Comte nor Darwin's friends in the X Club, nor Bertrand Russell and his ilk, who try to claim credit for it, all of whom you will hear from—we should examine his own account of his method, in his own words.

Again, Christianity had developed the Platonic Greek concept of the Logos (the Word, Universal Creativity) in the opening of the Book of St. John: "In the beginning was the Word, and the Word was with God, and the Word was God. ... In

him was life; and the life was the light of men. ... That was the true Light, which lighteth every man that cometh into the world." Individual men and women become the "sons of God" through their love of and participation in the Word, i.e. their participation in Universal Creativity itself, what Sky Shields called recently in his Rüsselsheim [Schiller Institute] conference presentation, "the ontology of mind". Nicholas of Cusa explains this process of filiation, of "sonship", in his short work, "On the Filiation of God". The word "*theosis*", which you will hear in this citation, means "knowledge of God and of the Word".

"This exceedingly wonderful participation in the divine power means that our rational spirit has this power in its intellectual force, as if the intellect itself were a divine seed, whose power in the believing is able to ascend so high that it extends to the *theosis* itself, that is, to the ultimate perfection of the intellect, that is, to the apprehension of the truth; of a truth which is not obscured as in this sensible world in figures and enigmas and various otherness, but rather as it is intellectually visible in itself. And this is the sufficiency itself, which our intellectual power, which is actualised among the believing through the excitation of the Divine

Word, has from God. Who indeed does not believe, does not ascend at all, but rather, judges himself not able to ascend, whilst he himself obstructs the way; indeed one attains nothing without faith, which places the wanderer on his way at the beginning. Therefore, the power of our soul is able to climb upwards to the perfection of the intellect only insofar as it believes. Therefore, the ascent to the filiation of God is not prohibited, if faith is present."

**"... that Word, through which the heavens are formed"**

If you think that this matter of "faith" is merely arbitrary, wait until you hear from Max Planck! Continuing: "And since filiation is the ultimate of every power, our intellectual power can also not be exhausted this side of the *theosis*, nor does it attain in any steps that which is its highest perfection, this side of that repose of the filiation of perpetual light and of the life of everlasting joy. ...

"In this world we study by means of the senses, which attain to only the particular. We are transferred from the sensible world of particular things to the

universal art, which is in the intellectual world. Indeed, the universal is in the intellect and belongs to the intellectual domain. In this world our study is occupied with various particular objects, as with various books. In the intellectual world, there is only one object for the intellect, namely, the truth itself, in which it possesses universal mastery. For the intellect seeks nothing in this world by means of the senses in the various particular objects, except its life and the nourishment of its life, namely, the truth, which is the life of the intellect.

"And this is the mastery which it seeks in the study of this world, namely, to know the truth, indeed to have mastery of the truth, indeed to be the master of truth, indeed to be the art itself of truth, but it does not find the art itself, but



The voyage of Christopher Columbus to the Americas was inspired by Nicholas of Cusa, who urged Europeans to cross the oceans and break free of oligarchism.

EIR/Stuart Lewis



Michael Wolgemut's *The Dance of Death* captures the death and destruction of the 14th century's New Dark Age, brought on by Venetian imperial rule.

1. Lyndon H. LaRouche, Jr., "At the Brink of Confusion: When Governments Crumble", *EIR*, 20 May 2011.

2. Lyndon H. LaRouche, Jr. "Jesus Christ and Civilisation", *EIR*, 6 October 2000.

rather those particulars, which represent works of art. However, it is transferred from the school of this world into the domain of mastery and is made the master or the art of the works of this world.

"Therefore the study of life and perfection and every motion of the intellect will come to rest, when it discovers itself to be in the domain where the master of all workable works is, namely, the Son of God, that Word, through which the heavens are formed and every creature, and that it is similar to him. Indeed, when that art is in it, then the filiation of God is in it; indeed it itself is that divine Art, in which and through which everything is; indeed it itself is God and everything, in that manner in which it has acquired mastery. You will perceive this through attentive meditation." (Emphasis added.)

This is neither some mere "theoretical discussion", nor "just philosophy", but is Nicholas of Cusa's internal account of the process which his own mind has gone through, and one which he maintains is accessible to anyone, if only they have the intent, the faith, to pursue it.

#### Benedict XVI's Easter Message

This question of the Word, the Logos as the creative reason which is the fundamental reality of the Universe, was the subject of Pope Benedict XVI's beautiful Easter message earlier this year, on 23 April, which actually encompasses the entire theme of this conference, in particular the nature of actual science, as opposed to Delphic irrationality, including his simple, but profound refutation of that pathetic fool, Charles Darwin: "The central message of the creation account can be defined more precisely still. In the opening words of his Gospel, Saint John sums up the essential meaning of that account in this single statement: 'In the beginning was the Word.' In effect, the creation account ... is characterised by the regularly recurring phrase: 'And God said ....' The

world is a product of the Word, of the *Logos*, as Saint John expresses it, using a key term from the Greek language. 'Logos' means 'reason', 'sense', 'word'. It is not reason pure and simple, but creative Reason, that speaks and communicates itself. It is Reason that both is and creates sense. The creation account tells us, then, that the world is a product of creative Reason.

"Hence it tells us that, far from there being an absence of reason and freedom at the origin of all things, the source of everything is creative Reason, love, and freedom. Here we are faced with the ultimate alternative that is at stake in the dispute between faith and unbelief: are irrationality, lack of freedom and pure chance the origin of everything, or are reason, freedom and love at the origin of being? Does the primacy belong to unreason, or to reason? *This is what everything hinges upon in the final analysis.* As believers we answer, with the creation account and with Saint John, that in the beginning is reason. In the beginning is freedom. Hence it is good to be a human person. It is not the case that in the expanding Universe, at a late stage, in some tiny corner of the Cosmos, there evolved randomly some species of living being capable of reasoning and of trying to find rationality within creation, or to bring rationality into it. If man were merely a random product of evolution in some place on the margins of the Universe, then his life would make no sense, or might even be a chance of nature. But no, Reason is there at the beginning: creative, divine Reason. And because it is Reason, it also created freedom; and because freedom can be abused, there also exist forces harmful to creation. Hence a thick black line, so to speak, has been drawn across the structure of the Universe and across the nature of man. But despite this contradiction, creation itself remains good, life remains good, because at the beginning is good Reason, God's creative love. Hence the world can be saved. Hence we can and must place ourselves on the side of reason, freedom and love on the side of God who loves us so much that he suffered for us, that from his death there might emerge a new, definitive, and healed life." (Emphasis added.)

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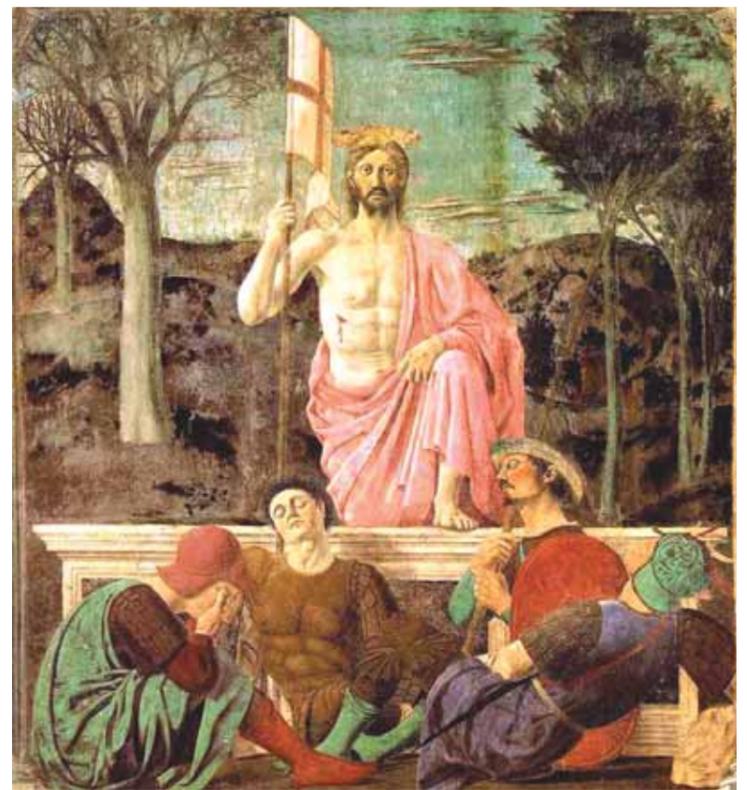
#### A Three-fold Universe

To understand anything of any importance in the Universe, here is where you must begin, with Universal Creativity. Nicholas of Cusa further specifies that Universal Creativity creates a three-fold physical Universe, composed of the abiotic, the biotic, and the noetic. He writes of this three-fold "communicable true being", as he calls it:

"[Communicable true being] is not absolute, as is [incommunicable] True Being [i.e., God], but is present in true beings. Now, we experience the being of true beings with respect to a three-fold gradation. For (1) some of them merely exist, whereas (2) others of them bear a more simple likeness to True Being, and their being is mightier because by virtue of the fact that they exist, they are alive; (3) still other beings bear a still more simple likeness to True Being, for because of the fact that they exist, they are alive and have *intellect*. Now, the more simple the being, the more mighty and powerful. And so, Absolute Simplicity, or Absolute True Being, is omnipotent."

Or, as he summarises these three distinct, but interacting principles in his work, *De Principio (On the Beginning)*: "Thus, *being itself* is a universal mode-of-being of the oneness that can be partaken of; and *life* is a more specific and more perfect mode-of-being of the oneness that can be partaken of; and *intellect* is a still more perfect mode-of-being [of the oneness that can be partaken of]."

And, at the very opening of *On Learned Ignorance*, Nicholas of Cusa polemicalises against the idea that truth, or principles, can be found in the mere



Piero della Francesca's "The Resurrection of Christ", 1463. The breakthroughs in Renaissance art, inspired by the principles of Christianity spread by Nicholas of Cusa and his friends, allowed crucial concepts such as man's participation in God and in the passion of Christ, to be conveyed to the general population.

measurements of sense certainty. After noting that "it is self-evident that there is no comparative relation of the infinite to the finite", he continues: "And since we find degrees of equality (so that one thing is more equal to a second thing than to a third, in accordance with generic, specific, spatial, causal, and temporal agreement of difference among similar things), obviously we cannot find two or more things which are so similar and equal that they could not be progressively more similar *ad*

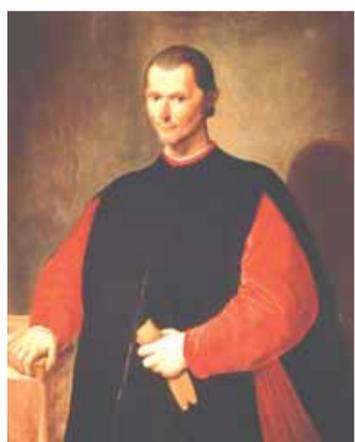
*infinitum*. Hence, the measure and the measured—however equal they are—will always remain different.

"Therefore, it is not the case that by means of likenesses a finite intellect can precisely attain the truth about things. For truth is not something more or something less, but is something indivisible. Whatever is not truth cannot measure truth precisely. (By comparison, a non-circle cannot measure a circle, whose being is something indivisible.)"

## Venice: Destroy the Renaissance and Christianity

But, enter Paolo Sarpi. This Christian Platonic outlook of the Golden Renaissance unleashed nation-states for the first time in history, states which surged forward upon the practice of modern science established by Nicholas of Cusa. This terrified the Venetians, and a fierce debate erupted on how to handle these new realities. The Old Venetian Party, or "Vecchi", as they were known in Italian, wanted to stick with the tried-and-true oligarchical weapons of brutal military crackdowns, and, for ideological control, to simply restore the traditional Aristotelian formalism which had dominated Europe until the Renaissance. This "hit 'em on the head approach" was typified by the Hapsburg Emperors (whose rise the Venetians had sponsored since the 13th century) and some of their allies in the Vatican. The opposing faction, the "Nuovi", or New Venetian Party, argued that that approach was a sure loser, particularly since new mass armies, made up of literate citizens armed with new technologies, could defeat the mercenary armies upon which the Venetians and Hapsburgs had relied for centuries. Machiavelli was the chief theorist for these new citizen armies, for which the oligarchy has hated and feared him to this day.

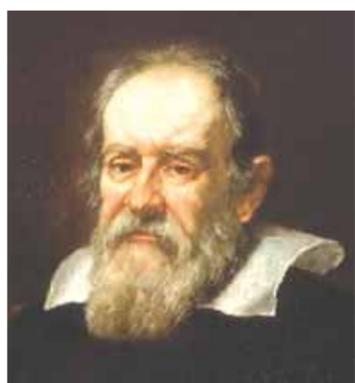
The issues between these two factions were fought out in the process



Niccolò Machiavelli organised high-technology military defences for the Italian states forming in opposition to Venetian oligarchical rule.



The rise of the nation-state, based upon the Christian Platonic outlook of the Renaissance, threatened the Venetian oligarchical system with extinction. A counterattack was launched against the scientific and political principles of the Renaissance, led by (left to right) Paolo Sarpi and his protégé Galileo Galilei, and assisted by conspirators in Britain such as William Cecil, who ran England as Secretary of State and Lord High Treasurer for Queen Elizabeth I (far right).



of the mid-16th-century Council of Trent, a church council under Vatican authority. The nominal religious issue was whether the rising Protestant maritime powers (such as the Netherlands and England, both sponsored by Venice) could somehow be reconciled to the Catholic Church, as the Old Venetian Party intended. The Council ended in failure, whereupon Paolo Sarpi (1552-1623) emerged as the chief theoretician for the New Venetian Party. Sarpi was a priest, the head of the Servite religious order, and soon to become the state theologian of Venice. The New Venetians were centred upon the two most powerful families in Venice, the Contarini and Morosini. Their Morosini salon worked out the chief themes that would become known as the 18th-century Enlightenment: the dismissal of "religious superstition", meaning actual Christianity, in favour of a purely secular, and therefore supposedly "enlightened" outlook.

#### Sarpi's New Venetian Party

In the context of the Protestant/Catholic conflict orchestrated by the New Venetian Party, the Vatican slapped an interdict on Venice from 1606 to 1607, a kind of formal excommunication of nominally Catholic Venice. In this setting Sarpi emerged as a legendary figure across Europe, a fighter to uphold freedom of thought and religion, and the new practice of science as exemplified by his protégé Galileo, against

the old Aristotelian obscurantism and tyranny of the Catholic Church.

The Vatican, remember, put Galileo—Sarpi's protégé—on trial for heresy. "Father Paul", as he was called in England, was worshipped as a champion of the Protestant cause in the Netherlands and England. With the help of the Cecil family, Venice's protégés in what soon became the British East India Company (BEIC), particularly William Cecil (1521-1598), the first Baron Burghley, who pretty much ruled England for decades as Elizabeth I's Secretary of State and Lord High Treasurer, the Venetians further consolidated their hold over England. In 1603 they installed King James VI of Scotland as King James I of England, the first of the Stuart line of kings. Burghley's nephew, a fellow named Sir Francis Bacon, rose to great power as Lord Chancellor and Attorney General of England.

At the direction of his Venetian masters, Bacon plagiarised Sarpi's works to become the founder of "modern scientific method": merely observing the facts of sense certainty, and then drawing in-



ferences from those facts—the method of induction, wrapping the whole thing up in mathematics. Indeed, Bacon's personal secretary and homosexual lover, Thomas Hobbes, was personally instructed in mathematics by Sarpi's protégé Galileo. Fittingly enough, Bacon's method literally killed him. Without any hypothesis, but merely to see what would happen, he went out in a snowstorm to stuff a

dead chicken with snow, caught pneumonia and died.

When, however, the Stuarts refused over the ensuing decades to go to war against France as the Venetians wanted, and also insisted on maintaining the traditional Crown control of national finances, the Venetians organised the so-called Glorious Revolution of 1688, whose intellectual champion was another flat-out Sarpi plagiariser, John Locke. These two, Bacon and Locke, soon to be joined by Locke's buddy Sir Isaac Newton, emerged as the high priests of British culture from then until today.

But I would like to backtrack for a moment, to give more of a sense of where this modern British priesthood, typified by Bacon and Locke, came from, because the outlook and activities of this priesthood will emerge as a central issue throughout this conference. This Venice-spawned inner priesthood of the British Empire explicitly views itself as a priesthood, whose job is to create or revise ideologies for imperial control, as occasions demand over the centuries. It traces its roots back to Babylon.



Venice orchestrated the so-called Glorious Revolution of 1688 to overthrow the Stuart monarchy, put William of Orange (William III) on the throne, and consolidate control of the British Isles.