

own generation, Pope John Paul II, who has shown himself able to see into the terrible tragedy being prepared in the vacillating circles of most governments and other relevant leading institutions. He finds a Classical kind of artistic beauty in the fact, that this Pope, despite his recently manifest outward infirmities, should spend the greater part of a week in Cuba—of all places!—there, to launch a bold initiative against the flank of the present global financial and related crises; but, then, the impossible is the customary achievement of this Pope.

There is no “fixit kit” for this presently, hyperbolically spiralling global, systemic crisis. This is no cyclical crisis; it is the terminal phase of the end of a global financial-monetary system, the global system built during the recent thirty-odd years, especially the nearly three hundred eighteen months since President Richard Nixon’s politically fatal folly of August 15-16, 1971.

The root of the problem lies not in the department of economics as such, but rather in the departments of philosophy and culture. A seemingly marginal bias, in adapting all kinds of social, economic, and other policies to a slight bending to the youth counterculture and post-industrial utopianisms of the ’68 generation, has cumulatively become the dom-

inant effect in global economy. People familiar with non-linear processes can appreciate such functional connections as this one.

Government inquires: “What must we change?”

The wise man looks that ’68er in the eye, and responds: “It is you which you must change.”

This is the aspect of the matter addressed by the homily which John Paul II delivered in José Martí Square on Sunday, January 25th. For those who understand such things, it is the most remarkable statement of policy issued from any known source, during this year thus far. On that account, it must be the subject of a strategic policy study. Implicitly, the answer to President Bill Clinton’s most urgent problem—the ongoing, inevitable doom of the present world financial-monetary system, lies in the areas identified by that homily. This doomed system can not be rescued, by anyone, by any means. The song has ended; the accompanist is about to collapse at the keyboard. The only hope for mankind, is to scrap the doomed system, while there is still time to do so, and to immediately launch a replacement.

Contributing Editor LaRouche identifies the relevant message contained within that Havana homily. The message is clear, and accurate, but requires a bit of study.

Pope’s Havana homily defends nation-state

by Lyndon H. LaRouche, Jr.

January 27, 1998

Especially after his January 25 address to the large crowd in Havana’s José Martí Square,¹ no one could reasonably deny that Pope John Paul II’s visit to Cuba was even more a matter of flanking the present systemic crisis of humanity as a whole, than it was, also, an expression of sincere devotion to the welfare of Cuba as such.

The central feature of that homily is the positing of two, interconnected principles. The first, was a new statement of papal policy respecting the church’s relationship to the modern nation-state. The second, functionally inseparable from

1. Although the new name for that square is Plaza of the Revolution, His Holiness’ homily identified the location: “With great joy I celebrate Holy Mass in this Square of José Martí. . .” Source: English text supplied at “http://www.vatican.va/holy_father/. . . ii- hom 25011998 lahavana en.shtml.” The quotations from the address presented here are taken from that authority.



the first, is a defense of the deepest principle associated with the name of freedom, an ecumenical principle of truthfulness, upon which the viability of the modern nation-state depends absolutely.

Contrast that view of the matter with the statements on the Pope's visit by the State Department's spokesman James Rubin, and White House Press Secretary Mike McCurry, on January 26. Both McCurry and Rubin were asked on that day about the Pope's trip to Cuba. State's Rubin noted that "we should not underestimate the effectiveness of the Pope and his message," noting that, as well as speaking "to and for the Catholic faithful, . . . he also addressed his message of hope and freedom to millions of Cuban citizens who do not practice Catholicism, but share in the desire for a better life. . . ." McCurry spoke words to the same effect.² McCurry and Rubin merely scratched the surface; up to this present moment, few reported comments from high-level political or church circles have done better. The most crucial feature of the Papal visit seems to have been entirely overlooked.

His Holiness' affirmation of both the principles featured in his homily, coincides so thoroughly with my own repeatedly stated argument on the interconnection of these two points, that I have a unique responsibility for showing our readers the profound and urgent strategic implications of this homily for the U.S.A. and other nations, especially under the present conditions of crisis.

The official transcript of this homily is composed of eight, sequentially numbered segments. The subject of the modern nation-state is addressed in Section Four, consisting of two paragraphs, as follows. I have highlighted two sentences from these paragraphs, and supplied Classical, e.g., "Shakespearean" punctuation for enhanced clarity of the text.³

2. Federal News Service transcripts, White House and State Department Regular Briefings, Jan. 26.

3. The Vatican's English translation of His Holiness' homily takes diplomacy a stretch too far, when it bends to the sway of modern Mammon over the English-language style usages imposed by the modern U.S. classroom and editorial departments. Following, and accompanying, the suppression of Shakespeare's activity during the last years of his life, that by the monstrously corrupt Sir Francis Bacon, the use of the English language underwent a rarely interrupted, accelerating degeneration. This effort to inhibit the influence of cognition upon spoken and written prose, began with the efforts to this stated purpose by Bacon and Thomas Hobbes. Hobbes' policy was reflected in the silly, metaphor-free sing-song of John Dryden. Later, the crippling of cognitive interventions into written language, was carried toward its present nadir of "whateverism," through impetus supplied by the pragmatism of William James, Horatio Alger, John Dewey, and the *New York Times*' style-book. Lately, a generic name has been supplied for this centuries-long process of degeneration of the use of language: "deconstructionism," as practised in the extreme by pirate George Soros' hired court jester, the pathetic Jacques Derrida. Contrary to such destructive trends, the source of literate prose, is sung Classical poetry. The actor, for example, who recites Shakespeare as if to interpret the written text as such, as did the miserable Sir Lawrence Olivier, destroys the poetry, and the intent of the written text, the poetry expressed as the composer's recording of poetical utterance. This decadent trend in prose, is comparable to recent fads in today's customary misperformance of

"The ideological and economic systems succeeding one another in the last two centuries, have often encouraged conflict as a method, since their programs contained the seeds of opposition and disunity. This fact profoundly affected their understanding of man, and of his relations with others. *Some of these systems also presumed to relegate religion to the merely private sphere, stripping it of any social influence or importance.* In this regard, it is helpful to recall that a modern State cannot make atheism or religion one of its political ordinances. The State, while distancing itself from all extremes of fanaticism or secularism, should encourage a harmonious social climate and a suitable legislation which enables every person and every religious confession to live their faith freely, to express that faith in the context of public life, and to count on adequate resources and opportunities to bring its spiritual, moral and civic benefits to bear on the life of the nation.

"On the other hand, various places are witnessing the resurgence of a certain capitalist neo-liberalism, which subordinates the human person to blind market forces, and conditions the development of peoples on those forces. From its centers of power, such neo-liberalism often places unbearable burdens upon less favored countries. Hence, at times, unsustainable economic programs are imposed on nations, as a condition for further assistance. In the international community, we thus see a small number of countries growing exceedingly rich at the cost of the increasing impoverishment of a great number of other countries; as a result, the wealthy grow ever wealthier, while the poor grow ever poorer."

The second principle to be addressed here is summarized in numbered Section Six, composed of the following three paragraphs. Once again, I have highlighted passages on which I shall supply implied emphasis during my exposition.

"The Spirit of the Lord has sent me to proclaim release to the captives . . . to set at liberty those who are oppressed' (Luke 4:18). *The good news of Jesus must be accompanied by a proclamation of freedom based on the solid foundation of truth: 'If you continue in my word, you are truly my disciples, and you will know the truth and the truth will make you free' (John 8:31-32).*

Classical musical compositions, in which we are invited to contemplate the muscular dexterity of the performer, an accomplished note-player, and likely weight-lifter, who is unlikely to become a musician. The latter type can not do as Wilhelm Furtwängler demanded, relive the composer's action of thorough-composition, and present that process of composition, rather than a merely stylized interpretation of the dead notes as such. The function of punctuation, is to provoke the reader, to induce the reader to hear that seamless process of change, a process governing that spoken utterance for which the bare words as such are merely empty shadows.

The truth of which Jesus speaks, is not only the intellectual grasp of reality, but also the truth about man and his transcendent condition, his rights and duties, his greatness and his limitations. It is the same truth which Jesus proclaimed with his life, reaffirmed before Pilate and, by his silence, before Herod; it is the same truth, that led him to his saving Cross, and his glorious Resurrection.

“A freedom which is not based on truth, conditions man in such a way that he sometimes becomes the object and not the subject of his social, cultural, economic and political surroundings; this leaves him almost no initiative for his personal development. At other times, that freedom takes on an individualistic cast, and with no regard for the freedom of others, imprisons man in his own egoism. The attainment of freedom in responsibility, is a duty which no one can shirk. For Christians, the freedom of the children of God, is not only a gift and a task, but its attainment also involves an invaluable witness, and genuine contribution to the journey toward the liberation of the whole human race. *This Liberation cannot be reduced to its social and political aspects, but rather reaches its fullness in the exercise of freedom of conscience, the basis and foundation of all other human rights.*

“For many of the political and economic systems operative today, the greatest challenge is still that of combining freedom and social justice, freedom and solidarity, so that no one is relegated to a position of inferiority. The Church’s social doctrine is meant to be a reflection and a contribution which can shed light on, and reconcile, the relationship between the inalienable rights of each individual and the needs of society, so that people can attain their profound aspirations, and integral fulfillment in accordance with their condition as sons and daughters of God, and citizens in society. Hence, the Catholic laity should contribute to this fulfillment by the application of the Church’s social teachings in every sector open to people of good will.”

These two, cited segments from that homily, have been considered not only within their immediate setting of the homily as a whole, but, in the context defined by seven other formal addresses by His Holiness during that brief visit to Cuba.⁴ These addresses are situated within the context of the current, global strategic situation, within which the practical implica-

4. These are: “The Holy Father’s Arrival Speech,” (Wednesday, January 21), the “Homily at Santa Clara,” (Thursday, January 22), “Speech at the University of Havana,” (Friday, January 23), “Homily at Camaguey,” (Friday, January 23), “Homily in Santiago de Cuba,” (Saturday, January 24), “Meeting with the Cuban Bishops,” (Sunday, January 25), “Meeting in the Metropolitan Cathedral,” (Sunday, January 25), “Farewell Address in Havana” (Sunday, January 25). We shall make special reference to a crucial element from the Santiago Homily in the relevant location below.

tions of the homily itself are to be situated for comprehension of the intention they express, and the present, practical, worldwide conditions, to which they are implicitly addressed.

1. The matter of authority

There are five successive steps to be addressed in the process of reaching the conclusion of this strategic study. First, there is the nature of the writer’s unique, special authority for addressing the strategic implications of the Havana homily. Second, there is the matter of the connection between that principle of the nation-state and the Platonic principle of

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—Pope John Paul II

agapē, upon which John Paul II relies, like the apostles John and Paul before him, in addressing the role of the state. Third, there is the related matter of the very special, historic setting within which His Holiness’ intervention is situated. Fourth, there is the tortured history of the Christian church’s reaction to the Fifteenth-Century emergence of the modern European nation-state; the Havana homily must be viewed from that vantage-point. Finally, there is the crucial significance of His Holiness’ introducing this matter, from Cuba, at this moment of global crisis, when the continued existence of the nation-state institution—anywhere on this planet—itself is in immediate peril.

The root of the author’s relevant, unique scientific authority in these matters, is his original discovery and development of the nature of that fundamental principle of cognition upon which the existence of economy, and, indeed, the existence of human society, depends (**Figure 1**). Although this principle of cognition is pervasively implicit in Gottfried Leibniz’s 1671-1716 founding of the science of economy, it was never explicitly addressed in any published work on economy until the author’s raising this issue at the close of the 1940s, in

The four steps of cognition

The following description has been presented in several locations, including the Jan. 17 keynote of the Schiller Institute's Martin Luther King Day Conference, published in EIR, Jan. 9, 1998.

Step 1: Posing an ontological paradox (metaphor)

Given, for example, an established mathematical physics. Some newly considered array of physical evidence is shown to exist, but which should not exist if the established mathematical physics did not contain some crucial falsehood. Since, in the normative case, both the established old mathematical physics and that newly considered evidence which refutes the old physics, are equally well premised in the faculties by which we determine empirical evidence, the contradiction between the old physics and newly considered evidence represents what we term an *ontological paradox*.

In the domain of Classical art-forms, the same quality of paradox is identified as a Classical *metaphor*.

This first step of the process is representable to relevant onlookers.

Step 2: The discovery of a validatable solution

Through intense concentration, the mind of some individual who has been confronted with the ontological paradox, generates a newly discovered idea of a principle of nature, together with an ensuing preview of the means by which this newly discovered principle might be validated.

This second step of the process occurs behind those opaque screens which hide the cognitive processes of the individual from the sense-perceptions of onlookers. *The efficient action within this step of the process is not directly representable to the onlookers.*

Step 3: The argument for the principle

On the basis of completing Step 2, the individual who has discovered a validatable quality of new principle identifies that principle in terms of both the ontological paradox referenced, and the proposed tests by means of which the notion of the principle might be validated or needed corrections indicated.

This third step is representable.

Step 4: The design of the validating experiment

Step 3 leads toward the process of successive designs, as if recursively, of experiments, or equivalent forms of observation, by means of which: (a) the proposed new principle is demonstrated to be an efficient one in the universe, and (b) additional characteristics of the new principle's relations to other principles may be adduced, and, hopefully measured to the desired degree of refinement.

This Step 4 is representable.

his own refutation of the closely related hoaxes of Norbert Wiener's "information theory" and John von Neumann's "systems analysis."

The author's original discoveries during that 1948-1952 project, provided the basis for both his general reconstruction of Leibniz's science of physical economy, and also defined his approach to economic forecasting. This led into, most notably, two long-range forecasts.

The first of these, initially developed during the 1959-1960 interval, forecast, that, if the axiomatic trends in economic policy-shaping of the Truman and Eisenhower administrations were continued, the world would experience a series of financial-monetary crises during the second half of the 1960s, leading toward both a probable abandonment of the existing Bretton Woods Agreements, and institution of radical economic-austerity measures of the type echoing those of Britain's Prime Minister Ramsay MacDonald and Germany's Brüning, Hjalmar Schacht, and Adolf Hitler, during the early 1930s. This forecast, contrary to what was taught—until August 1971—in universities, government circles, and by leading economists, was fully and exactly confirmed by the leading events of the 1967-1972 interval.

The second long-range forecast, introduced at the beginning of the 1970s, was that the newly established trends toward "post-industrial" economy, replaced an economy formerly subject to cyclical crises, by a new kind of economy characterized by a systemic or "breakdown crisis." That result has unfolded over the intervening quarter-century, bringing us, beginning 1987, into an accelerating, terminal phase of the past quarter-century's global economic developments, and to a present, hyperbolically accelerating phase of crisis, which erupted during the second half of October 1997.

This means that the present, terminal crisis of the existing world financial-monetary systems, has two principal functional components. In the first degree, the present crisis embodies the same wrong-headed set of post-World War II, promonetarist, policy-shaping axioms which have been carried over from the Truman-Eisenhower years, which caused the process leading into the 1971-1972 collapse of the old Bretton Woods system. By themselves, these pathological axiomatics would have caused severe cyclical crisis, but not a systemic, and terminal one. However, the added axiomatics expressed as both a "youth counterculture" and related assortment of "post-industrial" utopianisms, have combined with the first set of axiomatics, to produce a present world system which could not live out this century.

The resulting characteristics of the present world economic process, correspond with such exactitude to the forecasts issued by the present writer, that the unique superiority of his methods of economic analysis, over all visible alternatives, is thus factually demonstrated beyond tolerable quibbling.

The working point to be stressed here, is that those principles of economic science which account for the absolute supe-

riority of the writer's methods over those of all who might be regarded as his professional rivals, are key to providing a scientific proof of the practical validity of the connection which the cited Havana homily makes between His Holiness' view of the nation-state, and that explicitly Platonic principle of freedom through truth and justice (*agapē*), which latter is fundamental to Christianity, the Augustinian tradition most explicitly.

In other words, the cultural trends against which His Holiness warns in that homily, are the source of those axiomatic features of present economic policy-shaping which have caused the present, global, systemic crisis. Thus, it is essential, for purposes of strategic studies, to identify the efficient connection between those cultural pathologies addressed by His Holiness and their expressed outcome as global economic catastrophe. Hence, the importance of addressing that connection. Hence, the unique importance of the present writer's insight into that homily.

Since the relevant argument is developed at length in sundry published locations, a summary of that point is sufficient here.

Consider *Genesis* 1:26-30. Are men and women each made in the image of God? Is mankind thus supplied increasing dominion within this universe? One might learn to believe in those verses, because authority has taught one to believe. However, is one's belief based on the mere accident of having been obliged merely to *learn* that, as doctrine, or does one actually *know* this to be true? The two qualities of belief are quite opposite to one another.

Do these verses express a scientifically provable proposition, one which all honest men and women must accept on the basis of reason, whatever their prior religious persuasion? What is the evidence which supports such a scientific conclusion? In other words, if some monotheistic religions insist that the claims of these verses are true, and another religion, such as atheism, insists they are false, does the principle of truth implicitly oblige a U.S. court of law, by submission of available evidence, to uphold the Christian view, in defiance of any contrary religious — or atheistic — opinion?

The obligation of such a court would be twofold. First, as a matter of fact, the scientific proof is irrefutable within the bounds of reason; only a poor illiterate or lunatic could reject the proof once it were presented adequately. Second, as to relevance and jurisdiction, the issues go directly to the most fundamental principles of all law, especially constitutional law.

Recall, that the homily references the issue of relevance in the following terms: "The truth of which Jesus speaks, is not only the intellectual grasp of reality, but also the truth about man and his transcendent condition, his rights and duties, his greatness and his limitations." One might add, the rights and duties of courts in cases where the nature of the relationship between individual and state is the area within which the issue at law is situated.

Consider the issue in respect to a cognitive standard for truthfulness, first.

In all matters, the issue of truth is posed on two distinct levels. This distinction is crucial for the case at hand. As in other published locations, a Classical schoolroom geometry illustrates the functional character of the distinction.

In such a geometry, the typical question is, whether a given proposition may be considered provable or not. To sum up the required procedure for the case of a formal, deductive geometry: can it be shown that the proposition considered is not only consistent with the relevant facts, but is also *not inconsistent with* any of a set of definitions, axioms, and postulates characteristic of that geometry? Such an assembly of definitions, axioms, and postulates, defines an *hypothesis* in the Classical sense that term is employed by Plato, and Bernhard Riemann,⁵ for example.

In this case, both the relevant facts and the underlying hypothesis of the geometry as a whole, must be considered together. The facts and the hypothesis must concur in the selection of an adoptable proposition. Such a proposition qualifies as a theorem.

Beginning his A.D. 1441 *De docta ignorantia*, Cardinal Nicholas of Cusa introduced a higher principle of geometry, out of which modern experimental physical science was developed by such followers of Cusa as Luca Pacioli, Leonardo da Vinci, and Johannes Kepler. From this, chiefly by way of the work of Gottfried Leibniz, and, by Lazare Carnot, Gaspard Monge, Carl Gauss, and Bernhard Riemann afterward, a new, non-deductive geometry was established, one consistent with the principle of experimental physical science. It is the latter form of geometry, known alternately as modular geometry, hypergeometry, or, simply, physical geometry, in which the strictly formal proof of a Christian reading of *Genesis* 1:26-30 is to be located.

Despite the deep differences between a merely deductive geometry and a physical geometry, there is one common feature which is of utmost importance for defining the proof of that conception from *Genesis*: the distinction between mere facts and axiomatic principles. In a matter as important as the nature of persons, it is not sufficient to show the court that the facts support the proposition being considered; it must be shown, that the proposition is not inconsistent with any of the deepest quality of axiomatic principles.⁶ In this case, the

5. Bernhard Riemann, *Über die Hypothesen, welche der Geometrie zu Grunde liegen*, *Bernard Riemanns gesammelte mathematische Werke*, H. Weber, ed. (New York: Dover Publications reprint edition, 1953), pp. 272-287.

6. On "not inconsistent with." From the standpoint of Leibniz's modular doctrine of *Analysis Situs*, and the further elaboration of this standpoint in the modular mathematical physics (hypergeometries) of Gauss and Riemann, the effect of the hypothesis (set of definitions, axioms, and postulates) underlying any given geometry, is expressed by a distinctive, universal characteristic of elementary action occurring within that geometry as a whole. In the work of Leonardo da Vinci, Kepler, and the explicit advocacies of Leibniz,

axiomatic principles are indeed of the deepest nature accessible to human comprehension.

As Riemann showed,⁷ physical geometry was developed by Gauss and himself through addressing the fundamental fallacies of assumption underlying deductive geometry.⁸ The process of solving this problem provided a general method for successive, valid revolutions in physical geometry. Each successive physical geometry corresponds to its own distinct hypothesis. However, the fact that a succession of such

In the language of Plato's Timaeus, the Composer of the universe has so ordered matters, that the universe must obey man whenever man invokes that authority of creative reason embedded, as developable, individual human nature, within each member of our species. The name for this practice, is Reason. Thus, all Christians are obliged to speak of the characteristic of individual human nature as being this power of cognition, this Divine Spark of Reason.

hypotheses forms a set of mutually inconsistent physical geometries, compels us to define a higher order of hypothesis, a set of axiomatic-like principles which govern the way in which that array of successive hypotheses — successive physical geometries — is itself ordered.⁹ This standpoint in physi-

Gauss, and Riemann, there is no case in the real universe of physical geometries, in which the smallest degree of action can be represented by simple, perfectly continuous linear extension. We speak, thus, of the characteristic physical-space-time geometry of any system within the real universe, as opposed to the imaginary, virtual-reality universes of Descartes and the algebraic formalists generally. Thus, in physical science, the impact of the underlying hypothesis is expressed as the characteristic of action within that manifold. The action as such can not be deduced from the geometry; but, rather, the characteristic curvature of that action must conform to the universal characteristic specific to the manifold with which the occurrence is being compared.

7. op cit.

8. e.g., the popularized, but false assumption of the common mathematics textbook, that physical-space-time can be represented mathematically by the assumption of the delusion that processes are representable by linearity in the extremely small ("infinitesimal").

9. In Plato, this notion of higher hypothesis (change) is implicit in the posing of the ontological paradox central to his *Parmenides* dialogue.

cal geometry is indispensable for a science of physical economy, and, is also indispensable for formulating the proposition to be placed before the court in the matter of the cited verses from *Genesis*.

This has been the standpoint from which the present writer elaborated his general revision of the principles of physical economy, all according to the principle of cognition. This has been the standpoint from which the second of the two referenced, long-range forecasts was constructed. This is the standpoint from which the present strategic study is derived.

The argument is arranged as follows.

Mankind is the only living species whose potential relative population-density is not assignable predetermined outer boundaries by its biological type. The most conspicuous evidence to that effect, is the fact, that the human species' apparent, biologically predetermined, potential relative population-density, has never exceeded several millions living individuals under the "ecological" conditions prevailing during any part of the recent two millions years. Yet, the human population reached the level of more than one hundred millions individuals during Hellenistic times, several hundred millions globally during Europe's Fourteenth Century, and more than five billions today. The human species has been able to increase its potential relative population-density willfully, chiefly through those changes in behavior which archeological and historical studies associate with the notion of "scientific and technological progress."

When literate persons think of "science and technology," they think, rightly enough, of successive discoveries of validated principles of nature. It is the peculiarity of the human individual, that our species is not merely capable of valid discoveries of principles, but has been able to regenerate such discoveries in the minds of other persons, to such a degree and effect, that mankind's power over nature is increased by these means. No other living species can replicate this. Apes, for example, can learn, but they can not perform those individual cognitive functions which define a validatable, efficient principle of nature.

Moreover, those principles of nature are not themselves subject to sense-perception; their existence is validated through the demonstration of their existence as efficient in nature. These principles come into existence as what Plato distinguished from the empiricist's mere sense-perceptions, as *ideas*. Ideas, as distinct from the empiricist's notion of sense-perceptions as primary, are validated (e.g., efficient) physical principles, or efficient principles of cognition itself, principles which may be proven by aid of evidence from the domain of sense-perception, but principles which can never be apprehended as sense-perceptions per se. For example, the subject of composition of Classical art-forms, including Classical approaches to study of history, is efficient principles of cognition.

For purposes of clarity, look again at what we have said so far, this time from the vantage-point of a deductive class-

room sort of geometry. Define extension of space and time in terms of sense-perception. The efficient existence of these “dimensions” can be validated, but they can not themselves be simply subjects of sense-perception. They exist as ideas, ideas whose validity, or invalidation, is conditional upon proof of their efficiency or lack of sufficient efficiency to be accepted as valid ideas.¹⁰

In physical geometry, space and time, as they are defined naively by classroom geometry, no longer exist. Indeed, physical science demonstrates that the simple, perfectly continuous extension of Descartes, Leonhard Euler, Lagrange, Laplace, Cauchy, et al., does not exist in the real universe, but only in the delusions of the naive formalist. In higher geometry, the ideas of extension in space and time are physical ideas, whose content is determined by the same methods employed to demonstrate any other physical principle.

Thus, the smallest interval of increase of the human species’ potential relative population-density, can be thought of as reflecting an increase in the number of efficiently known principles of an axiomatic quality, from a number n , to a number $n+1$. Each such change defines a new physical geometry, each of a distinct, characteristic physical-space-time curvature of elementary action, not fully consistent with the geometry which it supersedes. It is the manifest process of change, so ordered, which becomes the locus of our attention for addressing the referenced verses. It is, that an ostensibly very small bias of a cultural paradigm-shift among university students, 1964-1972, led into the impending disintegration of the world’s present financial-monetary systems. This characteristic feature of the recent thirty-odd years’ history of this planet’s economy, should remind the astrophysicist of the implications of Kepler’s apprehension of the significance of the relatively very small differences in major and minor axes of the Earth’s elliptic orbit. So, especially since the writer’s unique successes in long-range economic forecasting, all economic science hereafter must premise its approach on the same Kepler-Leibniz-Gauss-Riemann method introduced to physical economy by this writer.

Without replicating the more detailed elaboration of this argument supplied in earlier locations, it is sufficient for our purposes here, to summarize the case as follows.

Whenever mankind adopts the practice of a validated new

10. In physical science, for example, every discovery of principle has been validated through the demonstration of some small, but persisting error in previously established opinion respecting the simple continuity of existing rules in the very small. Exemplary, are the implications of Leonardo da Vinci’s exploration of the catenoid and caustic, out of which the great work of Huyghens and Leibniz led into the non-Euclidean hypergeometries of Gauss, Weber, Riemann, et al. Exemplary is Kepler’s treatment of the apparently small margin of error in the orbit of Mars, whose pursuit led to the discovery of essential astrophysical principles, and into the successive development of modular physical geometries by Leibniz, Gauss, and Riemann. The case of the Ampère-Gauss-Weber discovery and validation of an angular electrodynamic force as the key to atomic and sub-atomic microphysics, is an excellent illustration of the point.

physical principle, man’s power over the universe is increased *anti-entropically*. In other words, the universe is prone to submit to man’s will, whenever that will is expressed as appropriate incorporation of a valid new principle within the body of human practice. In the language of Plato’s *Timaeus*, the Composer of the universe has so ordered matters, that the universe must obey man whenever man invokes that authority of creative reason embedded, as developable, individual human nature, within each member of our species. The name for this practice, is *Reason*. Thus, all Christians are obliged to speak of the characteristic of individual human nature as being this power of cognition, this *Divine Spark of Reason*.

Thus, we are each, man and woman, made in the image of God, designed to exert increasing dominion within this universe. This quality of the individual, is expressed within the second step of the four-step process of cognition, as represented in Figure 1. This quality, as it is expressed in both valid scientific discovery, and in noble representations of Classical art-forms, is human nature, is the expression of a Divine Spark of Reason.

2. Agapē

This has an emotional correlative, a fact which is of extraordinary relevance for grasping the power within the central argument of the subject homily.

In human experience, we know two types of passion, distinguished from one another by the Classical Greek usage of the terms, *eros* versus *agapē*. E.g., Platonic love is the same passion of *agapē* which is the subject of the Apostle Paul’s celebrated *I Corinthians* 13. The most common experience of *agapē* is the act of discovery of a valid principle which solves an otherwise insoluble, ontological form of paradox. It is that passion, *agapē*, which must be summoned to generate cognitive solutions to such paradoxes. For related reasons, this passion is peculiar to Classical forms of art, a passion whose evocation is recognized as an apprehension of artistic beauty, or, the same thing, that true happiness in personal life which Gottfried Leibniz and the authors of our 1776 *Declaration of Independence* contrasted to the evil, Hobbesian, hedonistic slaveholders’ and usurers’ doctrine, of “Property,” of John Locke; whereas, other forms of art are governed by eroticism in one or another guise. *Agapē* is the passion of happiness, even the happiness of the dying man, who knows his existence was needed, as contrasted to *eros* as the passion of momentary pleasure-pain. *Eros* must be controlled by *agapē*. Hence, the Apostle Paul warns that except as we are controlled by *agapē*, except as we represent that divine spark of reason within each among us, we are not Christians, and we are as nothing.

Such is the individual human nature which is properly the controlling principle of law of society, of the nation-state and its subsumed institutions.

The common incompetence of all generally taught varieties of political-economy and accounting-practice, is that this

role of cognition is, at best, left out of account. All generally taught varieties of economics are premised upon a mechanistic misconception of society, and upon that notion of percussive interactions motivated by hedonism, against which the homily complains. This moral failure of all generally taught economics dogma, is associated with a failure to recognize the social costs which must be incurred on behalf of adequate development and employment of the cognitive powers of each and all individual persons, otherwise the society is doomed to entropic decay, and ultimate conquest or dissolution.

3. The current historic setting

This brings our attention back to the second of the writer's referenced, two long-range forecasts.

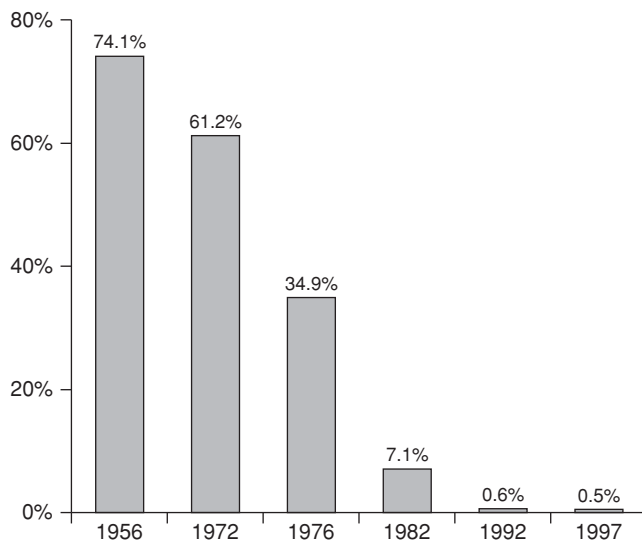
Until about thirty years ago, modern nation-states, especially those following the Hamilton-Lincoln-Carey "American System of political-economy," were dominated by recognition that the fostering of investment in scientific and technological progress, and related encouragement of Classical culture, were axiomatically indispensable for maintaining the viability of the nation-state society and the condition of mankind generally.

Beginning 1964-1972, the university student populations of the Americas and Europe were saturated with indoctrination in a "youth rock-drug-sex counterculture," and matching anti-rationalist dogmas of "post-industrial" utopianism. These new, anti-rational values, functioned as axioms of induced new belief-structures. These axioms shaped, selectively, the bias introduced into policy-making, affecting every facet of public and private life. As time passed, and as the campus generations of 1964-1972 "marched, upward through the institutions," toward ever-higher ranks of power in decision-making, the accumulation of small differences in policy-shaping induced by the 1964-1972 cultural paradigm-shift, was expressed as an initially marginal, but accelerated rate of degeneration of the societies — virtually planet-wide. This acceleration is typified, in its reflection upon economics statistics, by the hyperbolic rate of decline of the percentile of foreign-exchange turnover accounted for by import-export trade (**Figure 2**).

Although much of the world's economic decline since approximately 1970-1972, can be attributed to decisions which would be recognized by most as "economic" in nature, the fact is, that the source of the decline is what would be initially perceived as a deceptively tiny, entropic bias, which prompted those generations on the rise to power, to regard certain changes as ideologically pleasurable, and, since deemed more pleasurable, of greater value to the "consumers" of such effects. The analogy of drug-addiction, which starts small, and then takes over the personality, is relevant. It was the biasing influence of the "youth-counterculture" of the 1964-1972 interval, upon all facets of decision-making, which has been the source of the cumulative general decline in economy now registered as a hyperbolically accelerating

FIGURE 2

U.S. merchandise trade as percent of global dollar currency trading



systemic, global financial, monetary, and economic crisis.

There is a meaningful parallel between the present global state of affairs, and the eruption of the so-called "New Dark Age" of Europe's Fourteenth Century. Although the central feature of that "New Dark Age" was the collapse of a Lombard banking-system only less rotten than the world's financial system of today, the effects, then or now, could not be traced competently to putatively economic causes alone. It was a general cultural decay of western European civilization, from approximately the middle of the Thirteenth into the middle of the Fourteenth Century, during which the ruling institutions of Europe, were taken over, top down, by the most corrupted strata of the feudal society. A similar, pervasive moral and intellectual corruption of leading institutions, top down, is the actual source of that presently ongoing global crisis which threatens to collapse civilization on this planet, even before the end of this century.

As I have emphasized repeatedly, especially during recent months, the present crisis is not to be confused with the kind of cyclical crises we associate with the period leading into the 1930s Great Depression. In former times, the modern nation-state was dominated by a conflict between the interest of national-economy on the one side, and the parasitical role of powerful financier-oligarchical forces, on the opposing side. As long as the two, opposing forces remained somewhat balanced, the catastrophes caused by the parasitical characteristics of financier-oligarchical power were correctable, and therefore cyclical. The changes introduced during the 1964-1972 interval of cultural paradigm-shift, have virtually de-

stroyed the forces of national-economy, unleashing the financier-oligarchical tendencies in the form of a terminal cancer of the global economic system. There lies the difference. Only radical removal of the cancer itself, would enable civilization to outlive the close of this century.

It is this which I have feared, in constructing and circulating my long-range forecast of this threatened development. It is to this world-wide result that Pope John Paul II's homilies responded during his recent visit to Cuba. It is the urgency of reestablishing the authority of the sovereign nation-state, and premising the policies of and among states upon the principle of truth, which is the only hope of escape from the doom which looms but perhaps months or even weeks ahead. That is my concern; that is the issue which His Holiness has addressed in his homily.

4. The issue of the nation-state

As Benjamin Franklin's circles understood, once the U.S. Federal Constitution of 1787-1789 had been crafted: *we have given you a republic; can you keep it?* In the case of the U.S.A. since then, there have been two leading threats to the continued existence of our sovereign republic. One has been the combination of our leading foreign adversary, the British monarchy and its domestic U.S. "fellow-travellers," chiefly Boston Brahmins, Manhattan financiers, and the tradition of the southern slaveowner. The second, more or less equal menace, has been the effect of a mental disease called "populism" in corrupting the minds of very large portions of our citizenry.

On this latter, pathetic element of populism, which permeates so much of our citizenry, including its "Bible prophecy" buffs today, it is most appropriate to recall the words of John Paul II's Havana homily: *"A freedom which is not based on truth, conditions man in such a way that he sometimes becomes the object and not the subject of his social, cultural, economic and political surroundings; this leaves him almost no initiative for his personal development. At other times, that freedom takes on an individualistic cast, and with no regard for the freedom of others, imprisons man in his own egoism."* The populist "TV evangelist's" success in appealing to the use of prayer in attempted service of personal health, sexual, and wealth concerns, complements the populist's tendency to use the words "Bible prophecy," and "charismatic visions" as a gambler references the special wisdom of a race-track tout, or stock-market chartist.

The belief in the Hobbesian dogma, the dogma of Hobbes, Locke, Mandeville, Adam Smith, Jeremy Bentham, the Mont Pelerin Society and Heritage Foundation, that man is intrinsically evil, and that it is the unfettered "random walk" of percussive, hedonistic impulses, through the anarchy misnamed "freedom," which produces social good, is an expression of the evil typical of populist egoism. Belief in free trade, is thus a form of paganist superstition, which renders the believer a more suitable victim for the professional gambler and all

kinds of houses of prostitution, including the pages of the *Wall Street Journal*. Such currently widespread, populist beliefs, are the antithesis of Christianity; these superstitious, traditionally paganist practices and beliefs, are echoes of the tradition of Babylonian depravity, of the lunacy of witchcraft in memory of such pagan goddesses of prostitution as Shakti, Ishtar, Lilith, Isis, Gaea, Cybele, and Magna Mater.

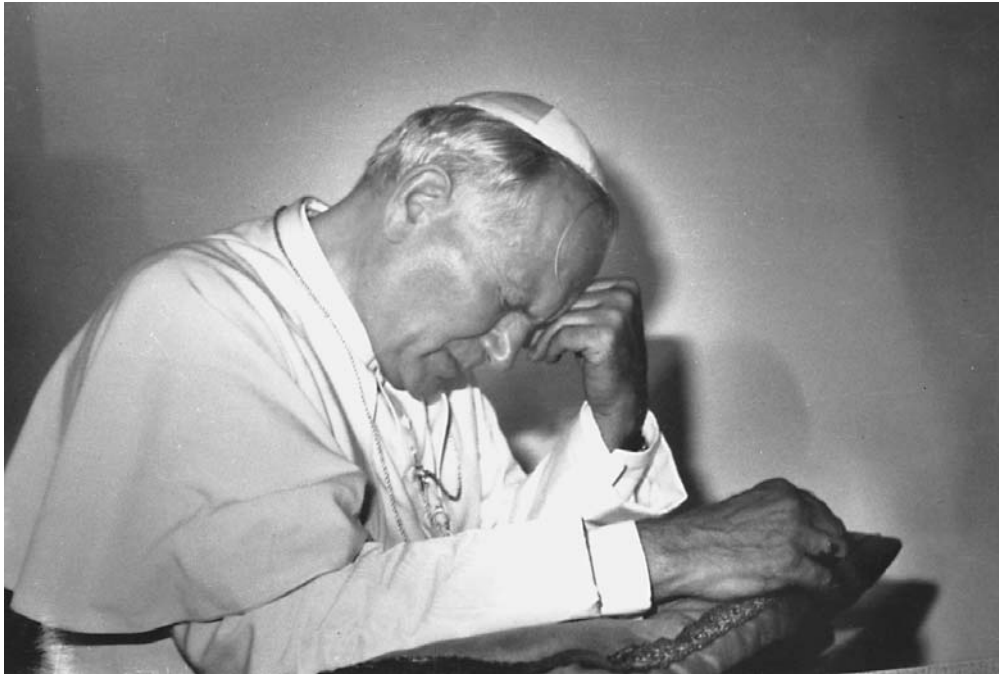
This moral degeneracy, as merely typified by populism, is an ancient problem, a problem which is implicitly the principal target of the Havana homily's references to principles of nation-state and truth. On this account, we repeat here only as much as is indispensable, of what we have elaborated repeatedly in earlier published locations.

Note, that, excepting a happier interval during the reign of Queen Anne, from the time of the bloody tyrant William of Orange, until that spawn of the Confederacy called President Theodore Roosevelt, what became, in 1714, the British monarchy, was the principal enemy of the American people and of the United States. Under the corrupting influence of two virtual White House prostitutes, Theodore Roosevelt and Ku Klux Klan fanatic Woodrow Wilson, the delusion was spread among the more foolish strata of Americans, that Britain was our "oldest, nearest, and dearest ally." Yet, an outburst of unchained, patriotic, anti-British sentiments, was characteristic of a majority among President Franklin Roosevelt's U.S. military servicemen, such as the present writer, serving overseas during World War II.

Then, following the untimely death of President Franklin Roosevelt, in consequence of the success of Winston Churchill, and his dupe, President Harry Truman, in provoking a previously non-existent strategic hostility between the governments of the United States and Soviet Union, Britain emerged as the "trusted ally," whose allegedly superior wisdom must be the "brain" which guides the induced perceptions of ignorant "American brawn" amid the complexities of foreign affairs. Today, the Soviet Union has vanished. So, new enemies must be sought, in order that foolish American citizens might be induced to cling to the delusion that we must rely upon good old Britain as, yet, once again, our allegedly "nearest and dearest ally."

Among those of us who are not such illiterate, suggestible fools, the picture we have just illustrated evokes a sense of some profound historical irony lurking behind the farce of induced popular beliefs in these matters. Should this not excite our curiosity? Who, then, is really our adversary? Is the enemy primarily flesh and blood? Or, is it not some principle, which operates among flesh and blood in a manner analogous to an extremely debilitating, or even fatal infectious disease. Is our essential foe not some *principle* which, from time to time, transforms some group of persons into a serious threat to our nation's sovereign existence?

Was our enemy ever the people of the British Isles? Were not the founders of the English-speaking colonies principally either from the British Isles, or Netherlands, or Germany? Did



“It is the urgency,” LaRouche writes, “of reestablishing the authority of the sovereign nation-state, and premising the policies of and among states upon the principle of truth, which is the only hope of escape from the doom which looms but perhaps months or even weeks ahead. That is my concern; that is the issue which His Holiness has addressed in his homily.”

the principal European intellectual influence on Benjamin Franklin’s circle, Gottfried Leibniz, not attempt, if unsuccessfully, to save the British Isles from the evil represented by William of Orange, Marlborough, and Orange’s designated successor, Georg Ludwig of Hannover? Did Franklin not work intensely in the effort to save the people of the British Isles by such means as founding the industrial revolution, and steering his protégé Isaac Watt to France, to develop a steam-engine?

The problem was, and has been, that the overlordship over the British Isles and its people was captured by a Europe-wide extension of Venice’s financial nobility, a financier oligarchy, created as a clone of Venice, known to Eighteenth-Century Europe as “the Venetian Party,” which had been the hand behind Cecil, Bacon, Hobbes, et al., during the Seventeenth Century, the party for which William of Orange was a leading agent in his time, the Venetian Party which took over control of London, as a new Venice of global maritime and financier power, under the post-Anne British monarchy. In short, Britain has been our consistent principal adversary to the present date, because it is ruled by an evil principle, the principle of evil characteristic of Venice and Venice’s clone, the Europe-wide Venetian Party of the Eighteenth Century.

In our conflicts with Britain, and, on occasion, other adversaries, it has never been a Christian aim to destroy the people of adversary nations, or to impose upon them any suffering which could be avoided without sacrificing victory. As General Douglas MacArthur’s conduct of the Pacific War, like General William Tecumseh Sherman’s role as the “Hammer” of victory moving toward Grant’s “Anvil,” illustrates the point most brilliantly, and as President Abraham Lin-

coln’s post-war policy underlines this same point, the object of justified warfare, is that, however necessary, victory must be obtained as quickly as possible, with the greatest economy of death and other suffering by both our own and adversary forces. The monstrous folly of the fraud known as the 1919 Versailles Treaty should remind us, that strategy is wise when it rejects the idea of “punishing” a defeated adversary for sake of “revenge.” Our objective is to promote a better world for all mankind, not to conduct blood-feuds or sadistic sport.

The object is to disarm, and, hopefully, also to destroy, not people, but a principle of evil. Anyone who were decently literate in the real history of the recent ten-thousand-odd years of mankind, should quickly recognize the identity of the principle of evil against which our efforts must be focussed. We view the deeper meaning of the Havana homily from this vantage-point. Our point of reference for this, is the Fifteenth-Century emergence of the modern nation-state, in King Louis XI’s reconstruction of France.

To summarize the relevant bare essentials of what has been set forth in relatively numerous published locations, the relevant case is as follows.

Although the struggle for true freedom is an ancient one, barring such incidents as the reform which great Solon brought to Athens, there are no known nation-states to be found in documented archeological or historical evidence, prior to the mid-Fifteenth-Century Great Council of Florence. It was this Council which rallied and unleashed within Europe those forces which adopted a Dauphin of France to become the founder of the first approximation of a modern nation-state.

The central principle involved in this, is the fact that the ministry of Jesus Christ first brought actuality to the refer-

enced verses from *Genesis*. For the first time, all men and women, without national or ethnic distinctions permitted, were each proclaimed the “sons and daughters” of the Creator, made in His image, to exert dominion in the universe. To further this ministry, the Apostles, as typified by the work of John and Paul, utilized the best material from the most advanced culture of the Mediterranean, the Greek language and culture which featured the influence of Plato and his Academy. This Platonic aspect of Greek culture, became the medium for the Apostles’ work of establishing the universality of all persons as made in the image of God.

There was a crucially distinctive feature in the emergence of Classical Greek culture from the context of the continuing war against the evil Babylonian tradition, and in the context of the cultural assistance provided by such relevant sources as Babylon’s most capable enemy, Egypt’s civilization. This feature is the notion of the *idea* as it developed within the Classical forms of art and science centered around pre-Aristotle Athens. On this account, the best of Classical Greek culture, centered in the work and influence of Plato, is the first known success in making intelligible that same principle of cognition upon which we depend for a rational proof of the universality of men and women as made in the image of God. For corollary reasons, this knowledge of that principle of cognition, is indispensable for defining a body of constitutional law upon which a just society may be established.

Once we grasp the fact, that it is those *ideas*, as Plato defines ideas, which correspond to notions of valid, discovered physical principles, through which man distinguishes our species above, and apart from all other living creatures, we have the indispensable key to the design of a political system consistent with the principle of Christianity. This Socratic principle of the original generation and replication of the *idea*, defines the history of humanity, not as the history of a species of animal, but as a history of ideas. These ideas, representing the concentrated essence of history up to our time, can be reenacted in the minds of students, and others, to such effect, that each individual so educated according to the “four-step” rule of cognition, embodies history, and is capable of bringing the benefit of all that history, over thousands of preceding years, into concerted expression for the benefit of both present and future generations, of future history.

Thus, the natural social-political condition of each and all persons, is determined by the requirements of the nature of the human individual, as this view of cognition defines human nature. The law then becomes something centered about the principle of cognitive education, and the fostering of the means by which the educated individual may act to the effect of fulfilling his, or her mission on this brief passage through personal mortality. The Christian’s image of “the Good Samaritan” typifies this.

Against what did mankind have to struggle, in the effort to establish a modern form of sovereign nation-state suited to be developed according to the requirements of human nature

so defined? Summarily: until the Fifteenth-Century beginnings of that form of sovereign nation-state best represented by the Leibnizian intent of the leading authors, around Franklin, of the U.S. Federal Constitution, approximately ninety to ninety-five percent, or more, of the people of every branch of human culture lived under conditions of slavery, serfdom, or the like, or worse, in a depraved form of society. The great majority were doomed to exist as virtual human cattle, for the convenience of a ruling caste. The typical name for these depraved forms of society, is “the Persian (Babylonian) Model,” or, generically, “the oligarchical model.”

The cause of the continuing mortal conflict between our republican form of state and that of the British monarchy, is that the British system of rulership is the principal institution mobilizing the forces of today’s “oligarchical model” against the continued existence of the kind of fully sovereign nation-state republic which Franklin’s circles established our Federal republic to become. Outside that, there is no other principled source of conflict between us.

The earliest onset of the “oligarchical model” is buried among the rubble of very ancient archeology. However, we know very well certain crucial facts respecting the development of the Babylonian model and its continuation under such rubrics as Roman Empire, Byzantine Empire, European feudalism, and the “Venetian Party” of modern European history. The relevant active principles of evil central to perpetuating oligarchical rule are chiefly two: the practice of usury, and the use of the methods of the pagan pantheon as a measure of manipulative control over the minds of those relegated, like today’s populists, to the mental condition which oligarchs prefer among their human cattle.

These two issues of evil, the principle of usury defended by the Mont Pelerin Society, for example, and the pagan principle as typified by the practices of so-called “televangelists” Pat Robertson and Jerry Falwell, represent the great, continuing struggle within nominal organized Christianity. These are also, for the same reason, at the center of the great ideological struggle, as it might be termed, between American patriots and both the British monarchy and those poor fellows known to us as American Anglophiles.

Today’s strategic form of this historic issue centers around defense of the principle of the modern fully sovereign form of nation-state, based upon what we have identified here as the Christian principle of equality of persons, against those who promote the dissolution of the nation-state form, in order to establish world-government and associated forms of globalized economy and decreed social order.

Without the sovereign nation-state, capable of defending each and all of its citizens against such mass-murderous evils as “IMF conditionalities,” or decrees of a London-dominated, imperial UNO Secretariat, the individual person is instantly thrown back into the status of nothing more than virtual human cattle, with no more rights under positive law than an Auschwitz inmate.

Although the modern nation-state was a creation of the Great Council of Florence, for a long time, because of the legacy of both the Roman Empire and European feudalism, during most of the period, from the collapse of the League of Cambrai, until Pope Leo XIII, the Papacy, the Roman Curia more emphatically, was either hostile or relatively indifferent to the cause of the sovereign nation-state. Leo XIII changed that, bringing the Church more nearly into its proper role within modern society, setting afoot a process which was continued under war-time Pope Benedict XV and his successors, a process carried forward to new accomplishments, typified by the Havana homily, by John Paul II.

The same problem is found among Protestant churches. The Church of England is exemplary; it represents an oligarchical form of government and social order, and adjusts its theology to fit those political constraints. Just as usury is the characteristic of oligarchical society, so the methods of the pagan pantheon are the policy which the oligarchy demands of religious bodies and their doctrines.

Exemplary is “the church from below,” the so-called populist, or more extremely irrationalist type of religious practice, designed for inducing what oligarchical self-interest regards as desired forms of self-regulation of the beliefs and behavior of the relatively more ignorant, more superstitious strata of “human cattle.” Typical of the church from below, is the focus

on promotion of egoism, such as the cases in which “Some of these systems also presumed to relegate religion to the merely private sphere” (You get your rights in the next world, after you die) “stripping it of any social influence or importance.” The introduction of “a certain capitalist neo-liberalism,” such as the presently widespread neo-Manicheism of the “free trade Christians,” “which subordinates the human person to blind market forces, and conditions the development of peoples on those forces.”

Man is not sent into mortal life to be tested, as in some paganist masonic ritual. The person exists in mortal life, as like an angel on a mission, to discover his, or her mission, develop, through aid of reason, the capacity to undertake that mission, and to complete one’s mortal journey joyfully, as an agapic “angel,” as if a man or woman sent by God, perhaps to be a Good Samaritan, who came and did when needed.

5. The Cuba flank

John Paul II, drawing upon highly knowledgeable experience of both the evils which afflicted Warsaw Pact Poland, and the kindred neo-liberal evil which has afflicted post-Communist Poland, has chosen his visit to the anomalous Cuba as a point of reference, from which to attack the common evil of that oligarchical model which dominates both the NATO-member and non-NATO former communist states, such as Cuba, today.

For the theologian who knows the relevant history of religion, the advocacy of the worship of the satanic Gaea of Delphi, by the anti-U.S.A. co-founder of the World Wildlife Fund, Britain’s Prince Philip, recalls the image of the mother-goddess and her serpentine consort, such as Siva, Python-Dionysus, Osiris, et al. This represents the known, Indian Ocean—e.g., “Dravidian,” “mother-cult” origins of both the cultures of the Sumer-linked, Babylonian family of oligarchical models,¹¹ and the form of control of human cattle conducted through the pagan pantheons maintained by the cults of Babylon, Apollo, Rome, the Byzantine Emperors, and cults, such as the gnostics deployed from the Middle East and Byzantium, such as the Bogomils-Cathars-Buggers of northern Italy, southern France and Burgundy, into feudal European society.

The characteristic feature of these pagan pantheons, is that represented by William James’ *The Varieties of Religious Experience*. This is typified by the “televangelist’s” use of a sensed “religious need,” to design a religious cult, a pagan cult adorned with labels of “Biblical prophecy” and “Christianity,” to induce in the duped those beliefs and behaviors

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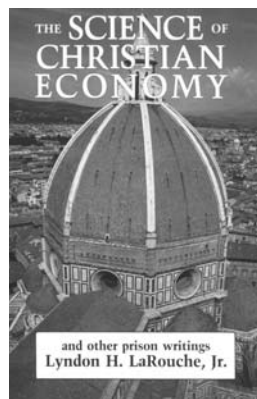
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11. The history of Mesopotamian cultures begins with the Dravidian, maritime, colony of “black-headed people,” at Sumer. The Shakti-Siva cult from the “Harrapa” culture, the paradigm for many of the satanic mother-goddess cults of the Middle East and Mediterranean region generally, is the matrix for the Semitic cults of Ishtar, Athtar, Astarte, and what became known as the Isis-Osiris cult in post-Golden Age Egypt.

which are sought, either out of the personal cupidity of the televangelist (or, his controller), or by those who have crafted the “televangelist,” and who continue to manage him (or, her) from “off stage.” The Caribbean region, of course, is rife with forms of paganist cults even more hideous than those of Pat Robertson and Jerry Falwell; the sobriquet “Afro-Cuban,” or reference to the activity of the French synarchist Jacques Soustelle in Mexico, prompts the same relevant images as the mention of terrorist controller, Bishop Samuel “Samiel” Ruiz in Mexico’s state of Chiapas.

In the Havana homily, John Paul II presented a special doctrine respecting the matter of the Christian churches’ relationship to the nation-state, viewed in those terms of reference. Recall the concluding sentences of the first paragraph under Section Four of the text of the homily:

“... a modern State cannot make atheism or religion one of its political ordinances. The State, while distancing itself from all extremes of fanaticism or secularism, should encourage a harmonious social climate and a suitable legislation which enables every person and every religious confession to live their faith freely, to express that faith in the context of public life, and to count on adequate resources and opportunities to bring its spiritual, moral and civic benefits to bear on the life of the nation.”

There we have a transparent expression of a policy. Compare this with a clear statement of policy, from the concluding paragraph of Section Six:

“For many of the political and economic systems operative today, the greatest challenge is still that of combining freedom and social justice, freedom and solidarity, so that no one is relegated to a position of inferiority. The Church’s social doctrine is meant to be a reflection and a contribution which can shed light on, and reconcile, the relationship between the inalienable rights of each individual and the needs of society, so that people can attain their profound aspirations, and integral fulfillment in accordance with their condition as sons and daughters of God, and citizens in society. Hence, the Catholic laity should contribute to this fulfillment by the application of the Church’s social teachings in every sector open to people of good will.”

The emphasis upon equating freedom with truth (or, truthfulness), as opposed to a corrupt doctrine, which, like the satanic Voltaire, equates “freedom” to political equality of truthful with foolish opinion, has several crucial ramifications, which we now summarize.

Truth, as distinct from mere “not-lying,” lies, essentially, in the realm of ideas. Thus, truth is essentially a matter of Socratic hypothesis. It pertains to the individual’s assumption

of cognitive accountability for his otherwise often hidden axiomatic assumptions. It is fraudulent to insist, “But, I am sincere,” when that feigned, even seemingly impassioned sincerity, is conditional upon avoiding attention to the axiomatic assumptions upon which the validity of existence of that opinion depends.

For example, when some pervert from Harvard University proposes that African-Americans have a genetically determined preference for emotional-associative thinking, over cognitive activity, the feigned objective evidence is shown, rather readily, to depend upon selection of cases which have been deprived of the types of nurture required to foster the development of innate cognitive powers, which we know to be equally present among all parts of humanity. In short, the statistical evidence presented proves, by its selective characteristics, that the argument is that of a racist displaying once again the familiar hoax of *petitio principii*. The refusal to have underlying axiomatic assumptions argued, is one of the most significant forms of lying practised in academic and related professional circles today.

Take the case of Leonhard Euler’s attack upon Leibniz’s notion of the *monad*. Euler, a fanatical devotee of Newton in the so-called Newton-Leibniz controversy, sought to discredit Leibniz in Prussia and elsewhere, by purporting to prove that mathematical discontinuity does not exist in primary extension. To construct this proof, Euler relied upon a geometry in which the very point he purported to prove was pre-embedded axiomatically. Fraud by *petitio principii*. That argument was replicated by numerous followers of Euler’s devotion to the Newton cult, including Lagrange, Laplace, and the celebrated plagiarist Augustin Cauchy. Cauchy’s version of Euler’s hoax, became a central, elementary fiction of the taught, undergraduate textbook version of the differential calculus, and supplied the basis for the widespread popularization of the fraudulent dogma of “linearity in the extremely small,” which pollutes much of the work of the Nineteenth and Twentieth Centuries’ mathematical physics, providing the basis for today’s most widespread pseudo-scientific hoaxes in the name of “environmentalism.”

The relevant aspects of the homily imply the duty of the state to provide those forms of education, the so-called Classical Humanist forms, in which reenactment of the discovery of principle, rather than textbook learning of appearance of the principle, is the standard of pedagogy. Thus, education must impart knowledge, through exercise of cognition, rather than the shallowness of mere learning. This becomes a moral responsibility of the modern nation-state, as France’s Louis XI was already aware of this principle, as shown in his educational programs. This education must be universal, to all the young. The practice of society must be subordinated to the employment of the cognitive principle of knowledge, rather than mere learning.

Teaching of physical science is not sufficient. The greatest works of the Classical art-forms in poetry, drama — especially

tragedy, music, and plastic art-forms must be featured in the education of all pupils, so that their moral potential shall supplement and strengthen their cognitive capabilities respecting topics of physical principle. Above all, Classical art must be provided to promote that strengthening of the capacity for *agapē* which is also essential to the success of physical-scientific inquiry.

Without the modern, fully sovereign form of nation-state, these responsibilities of society to each and every individual will not be met. Without the state, on whom can responsibility for this be efficiently imposed? The concern of Christianity, is not the advocacy of some particular religious doctrine by the state; on the contrary, long experience with too close an association between state and church, as in the case of the Emperor Constantine and his legalization of Christianity within his imperial pantheon, shows that Christianity has much to fear from the supposed advantages of being a state church. Rather, for us, there are certain principles respecting the nature of the human individual, and society's responsibility for that individual, which the state must accept as a matter of being a constitutional republic based on the principle of equality rooted in the cognitive powers unique to all members of the human species.

The greatest of all issues today, is the absence of truthfulness and justice from the efficient principles of government and other powerful institutions. In the least worst cases, we

meet a relatively more kindly sort of pragmatism, the government official who is at least often remorseful in face of his, or her habituated moral crimes of both commission and negligence on matters of truth and justice.

Finally, what if the counsel of John Paul II's homily is rejected by existing governments? History suggests the following answer to such questions. In this best of all possible worlds, those cultures which have proven themselves too long obstacles to the betterment of the human condition, have become the mere shards left in the dust, where mighty empires, such as that of Babylon, once reigned. Do not expect God to destroy bad governments with Jovian lightning displays. Rather, consider the excellent design of the relevant laws of the universe, that cultures which have failed to regain, in time, the quality of moral fitness to survive, are destroyed by their own violations of those principles to which we have once again made reference here. In the end, truth and justice will prevail with awesome power over those who resist their demands.

Perhaps, we should say, that the Havana homily expresses a time when the last great prophets of an era have spoken the needed warnings. Heed those warnings, or prepare for that awesome morbidity of a prolonged New Dark Age, which ignoring such prophets will bring upon those foolish enough not to heed the warning. Curiously, the calendar tells us, the ides of March come soon.

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Buenos Aires 1900	Pittsburgh 1700
Buffalo 1700	Prague 2300
Cairo 2400	Rangoon 0430*
Calcutta 0330*	Richmond 1700
Caracas 1800	Rio de Janeiro 1900
Casablanca 2200	Rome 2300
Chattanooga 1700	St. Louis 1600
Chicago 1600	St. Petersburg 0100*
Copenhagen 2300	San Francisco 1400
Denver 1500	Santiago 1800
Detroit 1700	Sarajevo 2300
Dublin 2200	Seattle 1400
Gdansk 2300	Seoul 0700*
Guadalajara 1600	Shanghai 0600*
Havana 1700	Singapore 0530*
Helsinki 2400	Stockholm 2300
Ho Chi Minh City 0600*	Sydney 0800*
Honolulu 1200	Teheran 0130*
Hong Kong 0600*	Tel Aviv 2400
Houston 1600	Tokyo 0700*
Istanbul 2400	Toronto 1700
Jakarta 0500*	Vancouver 1400
Jerusalem 2400	Vladivostok 0800*
Johannesburg 2400	Venice 2300
Karachi 0300*	Warsaw 2300
Kennebunkport 1700	Washington 1700
Kiev 2400	Wellington 1000*
Khartoum 2400	Wiesbaden 2300
Lagos 2300	Winnipeg 1700
Lima 1700	Yokohama 0700*
Lincoln 1600	Yorktown 1700
Lisbon 2300	

* Mondays