

## **EIR Feature**

# On the subject of Christian civilization

by Lyndon H. LaRouche, Jr.

*Lyndon LaRouche delivered the following keynote address via audiotape to the Sept. 1-2, 1990 conference of the Schiller Institute in Crystal City, Virginia. LaRouche, who has been a federal prisoner in the United States since his conviction in late 1988 on a series of trumped-up conspiracy charges, of which he is absolutely innocent, is chairman of the International Caucus of Labor Committees, an international philosophical association.*

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### **I. The strategic focus of this global crisis**

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Let us consider first, the strategic focus of this present global crisis.

We assemble this day, under the darkening shadow of a global strategic crisis, a crisis which is reaching toward the remotest corners of our planet, and into the most jealously guarded, most private places, where deluded persons might seek physical and mental refuge from awareness of unpleasant truths.

We are sitting presently, in a process leading toward the possibility of a new world war. On the surface, it is the heirs of Britain's evil Castlereagh who are orchestrating such a war, in the same geopolitical fashion they caused World War I.

Events in the Middle East cockpit are being orchestrated by British intelligence and diplomacy, to the purpose of pitting France and Moscow against Germany, and against Japan: all leading toward a later, nuclear conflict between Moscow and the Anglo-Americans.

If such a war comes, it will degenerate, as the 1618-1648 Thirty Years War in Central Europe degenerated.

To be specific, it will degenerate into a form of total war, which history usually associates with so-called religious wars. The character of any future world wars of this present time frame, the period ahead, would indeed be derived from the fact that the root from the present, global strategic crisis is a presently, most visible



Stuart Lewis



Bob Ingraham



Phillip Ulanovsky

Prince Philip of Edinburgh, leading promoter of causes that amount to the attempt to exterminate Christianity from this planet, such as (from left): the depopulation lobby; "Earth First" environmentalists demonstrating for the spotted owl; and the "punk" counterculture.

effort by some to eradicate Christianity from this planet. It is to that deepest, axiomatic feature of the crisis, that I address my present remarks.

Before proceeding to that specific undertaking, it is of more than a little practical importance that I identify a few ground rules for the discussion which I am provoking.

We assembled represent an international philosophical association, ecumenical in its composition. Thus, whenever we address matters of religion, as we are obliged to do that here, we allow no proposition to be presented, either as premise or topic of discussion, unless the truthfulness or error of that proposition, is to be subjected to those tests of truthfulness, which I associate with the term "intelligible representation."

For convenience, I reference the definitions of such intelligible representation supplied in the texts of *In Defense of Common Sense*, and *Project A*.\*

That said, we reference the fact, that the essence of the present global crisis is typified by the fact, that the British Royal household's Prince Philip, the Duke of Edinburgh, has taken a leading, public position, in his words and in his corresponding practice, in promoting causes amounting to the attempt to exterminate Christianity from this planet.

Strong words, but true words. *There is no exaggeration*

\**In Defense of Common Sense*, by Lyndon H. LaRouche, Jr., Schiller Institute, Washington, D.C., 1989. " 'Project A': LaRouche discusses his solution to the 'riddle of the ages,' the Parmenides paradox of Plato," *EIR*, Oct. 26, 1990.

in that. The Prince's own words are clear. That factual observation situates the following proposition which we shall consider here.

Why must an informed Vedantist, Jew, Buddhist, or Muslim, view Prince Philip's expression of pro-bestial hatred of Christianity as representing a threat to the continued existence of the human species?

It is implicitly obvious, that that form of proposition pertains directly to the concept of successful or durable survival, treated in my text, *In Defense of Common Sense*, and also treated more extensively in *Project A*. Thus, we are putting this question, although it is a religious question, in a rigorous, scientific setting. We are treating it as a scientific question. Thus, what some religion says, whether Christian, Jewish, or others, or seems to say, according to some putative authority, is irrelevant here, except that that proposition is sustained on the same basis of method, which I employ as typified by the outline of method in the two texts referenced.

So when we say, as I shall, in conclusion of this report, that Christian civilization is the highest form of social order yet obtained by man, and thus must be defended by all humanity, as in the vital interests of all humanity, I am stating a scientific proposition with conclusive scientific proof, which does not rely upon the arbitrary assertions of any interpretation of a religious text in the fundamentalist, or kindred, sense.

The essential proofs of Christianity, in any case, have always been contended to be, by the leading Christian theolo-

gians, truths which were evident, *even if no text existed to assert them*. As Christ says in the Gospel (St. Luke 19:40): "The very stones might speak." Indeed, the stones and stars, as we know, do sometimes speak, in their own way, as they bespeak perceivable natural law, susceptible of intelligible representation by aid of the creative powers of reason of mankind.

The conflict we face can be more broadly described in the following terms.

For the past 2,600 years, European civilization has meant essentially, at foundation, the opposition of Athens, as well as the Ionian city-state republics, to the usury-practicing culture of Babylon, of Mesopotamia, and has meant the overthrow of the usurers at Athens, by the so-called constitutional reforms effected by Solon of Athens.

We trace European civilization thus from Solon, in those terms of approximation. We trace that civilization through the exemplary work of Socrates and Plato. We thereafter treat Socrates and Plato as they would treat themselves, had they been converted posthumously to Christianity: as Augustine, and as Cardinal Nicolaus of Cusa, for example, exemplify Christianity.

We thus treat Christian civilization as an anti-oligarchical, anti-usury culture, extended as Christian civilization, implicitly, from Solon of Athens, overturning of usury in Athens, through to the present time.

The chief adversary, over most of the 2,600 years to date of Christianity, has been pagan Rome: the pagan Rome which we identify, sufficiently, with such names as the anti-Christ, the Emperor Tiberius, the Emperor Nero, the Emperor Di-

ocletian. These are the enemy.

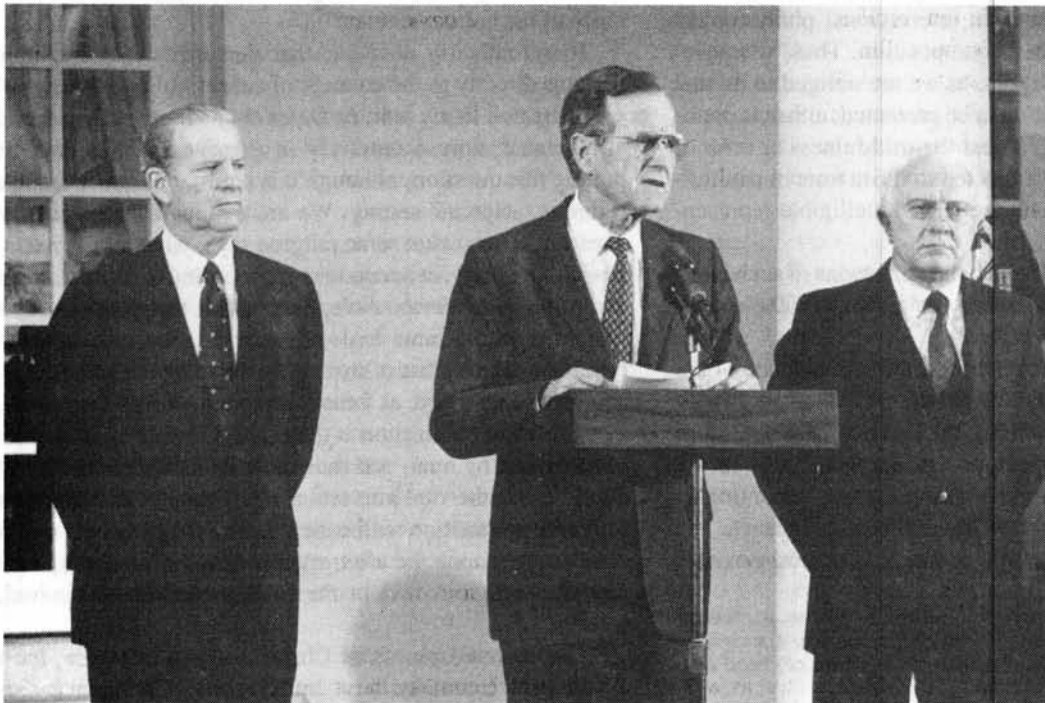
In more recent times, the enemy of Christianity within Europe, or the chief enemy, has been an oligarchy, which is characterized by its promotion of the licensing or practice of usury, and which has recurrently turned to pagan Rome for models as to law, as to social custom, and as to relations among states.

The most relevant case, for our present purposes, is the rise of what is called Romanticism, together with British liberalism, which is the same thing as Romanticism, in Britain and on the continent, during the eighteenth century. Examples of Romanticism on the continent, of course, are Voltaire, and all of his friends: Montesquieu, Rousseau. In Britain, David Hume and Adam Smith are examples of Romanticism, as well as Gibbon, or Jacques Necker, the man who ruined France in the eighteenth century, or his daughter, who spread the virus of Romanticism into Germany so prolifically: the Madame de Staël.

Romanticism is the modern form of the enemy, which leads to a second form to which I'll come in a moment, a second expression of Romanticism: the Dionysiac form.

Romanticism proposes essentially to uphold pagan imperial Rome, and the idea of a global one-world empire, a Pax Romana, so to speak, modeled upon pagan imperial Rome, as the hero; and Moses, and the Christianity associated with Moses, as the arch-enemy.

It is not Judaism as such which is the target of paganism, but rather, Mosaic theology; the ancient Judaism of Moses, rather than something which is mixed with Babylonian myths such as cabbalism, a pseudo-Mosaic concoction,



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*President George Bush flanked by James Baker III and Eduard Shevardnadze following a meeting on the Gulf crisis at the White House on Dec. 12, 1990. Events in the Middle East cockpit are being orchestrated by British intelligence . . . toward a later, nuclear conflict between Moscow and the Anglo-Americans.*

cooked up since..

Thus, in modern times, especially since the eighteenth century, since the time of the enemy of Christianity, the first Duke of Marlborough, and his success in enthroning liberalism under the new United Kingdom, it is Romanticism, and its successor, modernism, which have been the enemies of Christianity, the enemies of Christian civilization.

Thus, we have the picture.

Within Europe itself, and the Americas, of course, by extension, we have two European civilizations: one is the basic civilization, whose achievements all rest upon what we might call the republican current, or Christian current, as identified with Solon, Socrates, and Plato, in the manner I indicated.

The second, is oligarchical Europe: the oligarchy, the aristocracy, the nobility, who practice usury, or who promote it; and who turn to the model of pagan imperial Rome, to the model of Tiberius, of Augustus, of Nero, of Diocletian, and their policies, as the antidote to anti-usury republicanism.

Now, in this time, we've come to a conflict which flows from that conflict within European civilization. The oligarchy, the pro-usury oligarchy, the pagans, represent the standpoint of the British empire, for example. The British empire was explicitly devised as a concept, during the eighteenth century, developed by the Romantics, as an empire based upon the pagan imperial Roman model. Napoleon Bonaparte, for example, later, was an instance of the pagan imperial Roman model introduced as a cult idea, into the politics of France.

The pagan imperial Roman model was adopted by the Russians, as early as Philotheus of Pskov, in 1510 A.D.

But, out of this imperial design, typified again in 1815 and thereafter by the Holy Alliance, calling itself Christian, but actually based on a *pagan* model, pagan imperial Roman model, we have emerging the idea of the management of the balance of power, as a way of crushing out of existence the form of statecraft which reflects the Christian republican tradition.

This led to World War I. The British, working against Gabriel Hanotaux of France, Sergei Witte of Russia, and others, connived with others, *to prevent* economic cooperation from developing among France, Germany, and Russia, among others, with the view that if these three powers collaborated, and, in turn, collaborated with Japan, and against British interests in China, that the Eurasian continent, so dominated by economic development, would become an unbeatable force, from the standpoint of Britain. Thus, Britain connived, in its so-called Great Game, to pit Russia and France against Germany, and to utilize the decay of the Ottoman empire, with the attendant Balkan crisis, to create what became World War I.

Britain then acted, following World War I in the 1930s, to recreate that circumstance, with British interests, as well

as the Harriman interests in the United States, working to bring Adolf Hitler to power, for that purpose: to launch and create World War II, which, however much they may have regretted later, they caused.

So today, forces in Britain seeing the rise of a reunified Germany, and a shattered Russian empire's *dependency* upon economic cooperation with Germany for its own mere survival, fear again that the continent of Europe, dealing with the crisis of the development of Russia, and reaching out to nations of the rest of Asia, and other parts of the world, would present a powerful economic force, which British imperialism, in its new form, or Anglo-American imperialism, could no longer dominate.

And thus, today, again, Britain, through a certain faction in the tradition of the evil Castlereagh, has moved, with the Middle East crisis, to attempt to manipulate Russia through its oil-lever, against continental Europe, with Britain, and thus, to set France and Russia again against Germany, with the ultimate view that this must lead to, not a Germany-Russia war, but a nuclear war between Russia and the Anglo-Americans.

If this war were to occur, the result would be, as I've otherwise indicated, a degeneration of war as occurred in the Thirty Years War, 1618-1648. The proud armies of Wallenstein, coming into the field of battle, might prevail in the initial battle, as U.S. and other forces might prevail if they attack Iraq. *But, in the aftermath of that apparent success, there would be unleashed a form of total war, which we associate, as historians, with the worst and most ferocious, and most embittered of religious wars.*

In that, and related forms, the warfare ignited at one fuse, such as, say, Iraq, would spread across the planet: not all at once, but over days, over weeks, over months. And, the days and the months and the years would pass ever more precipitously, as was the case in the Balkans, as in the period 1910 to 1914. But this time on a global scale, and more bitter, and more profound, until a little spark—and the spreading conflict from that spark, uniting with other sites of conflict and wars—spread around the world, and aligned the whole world in a form of warfare, best described as total war, in which all kinds of weapons, ranging from fists and hands clenched at the throat, and rocks bashing skulls, to the most modern weapons, are deployed with man on man, nose to nose, and knife to back, throughout this planet.

That is the nature of the conflict we face.

So, we have, in organization of the conflict, as I've already indicated, the geopolitical form, with the British and Anglo-American elements attached to the British, attempting to replay the continental Europe balance of power game, as it was played earlier during this century, and, indeed, since the founding, and pre-founding, of the Holy Alliance, back in 1815.

At the same time, these British forces are focused upon a North-South conflict: the attempt to shift (at least temporari-



*Marchers at a New York "gay rights" parade in 1983. The rock-drug-sex malthusian counterculture, which has erupted with such increasing force since 1963, came out of the projects of the Frankfurt School.*

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ly) the conflict from the Cold War conflict of East-West, to North-South: in effect, to conduct population and raw materials wars against those regions of the world, whose populations have skin colors somewhat darker than those the British most admire, to put the point bluntly enough. And thus, the Middle East becomes the cockpit for a world war: not merely because of oil, or because of any other reason. But, precisely because, strategically, it is the crossroads between the East-West and North-South points of conflict. And, that must be prevented.

However, the struggle is not simply a struggle between the Roman pagan imperial idea and Christianity.

Toward the latter part of the nineteenth century, and then into the twentieth, in a second phase, there was the rise of modernism, beyond Romanticism. The reasons generally were very obvious ones.

Romanticism, while it eroded, and damaged, the republican movement greatly, during the period of the eighteenth century and early nineteenth, nonetheless was unable to suppress entirely scientific and technological progress, and unable, thus, to abort the improvement of mind of the general population, an improvement of the mind which caters to political freedom, as it caters to the power of intellectual freedom. And thus, those behind the Romantic idea, had to resort to more desperate means to attempt to uproot Christianity.

We had, thus, the existentialists of the nineteenth century, in which one would include, properly, Ruskin of Oxford University, and so forth. But more notably, people of the

stripe of Friedrich Nietzsche, and Aleister Crowley, and that crowd.

These fellows said explicitly, we must develop a cult, a destructive cult, modeled upon the Phrygian cult of Dionysus, or the Greek cult of Apollo, and counterpose that to Christianity, to use this form of Anti-Christ, to destroy Christianity: to use Dionysus, to use the *Wassermann* (waterman, the cult of Aquarius) to destroy the era of Pisces, Pisces being the symbol in astrological doubletalk for Christianity, and for Socrates.

We had a similar event occur right after World War I.

Bolshevism failed to conquer Western Europe, as it had taken over Russia. This disturbed the Bolsheviks and their sponsors very much. And, to that effect, a fellow called Georg Lukacs appeared in Germany, around circles associated with Max Weber's tradition, on an occasion which Lukacs laid out, what became the program of the Frankfurt School, the Frankfurt Institute for Social Research.

Lukacs said, essentially, that bolshevism had failed to conquer Western Europe, because Western European civilization had an inoculation, an immunological potential, against the virus of bolshevism: That essentially was Christianity, the Christianity in the tradition of a Socrates and Plato converted, posthumously, to Christianity. Therefore, Lukacs proposed, we must *destroy* this Christian immunological trait, this Platonic trait of Christianity, as a precondition for effectively infecting Western Europe with the bolshevik virus.

Out of that, came the projects of the Frankfurt School; out



of that came the rock-drug-sex malthusian counterculture, which has erupted with such increasing force, since the inauspicious year, or auspicious year, 1963.

Since that time, there has been an outright, increasing effort to destroy Christianity per se. In the United States, this erupted to the surface most conspicuously with the work of Supreme Court Justice Hugo Black, in using the mythical argument of Jefferson's supposed moral separation between church and state, to create a vacuum to the effect that, while Christianity is outlawed from our public schools, Satanism is invited in, under law. And, by these attacks upon Christian morality, and the attempt to substitute Roman-style, Pagan ethics for Christian morality, we have at least two generations of young Americans, for example (and in other countries, similar conditions), who are essentially morally destroyed, or disoriented, who have *lost the immunological potential* to resist such viruses as bolshevism, fascism, and so forth and so on.

And thus, when Prince Philip says that man must give way to the rights of the beast, that the human population must be curtailed on this account, one finds that today, what would have been impossible two generations ago, erupts: that we have the animal rights movement, wild terrorists, completely irrational, insane, as insane as maenads, preparing to tear the society down, for the sake of a spotted owl, or a red squirrel, or even some lower variety of species.

And thus, that is the nature of the danger to civilization, on the negative side.

But, on the positive side, there's something else.

Christianity contains something superior to any other form of culture, objectively speaking, which is not a property of Europe, in the strict sense, or of the Americas. *What has been contributed to Christian civilization is the rightful property of every person on the surface of this planet.* And to that, let us turn next.

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## II. The map of the human mind: rendering policy-making intelligible

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Before we look at the specific qualities of Christian civilization, which make it so superior, as well as unique, we have to glance briefly at matters which are covered at some length in the two texts already referenced, but which should be restated at least summarily here, for the benefit of those who may not have read, or may not have studied adequately, the two texts involved.

Very few people, unfortunately, know what the term *mind* ought to mean. At least, they don't know what it ought to mean in any scientific sense.

Most people, for example, would tend to accept, at least as a proposition, the idea that *rational* means *logical*; and by logical, they would mean formal deductive logic.

But, this is not true.

We know today, of course, the embarrassing fact that *machines* can perform deductive logic: computers, for example—at least, a very crude form of deductive logic, and we're able to do more and more in that direction, not exhausting all possibilities in deductive logic, but, going further and further, to the point that the initiates are rather awed by what can be done.

So, it does not seem that deductive logic is very much the quality of the mind, if it's the quality of a machine. Or, perhaps machines will replace men. Such are the things you get into if you don't take into account the fact that there *is* a difference.

But, there is a difference, very easily demonstrated.

Man is able *to change his ideas and behavior*, to the effect of *deliberately* increasing the productive powers of labor. The result is, that mankind is able to sustain more people with less land. And, to not only sustain a person, with less land required, but, at the same time, to increase significantly the standard of living of the person who's sustained. So, it costs less to maintain a person, but that person has more. They have more in terms of life expectancy. They have more in terms of consumption. They have more in terms of leisure, and time for the development of their powers of mind as human beings, and so forth and so on. Child labor is abandoned, and children get into labor at a later point in life, and thus, have more time to develop, and develop more richly.

Only the human species can do this. No animal species can do this, no machine can do it. No computer, no matter how articulate the machine may be, can do that.

And, we find this quality of mind is associated, most obviously, with what we call fundamental scientific discoveries. The human mind is able to discover fundamental laws of nature, and to correct its understanding of those laws, in a very fundamental way.

It is this creative power of the mind, or creative reason, as opposed to logic, which is the essence of human mind.

Let's look at that just briefly again, to make sure we're absolutely clear.

Most people are acquainted with what they think is high school and college physics, for example. And, they think of this physics in terms of a kind of mathematics, which is based on arithmetic, in which geometry may enter, but it's only as a helping device, only as a means of illustrating the point. The algebra they're familiar with, is based on arithmetic—not geometry—and, they assume that everything that physics says, from the standpoint of experiment, can be said in terms of algebras derived from arithmetic, or from deductive logic.

But then, consider the case of any fundamental scientific discovery. By a fundamental scientific discovery, we mean an experiment which overturns, implicitly, the entirety of an existing mathematical physics; which says you have to go back over the entire physics, and change all the so-called

underlying assumptions of physics, and correct all of the theorems to allow for this sudden discovery of this correction of the error.

Now, that process of correcting the error cannot be represented deductively. And yet, all science is based on nothing but fundamental discovery. All scientific progress, all improvement in the condition of man, is based on these kinds of discoveries, which cannot be represented deductively, which nonetheless occur, which are efficient, and which are directed, in the sense that mankind, somehow or other, knows how to seek a discovery which increases man's power, and, if he does it well, a man can actually do what he sets out to do. It does not occur by random evolution, by random selection. It occurs by intent.

Every great inventor discovered things because he *intended* to discover them. He may not have discovered exactly what he intended, but *he intended to discover something which would increase man's power over nature*; and, he ended up doing just that, if he was any good at it. He didn't make a lot of inventions, and then throw them out as random experiments, such that the successful ones survived, and the others didn't. No, it was all done by intent. And, this kind of process, of discovery by intent, cannot be represented by any deductive system.

And, it is precisely this ability *to intend to discover*, or to transmit such a discovery, or to assimilate such a discovery for productive or other practice, which distinguishes the human being from an animal, which sets the human species as a whole apart from all animals, and which sets the human species above all animals.

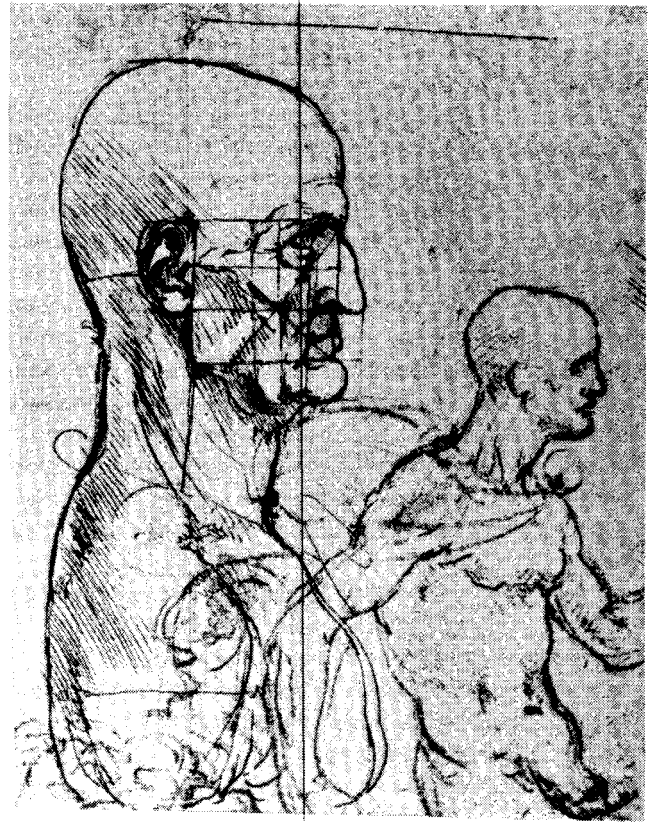
So, the characteristic of the human species, is this quality of mind, which is associated with creative reason.

It is not our purpose here to go into this aspect of the matter, but it is necessary to report the fact, that *we can represent the processes of creative reason, in an intelligible way*—not a deductive way, but an intelligible way, as fully as *rigorous* as one might assume an algebra to be.

We can map these, we can describe this, we can show this. There are methods in geometry, by which we can do that, with increasing precision. But, we cannot do that in deduction.

So, the important thing is to know that this power of the mind exists.

The second thing about this power of the mind is, that it is *sovereign*. No matter how much social influence and suggestions and collaborations and so forth, go into enabling an individual to make a fundamental scientific discovery, in the final analysis, the actual act of discovery, the creation of the idea, is done entirely inside the head of the person who makes the discovery. There is no outside participation in that process itself. There may be outside stimulation, collaboration, input, and so forth. But, in the process itself, there is no outside intervention. It is directly done inside the person. Therefore, it is a *sovereign process* of the individual, as a



*Leonardo da Vinci's study of the proportions of the human head, with a sketch of the same model in motion. This kind of science is the secret of Christian civilization, because it is based on creative reason.*

necessary person, as an individual.

Now, those are the qualities which we have to deal with. That being the case, it is desirable in society, that that quality of the individual, in every individual case, be developed to the maximum degree possible. You don't get discoveries by the *average* behavior of individuals. You get discoveries by developing the individual *as an individual*.

Now, it's more than just the individual scientist that makes the individual discovery.

In order to have a discovery work, in society, it cannot be confined to the mind of the original discoverer alone, or to a few scientists. It must be *transmitted* to teachers, and others. So, these people must be educated, and developed to the point they can *assimilate* the discovery, and, go through, in a sense, a process of *retracing the discovery*, as made by the original discoverer: through their own mind, their own sovereign powers of creative reasoning, in their own sovereign minds. These people, in turn, must transmit this to others, who receive it, as people who work with these ideas, in machine-tool shops, or other ways. These persons, too, must go through the process of retracing, at least to some degree of approximation, the kinds of mental processes rep-



National Gallery of Canada, Ottawa

A satirical illustration by William Hogarth pokes fun (indirectly) at the Aristotelian brand of "science" practiced in England around 1725, under the influence of the pagan Duke of Marlborough.

resented by the scientist's discovery.

And thus, to have this kind of progress, we must educate all people in society, more or less. We must develop the *sovereign creative powers of reason, of each and every child*, and foster that quality in each and every adult.

This will give us the highest possible rate of discovery, and the highest rate of improvement, in both the productive powers of labor as such, that is, the ability to produce more for human need, and the ability to produce that more, with less land required to do it. This relationship, this happy result, we call an increase in the potential population density. I won't go more into that right at this point, because that's covered in a textbook of mine which has been published, which covers some of the complexities of this process. *But, that particular quality of mankind is key.*

Now, let's look at another aspect of this quality.

What does that mean? What does it mean, when mankind, through an individual, has discovered a law of the universe? What that means, is that in discovering a law of the universe, at least, getting to know it, less imperfectly, the human mind is converging upon the truthful actual form of that lawful arrangement in the universe. And, in that degree, the mind of the individual person is converging upon agreement with the mind of the Creator, with the mind of God, and, with the will of God.

Thus, within these creative powers of reason, if they are sufficiently developed in the individual, that individual mind *approximates a map of the lawful organizing of the universe*

*as a whole.* That is the wonderful thing.

Thus, we the minimum, the little small thing, the indivisible smallness of the universe, our little intellect, is, in that respect, in a direct relationship with the total organization of the universe, and is, implicitly, potentially, a map of the whole universe.

So, the largest and the smallest are thus unified, sort of projectively, as having one character, through the exercise of creative reason. And, through that faculty, it is possible for man to know the Creator—in that respect, and to that degree, and with those limitations. It is possible for man to say that everything he or she knows, he or she knows by means of the possibility of intelligible representation, i.e., as by construction of any valid idea.

It is not necessary to assert anything arbitrarily. We can find an intelligible representation, which shows us whether the idea is a truthful one, or false one. That is the nature of the situation; and, those are things which are covered with many more things as well, in the two reference works which I've cited.

### III. What we mean by the superiority of Christian civilization

When we say that Christian civilization is the highest form of civilization devised by man, with the references I've given at the outset, as to what that means, we are saying,



## On the concept of divine love

Charity is universal benevolence, and benevolence is the habit of loving. Moreover, to love is to take delight in the happiness of another, or, what amounts to the same thing, it is to regard another's happiness as one's own. Whence the difficult knot, which is also of great moment in theology, is untied, how there can be a disinterested love which is free from hope and from fear, and from regard of personal advantage; it is evident that the joy of those whose joy enters into our own delights us, for those things which delight are sought for their own sake. And just as the contemplation of beautiful objects is itself agreeable, and a painting by Raphael affects him who understands it, even if it brings no riches, in such a way that it

is kept before his eyes and regarded with delight, as a symbol of love; so when the beautiful object is at the same time also capable of happiness, his affection passes over into true love. But the divine love surpasses other loves because God can be loved with the greatest results, since nothing is at once happier than God, and nothing more beautiful or more worthy of happiness can be known than he. And since he also possesses the highest power and wisdom, his happiness does not only enter into ours (if we are wise, that is love him), but it also constitutes it. Since, moreover, wisdom ought to direct charity, there will be need of defining it also. I think, however, that the notions of man are best satisfied if we say that wisdom is nothing else than the very science of happiness.—by Gottfried Leibniz (source: Codex Juris Gentium Diplomaticus, 1693).



National Gallery of Art, Washington, D.C.

Raphael's painting of the Madonna and Child with the Infant Baptist, ca. 1510 ("Alba Madonna").

*scientifically*, that Christian civilization affords society the *highest rates of growth* of potential population density, *the highest rate of development of the human mind*, and *the most concentrated and effective kind of development of that mind*.

The crucial feature of Christianity, in this account, is something which is summed up by an emphasis applied to the Christian Credo, by St. Augustine: what is called in Latin the *Filioque*, that Christ is both the Son of God, and God, such that the Holy Spirit flows from Him, as from the Godhead.

What this signifies, without going through the whole is-

sue, is that through this view of Christ, and through this intermediating role of Christ, the individual human being is able to recognize, efficiently, his or her identity as *imago viva Dei*: as a living being in the image of a living God—not some king, not some arbitrary monarch, but the Creator as the Creator, not some petty tyrant like Zeus, spitting from some mountaintop, playing tricks upon men, but a true loving Creator, in whose image we are.

In what sense are we in God's image?

We are in God's image, by virtue of creative reason, and nothing but creative reason. We are in God's image in terms

of that potential creative reason, which makes us the minimum, in correspondence, efficiently so, with the maximum: a lawful universe and its ordering, as a whole.

It is that image of individual man, the Christian image of individual man, as being born with the divine spark, this potential for creative reason, this quality like that of the Deity, like God, in the image of God, which makes Christian civilization work. It is the secret of Christian civilization, its power, which is why Christian civilization is based on creative reason, rather than arbitrary teaching of revealed, arbitrary dogma.

Thus, Christianity and science go together—not the kind of image of science we associate with Newton, or Descartes, or the deductionists generally, or with Aristotle: not *that* kind of science; more the kind of science we associate with Nicolaus of Cusa, if we're familiar with his work, or with Leonardo da Vinci, or Johannes Kepler, Blaise Pascal, or, above all, Gottfried Leibniz. That kind of science.

That kind of science was created by Christianity. It really didn't exist before Christianity, even though there was a portent of it in some of the Greeks, especially through the work of Socrates and Plato, and, to some degree, Archimedes, of course, as well. Of course, the rudiments of science exist in many cultures. We are much indebted, as a matter of practice, in Europe, to contributions of other cultures, in this and many other respects. But the idea of a science, a universal knowledge, of the lawfulness of the universe, in a manner totally subject to intelligible representation, as I've indicated: That is something peculiar to Christian European civilization. And, it is peculiar in its actual development, to what was founded as a scientific method, during the fifteenth century, or so-called Golden Renaissance, particularly the influence of Cusa, and others drawn around Cusa in that period.

This is the essence of the the practical power of Christian civilization: its ability to foster productivity; because mankind, in Christian civilization, is not a traditionalist, in terms of economy. Mankind does not accept being like the brute beast, working in the field as his father and his father's father before him. Under Christian civilization, man must use that quality, which places him in the image of the living God, or the living image of the living God. He must use his reason. His work must flow from reason, not from ox-like, repetitive toil—not the work of a beast. He must innovate, constantly, and must innovate in a way which corresponds to reason, to lessening the imperfections of his work, to increasing the *power* of his work, and the *power* in terms of benefits for mankind—*power* in terms of benefits, as measured in the development of the minds of his children, and so forth. That drive for progress so defined, as being necessary to the interior of the work of the individual, as rejecting so-called traditionalist forms of labor, in favor of technological and scientific progress, has a twofold impact on civilization.

First of all, it creates the necessary preconditions for the development, to the full extent, of the moral potentialities of the character of the individual. And secondly, it provides the means for solving all of the problems we associate with material want and misery, insofar as these afflict society, and lead to great evils.

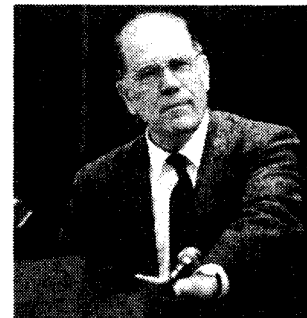
We in European civilization have thus acquired a great treasure, which, since it is a gift of the Creator, belongs not to us, but is entrusted to us, to our care, as the common property of all mankind. And whether mankind in general is willing to come forth, to embrace Christianity on this account or not, makes a difference, but not a difference in this respect: that we hold that in trust. We hold that in trust for all mankind. And, whoever knocks at our door, so to speak, and seeks that, must receive it. Because it is not ours to withhold. It is only ours in trust, to bequeath. That is our power. And, that is precisely why, from an ecumenical standpoint, my proposition is a true one, that the Vedantist, the Jew, the Buddhist, and the Muslim, must join with us, in defense of Christian civilization, against that bestialist, satanic movement, the attempt to destroy Christianity, and Christian civilization, with which, unfortunately, the British Royal Household's Prince Philip has lately associated himself.

*'From the prison in which the politician's career expires, the influence of the statesman is raised toward the summits of his life's providential course. Since Solon, the Socratic method has become the mark of the great Western statesman. Without the reemergence of that leadership, our imperiled civilization will not survive this century's waning years.'*

—Lyndon H. LaRouche, Jr.

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by Lyndon H. LaRouche, Jr.



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