

## Mankind is facing the 'punctum saliens'

by Helga Zepp-LaRouche

**From the Editors:** *The Ibero-American Solidarity Movement was officially founded in Tlaxcala, Mexico on May 18-22, at a conference convened to celebrate the 500th Anniversary of the Evangelization of the Americas. There were over 200 people in attendance, with delegations from Argentina, Colombia, the Dominican Republic, Mexico, Panama, Peru, Brazil, Bolivia, and Venezuela, as well as invited guests from the United States, Germany, and Italy.*

*In her welcoming speech, Maravilia Carrasco of Mexico described the new movement as part of the worldwide coalition founded by Lyndon LaRouche. She said that she was particularly happy that the conference was taking place in Mexico, since that country historically has been used by the Anglo-Americans to test out whatever paradigm shift they want to impose on Ibero-America. It was here in Tlaxcala, she said, that the first Indians who wanted to be liberated from the Aztecs joined with Cortez in the battle to destroy the bloody Aztec empire. Therefore, this is birthplace of the first liberation movement in Ibero-America—and this is the tradition the new Solidarity Movement is following.*

*The first panel included speeches from Lyndon LaRouche, Helga Zepp-LaRouche, and Col. Mohamed Ali Seineldín of Argentina. The conference received written greetings from two other imprisoned Ibero-American patriots: Col. Hugo Chavez of Venezuela, and Gen. Manuel Noriega of Panama.*

*The following speech was given by Mrs. Zepp-LaRouche by videotape. Her remarks have been edited and subheads added.*

Enthusiastically, my greetings and congratulations for your first conference of the Ibero-American Solidarity Movement.

Given the extraordinary crisis in the world today, and the

unbelievable suffering of the majority of mankind, I want to speak to you about history from the standpoint of tragedy. I want to speak to you about the world tragedy.

There is no question in my mind, that we, as a human race, have reached a *punctum saliens* in our history, where it will be decided whether we as a species have the moral fitness to survive or not.

It will be decided, whether we are able to end the system which has caused all of this suffering, the system of oligarchism, once and for all; or, if we fail to do that, whether we plunge into a new dark age as horrible or worse than that of the 14th century.

I would like to explain to you what I mean by *punctum saliens*. Schiller used this notion in his great historical dramas, where the drama develops in the beginning, in a historical setting, in which the fate of nations and peoples will be decided by the main figures, the heroes. Then the story develops, and for a variety of reasons, some depending on the positions of the heroes, some depending on events outside their control, things go wrong. And in the drama, a terrible crisis develops.

Then comes a point where everything seems to be lost; and then the entire story concentrates in one point, and the hero gets another chance to overcome this crisis. And now it is up to him to save the nations and the people. He can do so if he's strong, and if he has a good character; or he fails, because he has some crucial weakness or insufficient knowledge. This moment, where the decision is thrown back into the lap of the hero, is what Schiller calls the *punctum saliens*.

Now it can happen, that the principal persons do everything right, but they fail anyhow, because their forces are not sufficient in the face of a gigantic problem. This is a situation about which Schiller says: "*Das grosse Schicksal das den*



*Helga Zepp-LaRouche celebrates German unity in Berlin on Oct. 3, 1990. With the collapse of the Berlin Wall a year earlier, the world had a unique chance to finally destroy the twin evils of Marxist primitive accumulation and Adam Smith free market looting, by implementing LaRouche's Paris-Berlin-Vienna Productive Triangle.*

*Menschen erhebt wenn es den Menschen vermahlt*—"The great destiny which ennobles man when it crushes man against overwhelming forces."

In this case, the hero may not succeed in the short term, because the enemy is too strong. But he has demonstrated such a noble soul and such a great idea, that he is loved and admired by generations to come, who, at some date in the future, at the appropriate historical conjunction, will succeed in implementing his ideas for the benefit of mankind, of their nations, and their people.

If we look at the present world situation from the standpoint of tragedy in this way, there is no question that we are at a *punctum saliens*. We already see, all over the world, the Four Horsemen of the Apocalypse: War, Hunger, Epidemics, Death. We have a global depression of the physical economy, because of the oligarchical neo-malthusian policies. The capacities in industry, labor power, and agriculture are way below the necessary levels which would be required to maintain the present living population on this planet.

Only one-third of mankind is well-nourished. *Only one-third*. There is a huge depression in the Anglo-American realm. In the United States, it's already worse than in the 1930s, and Great Britain is a formerly industrialized country, a total dump. Naturally, there is a gigantic economic depression in eastern Europe, and you all know very well the miserable condition of the vast majority of the so-called Third World.

On top of this depression of the physical economy, we are heading very, very quickly toward the biggest financial crash in the history of the financial markets. Just take one real estate conglomerate—Olympia and York—which is now practically bankrupt, and this is the biggest bankruptcy of a private firm in the history of capitalism. They have a \$27 billion debt. This is the debt of a medium-sized country, and they did not miss their chance to ask for a five-year debt moratorium—the same kind of debt moratorium which has been denied to sovereign nation-states all the time.

Then, we have a gigantic hunger crisis in Africa. I don't know if it's 20 million people or 50 million people who are facing immediate starvation. Not only that, large parts of Africa are threatened by depopulation through AIDS. In Ibero-America, people are already talking on the one side about the Africanization of the continent; but, as you also know, there is tremendous hope *and* the possibility that the self-interest of the nations of Ibero-America will be fought for in the period ahead.

Then we have the total disintegration of the former Soviet Union. There is a building, worsening depression in all of eastern Europe and the former Soviet Union, and because of this depression, the ethnic tensions in all of these areas is massively increased. There is a war in the former Yugoslavia now, after Croatia, hitting Bosnia, with Macedonia in danger. This could develop into an all-Balkan war. There is a brutal war already developing in the Transcaucasus between

Azerbaijan and Armenia.

All of this means that we are looking today at the end of the Versailles system, that system which, in the form of a debt cartel, tried to prevent Eurasian economic development forever, and dominated the entire 20th century. This Versailles system was reformulated in the form of the Yalta agreement after the Second World War. Again, Yalta divided Europe into East and West, to prevent Eurasian development on the continent forever.

This system of Versailles and Yalta has come to an end. There is no question about that. One side of the Yalta agreement, the Soviet Union, no longer exists; Yugoslavia, the creation of Versailles, no longer exists. There is a deep depression in the other Yalta partner, America. But it is completely undecided as of this moment, whether, out of this collapse of the Versailles system, will come chaos—a total plunge into a new 14th century—or, if our forces succeed, to use this crisis to build a just, new world economic order.

Let us learn from history as tragedy, in order not to repeat the mistakes which were already made. We, in our own lifetime, have experienced two incredible examples of such tragedies: One in 1982, in Ibero-America, and another in 1989, when the borders of Europe opened.

### **The promise of LaRouche's 'Operation Juárez'**

You remember that in July 1982, our friends in Mexico asked Lyndon LaRouche to come and to develop a program to defend the Mexican economy against capital flight and other attacks from abroad. So LaRouche, in the month of August, wrote the famous *Operation Juárez*, and on Sept. 1, 1982, President López Portillo at that time implemented the beginning of Operation Juárez: imposing foreign exchange controls, nationalizing the banks, issuing credit for development projects.

This could have led to a reorganization of the entire debt of Ibero-America, and had that occurred, Ibero-America today would not be where it is today, but it would be well on the way toward development and prosperity.

Just think what the difference would be: Colombia would not be in the grip of the dope mafia like now; Peru would not be threatened by Sendero Luminoso [Shining Path] and cholera; the Panama invasion might not have occurred; there would be much effort put into development projects, and this would, in all likelihood, have become the cornerstone of the new world economic order and it would have shifted absolutely the balance of forces in Europe and the United States.

Because of the lack of solidarity of the governments of the other countries and the failure of these Presidents to resist Henry Kissinger, the great moment found a small people, and it has caused therefore the misery of the entire continent. The world was never so close to a new world economic order as on that day of Sept. 1, 1982. And it was the tragic failure

of the leading figures, that this historic chance was missed. Fortunately, now in Ibero-America, a second chance is developing.

The second example was the opening of the borders of Europe, starting November 1989, the lifting of the Iron Curtain.

Just recall the situation. For 40 years, or respectively 70 years, of communist dictatorships, these people all were extremely small and they were full of fear—afraid of the Stasi, afraid of the KGB. But then, around that time, when the economy of the so-called Warsaw Pact started to collapse, the issue of the right to travel abroad became such an overwhelming trigger, that huge streams of refugees started to flow into mainly Czechoslovakia, and then Hungary. Just before that, on June 4 of the same year, there had been the Tiananmen Square massacre in China, which had divided the world through a river of blood, into a world of freedom and a world of dictatorship.

Remember, on Oct. 9, 1989, there was the 40th anniversary of the G.D.R., and [East German dictator Erich] Honecker was presiding over a gigantic military parade. Demonstrations occurred, and the Army was ready to shoot. It was a very dangerous moment; at that point, nobody knew which way it would go. But it took only four weeks of consistent demonstrations and continuous fight of the people who wanted to get rid of the yoke of dictatorship, and on Nov. 9, the Berlin Wall was opened. You remember the people, tears of joy: They were hugging each other, they were dancing. They were playing spontaneously the Ninth Symphony.

At that point, LaRouche was the only one who had already predicted, in his famous speech on Oct. 12, 1988 in Berlin, the collapse of the Soviet empire because of economic failure, and had proposed his great vision of an early reunification of Germany and a Marshall Plan—or, better to say a LaRouche Plan—for Poland. He was the only politician who foresaw what would occur one year later.

### **The European 'Productive Triangle' program**

By that time, LaRouche was already in jail. And he proposed the Productive Triangle, a Eurasian infrastructure program, to become the locomotive of the world economy, because this region of the world, enclosed by the Productive Triangle, simply was the area in the world where the most productive capacity existed, and the quickest growth rates could be accomplished, so that the world, which otherwise is in a depression, could be pulled out of that depression.

I must tell you, I admire Lyn's genius every day, but I have seldom admired it so much, than when I went as if for the first time to Saxony in the former East Germany and from there, through Bohemia to Prague, where I saw an incredible industrial potential: factory after factory—old, but factories. And I recognized that Lyn, without maps, without any material in jail, had seen that this was the area which could be developed to become the locomotive for economic recovery,



On Sept. 1, 1982, Mexican headlines blared that President López Portillo "Nationalizes the Banks, Imposes General Exchange Controls." Had other countries supported his efforts, the Anglo-American oligarchy might have been defeated then and there.

simply by investing in infrastructure and modern technology. Because of the socialist primitive accumulation, it was exactly that which was lacking and which would have made the difference.

LaRouche also at that time, very clearly said that Europe would meet its historical chance *only* if it would draw the conclusion out of the fact that the two systems of the two superpowers were bankrupt: that not only communism was bankrupt, and therefore the economic theory of Karl Marx, but that also the Anglo-American world and the world of free market economy was bankrupt. That meant that Adam Smith and liberalism were completely discredited, and that Europe had to develop its own industrial policy, going back to the tradition of Leibniz's conception of physical economy and a Christian economics which would put in the center of economy, man in the image of God.

Retrospectively, one can say that Kohl was probably correct when he said that unification was probably possible for only a couple of weeks. But that is about the only thing about which Kohl was right. Because then—if you remember how quickly the process went—things already started going totally wrong when the currency union occurred. And when, on Oct. 3, 1990, the formal unification of Germany occurred, things had already been totally sold out, as the treaty now reveals, and it was reflected by the fact that the people celebrating unification in Berlin didn't feel so joyous any more; it was already a subdued joy. Then came the first election.

### **Sin of omission: not telling the truth**

I issued at the time a call in which I warned Kohl of the three sins of omission: First, that he had to have an economic perspective for the entire East; second, that this economic

development had to be connected and combined with a cultural renaissance; and third, that the truth had to be told to the population.

The truth campaign would have been extremely important, because it was necessary to tell the people who opposed German unification and why. Because if you remember, already in November, when the peaceful demonstrations in Leipzig and elsewhere occurred, people were writing in the British press about the "Fourth Reich." At that point, it was completely unclear whether the demonstrations would be crushed in a new Tiananmen Square massacre or not; but the Brits were already talking about the "Fourth Reich." Thatcher at that time said, slow down the revolution; and U.S. Secretary of State James Baker III went to the [East German] Modrow government, to back up that government when it was already clear it had to go.

If the Kohl government had told the people the truth about the Anglo-Americans, that the same Peregrine Worsthorne who was calling the new, unified Germany the "Fourth Reich," was the son-in-law of Montagu Norman, one of the bankers who had supported Hitler and brought him to power, this would have changed things dramatically.

So, not telling people the truth about the character of the Anglo-Americans in all its aspects, was the first sin of omission. In May 1990, German President Weiszäcker proudly declared that events had proven that economic strength was superior over military power. This would have been true, had Kohl taken up the Productive Triangle, but the failure to do that allowed the Anglo-Americans to regain the historical momentum.

In June, LaRouche, from jail, predicted a new Middle East war to come. That again could have been stopped, if the truth about the reasons why the Anglo-Americans wanted this war, would have been told.

It should have been said already in August or September that the Anglo-Americans, for geopolitical reasons, were planning a North-South population war, and that this was the real ideology behind the new world order: that this was at the same time a war against Europe, for the same geopolitical considerations as those which led to World War I. Because of the failure to state the truth, the war happened, and then soon, a second war against Europe occurred: the war of the Serbs against the Croats. Because of the failure to name the real plans of the British monarchy to have a Greater Serbia as a permanent point to weaken Europe, we are now facing the danger of an entire Balkan war.

The second sin of omission, was the Anglo-American economic policy, leaving the field in eastern Europe to the International Monetary Fund's (IMF) shock therapy, in Poland, Hungary, Russia, Ukraine. In the new individual states of Germany, unemployment, because of the shock therapy, is now 50% and has created a totally explosive situation.

The heads of government in Europe are tragic failures, in the face of the historic opportunity, because of what could

have been. If the Productive Triangle had been implemented, East-West relations could have been put on an entirely new basis. There could have been an economic world recovery combined with a cultural renaissance for all of mankind, if that locomotive would have steered the world economy back into recovery. This was missed because of a combination of fear, pragmatism, and corruption, and they are responsible for the suffering, the fear, the desperation, and the bitterness of the people in eastern Europe now. But we are only at the beginning.

### **Danger: IMF shock policies**

If the IMF policy is continued, the depression will get worse and worse and worse. And this means we would be heading for a catastrophe. I want to give you some facts about the dangers looming in the East today.

The members of the Community of Independent States (CIS), the successor states of the Soviet Union, since summer 1990, have received \$140 billion in new credits, of which \$77 billion were given by Germany, only \$2 billion by Japan. But if the IMF continues, the reform movement will have no chance, because Germany is now practically at the end of its financial resources, and everybody else is worse off. Worse, only one-third of the *nomenklatura* has been ousted; two-thirds of the old *nomenklatura* are still in power and control behind the scenes.

The CIS states need 290 million tons of grain each year. Last year, they produced 170 million tons, which means a deficit of 120 million tons. Only with the help of the European Community could hunger riots be prevented last winter. But next winter, even with the aid of Germany and the EC, the situation will not be calm. Right now, in the states of the CIS, there is 350% inflation; and by the end of the year, it is expected that it will be 1,000-1,500% inflation. If you remember what the Great Depression inflation did in 1923 in Germany, it is clear that the states of the CIS will be blown up by such an inflation.

There is right now an increasing dollar dependency in all of these states and the growth of mafias in an incredible way. As well, there is a dangerous disintegration of the military. When officers and their families, who are now coming back from Poland and Germany, return to the former Soviet Union, they are being sent to live in tents, and naturally, they are totally beside themselves. There is no more social context for these soldiers. Many have taken an oath to the CIS, and they want to take it back, because there is complete collapse of morale, not only in the Army, but also in the Navy.

I want to give you now the spectrum of possible scenarios of what could happen if we do not defeat the IMF in time. The easiest, mildest version of what will happen, is that in the coming winter, the economic system of the CIS states collapses. Masses will be in the streets, with hunger riots in the cities. The war in the Transcaucasus will intensify.

Generally, western analysts think this is the least likely, an illusionary scenario.

The second one is the probable one. The CIS will break apart. The entire Central Asian belt will go up in civil war; Russia will break apart; 20 autonomous republics will take military action to get independence from Russia, and that may be combined with the third scenario, which people regard as very probable. This scenario will be the spawn of hell. Russia splits into East and West, Siberia will break off, and there will be a war between Russia and Kazakhstan. The Kazakhs want to belong to the southern Islamic belt, but they do not want to give up their nuclear weapons. The northern part of Kazakhstan has the former Soviet space program, and over that, it will come to war between Russia and Kazakhstan. At that point, the situation is triggered—175 million Russians will stand up against each other; against 53 million Ukrainians; 16 million Kazakhs; 20 million Uzbeks; 8-10 million Azeris; 4.5 million Tadzhiks; 3.5 million Kirghizians; 3.5 million Turkmens; and 5 million Baluchis.

Then you have to remember, that under those conditions of general war of these different ethnic groups and peoples, 30,000 nuclear warheads and missiles are in different locations. Then if you add the tensions over Xinjiang with China, the extremely dangerous crisis over Kashmir between Pakistan and India, the growing tensions between Turkey and Syria, and the crisis between Israel and Syria, it is very clear that this may go up in complete flames, and who knows where it will end.

If the IMF policy is continued, the depression in the East will deepen, and there will be a very, very dangerous situation for the world in the coming years. Then add in the conditions of the global economic depression, the AIDS crisis worsening, not only in Southeast Asia, India, and so forth; then add, because of war, mass migration—and I'm not talking about millions, I'm talking about *hundreds of millions* of people, including from China, marching away from hunger and war—plus the moral decay which would occur under such horrible conditions; the mafias ruling this terror, youth gangs, violence.

We are heading with the IMF toward a period of fascism and barbarism. Bonapartism and the *nomenklatura* and the military in eastern Europe are ready to take control. Remember, it is the depression which breeds cultural pessimism, as in the 1930s with the Nazis; and there comes a situation, where man will fight against man and turn into a beast. It is quite possible, that if the IMF is continued in this way, we are heading into a new 14th century.

That's what these tragic figures of Europe—the Kohls, the Mitterrands, the Andreottis—who have missed the historic chance, have caused, and are bringing about. I remember the answer of a leading Christian Democratic Union politician to whom we proposed the Productive Triangle at the time, and he said arrogantly, "We do not need you. All we need is to be re-elected."

## **Anti-bolshevik, anti-fascist resistance**

It's obvious that we must have a short-term perspective of winning in this way. Because of the organizing for the Productive Triangle in the last two and a half years, we have an anti-IMF faction in every country in eastern Europe. In Poland, we went there the first time two years ago, and when we blasted the Anglo-American depression and warned people not to go in this direction, they said, "Do not talk like that. If you attack the Anglo-Americans, people think you are communist." We said, "The truth is the truth." In the meantime, the Polish people had to suffer the horrible experience of the Jeffrey Sachs policy and shock therapy, which has cut production in Poland and the living standard in half.

Why did [U.S. Treasury Secretary Nicholas] Brady say that the implementation of shock therapy was more important for them than even in Russia? Because Poland is a country with a tradition based on natural law since the 15th century. And it has been the geopolitical counterpole to the concept of the condominium because of this tradition. It's a nation-state with a predominantly Catholic tradition. And do not forget the role of the pope giving hope to the people of the East in bringing down communism.

Now Poland is very close to ungovernability. The economy is in a complete mess. Sure, you have western goods in the shops, but with prices nobody can afford. Recently, in the last week, the pro-IMF finance minister in Poland, Olechowski, has been forced out, and, extremely important, the Parliament just confirmed a ruling of the Supreme Court which declared the IMF austerity on wages as unconstitutional. The Anglo-Americans are completely up in arms because of this resistance in Poland, and many leading circles are regarding the Productive Triangle as *the* alternative to the IMF.

In Russia, it is a problem that a lot of the resistance against the IMF comes from the old communists, which naturally worries the people in the other republics. And it is very clear that the United States policy toward Russia is, for the moment, to use the ruble-dependency of the other republics to re-implement the Russian imperial system. Ukraine, therefore, to give you one example, is under double dependency: on the one side from Russia, because the economy is still very much linked to Russia; and secondly, from the IMF regime. But also in Russia and in Ukraine, there is a massive interest in the Productive Triangle by LaRouche. In Czechoslovakia, Finance Minister Vaclav Klaus is identical with the IMF, but there is a massive interest, especially in Slovakia but also in the Czech lands.

In Hungary, as you may have heard, already one parliamentarian introduced the Productive Triangle in parliament, and we have extremely important friends in Georgia, Armenia, Croatia, and Macedonia. And not only in the Central Asian republics, but also in the Islamic world in general, there is also massive discussion of LaRouche's economic theories.

Two years ago, the East European countries and the republics of the Soviet Union thought that, with the opening of the borders, they would join the First World. Now they realize that they are joining the Third World. So therefore, one of our most important tasks is to build East-South relations.

But we should be absolutely clear, that the crisis of mankind is so profound, that there can be no local solution, no continental solution, and only if we remove those structures globally, which are the cause of all of these crises, does mankind have a chance. Oligarchism and all the institutions

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## **Truth and the principle of statecraft**

The world coalition around LaRouche's world reconstruction program is already in existence, and is rapidly growing. Individuals, organizations, and hopefully, soon entire countries, are joining this world coalition. In all European countries, and all over the world, it is clear that the parties have failed to address the crucial issues, that democracy has failed for the same reason, and that, as Plato said, democracy leads to the dictatorship of a few. Nicolaus of Cusa even goes so far as to put democracy on the same level with tyranny and oligarchy, and opposite to a just system.

The reason for the failure of democracy is because there is in it no truth-seeking principle; all opinions are equally valid, and the majority is correct. But the majority is not correct, as demonstrated by the rallies in Nuremberg supporting Hitler, or by the people supporting the fascist country of George Bush. Democracy all over the world has led to the rule of robber bands. Therefore, we have to build the world coalition as the instrument with which we have to bring about a just, new world economic order, and it must be based on



the representative system in natural law. This natural law is noble, and it is the absolute yardstick to measure good and evil. It is the idea that each human being has natural rights given to him or her by the divine order of Creation, because of his or her existence as man in the image of God, as *imago viva Dei*.

The definition of the common good is determined by necessity: to guarantee the natural rights of all individuals living on our planet today. And that means, they have to be able to replicate the most noble aspect of God the Creator. Peace and justice will only be possible on the basis of these ideas, which Nicolaus of Cusa developed in his famous work, the *Concordantia Catholica*, in which all the principles of statecraft which must be there for an entente of sovereign nation-states, working together for the benefit of mankind as a whole. These principles are exactly the same ones which govern the idea of statecraft as LaRouche has developed it.

Nicolaus writes in Book III of the *Concordantia Catholica*: "Natural laws precede all human considerations and provide the principles for them all. First, nature intends every kind of animal to preserve its physical existence and its life, to avoid what could be harmful and to secure what is necessary to it. For the first requirement of essence is that it exists." Nicolaus formulates here the concrete and objective criteria for all questions of ethics in economic policy. Economic activity has to create the preconditions for the existence of mankind. This is the measuring stick for good and evil. It is this which LaRouche develops in his book *In Defense of Common Sense* as the concept of the difference between lasting human survival, rather than momentary human survival. Cusa says further: "But from the beginning, men have been endowed with reason, which distinguishes them from animals. They know, because of the existence of their reason, that association and caring are most useful, indeed necessary, for their self-preservation and to achieve the purpose of human existence."

For Nicolaus, the common good is the supreme law of society, on which political authority is based exclusively. Leo XIII, in the encyclical *Rerum Novarum*, said that the law of the common good is the first and supreme law of the public community. In *Rerum Novarum*, he was calling for the realization of human rights for the industrial workers of industrial capitalism. Now, in his recent encyclical, John Paul II called for the same realization of human rights for the people of the East and of the so-called Third World.

LaRouche's notion of relative potential population-density and the resulting law of the necessary technological progress, which must be put as the concept of the noble common good, put this on an undebatable basis. LaRouche, developing these notions of population-density, has proven the Book of Genesis to be correct (Genesis 1:26-30). Maybe that was not necessary, but it does not hurt either.

Nicolaus posed the question: How can one find guardians for the common good? How can they be appointed so that they can fulfill their task? He says, "On this subject, Ambrose

writes most eloquently in his Seventh Letter immediately above. With profound argument, philosophers have concluded that the wise man is free and the stupid man a slave. But long before, David said: The fool is as changeable as the Moon; the wise man is not overcome by fear. He is not changed by power, not seduced by prosperity, nor overwhelmed in adversity. Where there is wisdom, there is courage of spirit, perseverance, and fortitude, for the wise man is constant in spirit. He is not affected by alteration in fortune. He is not changeable as a child, nor blown by every wind of doctrine. Ignorance is worse than slavery," says Nicolaus. "Therefore, the wise should be the rulers—but those who have the deepest respect for natural law." For him, the only legitimate government is one which serves for the common good. And, says Nicolaus, "When anyone is chosen and called by Christ, the true gate, to be a ruler and accepts the example of Christ in humility and follows as a prince in the footsteps of Christ, the commonwealth will necessarily be governed in the best way. And the name of the ruler will be remembered forever. For Christ was under the law. He came not to destroy the law, but to fulfill it."

Then Nicolaus summarizes the principles of the representative system: "All legitimate authority arises from elective concordance and free submission. There is in the people a divine seed by virtue of their common equal birth and the equal natural rights of all men, so that all authority which comes from God, as does man himself, is recognized as divine when it arises from the common consent of the subjects. One is established in authority as representative of the will of all, ruling without haughtiness or pride, in a lawful and legitimately established government. While recognizing himself as a creature, as it were, all his subjects as a collectivity lets him act as the father of individuals. This is that divinely ordained marital state of spiritual union based on a lasting harmony by which a commonwealth is best guided in the fullness of peace toward the goal of eternal bliss."

Cusa then proceeds to develop how the best qualified representatives from all pedigrees of lives should enter a reciprocal juridical relationship with the government, whereby they represent and defend the common good, and represent interests of the citizens toward the government, who can participate in this way in the government, as well as representing the interests of the government towards the people. They should be in daily council in this way, and the representatives must be bound through public oaths to fight publicly for the common good.

### **The noble common good**

When we now build the world coalition for a just, new world economic order, it has to be built on this representative system. Contrary to the ignorant opinions of the liberal, there is a noble common good, which can relate to nothing less than the existence of mankind as a whole, namely, of all human beings living on this planet today. For the first requirement of essence is that it exists, says Nicolaus. The noble

common good finds its practical expression today in the concept of the reconstruction of the world economy as LaRouche has developed it, in the form of the Productive Triangle as the locomotive for the world economy, in combination with the programs of the True Fourth Development Decade, Operation Juárez, the Fifty Year Development Program for the Indian-Pacific Basin; the Forty Year Development Program for India; the Oasis Plan for the Mideast and Gulf region, and an infrastructure program for all of Africa. To fight for that, is the main objective and task for our world coalition.

The question of noble common good is easy when we understand the correspondence of our greater freedom as a microcosm, to the lawfulness of the macrocosm, the divine order of Creation, when our identity relates to mankind as a whole and the entire created universe. The world coalition can only fulfill its task if each of its members understands himself or herself as a true representative of mankind, as a father or mother who has folded into their interests that of all people, like in a higher manifold which subsumes all lower numbers, but which exists only because it participates in the next higher species.

This envelopment is understandable, if you think about Cusa's conception of an ascending evolution, in which each species only accentuates its kind, if it participates in the next higher species. What Cusa develops as the principle of evolution, up until the *capax Dei*, is the ability of man to participate in God. This is the highest principle, because it defines the way man can know about God. And only because man is capable of *capax Dei*, can each human being be the representative of mankind as a whole. We, the members of the World Coalition, must be the representative of those who are too poor and weak to think for themselves. It is this agapē which is the basis of our morality.

In Poland, which is one of the great cultural nations of Europe, in the so-called Jagiellonian Act which led to the unification of Poland and Lithuania in the 15th century, it was said that divine love must be the basis of all treaties; it is what keeps cities and states together. It is agapē which causes us to recognize human rights of all people as *imago viva Dei*; it is agapē which causes us to care about each child in Africa, that this child can develop his full creative potential. Agapē is what makes us fight for the natural rights of all human beings to develop their human potential in the fullest possible way, because only then can they contribute in the best possible way to the development of mankind.

We have to fight today for this image of man as *imago viva Dei*. And we have to fight for a concept developed by Schiller as man wanting to become a beautiful soul.

What is a beautiful soul according to Schiller? It is the person for whom necessity and love, action and emotions, are not in contradiction. We have to put such a noble image of man against the predominantly gloomy image of man today, where the great and noble is principally suspect, morality is being degraded as hypocrisy, and those who fight for the beautiful and the Good, are regarded as either naive or as

having evil intentions. All of this distortion, is the result of the Enlightenment and also the Frankfurt School and the so-called critical method.

We have to fight for a noble image of man, we have to develop a compassionate love for mankind, and we have to have a perspective for the human species where, coming out of this crisis, oligarchism will be crushed. No matter if we succeed in the short term, or if mankind has to go through more suffering before we succeed. We have enveloped in our heart the past, all the struggles of the great minds whose creative work has given us the incredible endowment of classical music, arts, and science. Take the sum of all the sensations of their fight into your own personality, and think of what our success or failure will mean to the future. If you are thinking in this way, about the human species, then you are *Becoming*. If you think in this way, then the great destiny will uplift us, even if it should crush us—unlike the small politicians who are tragic figures, because they missed the great historical chance and brought infinite misery over the people and for whom future generations will only have contempt, if they will be remembered at all.

### Think like LaRouche

What we need now is a second phase of the revolution. The first defeated communism, but this will only last if we defeat the twin brother of evil of the 20th century, liberalism.

Take the cause of mankind in your heart, in the same way as LaRouche has done. I told you what Schiller meant by the *punctum saliens*: When LaRouche developed Operation Juárez in 1982, this could have been the turning point for world history; we came the closest to the reorganization of the world economic system, and the new world economic order ever. The failure of the leading figures to show solidarity with the President of Mexico prevented this from happening; but nevertheless, the Anglo-American establishment decided that LaRouche, because of this, was the institutional enemy of their system. We have letters from Kissinger, among others, to prove this. Then there was the prosecution, and they finally put him in jail in 1989. That same year, LaRouche made a second approach for a just, new world economic order, in the form of the Productive Triangle proposal; and again, the failure of the leading figures to support it led to disaster. Because of who LaRouche is, in terms of science, culture, and history in general; because of what he represents in respect to the past, the present living people on all continents have no chance of succeeding without him, and therefore the future of mankind. There is no question in my mind, that the early liberation of LaRouche is the *punctum saliens* for mankind.

If we succeed in liberating LaRouche soon, the lost historical chance of 1982 and the missed historical chance of 1989 will be given to us again, in order to establish a just, new world economic order.

I wish for you, with all my heart, that this conference be a giant step in the direction of accomplishing that goal.