

---

---

# THE PARADOX OF THE AMERICAN DEMOCRATIC REPUBLIC

A Political Application of Cusa's Coincidence of Opposites

Pierre Beaudry, 11/25/2018

---

---

## FOREWORD

The man-in-the-street is generally indifferent to what is going on in government because he expects that his elected officials will provide him with a relatively reliable and stable set of social rules of conduct for him to follow in order to prevent him from causing any social trouble, and that he won't have to worry about his security, as long as he is permitted to do whatever he wants with his own personal life. Such an undeclared creed of political freedom of current western countries is called: "*Going along to get along.*"

However, sometimes, a catastrophe occurs, and this delusional man-in-the-street is forced to think about his future and the future of mankind, because a general war has broken out and he is called to mobilize all of his forces for the purpose of protecting and defending the country he lives in. He may not be ready and willing to do that, because he has not been properly prepared.

As a result, this poor man's identity breaks down, because he is incapable of developing for and by himself a sense of creative individuality, which would enable him to discover the reason why he was created in the first place, and so he will be incapable of understanding why he must sacrifice his so-called "well-being" at the altar of his nation. The American system of government was explicitly established to educate its citizenry on how to cope with such eventualities and avoid such catastrophes.

## INTRODUCTION

*“The Universal History of ideas is acting to change physical-space-time in the simultaneity of eternity and through the negative curvature<sup>1</sup> of your mind for the simple reason that the present is not what it should be and because the past was not what it should have been.”*

Dehors Debonneheure

The necessity to *think* instead of *going along to get along* is the primary condition for understanding the nature of the American System; and, *thinking* requires that you balance *reason* and *power* in a proportionate manner. Why is this a crucial thing to discover? Because the idea of the American System is not easily grasped by the man-in-the-street and is the result of centuries of humanist work on the notion of a self-government.

Take the idea of a *democratic republic*, for instance. A *democracy* can degenerate into chaos and anarchy as a result of individualistic behavior while a *republic* can degenerate into a dictatorship on the pretext of acting for the public good. Can those two opposite tendencies be harmonized? If so, how can that be done?

The idea of a *democratic republic* is a paradox of the *unity of opposites* or of the *coincidence of opposites* that Cardinal Nicholas of Cusa had established during the Italian Renaissance as the most fundamental type of problem for the human mind to solve, under any circumstances, because the mental action of bringing together two contrary realities is the most important mental function for solving any problem of a contradictory nature, especially for understanding the

---

<sup>1</sup> The present report is a continuation of my two previous reports: [THE LAROCHE METHOD OF THE CREATIVE-MENTAL PROCESS, PART I](#), and [PART II](#).

nature of geopolitics, and why it has to go. But, let's deal with one problem at a time. The present task is to solve the most significant political form of *coincidence of opposites*, the idea of a *democratic republic*.

Lyndon LaRouche established the framework for this task in a discovery of principle that he discussed in an unpublished report 41 years ago, in 1977 and where he reported on the subject of the difference between British Intelligence and American Intelligence. The irony of this difference is that the idea of an American nation-state cannot be understood as something that is complete and sufficient in and of itself. It is a work in progress and it must be understood as a "*shared community for the future of humanity*," that is to say, as a form of *self-governing power of reason* created for the benefit of all of mankind. Here is how Lyndon LaRouche presented the paradoxical nature of this idea of American as a sovereign nation-state by solving the opposition of a *coincidence of opposites* in the political domain. Lyn wrote:

"The political facets of the American System are properly defined in two successive steps. First, fundamentally, the United States was defined as a constitutional republic, in which connection the term "republic" has a rigorous meaning not to be found in terms of modern British ideology. Second, the form of republic chosen was the democratic republic. These concepts, and the precise distinction to be made between them, are so relevant to intelligence practice today that we ought not to sidestep this aspect of the US constitution for the sake of brevity here.

"The notion of a republic is generically a conception which is limited to those currents of thought successively identified as platonic and neo-platonic. The essentials of that notion of the republic, in neo-platonic terms of reference, are as follows.

*"The first premise is that man as a species is empirically qualitatively distinguished from all forms of animal life and by the power of the creative thought. The reality of this power is demonstrated by man's success in increasing his power over the laws of the universe through scientific and technological progress, as manifest in man's ability, through*

*scientific progress, to not only increase the ecological population-potential of the human population, but to do this while raising the standard of living and productive power of labor.* [Emphasis added] The fact that man's increasing mastery of the laws of the universe through such effects shows that human existence as a whole has a necessary purpose in the sense of direction, and that in the process of progress, man is increasing his agreement with the laws ruling the universe."<sup>2</sup>

The question this idea of *democratic republic* poses is how can such a form of an American System be understood today? The answer is not simple, but the decision to ask it is already the beginning of the fulfillment of its intention and the time is now ripe for the citizen of the world to understand what it means. Helga Zepp LaRouche answered that question in a very succinct and condensed manner during her keynote address to the November 6, 2018 Schiller Institute Conference in Paris. She stated:

“The conception by Xi Jinping to build a “*shared community for the future of humanity*” [Emphasis added] is a conception which is really based on the thinking of Nikolaus of Cusa, who developed the concept of the coincidence of opposites, the idea that you can think the One, the One Humanity, and that that One is of a higher magnitude than the Many. *And that you can overcome, actually, all conflicts once you are capable of thinking in terms of the coincidence of opposites.* [Emphasis added] It is a concept to overcome geopolitics, it is the idea that no longer must the world be separated into blocs, where one country or a group of countries is pursuing their interest at the expense of the other, against the other bloc; but that there is actually a possibility to have a concept which is benefitting everybody at the same time, to overcome the zero-sum thinking, to overcome the idea that one is winning and the other one is losing.”<sup>3</sup>

Indeed, how does one overcome the fallacy of composition whereby “*if there is a winner; then, there must also be a loser?*” Is life a gambling casino or a

---

<sup>2</sup> [LYNDON LAROCHE, HOW TO EVALUATE A BRITISH INTELLIGENCE NETWORK, 1977](#), p. 17-19.

<sup>3</sup> [Helga Zepp-LaRouche in Paris: “It’s now or never for the New Silk Road”](#).

zero-sum game? Are we all either predators or victims? The answer to these questions can be found in the Chinese idea of the “New Silk-Road” because its purpose is to eradicate poverty in the world. As Helga pointed out:

“Since five years, when China has been pursuing this policy, it has completely changed the world, and it has changed the dynamic among countries. More than 110 nations are already participating in it and international organizations and, especially, it has completely changed the situation in the so-called “developing sector.”

“The New Silk Road conception is doing what is the precondition for any economic development for anywhere in the world, namely by providing infrastructure. This happened for four years, Africa, Latin America, Asian countries, even some European countries, and for four years, the Western states practically pretended this does not exist. There was almost no coverage in the mainstream media. You had the largest infrastructure development program in the world capturing the imagination of many countries -- the New Silk Road Spirit catching on -- and the West pretended it does not exist.

“Then about one year ago, all or most of the think-tanks of Europe and the United States all of a sudden discovered the New Silk Road is expanding, it is taking over the world, or so they thought, and they started to put out slanders, negative propaganda about what are the real intentions of the Chinese, by saying it's China's effort to replace the United States as the dominant power; it is neocolonialism; it is causing a “debt trap” for those countries which are receiving credit from China; China is trying to impose its “authoritarian model” over the world; and the EU, all of a sudden, said, no, we want to have our own “connectivity” because we want to control the rules, and there was a rather heavy reaction against to the New Silk Road which continues to the present day, which is why most people in the West really have no good idea of what this New Silk Road is.”<sup>4</sup>

---

<sup>4</sup> [Helga Zepp-LaRouche in Paris: “It’s now or never for the New Silk Road”.](#)

The New Silk Road is succeeding, as Helga said, because it is “*undoing the damage which was done to the developing countries by 500 years of colonialism.*” Therefore, unless the youth of the world today are able to discover and understand the underlying principle of *reason* and *power* involved in this process of transformation, and unless they understand the humanist principle commanding such a change for mankind, there can be no permanent elimination of poverty in the world. So, why has this New Silk Road been so successful? As Helga pointed out, it is because Xi Jinping has followed Lyn’s economic principle. As Helga reported:

In his speech in Shanghai, Xi Jinping said something very important also, namely, that innovation is the key driver of continuous economic developments, that innovation is the biggest driving force for the wellbeing of humanity, and that is actually the reason why China was able to have continuous growth rates, in the beginning with 12%, now it's averaging somewhere close to 7%, 8% it was before; and the reason why China is not undergoing cyclical crises is because it has this continuous focus on innovation. That is actually very close to what Lyndon LaRouche developed in terms of his economic policy, expressed in the machine-tool principle: Namely, that the only source of wealth is the increase of the creativity of the labor force, through the discovery of new scientific principles and if these principles are applied in the production process, it leads to an increase of productivity, an increase in living standards, an increase in longevity, and therefore the Chinese model is actually successful, while the Western model of neo-liberal profit maximization for a smaller elite at the expense of the majority, leading to an increase of the gap between the rich and the poor; and that is why that model is relatively unsuccessful.”<sup>5</sup>

---

<sup>5</sup> [Helga Zepp-LaRouche in Paris: “It’s now or never for the New Silk Road”](#).

## 1. WHAT IS THE HUMANIST PRINCIPLE OF SELF-GOVERNMENT?

Humanism is synonymous with the idea of eradicating poverty in the world, because the humanist principle is the principle of the beautiful mind which must be nurtured in every human being. That is the idea behind Xi Jinping's concept of "*win-win*," the development of the creative potential of human mental activity. The beautiful mind is also the objective of the American System. As Lyn said: "*The notion of a republic is of a state self-governed entirely by the cited humanist principles. It is a state committed to perfection of man's knowledge and practice in respect to the laws of the universe, to man's increasing dominion over nature in this way.*"<sup>6</sup>

Thus, the perfectibility of mankind can only be acquired through the improvement of knowledge of self-government; however, such a practice can only be achieved through an axiomatic change in human thinking which is in accord with natural law. The nature of such an axiomatic change, or paradigm shift, is very similar to what Emil Fackenheim called "*Tikkun Olam*" or the action of world repair.<sup>7</sup>

*Such an axiomatic transformation usually takes the form of realizing and acting on the fact that the present is not what it should be for most human beings because the past was not what it should have been; therefore, the key to changing the past lies in the advancement of technological progress into the future.*

---

<sup>6</sup> Lyndon LaRouche, *Op. Cit.*, p. 18.

<sup>7</sup> The Yiddish expression "*Tikkun olam*" is very similar to a transfinite axiomatic transformation because it refers to a rupture with the past and introduces a new and higher geometry which repairs the human mind by eliminating its previous unwanted underlying assumptions. In that sense, "*Tikkun olam*" is a paradigm shift. As the website "*Jews for Jesus*" reported: "Emil Fackenheim (1916-2003), rabbi, professor of philosophy and Holocaust survivor, postulated that world history follows an ontological cycle: "rupture" and "repair" (tikkun). The Holocaust (rupture) was followed by the creation of the State of Israel (repair). It is incumbent on the Jewish people to lead the way toward repairing the rupture created by the Holocaust through acts of tikkun olam." <https://jewsforjesus.org/publications/issues/issues-v20-n03/tikkun-olam-repairing-the-world/>

This is where the comparison between the American System and the British System becomes very useful and necessary to understand; but you can only discover that by having your mind go through this sort of inversion of *negative curvature*. As Lyn reported:

“The British Hobbesians and Lockeians rejected the humanist conception of capitalism. They denied any binding moral purpose for society and denied any principle as governing a state but the maintenance and engrossment of its power.

“In alliance with the bucolic, land-owning British aristocrats and the Physiocratic French aristocracy, they regarded industry as a necessary evil, and regarded agriculture, raw-materials extraction and trade as the only axiomatically desirable elements of economy. Furthermore, as the British doctrine of ground-rent and the French serf-owning aristocrats Physiocratic doctrines indicate, they regarded agriculture and other extraction from natural resources as the only true source of wealth, and were downright hostile to any policy of directed technological progress for the nation as a whole.

“Thus, where the American System defined profit as the source of new capital-formation for expansion and technological progress in manufacturing, mining, infrastructural works, and agriculture, the British System defined profit as an extension of the principle of landlord's ground-rent. In the British, anti-American version of capitalism, the notion of the mortgage, bond, bill-of-exchange, and stockholding was an extension of the aristocratic principle of land-owning.”<sup>8</sup>

This British aristocratic view of the economy is now destroying itself and coming to an end worldwide, precisely because it is based on a lie. The question is no longer a matter of capitalism or communism as a type of government; the question is a matter of humanist principles. Lyn causes the change to take place in your mind in the following manner:

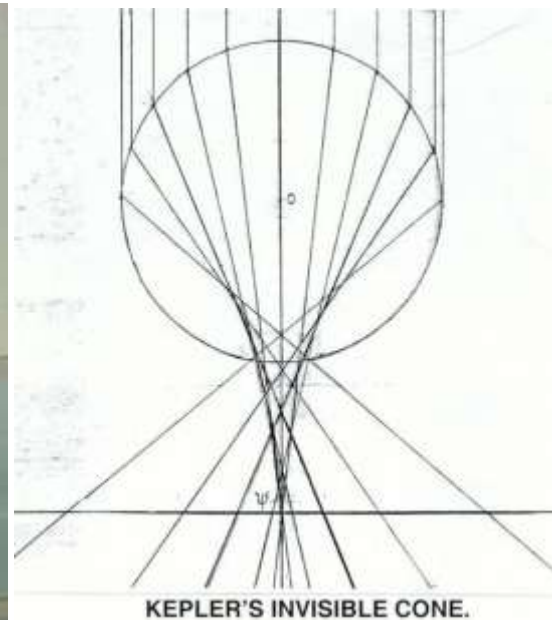
---

<sup>8</sup> Lyndon LaRouche, *Op. Cit.*, p. 25.



*“As the history of the concept shows, a republic is any nation governed by neoplatonic humanist principles of government, whether a monarchy, an oligarchy, a dictatorship, or what have you. The practical questions to be posed for each such case emphasize the obligation of the state to be guided by and efficiently realize the proper humanist objectives of the state for the benefit of the nation as a whole.*

*“The question of who shall govern a republic is a question of what strata of society are competent to govern according to humanist principles. Which strata understand (or, are capable of understanding) humanist principles as they apply to the present development and tasks of the nation and its people?”<sup>9</sup>*



The *negative curvature* of a caustic of sunlight going through a water-filled sphere is similar to the curvature of a discovery of principle going through the mind.

---

<sup>9</sup> Lyndon LaRouche, *Op. Cit.*, p. 27.

Such is the inversion twist of *negative curvature* that is required to make the change; all you have to understand is that what appears to be true is a lie that is projected on the dimly lit wall of your mind; that is to say, what appears to govern mankind is not true, because the truth is that mankind is governed by invisible principles.

Lyn emphasized two practical features of the humanist principle of the American Revolution with respect to the creation of a *democratic republic*; the first is improving the literacy of the population to such a degree that each citizen becomes qualified to determine government policy; and the second is that the citizen cannot determine government policy unless he is able to discover that government policy is imposed for the benefit of all citizens. That relationship of the citizen to his government is based on what Leibniz called the harmonic balance between *reason* and *power*. For Lyn, the balance of a democratic republic must be as follows:

“A democratic republic is a process by which, so to speak, every citizen is on the road to being qualified to be President. In practice, the creative contributions of the individual citizen, expressed not only in the discovery, but the transmission and assimilation of knowledge, are a universal contribution to the republic. *However, the problem must also be solved by making this connection a conscious one for the individual citizen. For the individual citizen to be given the power to determine governments and by various means shape its policies, the individual citizen must judge competently which sort of representatives will represent the interest of the republic and what sorts of policies are in fact in the interest of the republic. To know, the citizen must first of all be capable of knowing, and must also participate in processes by which such essential knowledge is imparted to him.* [Emphasis added] Once he acquires such knowledge, his political judgment must be governed by that knowledge, subordinating narrowly-conceived immediate personal and sectional interest to the interest of the republic as a whole.”<sup>10</sup>

---

<sup>10</sup> Lyndon LaRouche, *Op. Cit.*, p. 29.

Thus, the educational system of a *democratic republic* must be such that the citizen can understand why the interest of the government is the basis for his own self-interest, that is, the *coincidence of reason and power*. The freedom of a republican citizen is therefore not the ability to do as he wishes, but to understand that all human beings are required to embrace such necessity as the basis of their freedom. This is the only way that a *democratic republic* can function because its authority must be based on the *negative curvature* of the creative mental process of its citizens.

In that sense, the more *democratic republics* improve their individual citizens, the more citizens will improve on their ability to govern themselves, because more people will understand the “*win-win*” policy as a “*shared community for the future of humanity*.” Such is the principle of progress underlying the idea of a humanist self-government. Lyn added:

*“In a democratic republic, at least one properly functioning as such, the creative mental powers of the individual citizens contributes to the political process in much the same way that those processes otherwise contribute to technological progress. The combined creative brain-power of the citizenry is invoked to multiply the power of government to solve problems, to accelerate fruitful progress.”*<sup>11</sup>

## 2. WHY THE AMERICAN CONSTITUTION PROHIBITED THE PRACTICE OF “JACKSONIAN DEMOCRACY”

In his report, Lyn recalled a little known story that took place in Pennsylvania in 1786 around the Bank of North America.<sup>12</sup> The bank was chartered in 1781 by the Confederation Congress under the Articles of Confederation and was founded by the US Superintendent of Finance, Robert

---

<sup>11</sup> Lyndon LaRouche, *Op. Cit.*, p. 30.

<sup>12</sup> [Bank of North America.](#)

Morris. The enterprise, recommended by Alexander Hamilton, became the first National Central Bank of the United States.

However, during the mid 1780's, a scandal erupted in the state government of Pennsylvania whereby the London and Amsterdam financial interests in the Manhattan banks manipulated the single legislative-elected house of that state to vote in favor of revoking the charter of the Bank of North America, which was funding Washington's Army during that difficult period of history. Lyn reported: "The effort to destroy the Bank of North America was immediately an effort by the Manhattan and London-linked interest to capture control of the nation's finance, while destroying the only institution available for resisting British financial warfare against the nation."<sup>13</sup> Why did the British wish to destroy that bank at all costs? Because they wanted to impose "Jacksonian Democracy" in the United States. What is the knot of the matter behind this fallacy of composition?

It is generally wrongly believed that the institutional provisions of the Constitution respecting the two houses, the executive, and the federal court were meant to express the Lockean fallacy of the "checks and balance" idea. That is not true. As Lyn reported:

"The lesson of the Pennsylvania legislature's corruption in the affair of the Bank of North America was cited emphatically then and later to show exactly why the congress was composed of two houses, why the Electoral College system and not direct popular election of selection of the President was used, and, what the conception of the Supreme Court was. Justice Marshall's tenure provides the best example of the actual thinking behind that latter institution. The Constitution prohibits the practices of 'Jacksonian Democracy,' and for excellent reasons."<sup>14</sup>

***The reasons were to prevent at all cost the majority of the electorate from undermining the humanist policy underlying the Constitution. The real danger to a democratic republic is not tyranny but mob rule.***

---

<sup>13</sup> Lyndon LaRouche, *Op. Cit.*, p. 42.

<sup>14</sup> Lyndon LaRouche, *Op. Cit.*, p. 43.

The creation of the Electoral College is a case in point. By having a President elected by a majority of 270 Electoral College votes out of 538 electors, instead of by a popular vote of qualified citizens, the founding fathers guaranteed that the allocation of votes would prevent a mob-manipulated electorate to succeed. Thus, the truth of the idea of a *democratic republic* is executed in *the simultaneity of eternity* as a more valid action than the opinion of a momentary passing whim from the majority of the people. Here is how Lyn described the safety net against a sudden danger of electoral majority power:

“The problem of constituting a democratic republic was – and remains – that of providing democratic selection of representatives in government, and enabling a legislative power to alter momentary majorities in the electorate from wiping out the principles of the constitutional republic. The six-year term for senators, with one third elected each two years, exemplifies that intent. In the balance among Executive, Senate, Representatives, and Supreme Court, with the discrepancies among their terms, the founding fathers acted to prevent a momentary electorate-majority from imposing its will to set aside constitutional principles or to otherwise succeed in reckless adventures in policy. The resulting ‘inefficiency’ in short-term exertion of the will of popular majorities was deemed the essential method for protecting the constitutional republic from subversion and major folly.”<sup>15</sup>

There is, here in the American constitutional framework, *a great moment of simultaneity of eternity* to be experienced where the citizen can discover that the election of a President is meant to preserve the humanist intention of the American System for all generations of Americans, past, present, and future. It is *the simultaneity of eternity* of this intention which proves that the American Constitution is not valid for one time and one people, but is valid for all the peoples of the world and for all times, because it protects mankind as a whole from being subjected to a fleeting moment of a popular whim. Lyn concluded: “*The nation belongs not to merely a current majority of the electorate, but to the*

---

<sup>15</sup> Lyndon LaRouche, *Op. Cit.*, p. 44.

*combined past and present populations in behalf of the nation's present posterity.*"<sup>16</sup>

### 3. BRITISH MANIPULATION OF "JACKSONIAN DEMOCRACY"

How do the British run and control "radical mobs" for the purpose of defeating the humanist pro-industrial factions? British Intelligence has a long history of manipulating "radical Jacobin mobs" and "color revolution mobs." Lyn used a very apt metaphor to describe how British intelligence produces agents of influence to do their bidding. He called it appropriately the "*Circe Principle*:"<sup>17</sup> "If you can induce people to bring the potential swine in themselves to dominance in their outlook and behavior, they can then be directed to destroying their society's vital institutions."<sup>18</sup>

So-called "Jacksonian Democracy" was a British political subversion of the American System intended to increase the power of the mob and lessen the power of government. It originated under the seventh President of the United States, Andrew Jackson. This period of subversion of American institutions known as the Jackson era, or the Second Party system, lasted roughly from 1828 until 1864; that is, until almost the end of the Civil War (1861-1865). This was the period of the subversion of the original humanist idea of Manifest Destiny which had been restored under Abraham Lincoln and Lincoln appointed Governor of the Colorado Territory, William Gilpin.<sup>19</sup>

The main objective of "Jacksonian Democracy," was to put an end to what the British termed the "monopoly" of government and to spread a mob-type of "democratic spirit" extending suffrage to the majority of the white male adult

---

<sup>16</sup> Lyndon LaRouche, *Op. Cit.*, p. 44.

<sup>17</sup> In *The Odyssey*: Books 10-11, the goddess Circe drugged a band of men and turned them into pigs.

<sup>18</sup> Lyndon LaRouche, *Op. Cit.*, p. 55.

<sup>19</sup> See Matthew Ehret's axiom busting article, "*William Gilpin and the Original American World Landbridge*" in [THE NEW SILK ROAD REVIVES GILPIN'S COSMOPOLITAN RAILWAY, The Canadian Patriot, Issue 17, 2018.](#)

population. The right to vote had up until that time been restricted to property owners. The underlying fallacy of the so-called “democratic” expansion of the right to vote was located in the numbers and not in the education of the voters. The Jacksonians believed that numbers make power, not reason. Clearly, the restrictions based on property qualifications were not admissible either, but the alternative of an agrarian society governed by mob-rule was the more evil of the two. The idea of democracy is not to be found in equal rights for the uneducated; an authentic humanist education of the citizenry is what is required.

The Jacksonians also promoted the subversion of the constitution by attempting to strengthen the Executive Branch at the expense of Congress and were rewriting state constitutions everywhere in order to promote mob-rule. A Jacksonian America is still being promoted today by a faction of the Democratic Party.<sup>20</sup>

The opposition Whig Party, headed chiefly by John Quincy Adams and Henry Clay, represented the humanist faction of the National Republican Party, also known as the anti-Jackson-Party or the Adams Party. What the major media and the present Democratic Party don't tell you is that Andrew Jackson was directly connected to a British controlled treasonous project along with his vice-president, Martin Van Buren, the founder of the Democratic Party who became known as “Martin Van Ruin.” Anton Chaitkin identified this treasonous project in the following terms:

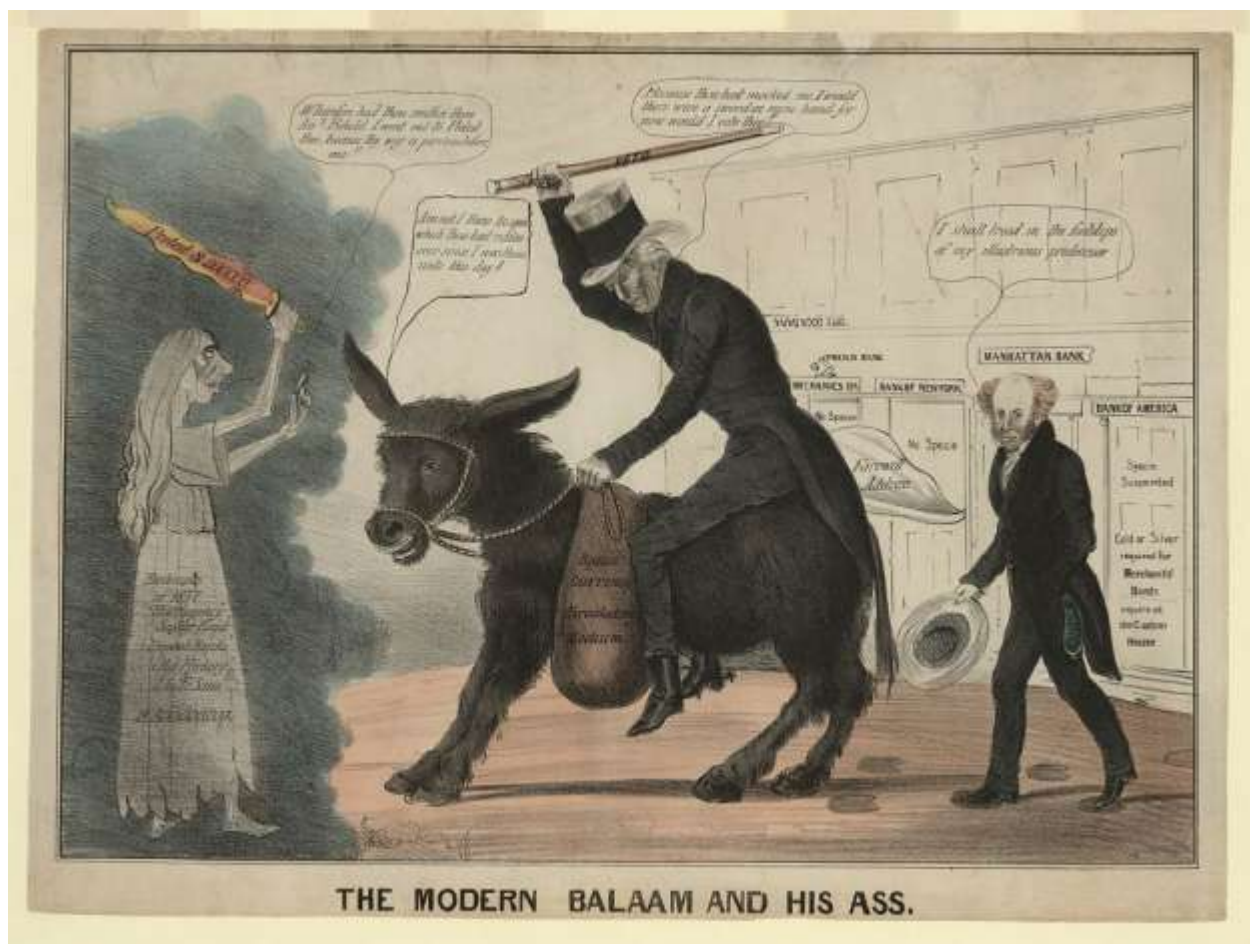
“President Jackson broke down the nation's power over credit, tore down the tariffs protecting U.S. industry and wages, and blocked national expansion of canals and railroads. As a result, the industrial economy crashed, and Southern states gave up plans to acquire industry and abolish slavery. A cheap-labor (“free-trade”) alliance of plantation slaveholders and their British cotton customers fostered anti-national radicalism in the South. Jackson destroyed the previous American consensus behind nationalist economics, in which Southern leaders such as Jefferson, James Madison,

---

<sup>20</sup> See [\*Jacksonian America: Society, Personality, and Politics\*](#).

James Monroe, and John C. Calhoun had all participated. This political catastrophe is the origin of the Slave Power, and of the Civil War.”<sup>21</sup>

It was only after the devastating periods of Jackson and the Civil War that the Lincoln reconstruction policy was able to return to a humanist American System. As Lyn reported: “Lincoln’s Reconstruction policy was a humanist policy consistent with the American System; a policy of rapid economic development of the former Confederate states.”<sup>22</sup>



“1837 cartoon plays on “Jackson” and “jackass”, showing the Democratic Party as a donkey, which remains its cartoon symbol into the 21st century.” Henry R. Robinson - This image is available from the United States [Library of Congress's Prints and Photographs division](#) under the digital ID [ppmsca.15775](https://en.wikipedia.org/wiki/Jacksonian_democracy). [https://en.wikipedia.org/wiki/Jacksonian\\_democracy](https://en.wikipedia.org/wiki/Jacksonian_democracy)

<sup>21</sup> Anton Chaitkin, [Andrew Jackson as A Treason Project](#), EIR, December 21, 2007, p. 50.

<sup>22</sup> Lyndon LaRouche, [Op. Cit.](#), p. 62.



#### 4. HOW TO REPLACE THE BRITISH EMPIRE

Throughout the second half of his report, Lyn emphasized that the most crucial aspect of British imperialist practice was being taught in such locations as Oxford's Trinity and All Soul's Colleges. It is the underlying epistemology of those British institutions which must be examined with the LaRouche compass for directing American counterintelligence to their final destination. Lyn made the point that the crucial element of American counterintelligence was to know your enemy better than he knows himself. Lyn explains:

“Counterintelligence is usefully likened to hunting. By knowing the behavior of the beast, one knows where and how to bag it, given a reasonable amount of spoor. Men master beasts not essentially because of weapons; better weapons, speaking of essentials, have the effect of improving the score, rather than defining the essential qualities of man's conquest of the beast over the ages. Men master beasts because men can master the predictability of the beasts' nature. This aids man in finding the beast on grounds which are to man's relative advantage, and also in defining those points of the beast's vulnerability best suited for conquest with the kinds of means available.”<sup>23</sup>

Since the British Empire has never been able to develop a true humanist form of economy for its people, it should not come as a surprise that the American form of economic potential has a distinct advantage in discovering the truth of the matter. As Lyn said: “The British Lion's capabilities are akin to those of the Wizard in Frank Baum's *The Wizard of Oz*, the knack of commanding actually powerful forces indirectly, through the influence of artifice illusion.”<sup>24</sup> The British have mastered the art of lying, but there is a point when such an artificial system breaks down; and that time has now come.

---

<sup>23</sup> Lyndon LaRouche, *Op. Cit.*, p. 65.

<sup>24</sup> Lyndon LaRouche, *Op. Cit.*, p. 66.

It is the humanist potential for increasing the energy-flux density of an economic system which provides the advantage in all intelligence matters. Why? Because, just as a beast, the British system has a built-in limit. As Lyn identified it: ***“It is British intelligence and British intelligence alone that is the old Lion’s last remaining major strategic weapon.”*** And, that is also where the cause of their downfall lies. But, as Lyn pointed out: ***“This doesn’t mean that the British are not extremely dangerous.”*** It means that Americans cannot afford to go to sleep with their two eyes closed until this problem is solved. Lyn goes directly to the point:

“The intelligence capability is extraordinarily relative to the developed such capabilities of other nations. The manner in which Shelburne, Pitt, et al., outwitted all of Europe during the 1784-1815 period, at a time when Britain itself was already financially bankrupt, affords some raw order-of-magnitude measure of what a nasty intelligence capability can accomplish even amid relative giants. Unless British intelligence is effectively neutralized, it could shape current world history for the worse, very much worse.”<sup>25</sup>

The crucial point that Lyn is making is that the American intelligence operative, as also the operatives of other nations, must find the way to push the Lion against the proverbial wall and expose it publically as well as diplomatically. More significantly, however, the way to assure that the British Empire loses all of its three hundred years of power of deception is by ruthlessly demonstrating to the rest of the world that America can be made great again through its economic advantage of principle. Here is Lyn’s conclusion:

***“What is being stressed is that if the nature of the British beast is correctly understood from the standpoint of an American identity, its conjuror’s trick publicly explained to the point they lose their power of deception, and the issue defined and contested on ground where American overwhelming advantage of economic power comes into play, the nasty old Lion can be reduced to frustration, and caged.”***<sup>26</sup> [Emphasis added]

---

<sup>25</sup> Lyndon LaRouche, [Op. Cit.](#), p. 66.

<sup>26</sup> Lyndon LaRouche, [Op. Cit.](#), p. 66.

When Lyn wrote that paper in 1977, the Lion was not ready to be “*reduced to frustration, and caged.*” However, now, at the end of 2018, the time has come for the grand finale of 381 years of the British-Dutch fallacy of composition to be neutralized permanently, and for the humanist forces around the world to accomplish the necessary task of reconstructing the world and put an end to government organized poverty. The time has come to change the world monetary system as a whole, and this is how LaRouche forecasted the event on December 11, 1977:

*“British intelligence’s genetic characteristics are primarily defined by the contrasting characteristic features of the British system’s ideology with the world-outlook of the American System. In this aspect of the problem, the key behavioral features of the British side are those associated with the way in which the British define economic power: the financial control of markets of world trade and debt by the monetarist merchant-banks of the City of London and its allies in other financial centers.*

*“Move that sort of control out of the hands of the City of London and allied monetarists, by establishing world-wide rule for a hard-commodity, ‘Hamiltonian’ sort of world monetary arrangement flowing from the principles of the American System, and the British adversary’s strength in-depth is decisively depleted. The adversary will therefore use every trick of which he is capable to prevent that blow from being delivered.”<sup>27</sup>*

## 5. LEGISLATING THE LIEBNIZIAN IDEA OF HAPPINESS

*“The souls and the substance-forms of other bodies are entirely different from intelligent souls which*

---

<sup>27</sup> Lyndon LaRouche, [Op. Cit.](#), p. 68-69.

*alone know their actions, and not only do not perish through natural means but indeed always retain the knowledge of what they are; a fact which makes them alone open to chastisement or recompense, and makes them citizens of the republic of the universe whose monarch is God.*"<sup>28</sup>

Gottfried Leibniz

Leibniz began projects of *universal legislation* and of *Academies* at the age of 23, and was still working on them in his old age, when he became the Ambassador of several countries. His objective is made quite explicit in [\*Outline of a Memorandum: On the Establishment of a Society in Germany for the promotion of the Arts and Sciences\*](#), where he wrote:

"23- Such happiness of the human race were possible if a general agreement and understanding were not to be counted as chimeras, and placed along with More's *Utopia*, Campanella's *Civitate Solis*, and Bacon's *Atlantis*, and in general were not commonly too distant from the most powerful Lord Councilors of the common welfare. **Nevertheless, it follows from reason, justice, and conscience that each does in his sphere of activity that by which he may be justified before God and the tribunal of his own conscience. If we are not able to do what we want, then we want what we can do. Perhaps through finding means, which though apparently of no great importance and involving no great cost, yet are for the common good, for the stimulus of the nation, for the support and maintenance of many men, for the glory of God and the discovery of His wonders, great results could be accomplished.** [Emphasis added]

"24- Among such means, one of the easiest and most important will be the establishment of a society or academy, well grounded although small at the start. Through that, the natural genius of the Germans will be inspired,

---

<sup>28</sup>Gottfried Leibniz, [\*Discourse on Metaphysics\*](#), Translated by George R. Montgomery, Prometheus Books, 1992, Section XII.

according to the examples of all of their neighbors, which it is hoped they will excel:

- an increased agreement and closer correspondence of skilled people will be aroused, creating opportunity and arrangements for many excellent and useful thoughts, inventions, and experiments. [...]
- joining theory and experiment in a happy marriage, the one supplying the deficiencies of the other;
- establish a school of inventors and, as it were, an official laboratory, in which each could readily work out his tests and concepts; discover the kinds and advantages of experiences which increase of themselves not in the least by chance (even if in the beginning there is only a small number); [...]

"...Monopoly is avoided, since this Society (or Academy) always desires to give commodities at their fair price, or even more cheaply in many cases, by causing manufacturing goods to be produced locally rather than having them imported. It will especially preclude the formation of any monopoly of merchants or a cartel of artisans, along with any excessive accumulation of wealth by the merchants or excessive poverty of the artisans--which is particularly the case in Holland, where the majority of merchants are riding high, whereas the artisans are kept in continual poverty and toil."<sup>29</sup>

## 6. THE EPISTEMOLOGICAL RESOLUTION TO THE POLITICAL COINCIDENCE OF OPPOSITES

What Lyn makes you realize in this paper, is that being an American means to be a Leibnizian; that is, someone who adopts a vision of the world based on the

---

<sup>29</sup> See Gottfried Leibniz, *Outline of a Memorandum: On the Establishment of a Society in Germany for the promotion of the Arts and Sciences*, *The Schiller Institute*, Sections 23-24. Also published in *The Political Economy of the American Revolution*, EIR, Washington D.C., 1977, p. 214-227.

universal principle of Man created in the image of the Creator. Here is the road map of how to realize this ideal of mankind in your own mind. Apply the paradox of the *coincidence of opposites* to Leibniz's idea of a harmonic proportionality between *reason* and *power*.

*"All beauty consists in a harmony and proportion; the beauty of minds, or of creatures who possess reason, is a proportion between reason and power, which in this life is also the foundation of the justice, the order, and the merits and even the form of the Republic, that each may understand what he is capable, and capable as much as he understands. If power is greater than reason, then the one who has that is either a simple sheep (in the case where he does not know how to use his power), or a wolf and a tyrant (in the case where he does not know how to use it well). If reason is greater than power, then he who has that is to be regarded as oppressed. Both are useless, indeed even harmful. If, then, the beauty of the mind lies in the proportionality between reason and power, then the beauty of the complete and infinite mind consists in an infinity of power as well as wisdom, and consequently the love of God, the highest good, consists in the incredible joy which one (even now present, without the beatific vision) draws out of the contemplation of that beauty or proportion which is the infinity of omnipotence and omniscience."*<sup>30</sup>

Such proportionality between *reason* and *power* is the foundation of society based on the principle of the *pursuit of happiness*, the pursuit of perfectibility of man created in the image of God, perfectibility such that man's understanding becomes proportionate with the glory of God.<sup>31</sup> Listen carefully to what Leibniz said:

*"From this it follows inexorably that charity, the love of God above all, and true contrition, on which the assurance of blessedness depends, is nothing other than that love of the public good and of universal harmony; or rather, on that account, the glory of God and to understand are the*

---

<sup>30</sup> [Leibniz, Op. Cit.](#)

<sup>31</sup> See my translation of [LEIBNIZ ON FELICITY](#).

*same, and how great it is in itself to make greater, for there is no more distinction between universal harmony and the glory of God, than between body and shadow, person and picture, between a direct and reflected ray of light, since the one is what is in fact, the other what is in the soul of him who knows it.*"<sup>32</sup>

Leibniz's conception of the *pursuit of happiness* is nothing but an extended reflection and application to the domain of politics of Saint Paul's *agape* from *Corinthian I-13*, a deepening of Mazarin's principle of the *Advantage of the other*, and is, in germ form, what was to become the basis for the Declaration of Independence of the United States. In point of fact, the principle of Leibniz is in direct continuity with Nicholas of Cusa's *Concordancia Catholica*, with the Commonwealth of Louis XI, during 15<sup>th</sup> century France, and of Sir Thomas More in the 16<sup>th</sup> century England, the French idea of a "Christian Republic of Europe" Jean Bodin under Henri IV, and with the direct inheritance of the work of the brothers Jean-Baptiste and Charles Colbert.

Thus, natural law is to mankind what individual creative reason is to the sovereign nation-state. From that vantage point, the humanist principle of the democratic republic must be a reflection of this harmonic proportionality as a whole. Because of the transfinite power of a *democratic republic*, Lyn concludes his report by demonstrating that the American System is, in reality, a better model than the British Empire. As he said:

“The policy of developing the United States’ world power under the terms of the American System is to maintain the highest rates of productive capital-formation, with high emphasis on technological progress and education in the United States, such that, as a republic, the sheer economic power of the United States in terms of its export capabilities establishes the nation’s influence in world affairs. Since other nations benefit from high-technology capital imports from such a United States, such United States

---

<sup>32</sup>[Leibniz, Op. Cit.](#)

world influence – under such circumstances – coincides with their interests. The notion of American Empire is an abhorrence to the American System.”<sup>33</sup>

The ability to make *reason* and *power* coincide in such a manner demonstrates that Leibniz was the true father of the American Constitution. If Americans don't have a strong sense of identity today, it is because they have lost the sense that what founded their republic came from Leibniz's idea that the nation-state must be based on “*life, liberty, and the pursuit of happiness.*” True Americans are called upon to become citizens of the Republic of the Universe.

FIN

---

<sup>33</sup> Lyndon LaRouche, *Op. Cit.*, p. 100.