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This book brings you the extraordinary speeches of that conference, in the original languages and English translation. Twenty-four full-color plates reproduce some of the greatest art of the Western, Augustinian tradition, and a large section of black and white illustrations, maps, and photographs has been included.

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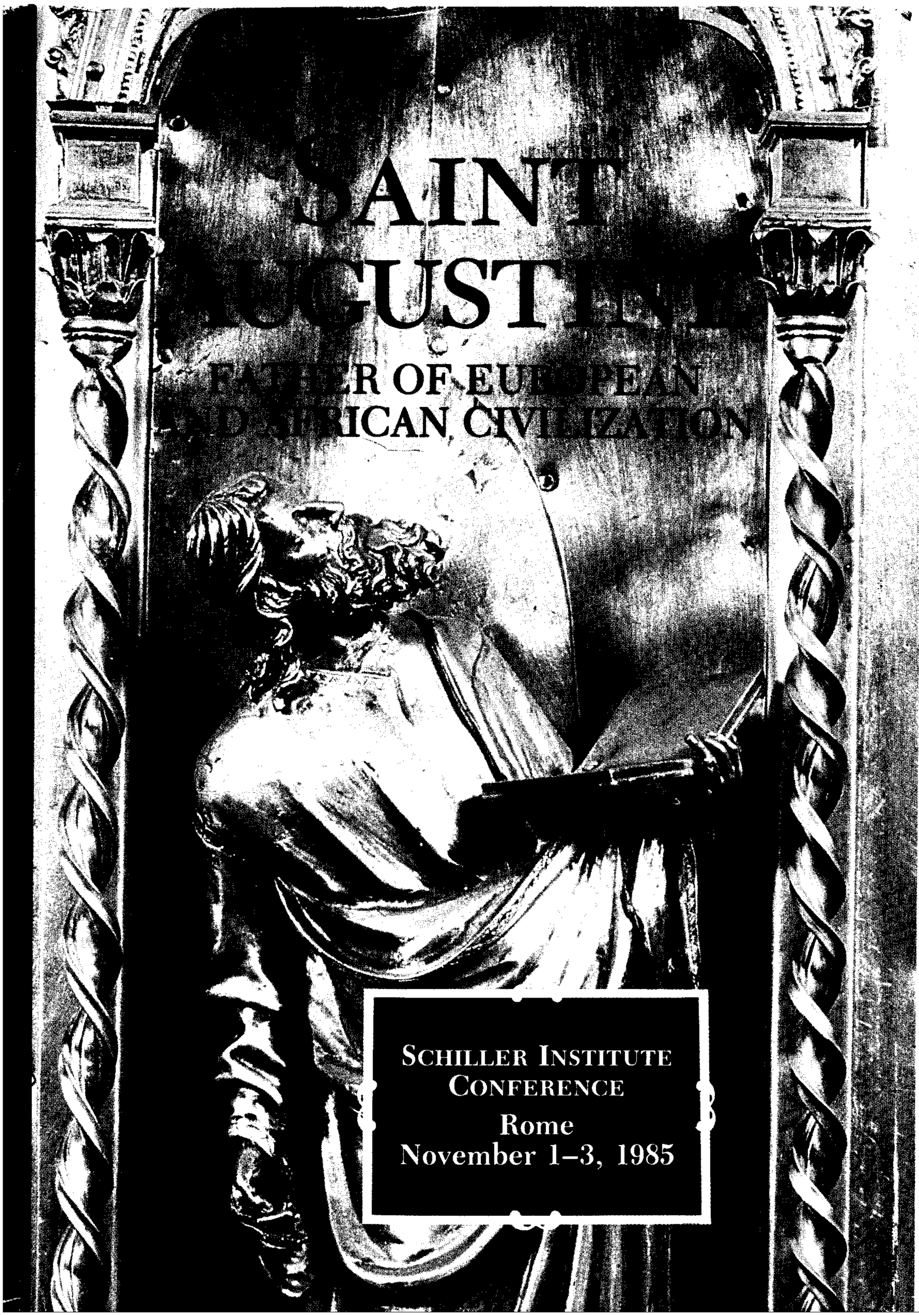

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Saint Augustine is indisputably the founder and savior of Western as well as African civilization. Never has it been more urgent to recall his work than today, on the eve of the 1600th anniversary of his conversion to Christianity. Today the entire world is in the throes of a crisis just as grave as that which confronted him following the fall of the Roman Empire in 410. In opposition to the moral degeneracy of his times—and the final phase of the Roman Empire shows a terrifying number of parallels with the present—he asserted the concept of man as the *imago Dei*, the image of God.

It is only by virtue of this image of the Divine within us, of our participation in the Divine, that we can set the dignity of man on an unassailable level. But for Augustine, such participation was not passive; he conceived of man as God's helper on Earth, so to speak, who, as an instrument of God, acts to continue the process of creation within the universe. And whenever this creation becomes endangered because evil personified stalks the world, then it is the duty of man, acting in the image of God, to bring the world order back into agreement with justice as God intended it.

Since Augustine's thought is of vital significance for us today, the Schiller Institute held its Sixth International Conference on November 1-3 in Rome, so that we might link up with these ideas and, inspired by the richness of his works, define solutions to our problems today.

—from the Foreword,
by Helga Zepp-LaRouche

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Helga Zepp-LaRouche addresses the Sixth International Conference of the Schiller Institute on November 3, 1985 in Rome, Italy

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International Conference of the Schiller Institute

November 1–3, 1985 *in Rome*

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Edited by Helga Zepp-LaRouche

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Rescue the Western Alliance!

Proceedings of the first international conference of the Schiller Institute, on July 3-4, 1984. Speeches treat all aspects of the Western Alliance, from the historical and cultural background; to a future based on the Strategic Defense Initiative; to principles of economic cooperation among the partners; to the contributions of German science to America. Plus, the script of the Institute's first film, "Friedrich Schiller, Poet of the American Revolution." (1984) $9.95

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Proceedings of the June 15-16, 1985 international conference in memory of the space pioneer and cultural optimist, Krafft Ehricke. Speeches by military, scientific, diplomatic and community leaders touched on scientific breakthroughs in the beam defense program and the classical scientific method that led to those breakthroughs. A "crash program" approach is proposed, to lead to conquering the Moon and Mars. (1985) $9.95

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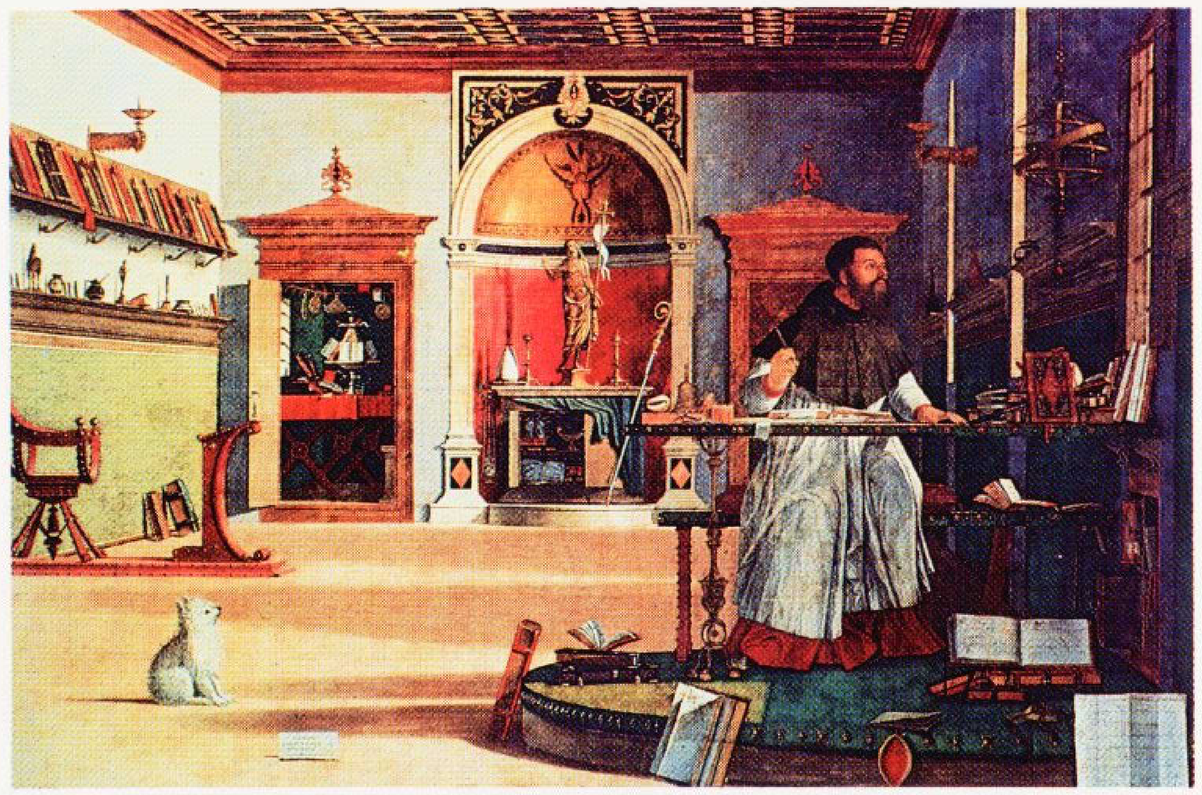

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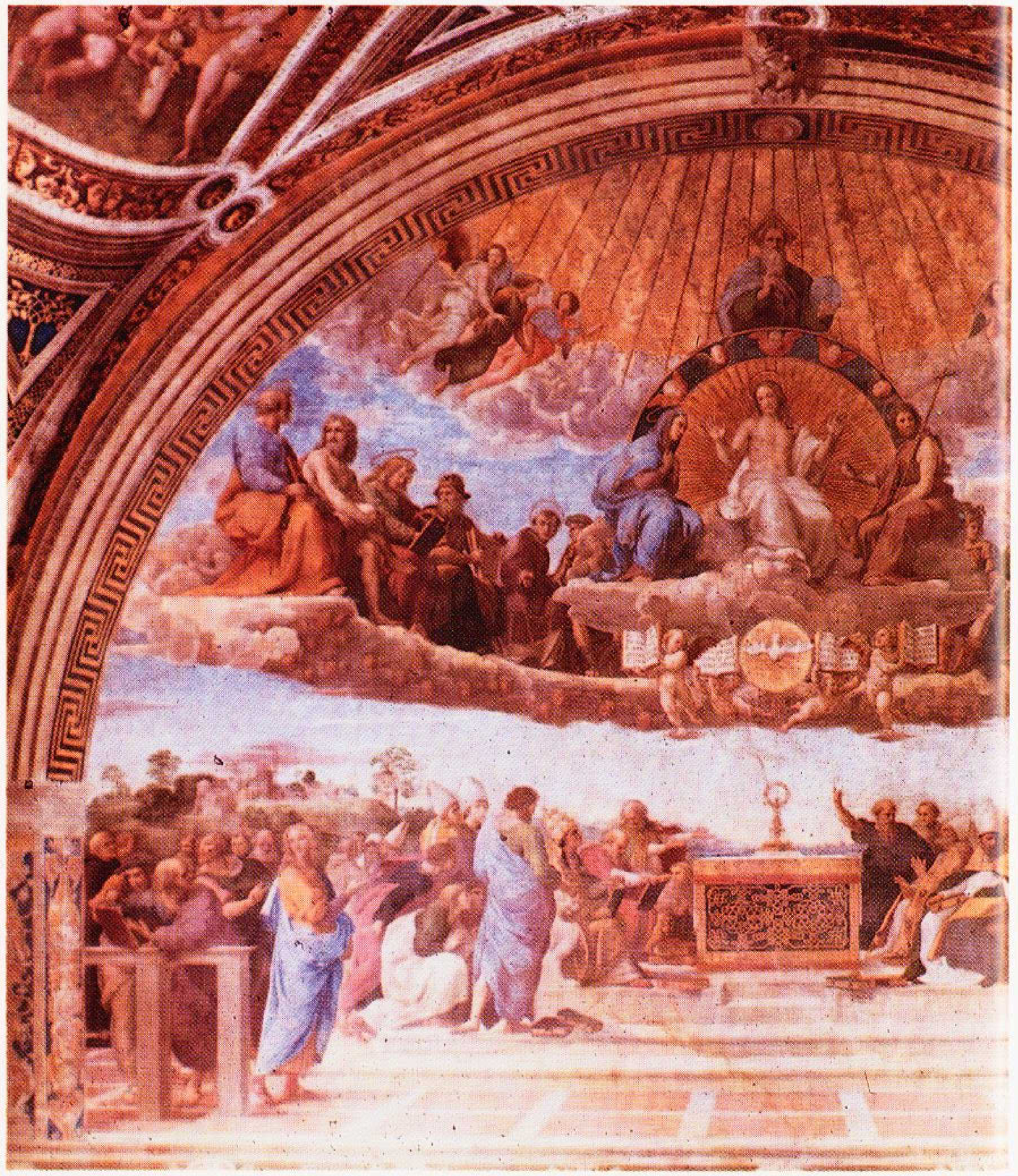

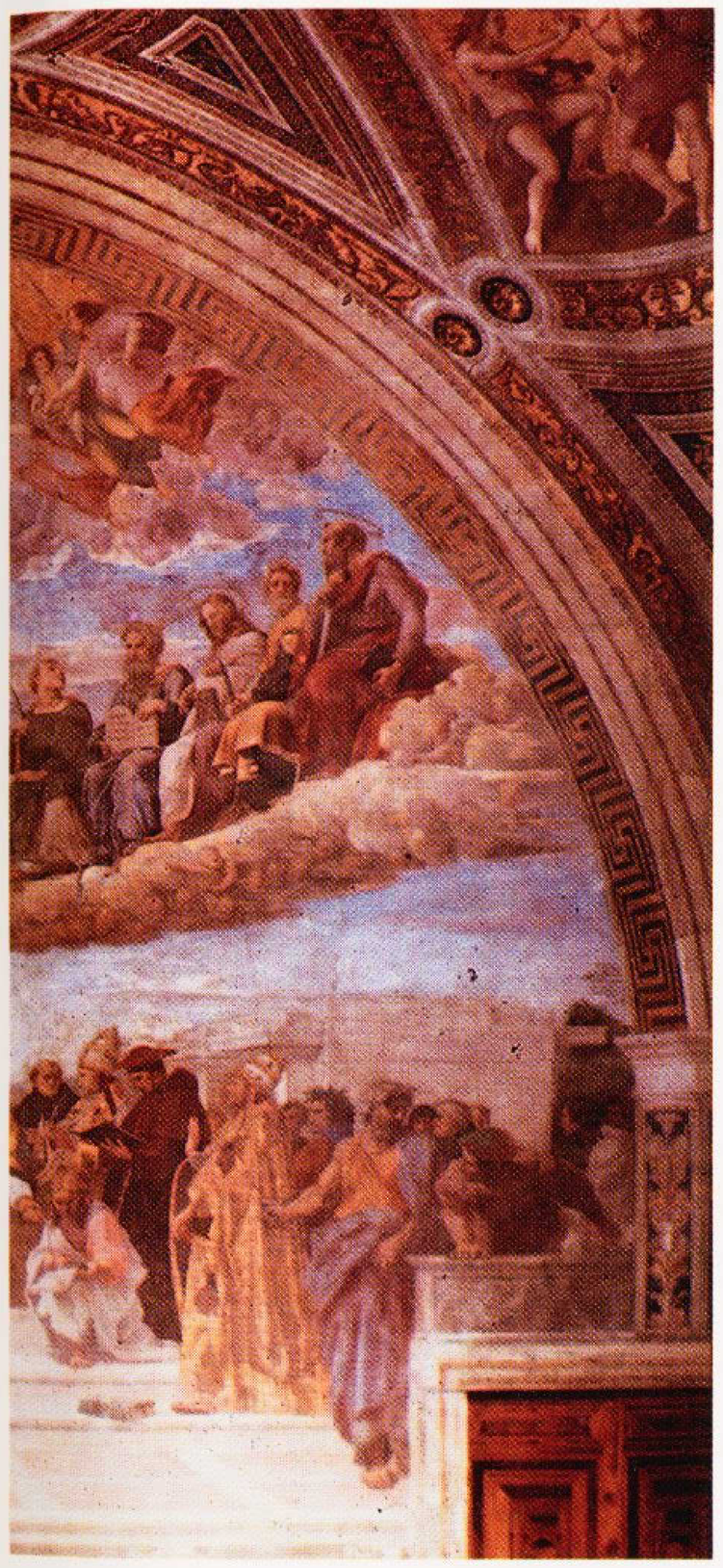

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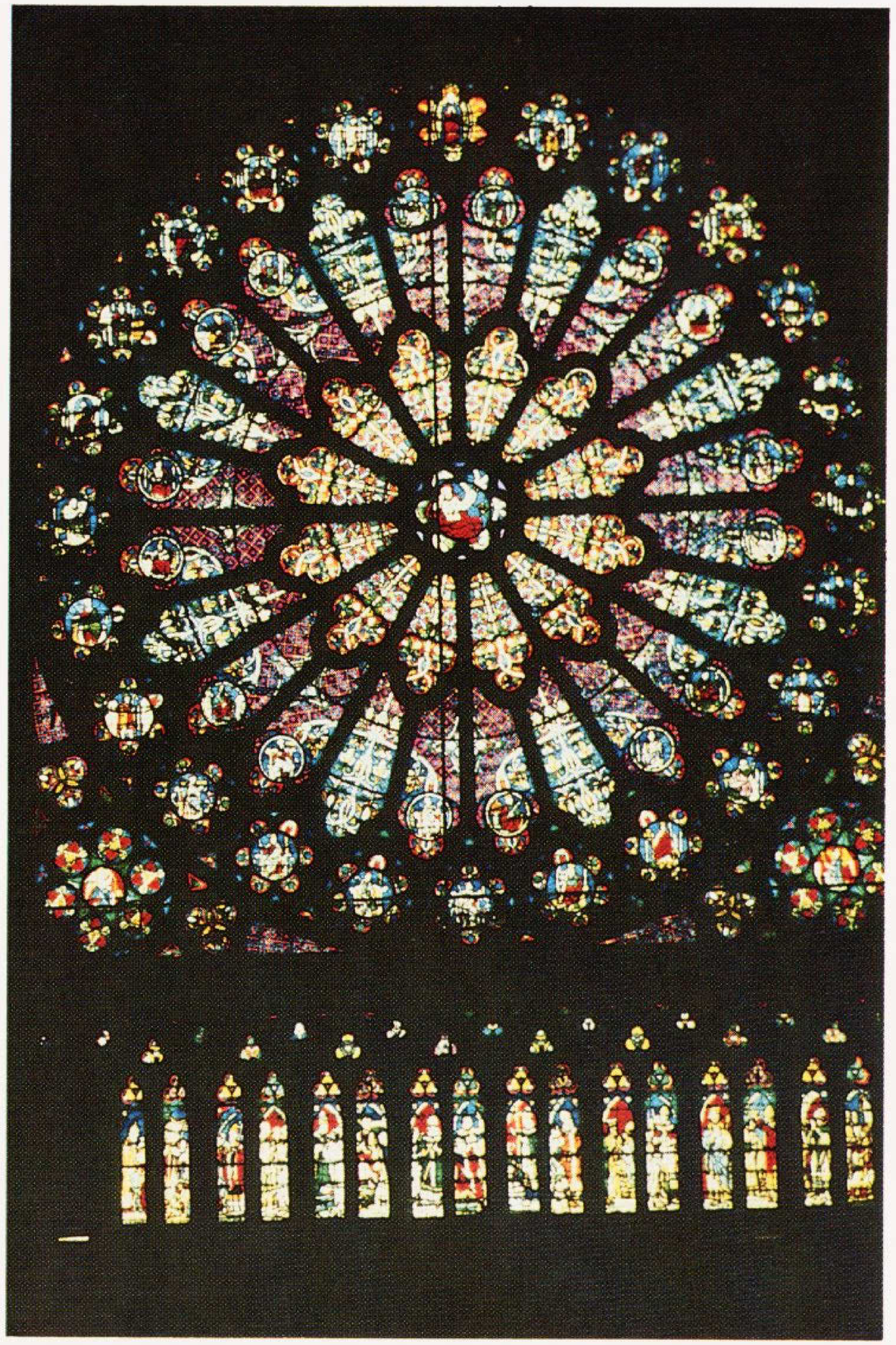

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FOREWORD

The Significance of St. Augustine For Us Today

Saint Augustine is indisputably the founder and savior of Western as well as African civilization. Never has it been more urgent to recall his work than today, on the eve of the 1600th anniversary of his conversion to Christianity. Today the entire world is in the throes of a crisis just as grave as that which confronted him following the fall of the Roman Empire in 410. In opposition to the moral degeneracy of his times—and the final phases of the Roman Empire shows a terrifying number of parallels with the present—he asserted the concept of man as the *imago Dei*, the image of God.

It is only by virtue of this image of the Divine within us, of our participation in the Divine, that we can set the dignity of man on an unassailable level. But for Augustine, such participation was not passive; he conceived of man as God's helper on Earth, so to speak, who, as an instrument of God, acts to continue the process of creation within the universe. And whenever this creation becomes endangered because evil personified stalks the world, then it is the duty of man, acting in the image of God, to bring the world order back into agreement with justice as God intended it.

Since Augustine's thought is of vital significance for us today, the Schiller Institute held its Sixth International Conference on November 1-3 in Rome, so that we might link up with

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3. *The City of God and the Earthly City (manuscript illustration, fifteenth century Flemish master). "Love of self, carried to the point of despising God, begets the earthly city; the love of God, even to the extent of eliminating our egotism, begets the heavenly city."*

4. *The City of God (detail, Virgin with the Chancellor Rolin, by Jan Van Eyck, 1435, Paris, Louvre). The triple opening of the loggia (evoking the Trinity) opens onto an idealized portrait of a city, a metaphor for the "Civitas Dei" and its manifestation on earth.*

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these ideas and, inspired by the richness of his works, define solutions to our problems today.

It fills me with great joy, that now, only three weeks after this Schiller Institute conference, Pope John Paul II, backed up by Joseph Cardinal Ratzinger, has taken the occasion of various conferences of cardinals and bishops to make such a clear stand on questions which were also of such deep concern to participants at the St. Augustine conference.

The Pope has irrevocably confirmed the validity of the concept of the *Filioque*, meaning that the Logos proceeds from both the Father and the Son. Thus, once again for our day and age, there has been established a moral standard which no Christian can evade—especially no person who acknowledges man's true nature.

And if we have ever needed a proof of the immortality of the soul who contributes to the universal good, then we have it in the tremendous current relevance of Augustine's teachings and his fight against the heresies of his time. That immortality of soul becomes visible in the written works and contributions to the development of the human species, of all those who are noteworthy in connection with the history of his influence—from Alcuin and Charlemagne, to Dante, Nicolaus of Cusa, Leonardo da Vinci, Leibniz, and Schiller, to name only a few.

Yes, every man does indeed have within himself a divine spark; but it our own task to develop that spark within us. We can participate in the Divine Essence, provided we commit our creative faculties to doing Good in the world.

Helga Zepp-LaRouche
Virginia, U.S.A., Nov. 28, 1985

PREFACE

In 1986 we celebrate the sixteenth centennial of the conversion of St. Augustine to Christianity. In honor of this occasion at the beginning of November 1985, more than eight hundred participants from five continents—including parliamentarians from Italy, Peru, and Tunisia, a leading representative of the Organization of African Unity (OAU), scholars, scientists, American and African civil rights leaders, trade unionists, and industrialists as well as numerous church leaders—came together in Rome, to discuss solutions to the pressing problems of humanity.

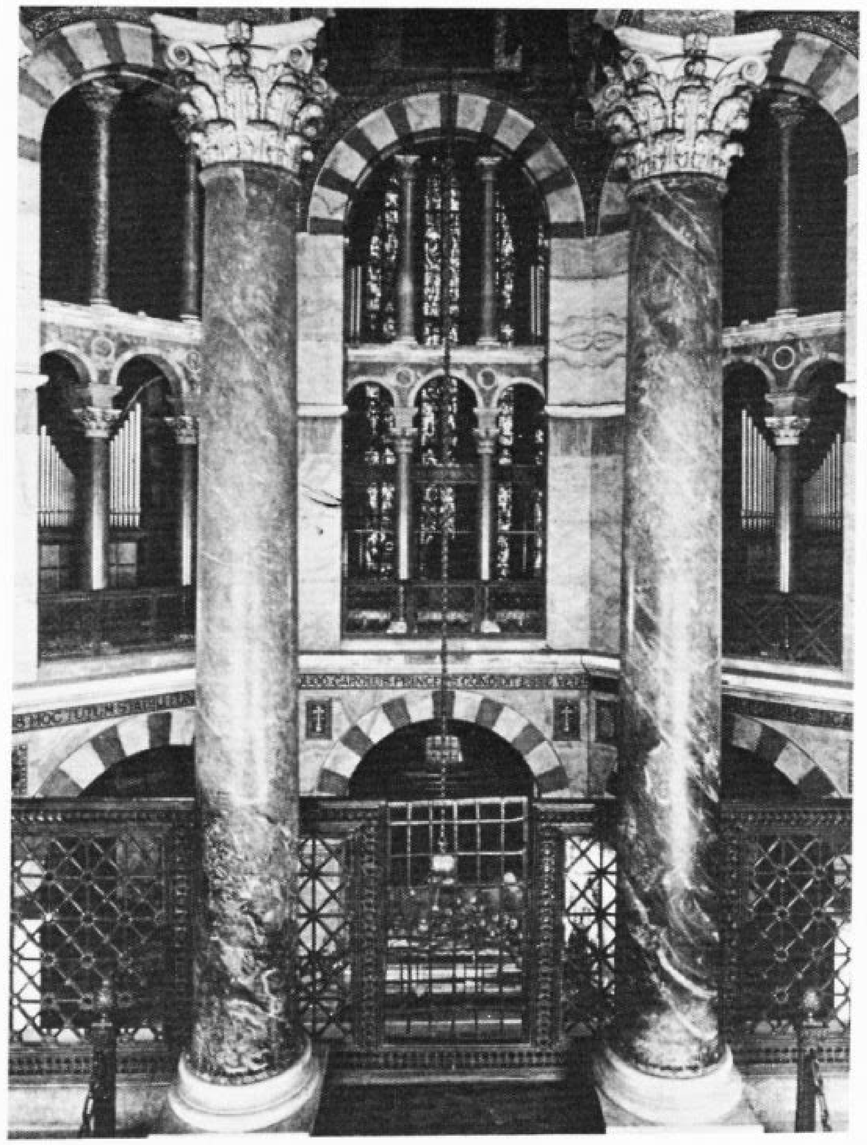
The task today is not any less overwhelming than in the time of the collapsing Roman Empire, when Bishop Augustine fought against usurers and barbarians, against heresies and gnostic cults, and in the process, prepared the way for a Neoplatonic-Christian civilization.

Today we must create a worldwide constellation of forces, which will abolish the barbaric financial system of the International Monetary Fund and establish a new, more just world economic order. Only in this way can we prevent the complete downfall of human civilization today, and bring the earthly city again closer to a world order of Reason, in the Augustinian sense.

We would like to express our thanks and appreciation to Christian Democratic Senator Vincenzo Carollo, who assured

5. *St. Augustine Writing, c. 1490, by Sandro Botticelli, Florence, Uffizi Gallery. The* Confessions *were written in 397-98, and his great* City of God, *between 413 and 426.*

6. *Bishop Ambrose ordains Augustine as a priest (detail of Plate I, Augustine Altar, c. 1490). The two acolytes in the background may be Augustine's son Adeodatus and his friend Alypius, baptized with him in April 387.*



7. *Charlemagne's Palatine Chapel at Aachen (West Germany), eighth century.*

8. *The Emperor Charlemagne (742-814), who built the first civilization based on the Filioque of St. Augustine. Portrait at Aachen, after 1349.*

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the official representative of the Peruvian government, Senator Josmell Muñoz Córdova, of his full support on the debt issue. In the spirit of St. Augustine, during this conference of the Schiller Institute in Rome an alliance of forces from the entire world was brought together. The breadth and authority of that alliance were expressed, among other things, by the list of several hundred prominent figures who, on November 20, 1985, called for the creation of a Commission of Investigation into those who are committing crimes against humanity today.

The idea of the inalienable rights of all men is the foundation of Augustine's conception of humanity, which gave its imprint to the entirety of Western civilization. Man is created in the image of God; hence, social relations must also be so constituted that the unique quality of man, his creativity, can be developed and realized in science and art, as technological and moral progress.

RESOLUTIONS

The following resolutions were unanimously approved at the close of the Sixth International Conference of the Schiller Institute:

Greetings to the Pope

The Schiller Institute, gathered in Rome to celebrate the 1600th anniversary of the conversion to Christianity of St. Augustine, the father of European and African civilization, sends greetings to His Holiness Pope John Paul II, requesting him to continue to exercise his religious leadership and moral authority in the present crisis of humanity to cast out the forces of usury and to favor the creation of a just New World Economic Order for all nations.

Greetings to Alan García

The Schiller Institute Conference in Rome, gathered to commemorate the contribution of St. Augustine to world civilization, sends greetings to President Alan García of Peru, saluting him as the vanguard leader in the present decisive

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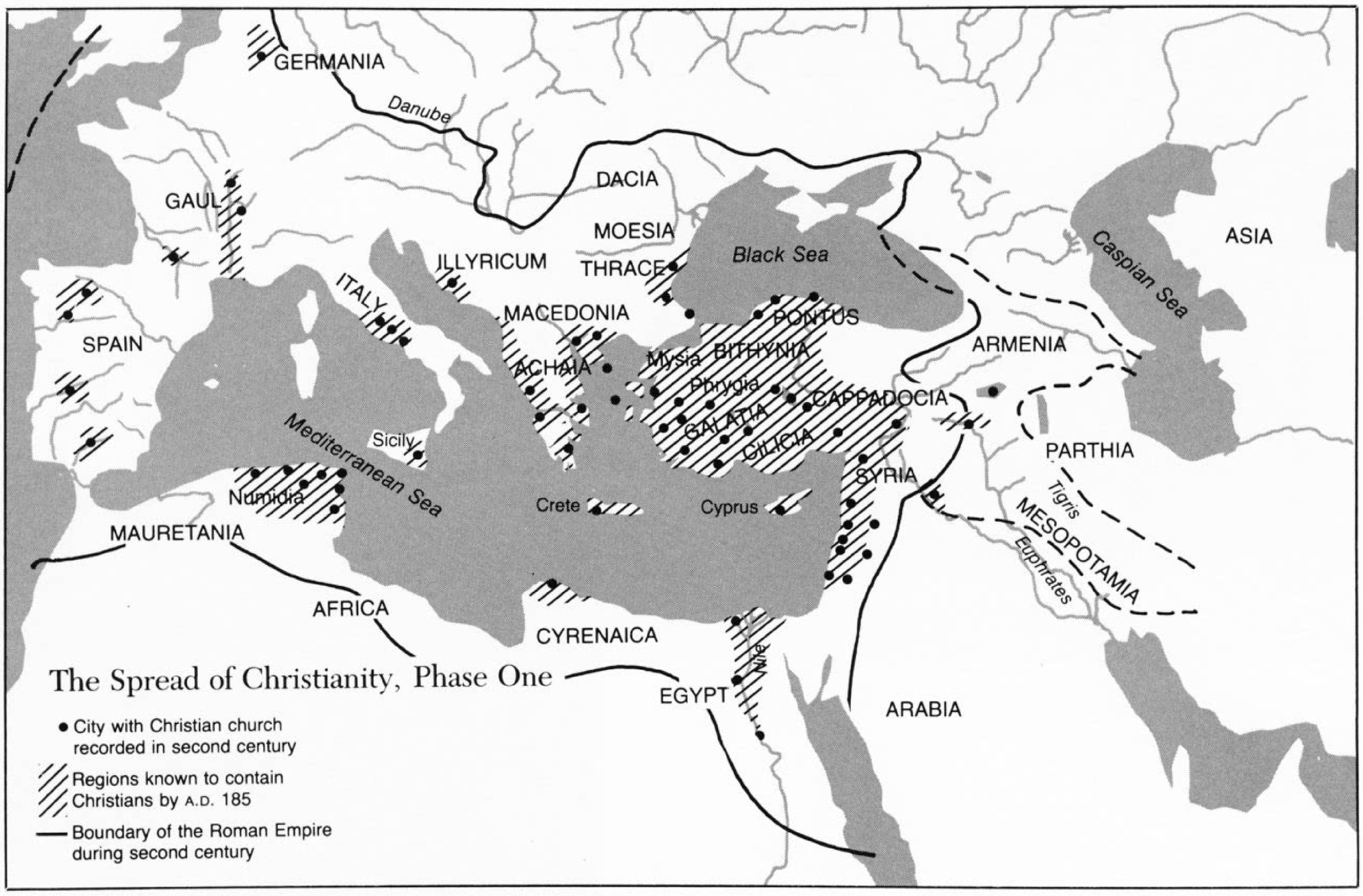
Figure 9.



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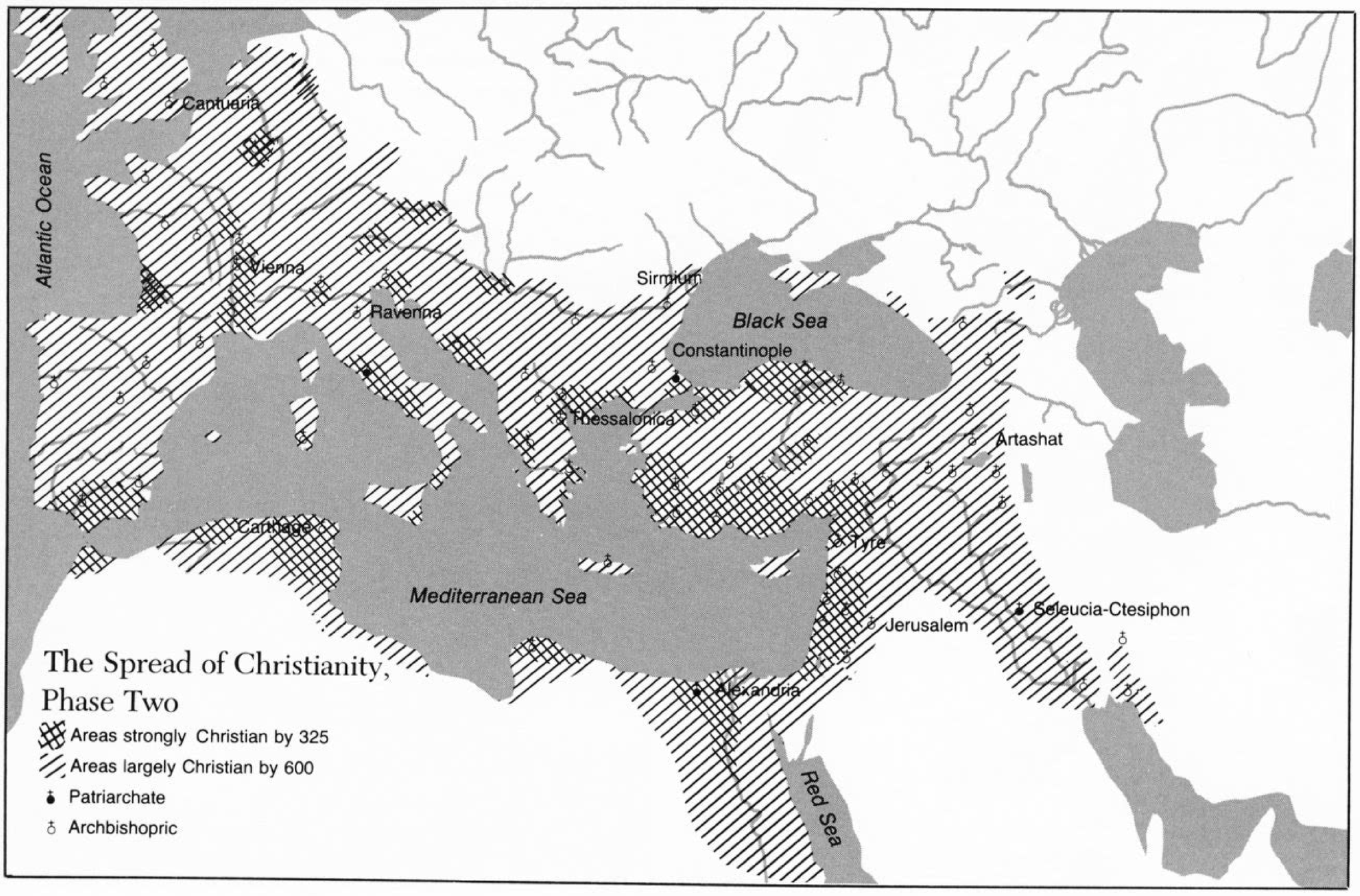

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phase of the battle for a New World Economic Order based on the scientific, economic, and cultural development of all nations. The Schiller Institute is convinced that now is the time to implement Lyndon LaRouche's Operation Juárez. The members of the Schiller Institute, patriots of many nations and at the same time world citizens, pledge to President Alan García our full support, our minds, and our energies, to begin the Age of Reason on our planet.

GREETINGS

The following are some of the messages which were received and read at the Sixth International Conference of the Schiller Institute, November 1-3, 1985.

Jorge Carrillo Rojas

Minister of Labor of Colombia

The barbarians could conquer Europe because the moral degeneration and usury which the Roman Empire represented created the conditions for such destruction. Today, those who inherited the empire are leading us to the edge of the abyss once more, and are pushing us into the grip of the new barbarians.

Our civilization sprang from the ashes because Augustine took the moral responsibility for the destiny of all mankind. Today you are taking up the same task with the same enthusiasm. We cannot allow ourselves to be found lacking.

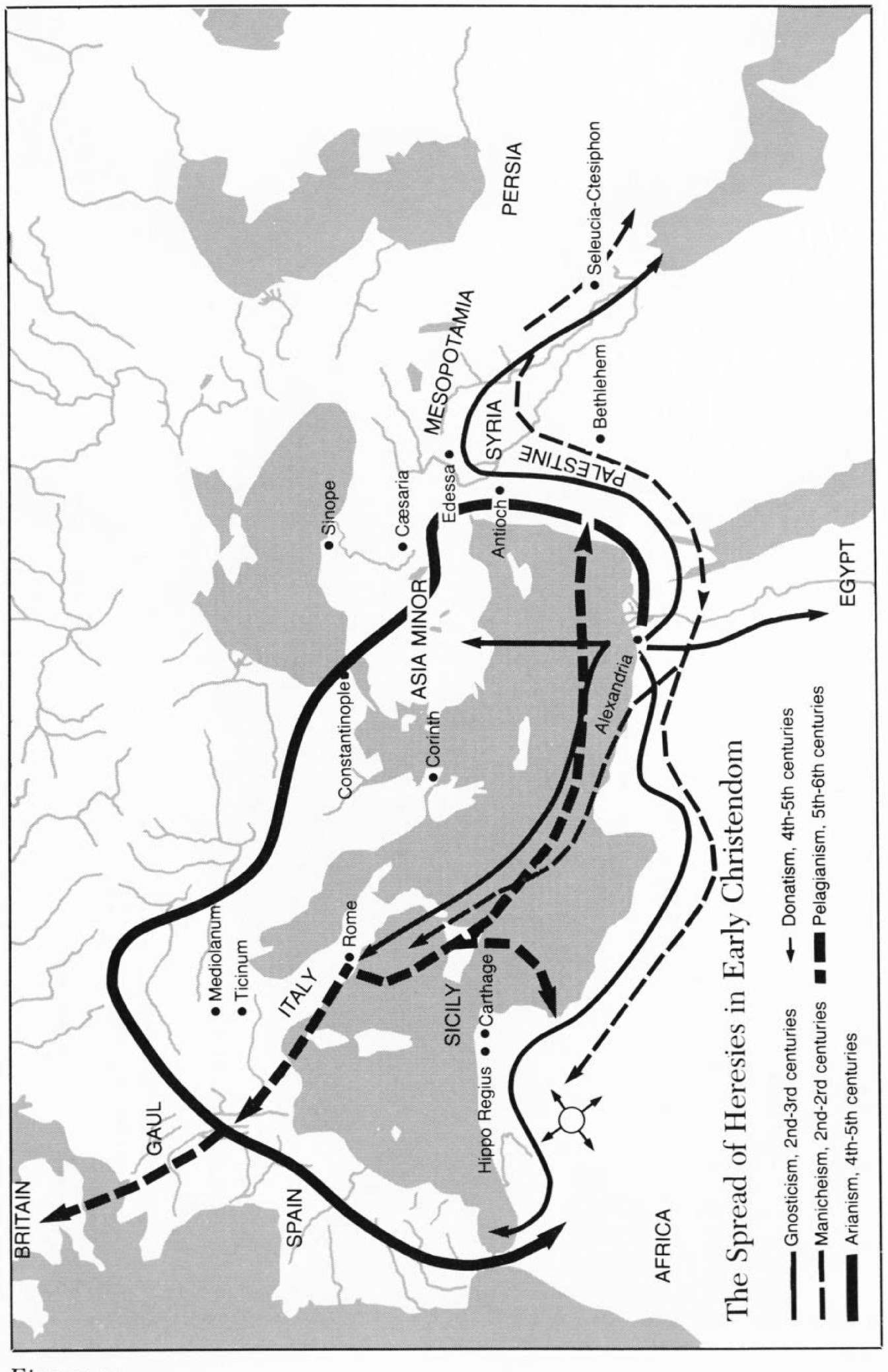
Receive my greetings and my encouragement.

Josep Rahola i d'Espona

Senator of Esquerra Republicana de Catalunya for Gerona

To the Schiller Institute:

I have always joined my efforts to those who in all honesty



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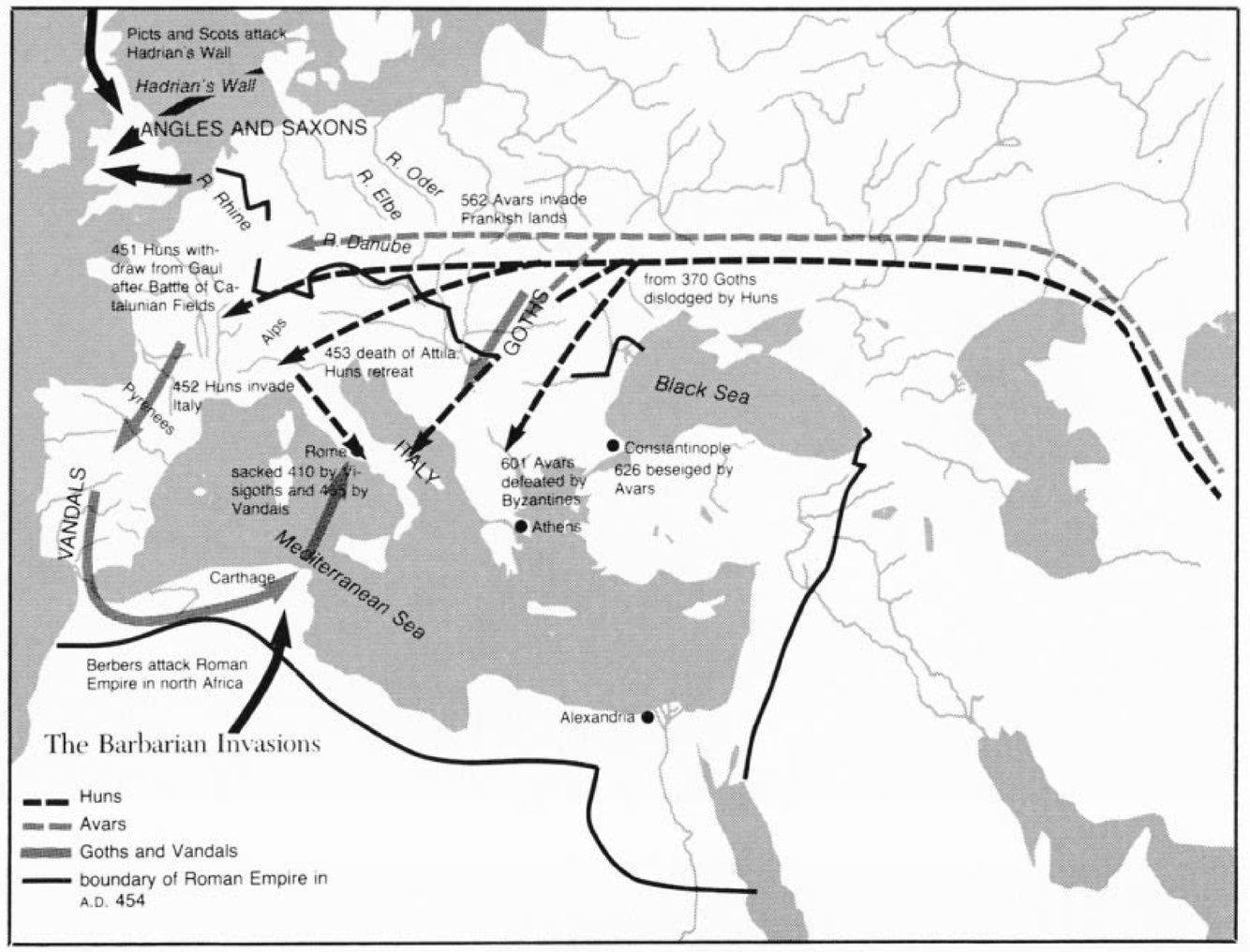

Figure 12.

13. *St. Ambrose (detail of altarpiece by Dosso Dossi, Ferrara, National Gallery, sixteenth century). The scourge on the edge of the step, symbolizes his relentless pursuit of the Arians.*

defend the freedom which allows the individual to develop himself, to have faith in his own personality and in life.

I am on the side of those who publicly denounce the forces which, while claiming to be friends of the underdeveloped nations, in fact demand from them efforts beyond their power, driving them to outbreaks of violence which in turn are used to justify unnatural physical and economic repression.

I do not doubt that this conference shall be a success, and extend my greetings to you.

Don Rafael Palmerro Ramos

Vicario de Toledo
Profesor de Teología Pastoral del Centro Teológico Ildefonso

Our beloved Cardinal, Primate of the Spanish Church, Don Marcelo González Martín, now taken ill, has written the following on the Bishop of Hippo: ". . .Augustine loved mankind, and the Church in which mankind is incarnated. This love led him to turn his steady gaze upon the attempt to reveal the hidden secret of the relations of God with the world of men, a world spotted by sin, but pure in the virginity of faith."

Our Cardinal, the Archibishop of Toledo, wrote this text as a prologue to a theological work which I wrote for the Gregorian University at Rome, when I was studying the theology of the image of the Mother Church in the Anti-Donatist works of the extraordinary pastor of North Africa.

"I cannot silence the charity of Christ," wrote Augustine in one of his letters, "and for Him would I win over all men, to the extent this depends upon my will."

As a priest, who studies and admires this great master, father of Western civilization, I am delighted to support the organizers and participants in this Schiller Institute Conference, and congratulate them, in the desire that their work break new paths.

José Antonio Infantes Flórido

Bishop of Córdoba (Andalucía)

I congratulate the Schiller Institute for the initiative taken to commemorate the conversion of that great figure of the Church, Augustine.

I do believe that the times our continent is now living through, call for the spiritual presence of the thought of such outstanding persons as this Saint.

Monseñor José Guerra Campos

Bishop of Cuenca, Spain

Christ, the centre of history, makes the edification of the City of God possible, giving meaning and eternal value to the evanescent deeds of mortals.

Augustine, the African, has illuminated sixteen centuries of Christian civilization, and continues to show the path towards liberty in love for truth.

May this conference shed light upon our times.

Don Luciano Rubio Calzón

Monasterio de San Lorenzo del Escorial, Spain

To the Most Honorable Presidents of the Schiller Institute:
Gentlemen:

I pray you forgive me for not having been able to contribute a speech to the International Conference, but urgent and unavoidable tasks made this out of the question.

I must say in all sincerity, that I am delighted and highly enthusiastic about the program of this Institute: to find in the teachings of the great African Doctor, the broadest base of agreement to remedy that multiplication of different and opposing sects and ideologies, which are tearing our present society apart. It is a noble task, and a very worthy one.

I therefore wish you every success in your enterprise.

14. *The Three Magi. Ravenna, Sant' Apollinare Nuovo, sixth century.*

15. *Science in the Islamic renaissance. Baghdad manuscript of the Materia Medica Dioscurides, 1224: making medicine.*

16. *Hydrodynamic study by Leonardo da Vinci, Windsor Castle, c. 1490.*

17. *Galaxy, Type SC in Canes Venatici. On the galactic level, the organization of matter is vortical, as Leonardo had observed for fluids.*

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Don Pedro Perales Galino

Captain of the Navy, El Ferról, Spain

I regret that I cannot be present at this Conference, but I do support this initiative to study the extraordinary figure of Augustine.

Rafael Luna Gijón

Club Encuentros, Madrid, Spain

I send you my greetings in the hope that this conference may enjoy great success.

Father Konrad Vogt

Catholic Parish of St. Paul, Munich, Federal Republic of Germany

Welcome to the participants of the international conference of the Schiller Institute in Rome, November 1-3, 1985.

Treatment of the Church Father Augustine is surely a worthy enterprise, particularly in our present time; for the answer to the question of Man, his quality and his potentiality, is closely connected to the path that must be trodden, to unfold the unique quality of Man, and to defend it.

The Christian conviction of St. Augustine, that the person is the image of God—however this fundamental Christian conviction has been understood in specific historical periods—protects the person from every ideological totalitarianism of all possibly conceivable forms. With this conviction, the person receives an inviolable endowment, bestowed by God.

I wish the participants at the international conference of the Schiller Institute in Rome a profound insight into this indispensable Christian truth, and the necessary courage, to defend the dignity of man in practice.

Father Mpoyi-Mukoma,

Eglise Catholique Libérale, Kinshasa, Zaire

It is an honor for me, and a privilege, to speak before the assembly and to thank, in the name of my Zairean brothers

and in my own name, Mrs. Helga Zepp-LaRouche and all the organizers of this Conference of the Schiller Institute.

We have always encouraged both collective and individual initiatives in favour of the development of and aid to Africa. We most especially wish that bodies such as the Schiller Institute, be ever more numerous, so that there shall be victorious a world wherein the individual is placed at the center of all things, a world where science serves mankind in such a way, that Africa shall be truly developed.

We wish you every success.

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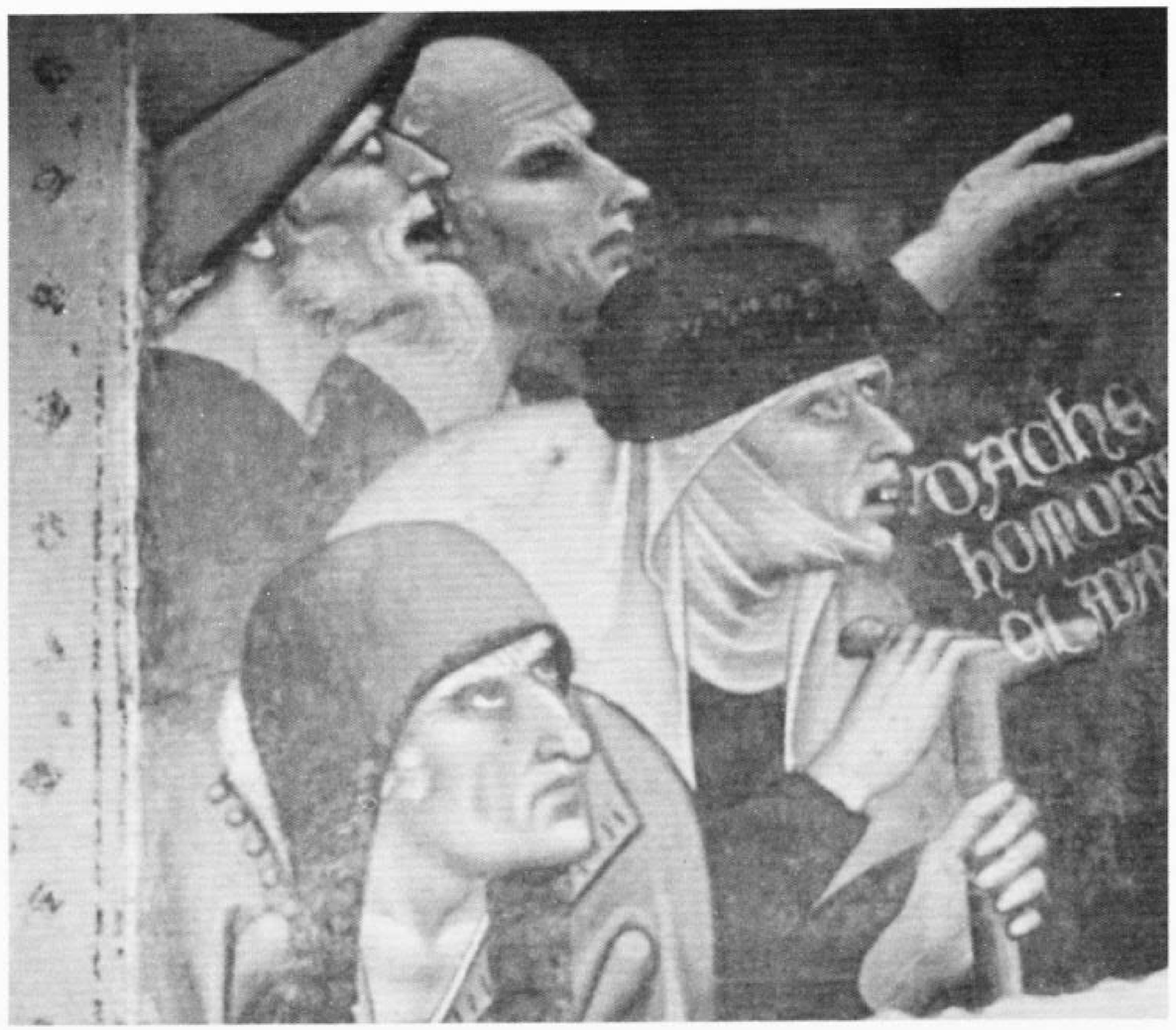
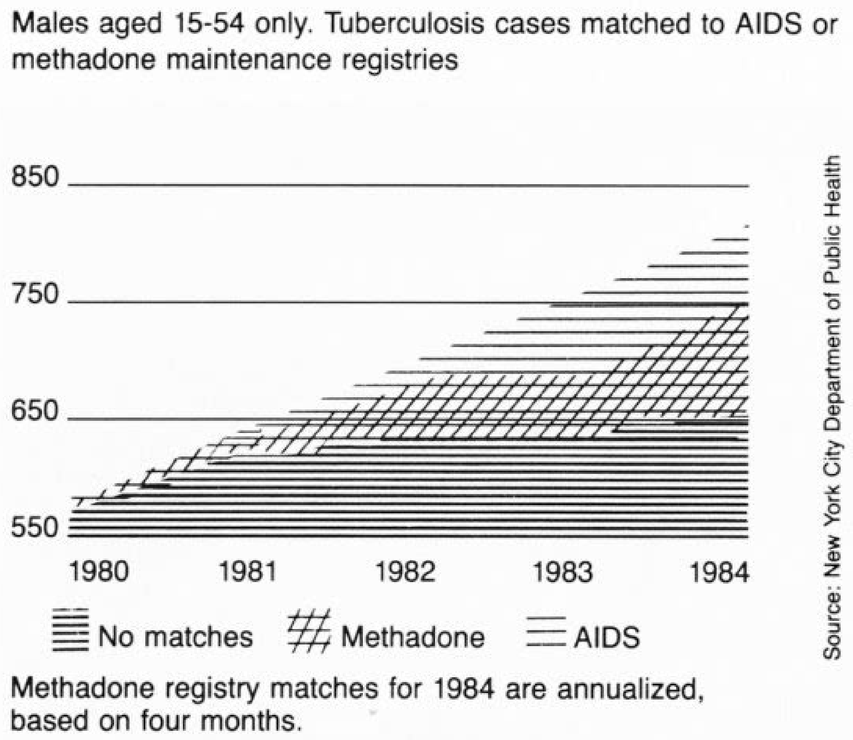
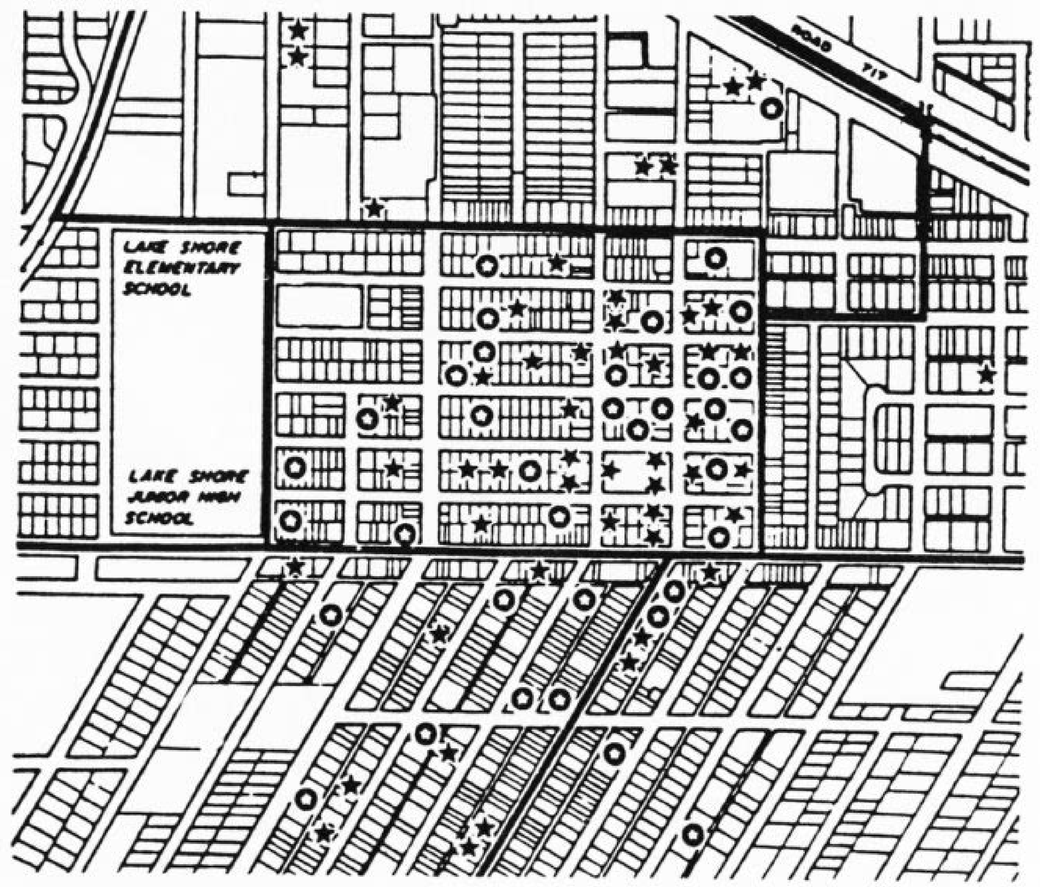
18. *The Volta meeting on aerodynamics of 1935, a milestone in the development of supersonic flight. Gen. G. A. Crocco presided. Prandtl is fifth from the left in the first row, and von Karman is behind him, in the white coat.*



19. *The Black Death of the fourteenth century: fragment of a fresco in Florence (Museum of S. Croce) showing survivors of the 1348 catastrophe.*



20. *Tuberculosis cases in New York City, 1980-84.*



21. *Correlation of incidence of confirmed AIDS and tuberculosis in Belle Glade, Florida.*

SPEAKERS

ADRIANO BASSI, pianist and composer; graduate of the Giuseppe Verdi Conservatory, Milan, Italy; author of a book on the composer Domenico Scarlatti.

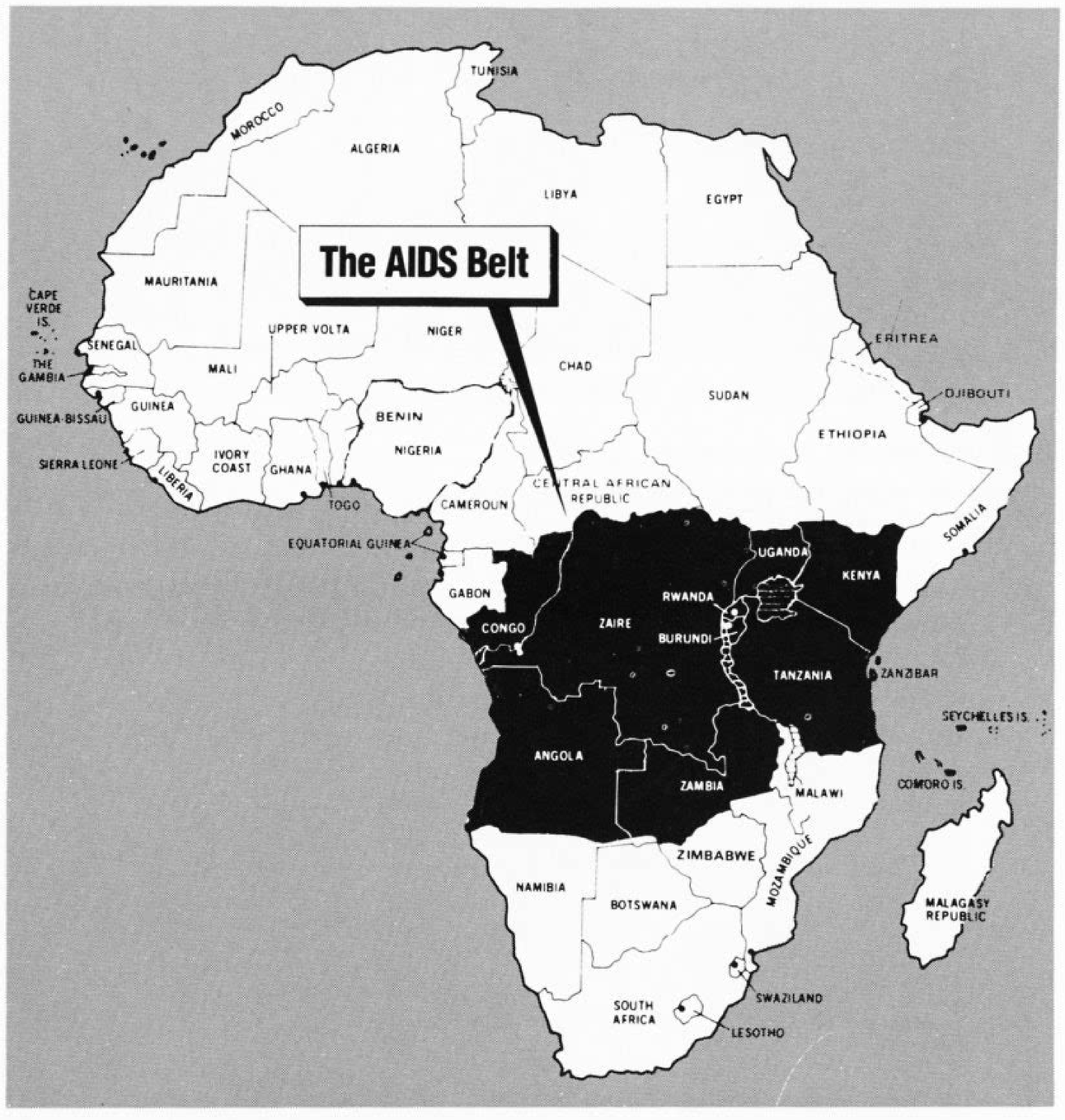
GENERAL LUIGI BROGLIO, president of the Faculty of Aeronautics Engineering, University of Rome, Italy.

SENATOR VINCENZO CAROLLO, vice-president of the Christian Democratic senatorial group, Senate of the Italian Republic.

FATHER CARLO CREMONA, author of a forthcoming biography of St. Augustine, daily commentator on the GR-2 Italian radio station, and a member of the Augustinian order.

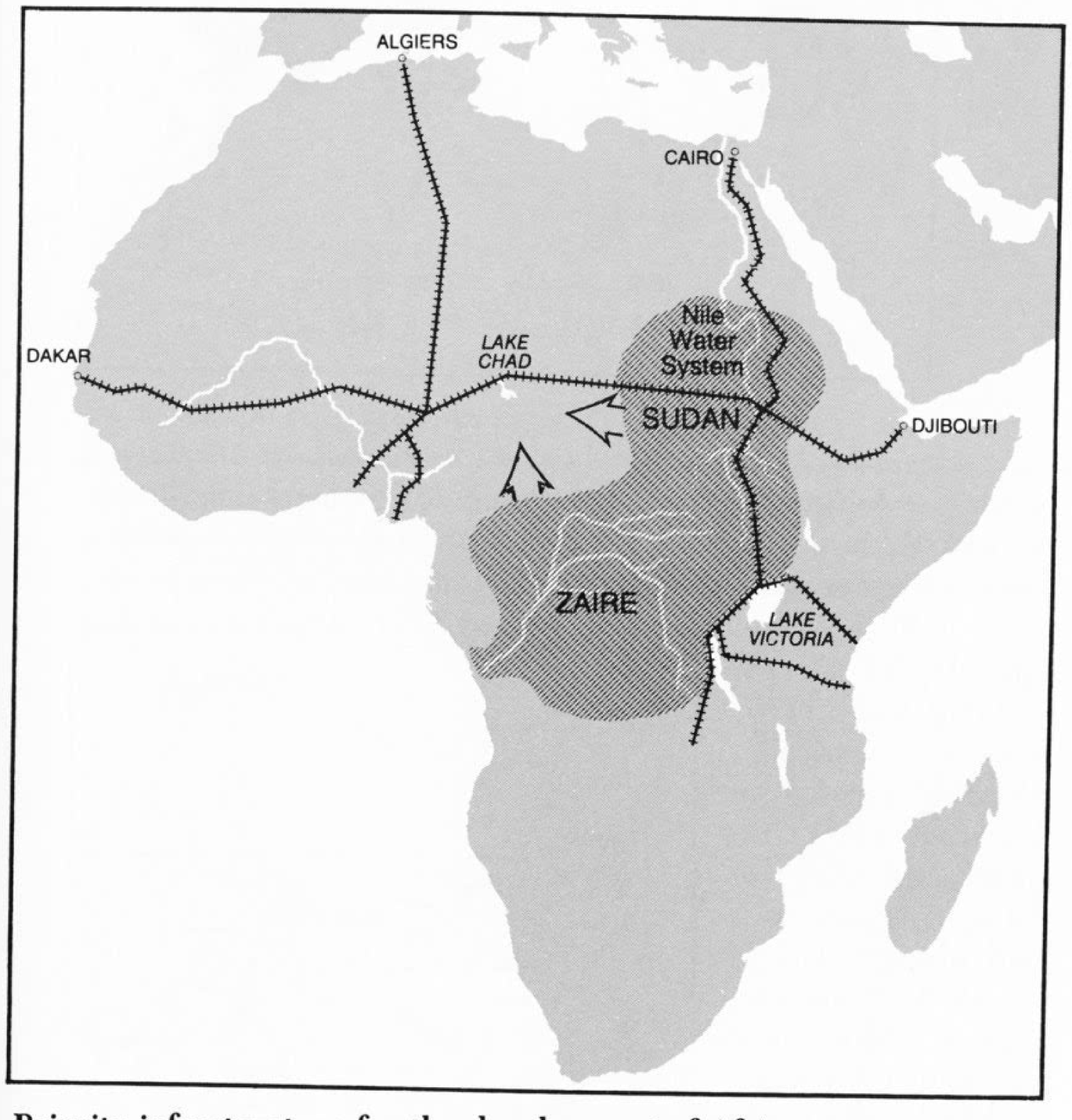
LUIGI CROCCO, former research scientist, Guidonia Institute, Italy; former professor, Princeton University; pioneer in supersonic experimentation; consultant at the headquarters of the European Space Agency in Paris.

FATHER GABRIEL DEL ESTAL, Doctor of Laws, professor of Political Law and Constitutional Systems, Real Colegio Universitario María Cristina, San Lorenzo del Escorial, Spain.



The AIDS belt in Africa

22. The nine countries shaded on the map are the area where world experts estimate that between 10 and 32 million people are infected with the AIDS virus. They are precisely the areas where the International Monetary Fund and World Bank looting policies have blocked infrastructural investments, gouged living standards, and forced population-reduction measures on debtor countries.



Priority infrastructure for the development of Africa

23. Trunk rail lines must criss-cross the continent. Water must be diverted into the arid Sahel region, around Lake Chad, a seasonal lake, from plentiful watersheds of the Congo River in Zaire, and the highlands of the Lake Victoria-southern Sudan region. The waters of the upper Nile—the Blue and the White Nile rivers—can be cooperatively developed in a rich water-management program.

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Marco Fanini, Milan, Italy, bureau chief of *Executive Intelligence Review*; author of a major study on St. Ambrose, published in *Il Machiavellico*, 1985.

Giuseppe Filipponi, director, Fondazione per l'Energia di Fusione; editor-in-chief, *Fusione*; vice-president, European Labor Party (POE) of Italy.

Maria Cristina Fiocchi, president, Italian Anti-Drug Coalition; author of a major study on the Council of Florence, in *Il Machiavellico*, 1985.

Publio Fiori, Christian Democratic member, Italian Chamber of Deputies; member, Italian parliament committee on finances and treasury; member, Special Commission Against Famine of the Italian Parliament.

Uwe Friesecke, coordinator of Africa work for the Schiller Institute, Federal Republic of Germany.

David P. Goldman, Economics Editor, *Executive Intelligence Review*; co-author, *Dope, Inc.*; *The Ugly Truth About Milton Friedman*; author of major study of J.S. Bach as a scientist, in *Ibykus* magazine, 1985.

Warren J. Hamerman, director, Biological Holocaust Task Force, *Executive Intelligence Review*; chairman, National Democratic Policy Committee, U.S.A.; author of many articles, including, "The Overlooked Importance of Louis Pasteur," *FEF Newsletter*, May 1977; "America's Unpaid Debt to the European Republicans," *Campaigner*, 1980; "How Charlemagne Built Europe," *Campaigner*, 1981.

Hulan Jack, former borough president of Manhattan; veteran civil rights leader; member, Schiller Institute Executive Board; Advisory Committee of the National Democratic Policy Committee; Committee for a New Africa Policy.

Ahmed Kedidi, member of parliament, Tunisia; member of the Central Committee, Destourian Socialist Party, Tunisia; editor of the Tunisian newspaper *Al Amal*; Advisory Board member of the Schiller Institute.

Lyndon H. LaRouche, Jr., economist and contributing editor, *Executive Intelligence Review*, candidate for Democratic Party nomination for U.S. President in 1980, 1984, and 1988. Author of hundreds of articles and special studies, published in various languages, and more than fifteen books, among which: *Operation Juárez*; *There Are No Limits to Growth*; *The Power of Reason: A Kind of an Autobiography*.

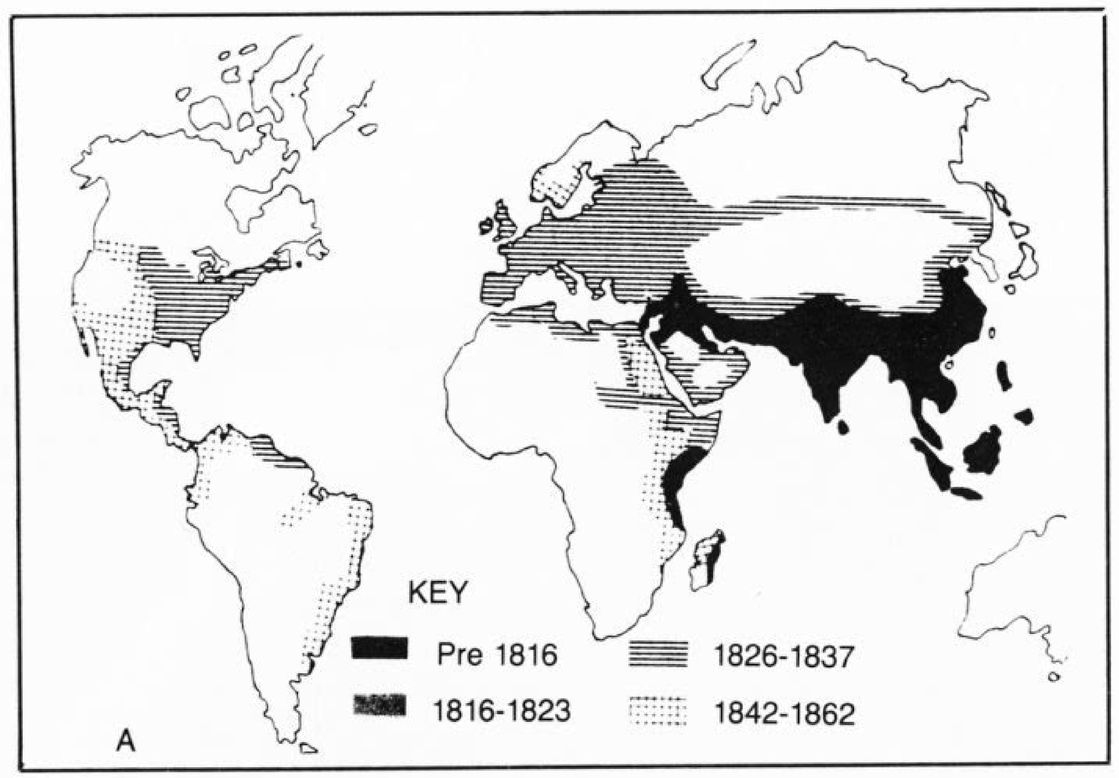
Giuseppe Matteucci, vice-president, Accademia Umanistica, Italy; graduate, Giuseppe Verdi Conservatory, Milan.

Usele Mawisa, deputy executive secretary of Organization of African Unity, Geneva.

Aly Mazaheri, renowned orientalist; professor emeritus, Ecole des Hautes Etudes en Sciences Sociales, Paris; author of numerous scientific articles and translations. His books include: *La Famille Iranienne aux temps anté-Islamiques*, *La vie quotidienne des musulmans au Moyen-Age* (also published in German, Dutch, Portuguese, Polish), *La Civilization des Eaux Cachées*, *Les origines Persanes de l'Arithmétique*, *La Route de la Soie*, and the introduction to the *Final Defeat of Ayatollah Khomeini*, by Lyndon H. LaRouche, New York, 1982.

Reverend Dibala Banayi Mpolesha, president of the Ecumenical Center, Kinshasa, Zaire; Advisory Board member, Schiller Institute; founding member, Club of Life.

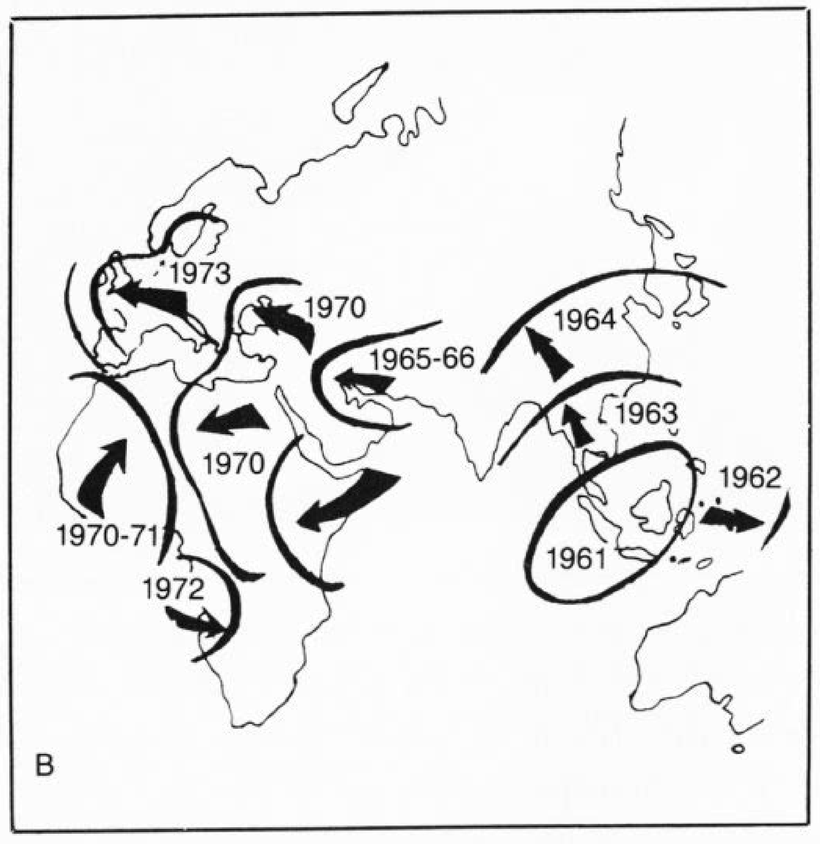
Senator Josmell Muñoz Córdova, head of the Senate Mining Commission, Republic of Peru.



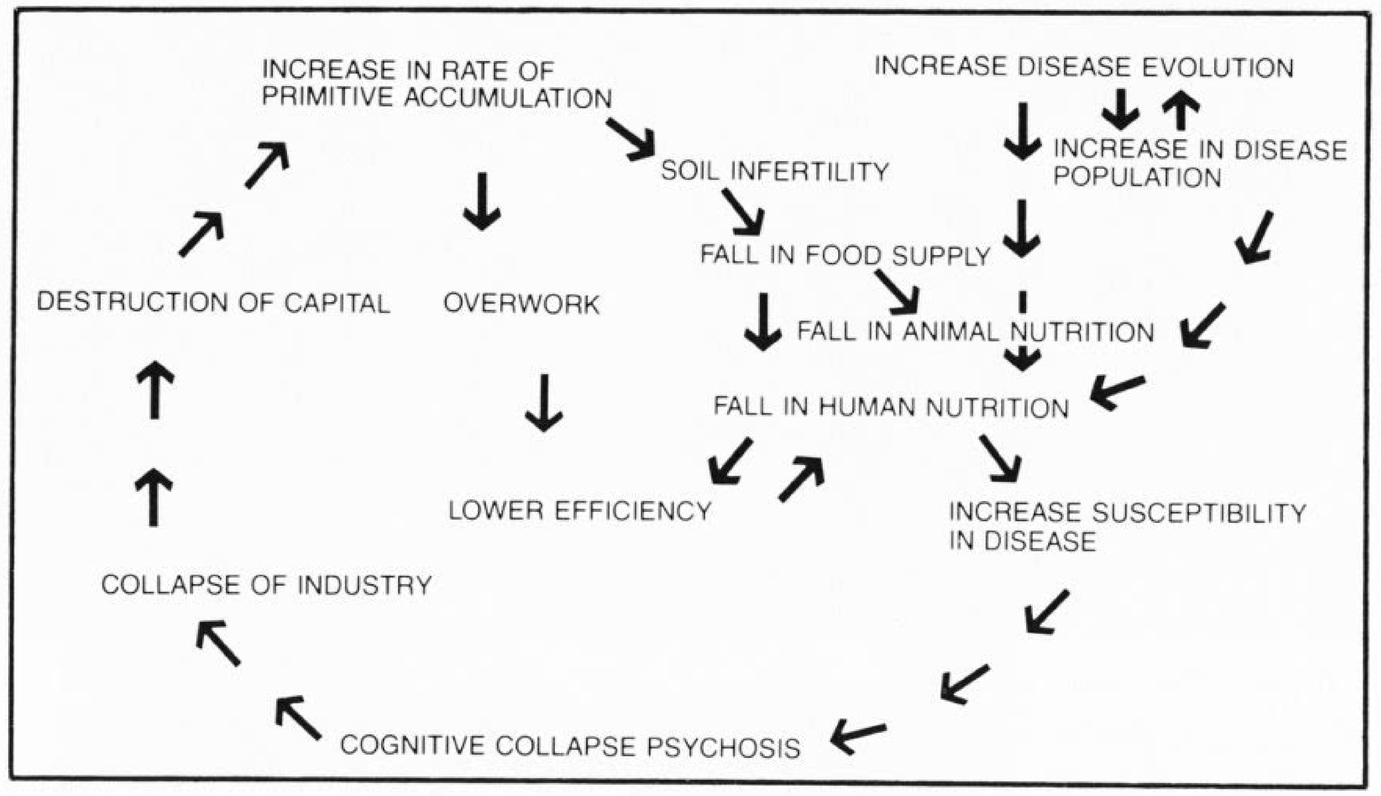
24a. *The spread of pandemic cholera. Cholera swept the globe in the early to middle nineteenth century. Originating in India, cholera spread rapidly to Southeast Asia, Japan, the Mideast, the north and east coasts of Africa, Western Europe, and from there to the Americas, as shown in* Map A.

24b. Map B *traces the route of the El Tor cholera pandemic, which originated in Southeast Asia. Geographical progress of the two pandemics is noticeably similar: In the 1970s' pandemic, however, Africa (and especially the famine-wracked Sahel) was hard hit, whereas in the nineteenth century pandemic, the relatively unexplored African continent was only peripherally touched.*

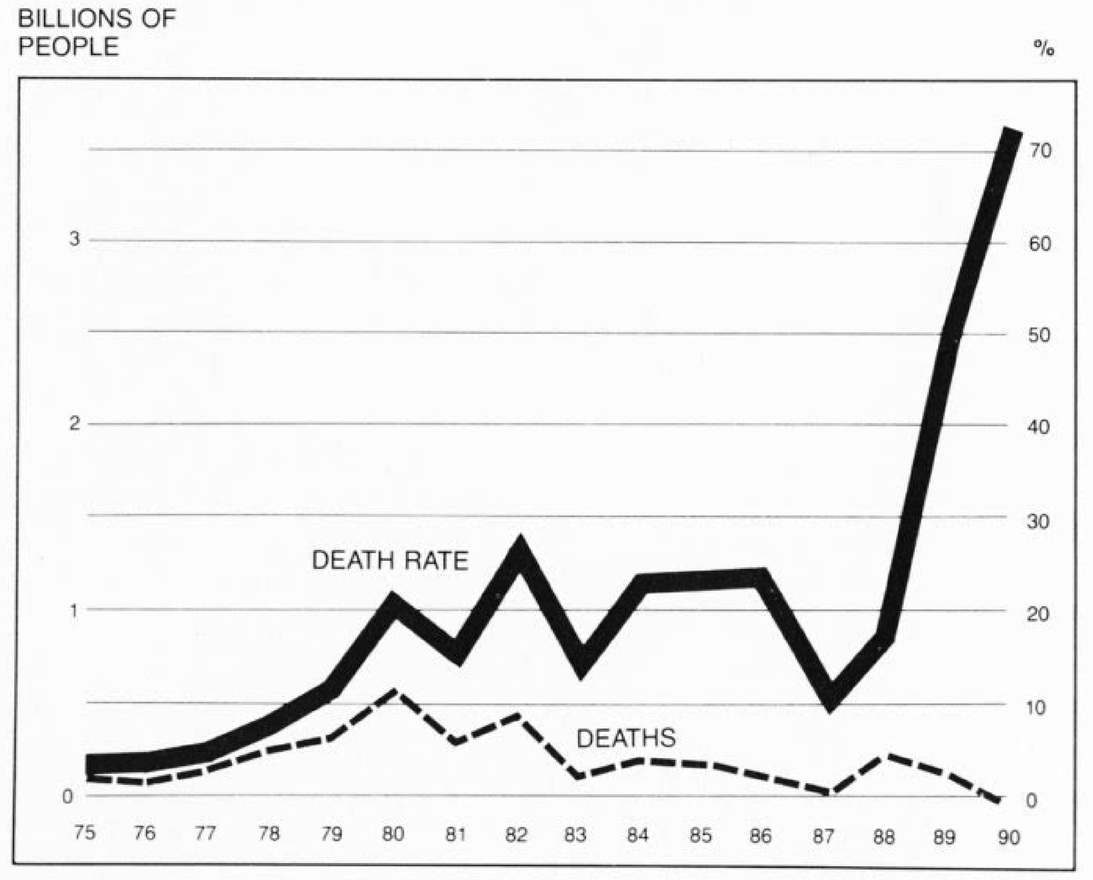
Maps are reproduced from the 1974 study commissioned by Lyndon LaRouche.



Highlights of the 1974 study



25. *Schema showing process of ecological holocaust, which would advance devastatingly if disease spreads unchecked, production collapses, and primitive accumulation and starvation drive humanity into psychosis. Source: New Solidarity,* January 16, 1975.



26. *This graph, first published in December 1974, shows schematically the expected increase in deaths (dotted line) and the increase in the death rate (heavy line) as described in the study of the coming ecological holocaust by the research team headed by Warren Hamerman.*

Hugo López Ochoa, Member of the Executive Committee, Mexican Labor Party (PLM).

Fiorella Operto, president, Schiller Institute of Italy; secretary-general, European Labor Party (POE) of Italy.

Matteo Perrini, professor of philosophy and history at the Lyceum of Brescia, Italy; founder and president of Catholic Democratic Cooperative for Culture. Besides numerous articles and essays, Dr. Perrini is the editor of the only condensed version of St. Augustine's *Confessions* in Italian (La Scuola, Brescia, now in its fifth edition), for which he wrote an extensive preface. In October 1985 he published *Primo: i diritti dell'uomo*.

Amelia Robinson, veteran leader of the American civil rights movement; author, *Bridge Over Jordan*; board member, Martin Luther King Center for Nonviolent Social Change; board member, National Association for the Advancement of Colored People, Alabama.

Jaime Sanín Echeverri, journalist and novelist who has played a leading role in Colombian institutions for higher education; former president, Universidad Pedagógica Nacional, Bogotá; author, *Austramérica*; member, Colombian Academy of Spanish Language.

Webster Tarpley, contributing editor, *Executive Intelligence Review*; foreign policy adviser to Lyndon H. LaRouche, Jr; author of numerous articles on historical, economic and political topics; co-author of the July 1985 *EIR* special report, Global Showdown, The Russian Imperial War Plan for 1988.

Jonathan Tennenbaum, editor-in-chief, *Fusion* magazine, Federal Republic of Germany; author of numerous articles, including "The Coming Breakthroughs in Biophysics," *Fusion*,

September-October 1985, and "Astronomy: The Foundation of Scientific Method," *Fusion*, November-December, 1984.

Wilhelm Wehner, president, Association of Refugees, Herford, North Rhine-Westphalia, Federal Republic of Germany; member, Patriots for Germany.

Henry "Hank" Wilson, executive board member of United Auto Workers Local 600; member of the Schiller Institute Trade Union Commission.

Helga Zepp-LaRouche, federal chairman, European Labor Party of the Federal Republic of Germany; founder and chairman, Schiller Institute; founder and chairman, Club of Life; editor, *The Hitler Book*; member, Patriots for Germany; author of numerous articles, particularly on Nicolaus of Cusa and Friedrich Schiller. Her most recent major writing, *Germany's Positive Contribution to World Development: Foreign Policy Theses for the Federal Republic of Germany*, is currently being published in German and English.

The Schiller Institute would like to express its appreciation for a number of additional papers which were submitted for the conference, but could not be published for reasons of space: Clementina Verasani on "Augustine as Father of Modern Science"; Claudio Rossi on "General Crocco and the Italian Hydrodynamics School"; Lorenzo Vecchioli on "Nicolaus of Cusa's Collaborator Toscanelli"; Antonio Gaspari on "Italy as a Bridge to Africa—Enrico Mattei and Pope Montini"; and Rosanna Impiccini on "Augustine and Petrarch." We would also like to thank Dr. Michael Sefali, director of the Institute of Southern African Studies, National University of Lesotho, who spoke to the conference on problems of the African economy.

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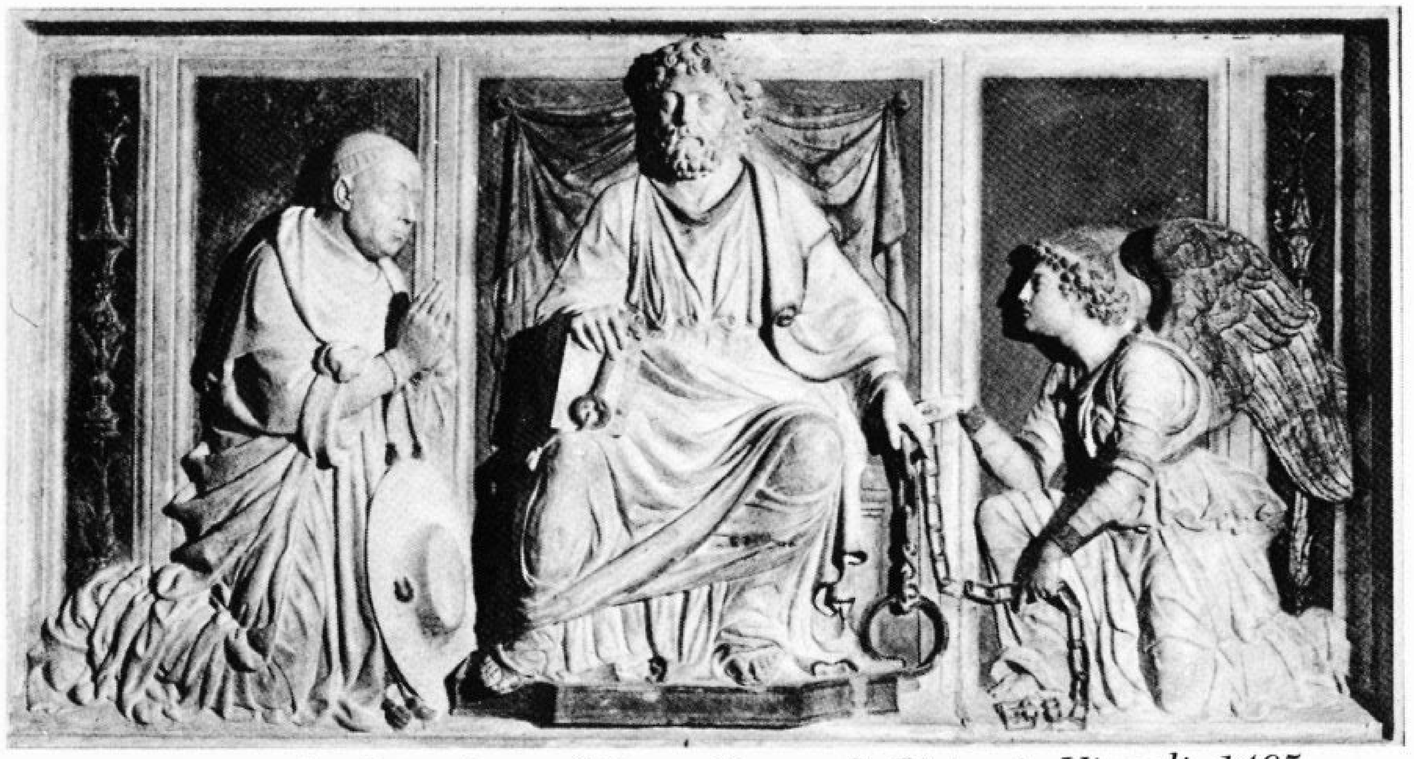

27. *The tomb of Nicolaus of Cusa, Rome, S. Pietro in Vincoli, 1465. Cardinal Nicolaus, buried in his titular church, kneels at the right hand of St. Peter. In Cusa's* De Pace Fidei, *St. Peter presided over a Platonic dialogue among the different faiths.*

28. *Pythagoras teaching his system of musical proportions (detail of Raphael's School of Athens, Rome, Vatican, 1509-10—see also Plate VII).*

29. *Luca Pacioli, Leonardo da Vinci's collaborator, with a student. (Portrait in Naples, Capodimonte Museum, 1496). The solid on the right side is a dodecahedron, constructed on the basis of the Golden Section.*

30. *Trinity: 1511 woodcut by Albrecht Dürer, the great German Renaissance master who studied perspective science with Luca Pacioli.*

SAINT AUGUSTINE

FATHER OF EUROPEAN
AND AFRICAN
CIVILIZATION

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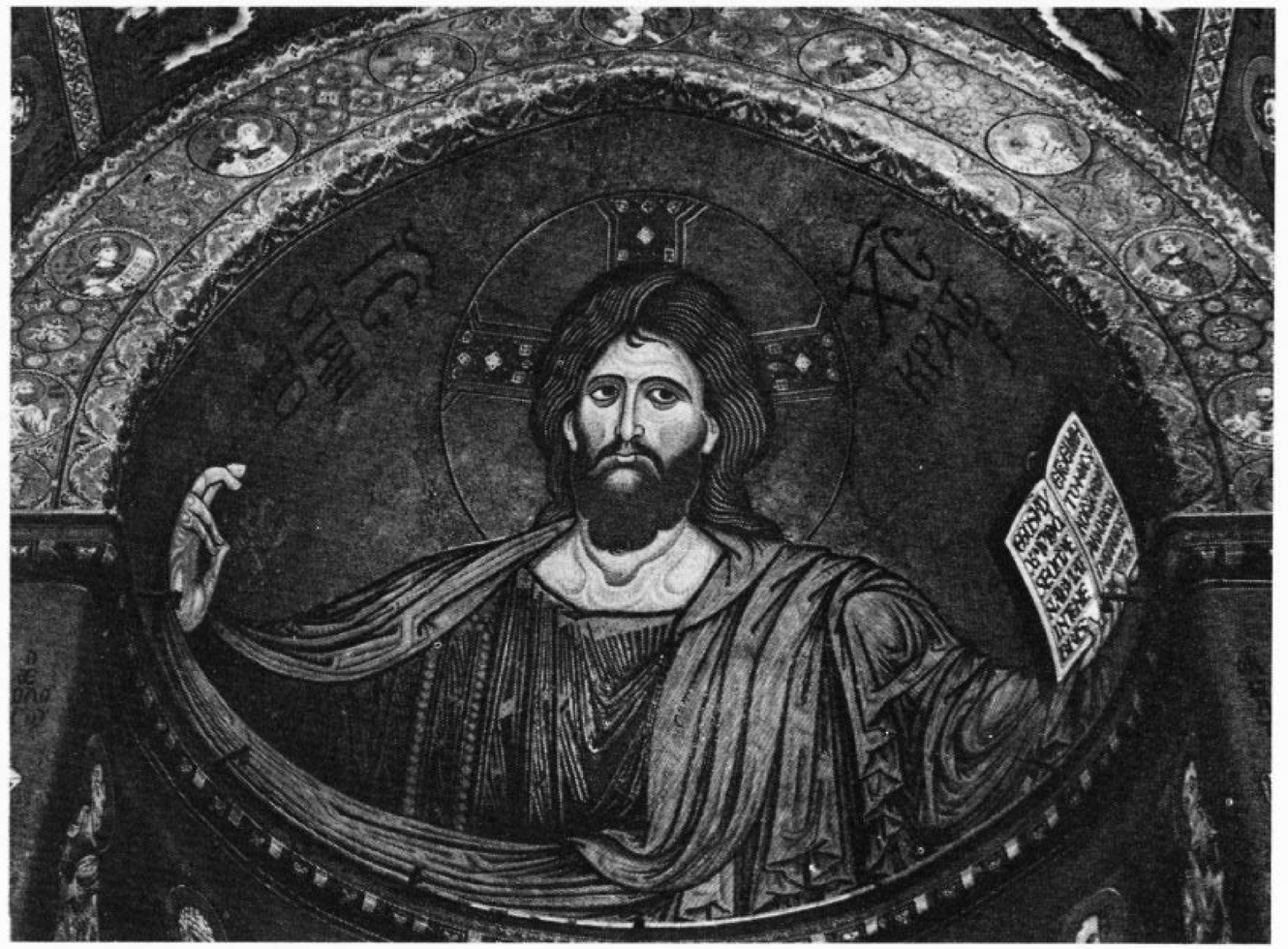
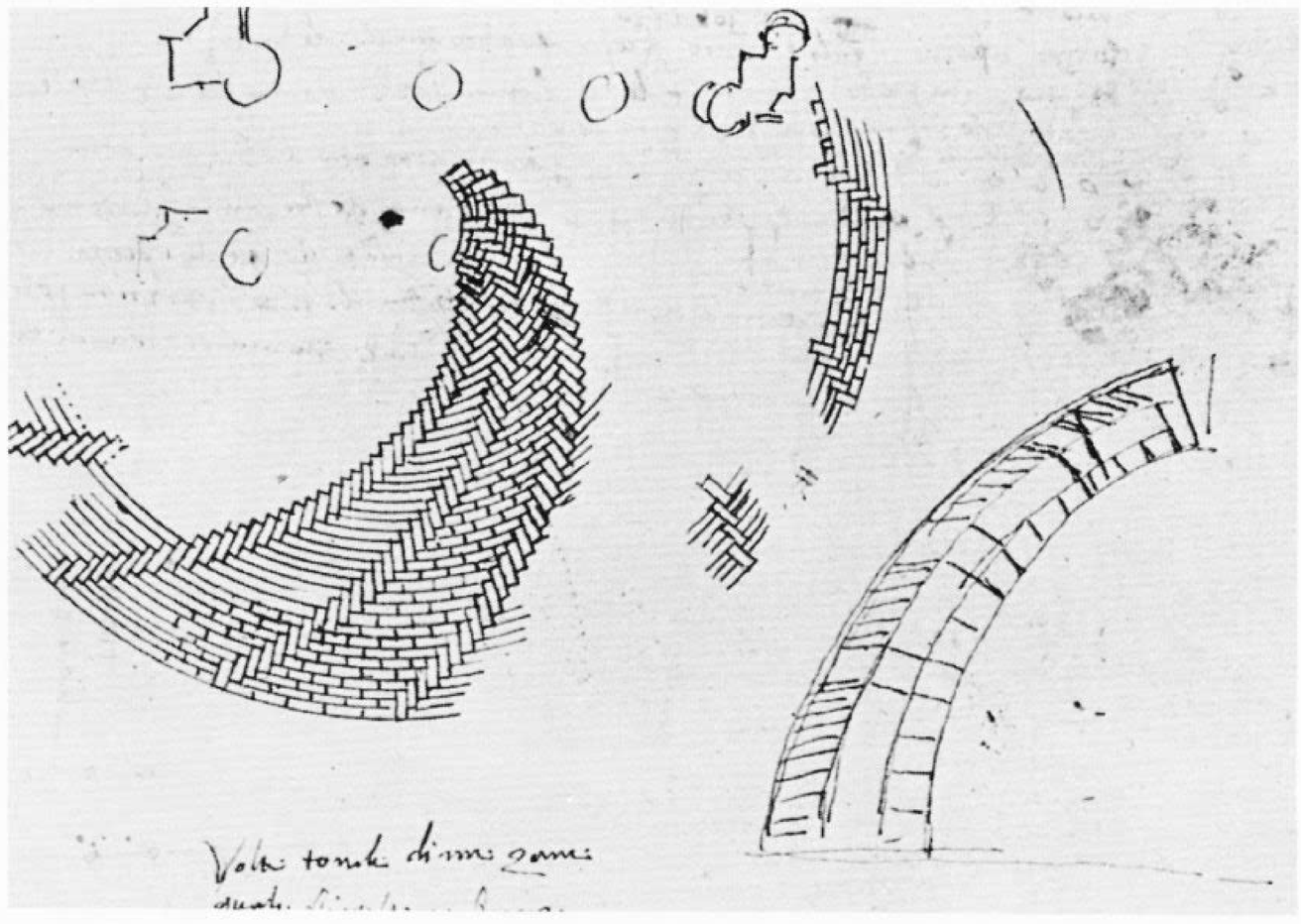
31. *Dante composing his* Divine Comedy, *by Luca Signorelli, Orvieto Cathedral, Brizio Chapel, 1500-1504.*

32. *The story of Paolo and Francesca, from Dante's Inferno. Codex Urbinatis, Vatican Library, c. 1480 (cf. Plate V).*



33. *Christ Pantokrater, Byzantine mosaic, twelfth century, Cathedral of Monreale, Sicily.*



34. *Brunelleschi's brickwork for the cupola of Florence cathedral, as drawn by a late fifteenth century architect.*

I

THE HISTORICAL, POLITICAL, AND EPISTEMOLOGICAL BATTLE

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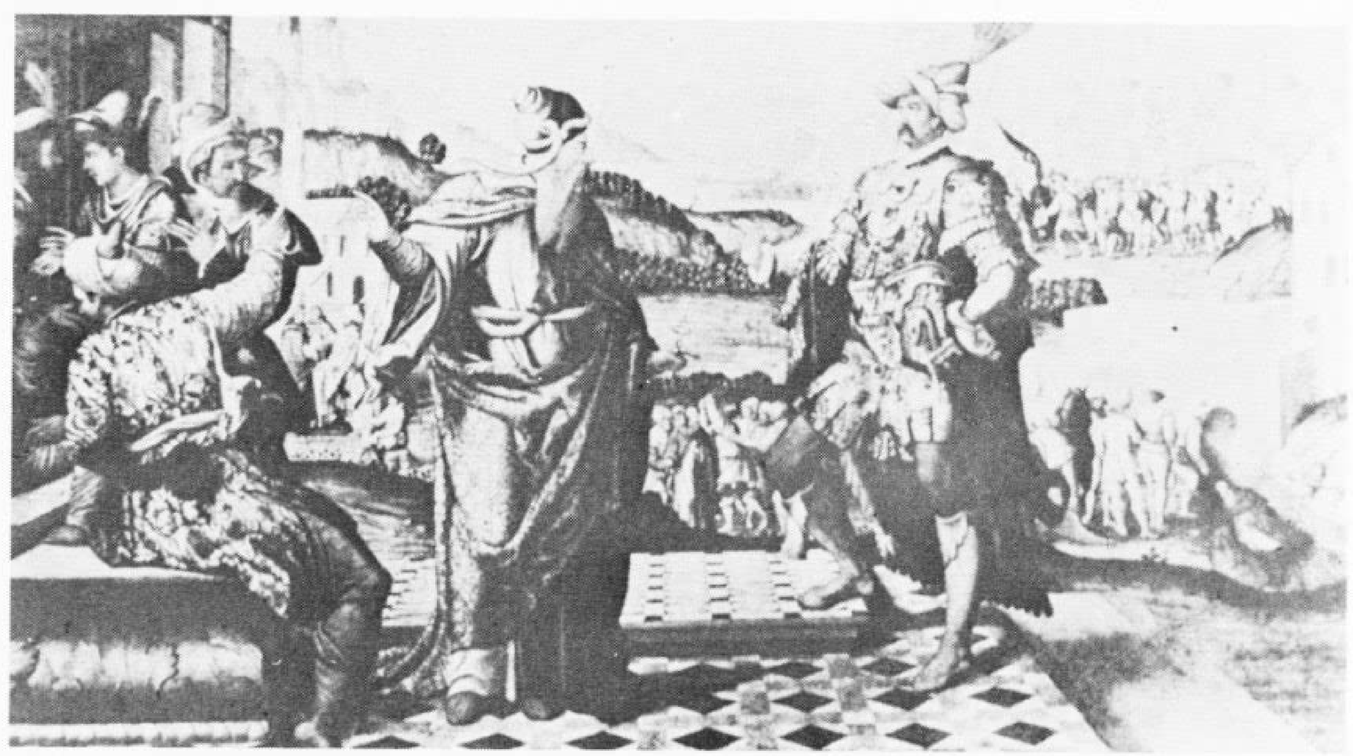
35. *The reading of the Union document at the Council of Florence (1439). Detail, bronze door of St. Peter's, Rome, by Filarete, 1445. In the pulpit: Ambrogio Traversari, for the Roman Church, and Bessarion, for the Greeks.*

36. *Patriarch Joseph of Constantinople, arriving for the Council, by Benozzo Gozzoli (See Notes to Plate XIV).*



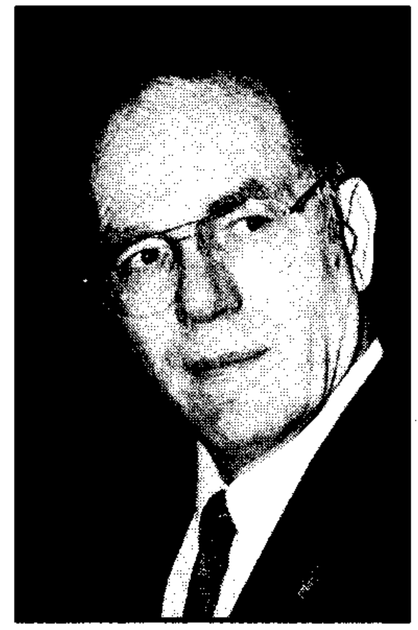
37. *Fall of Constantinople to the Turks, 1453: Amidst general bloodshed, Muhammed the Conqueror (right) names the monk Gennadios as new Patriarch, and Gennadios repudiates the Filioque. (Drawing, c. 1560).*

38. *Former Manhattan Borough president Hulan Jack (left) is applauded by Senator Carollo of Italy, Schiller Institute founder Helga Zepp-LaRouche, and Fiorella Operto, president of the Schiller Institute in Italy.*

39. *Senator Josmell Muñoz of Peru (left) and Parliamentarian Ahmed Kedidi of Tunisia.*

40. *A concert by mezzosoprano Joyce Carter and pianist Mary Scanlan brought the Augustine conference to an inspiring conclusion.*

LYNDON H. LAROUCHE, JR.



The Lessons of Augustinian Statecraft for the Contemporary Dark Age of Civilization

Today, we are confronted by a man-made evil far more destructive than general thermonuclear war, a zooming spread of epidemic disease, which is more threatening to mankind as a whole than Europe's Black Death pandemic of the mid-fourteenth century. The breakdown in nutrition and sanitation, is spreading both old and new pandemics, including the deadly AIDS, from areas of great misery, into the populations of wealthier regions. Today, as during the fourteenth century's dark age, the spread of anti-science irrationalism has fostered revival of evil cults out of the bowels of Babylon.

If we seek to discover at what point the general advance of the human condition in Europe, was transformed into a general slide toward the misery and irrationalism now running rampant throughout most of this planet, we discover that the

XII. *Lorenzo Ghiberti:* BAPTISTERY DOORS, FLORENCE.

past one hundred years has been a new dark age in the history of mankind, in the same sense the period of more than one hundred years following the death of the Emperor Frederick II, is traditionally described as a "dark age" by historians.

Despite the destruction wrought by the so-called "little dark age" of 1520–1653, the longer period, from the beginning of the fifteenth century's Golden Renaissance, until the triumph of feudal reaction at the 1815 Congress of Vienna, was a time of great advances in the technology and political institutions of European civilization. Even after 1815, through the 1870s, there was net advancement of scientific and political institutions, typified by progress in the Americas, Germany, Cavour's Italy, and in Japan.

The point at which the general decline of European civilization clearly began, is the developments unleashed by the events of the 1870s leading into the 1878 Congress of Berlin. During the last three decades of the nineteenth century, there were unleashed new, increasingly hegemonic institutions and policies, which have steered the world into the two world wars of this century, and into the past quarter-century's pandemic of fanatical irrationalism. During the 1870s, Europe and North America shifted, from the general progress in the human condition over the preceding centuries, into a period dominated by worsening moral, material, and political decay.

The causes for the present dark age, are broadly the same as those which produced the dark ages of the fourteenth and early sixteenth centuries. The process leading from the fall of the Hohenstaufen to the Black Death of the middle fourteenth century, was dominated by the dictatorial political power of the usurious banking interests typified by the Bardi and Peruzzi. It was this usury, which created the conditions of famine and epidemic leading into the Black Death (*Fig. 19*). It was the same under Charles V and his successors; the usurers looted Europe, caused Charles V's monstrous genocide in Mexico and Peru, and caused the wars of 1520–1653. Today, it is the usury practiced by powerful and insolent rentier-financier interests, which created the conditions for famine

and epidemic, in both the developing nations and in the spreading pockets of poverty within Europe and North America.

Obviously, no particular program of any combination of governments has shaped the history of the world over the entirety of this one hundred years. The cause of any descent into a dark age, is something more profound, and more powerful, than any temporary combination of governments or policies of those governments.

Creating Nation-States: New Geometries

Governments and their policies come into being chiefly as reactions to new developments. There are exceptions to this rule, but the exceptions are either very rare, or not very durable in their direct effects. Policies of governments are the product of the persisting influence of some definite kind of underlying philosophical world-outlook, philosophical values which shape the characteristic features of governments' responses to the succession of developments over extended periods of significant change. To account for the characteristics of some long sweep of history, such as the recent one hundred years, we must identify that shift in prevailing philosophical outlook, which has shaped the way in which leading policies have been selected during this span of time.

One of the best ways to understand this connection, is to observe the way in which the axioms and postulates of geometry implicitly define every theorem and construction which could be developed in that geometry. Every proposition in geometry, is derived from nothing but the set of axioms with which the geometry begins; hence, nothing exists in that geometry which is not already implied by stating the axioms. Think of the choice of policies adopted by societies as analogous to theorems in geometry, and the underlying philosophical outlook of the society as analogous to a set of axioms of a geometry.

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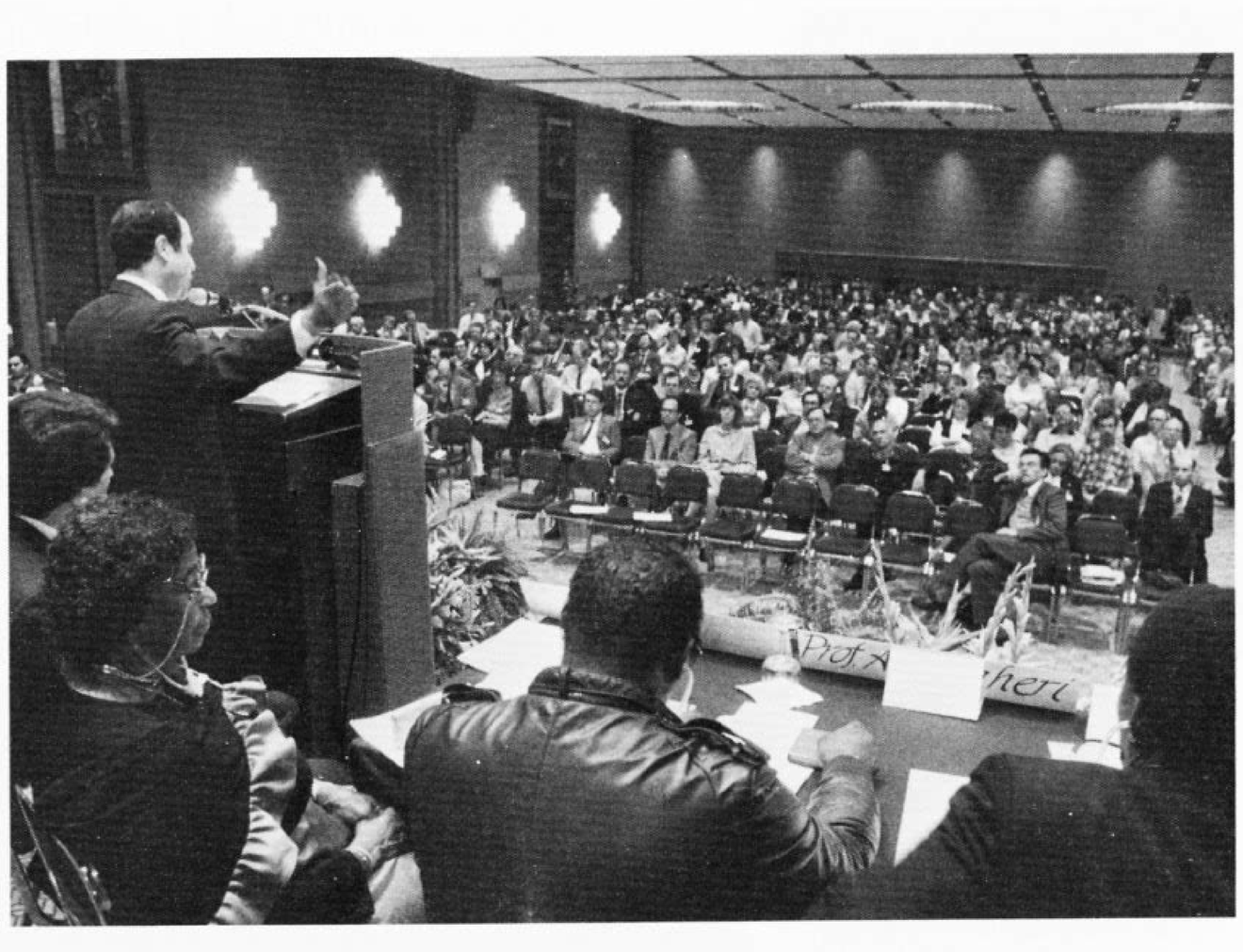
41. *On November 10, the Schiller Institute greeted President Alan García of Peru with music and gifts, at Rome's Leonardo da Vinci airport (see also back cover photo).*



42. *A view of the 800 participants from five continents, during the panel, "An Augustinian solution to the North-South problem."*

The changes in philosophical outlook, which cause a society to shift out of a period of renaissance, into a new dark age, can be compared to creating an entire new geometry by changing one or more of the axioms of an old geometry. The alteration of the underlying axiomatic assumptions, causes all changes in policy to take the form of propositions more or less consistent with the altered set of axioms. It is such sets of axioms, which define the difference between a renaissance and a new dark age.

There is a particular kind of geometry, which is a precise paradigm for the philosophical outlook characteristic of periods of renaissance: a purely constructive geometry, which excludes all use of deductive formalism, and which is based on only one axiom: the uniquely self-evident existence of circular action.

In modern constructive geometry, derived from the discoveries of Cardinal Nicolaus of Cusa, the widely accepted, but false idea, that the existence of points and straight lines, is self-evident, is prohibited. The only thing which exists self-evidently in space, is circular action. Cusa proved this principle, as a feature of his Minimum-Maximum Principle. This became Leibniz's Principle of Least Action. Through the work of Bernoulli and Euler, this principle is known today, as the "isoperimetric theorem."

In a rigorous constructive geometry, the point and straight line are constructed by circular action upon circular action. After this step, no construction or theorem is permitted in geometry, which can not be constructed entirely by continuation of a process of circular action upon circular action.

The entirety of what is called Euclidean space is constructed by nothing but circular action upon circular action. The entirety of the complex domain of Gaussian physics is also constructable, by extending the application of Cusa's principle. A very brief explanation of Gaussian constructive geometry is perhaps sufficient for our purposes here. Constant circular action in physical space-time is a uniform spiral on a cylinder. If the circular action increases or decreases uniformly in time,

the action is of the form of a self-similar spiral on a cone. Through combining as one, three conical self-similar-spiral forms of circular action, a constructive geometry of the complex domain of Gaussian physics is possible.

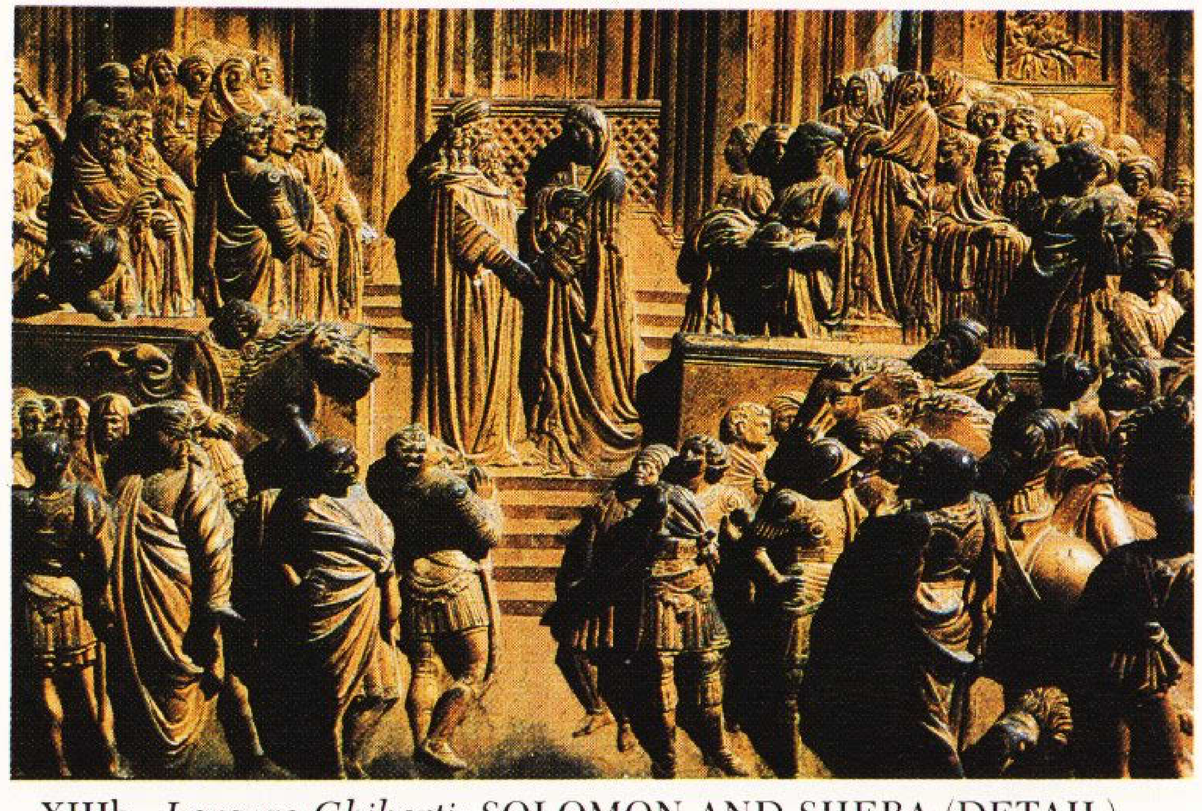
We have known since Plato, that all human knowledge is of a form anticipating the modern extension of the methods of construction into the purely geometrical elaboration of the Gaussian complex domain. One of the most famous results of the application of this geometrical method of Plato's, is his proof of the consubstantiality of the Creator and Logos, as summarized in his *Timæus* dialogue.

The continuing existence of the universe is based upon a single axiom, the efficient existence of the Creator. The particular existences within the universe, and the elaboration of an increasing complexity for the universe as a whole, are created in a manner analogous to the generation of so-called "non-linear" singularities in a construction of the Gaussian complex domain. Why should it be otherwise? If we discover, that physical space-time is based upon a unique single principle, how can that principle be anything but a reflection of the lawful action of the Creator? Within this universe, the creation of the part, and the efficient relationship of the part to the whole, is comprehended by the mind of man as the Logos, which is the aspect of the Creator's substance directly knowable to mortal man. So, the Creator and Logos are distinct, but the same.

Man's Relation to the Logos

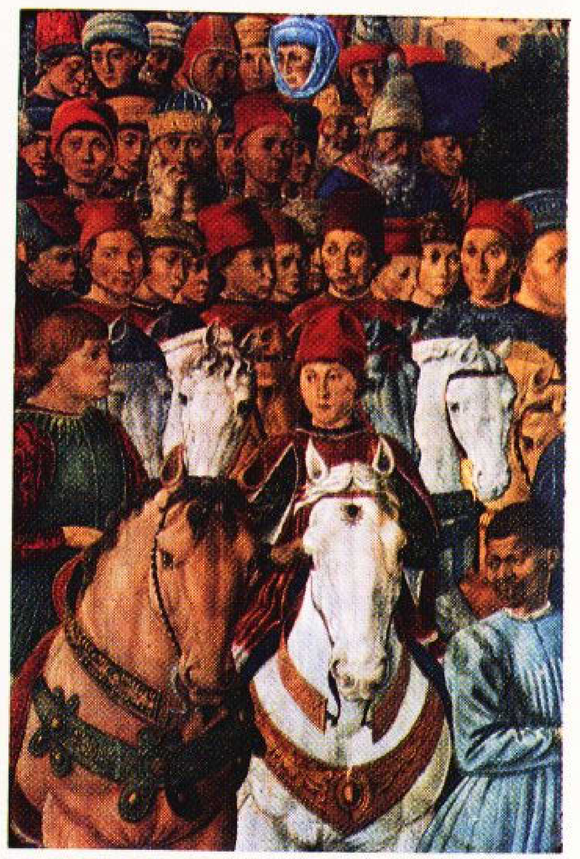
It must follow from this, that all which deserves the name of "science," must see a continuing process of universal creation as the consubstantiality of two aspects of this creation. On the one side, all science must be a process of lessening those imperfections in human knowledge, the which prevent us from understanding the elaboration of the universe as a whole, as the unfolding of but a single creative principle. At the same

XIIIa. *Lorenzo Ghiberti:* JACOB AND ESAU.



XIIIb. *Lorenzo Ghiberti:* SOLOMON AND SHEBA (DETAIL).

XIV. *Benozzo Gozzoli:* JOURNEY OF THE MAGI (DETAILS).



time, we must understand the relationship of the individual person, the microcosm, to the universal process of continuing creation, the macrocosm. This relationship can be nothing different than the obligation of the individual person to participate in the purpose of continuing universal creation, to the effect that individual man becomes a necessary and efficient instrument of the Creator. The Logos lawfully subsumes the existence of nature as a whole, and subsumes the existence of the human individual within the universe. The individual must find his or her pathway to participation in that universal process of continuing creation, through perfecting our knowledge of the Logos, and subjecting our will to that knowledge.

As circular action is both the only self-evident form of material existence in the universe, and the continuing creative principle which orders the elaboration of that universe, so, the self-evident existence of the Creator, is the only axiom in true knowledge of the universe, and knowledge of the lawful relationship between the microcosm and the macrocosm.

The determination whether a long period of history is either a dark age or a renaissance, must be traced to those axiomatic assumptions which govern the way in which successive generations mold their responses to changing developments.

One of the simplest and clearest examples of this point, is the subject of William Shakespeare's *The Merchant of Venice*. A man must pay an honorable debt, to the extent he is able to do so, but the creditor has no right to destroy the debtor's life by means of usury. When the issue of the sacredness of each and every human life is posed, does society support the interest of the usurer or enforce the principle of the sacredness of human life? The decision of the court in such an issue, will always be merely a "theorem," a theorem governed by the fact that the court has been governed either by the principle of the sacredness of life, or that the court has served the contrary, wicked policy of placing the privileges of usury above the right of human life.

The issue in any such case, or in any number of cases, is not the particular decision of the court in each case. The

decision of the court is merely a "theorem." The deeper issue is the axiomatic principle of morality, which guides the court to choose one or an opposing theorem in each of these cases.

The only defect in that example, is that the principle of the sacredness of human life, is not a fundamental axiom of the universe. The sacredness of human life is a proposition derived from a more fundamental axiom, the self-evidence of the Creator. It is the manner in which a people defines the self-evidence of the Creator, or simply denies that self-evidence, which determines whether the succession of policies adopted by that people produces a renaissance or a dark age.

God the Creator, or Pagan Emperor-Gods

Go directly to the fundamental issue of Western civilization. Put atheism to one side for the moment, and consider only the essential nature of the contrast between the Christian God and such pagan notions of god as those associated either with the Chaldean cults or the Zeus of Olympos.

In the Chaldean cults, god is merely a monarch of the universe, with the attributes of an emperor of Babylon. He is capricious, not himself governed by any law; that pagan god rules by arbitrary decrees. Zeus's Olympos reminds us of a system of rule over men by a collection of powerful families, under a monarch who is merely the chief oligarch. These oligarchs proclaim themselves empowered to do all sorts of evil to one another, and are unified only in the practice of bestowing upon mere mortals whatever temporary benefits or evil it may be their whim to dispense.

The Christian God is the self-evident Creator, Whose existence is expressed by a process of continuing creation, and Who has defined the individual person as His special instrument in creation, by imparting to each human individual that divine spark of reason through which man is enabled to participate in God's work of creation. This ordering of creation, is entirely lawful, such that God rules the universe through

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XV. *Piero della Francesca:* BAPTISM OF CHRIST.

XVI. *Florence Cathedral:* DOME BY BRUNELLESCHI.

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His law. That law may be mysterious to man in parts, but this mystery is produced only by man's imperfect development of his power of reason. (See *Plates VI-XI.*)

In the history of Mediterranean and European civilization, every dark age has been produced by the paganist oligarchical conception of god; every renaissance was produced by the influence of the recognition, that the self-evident Creator represents a universally lawful ordering of continuing creation.

In the history of Europe, these two opposing conceptions of God have been reflected more or less directly in the character of the state. In the good state, the Creator is the source of a universal law of continuing creation, a law to which the state itself is subject. In the wicked state, god is conceived in the image of a capricious ruler, not subject to natural law, and bestowing privilege or destruction upon nations and persons by irrational whim.

This does not mean, that each and every monarchy has been an echo of paganist forms of religious belief. A great king sees himself as a servant of the universal moral law, and restricts his actions as head of state to those actions which are consistent with that law. Such a king regards himself and his nation, as serving the purpose of efficient participation in purposes which are consistent with that meaning of term "natural law" which we associate with St. Augustine and Cardinal Nicolaus of Cusa. Except in matters of duties and the individual's own development of special merit, every person enjoys equal rights to justice according to the principles of natural law. It is properly the same in every true republic, whether that republic is a monarchy or democratic.

The essential thing in judging states, is whether they are self-governed by axiomatic belief in such a conception of natural law, or by some contrary, paganist principle. The characteristic feature of the paganist principle, whether in a Babylonian sort of oligarchy, or a corrupt state with the forms of a democracy, is irrational hedonism. This irrational hedonism is the essential character of evil, whether in the form of society as a whole, or the individual person. Each person is

born with two natures, both as a mortal being ruled by sensual desires, and as a bearer of the divine spark of potential for reason. Which prevails, as the prevailing axiomatic philosophy of a people and its state, determines whether that society impels mankind toward a new dark age, or toward a great new renaissance. The study of the battle between these opposing natures, is the subject of Dante Alighieri's *Commedia*, not accidentally the chief literary cornerstone of the Golden Renaissance (*Plate V* and *Figs. 31, 32*). The practical nature of the division between irrational hedonism and reason, in the individual, ought to be as self-evident to us, as the existence of the Creator.

As we are mortal, we should recognize that every private sensual pleasure afforded in our lives, is in and of itself a thing which dies with us. If we devote our lives entirely to service of such desires, our living is of no more importance to the world than the life and death of a beast slaughtered for food. Unless those lives contribute something which is more enduring than our mortal existence, our lives count for nothing more than the lives of beasts.

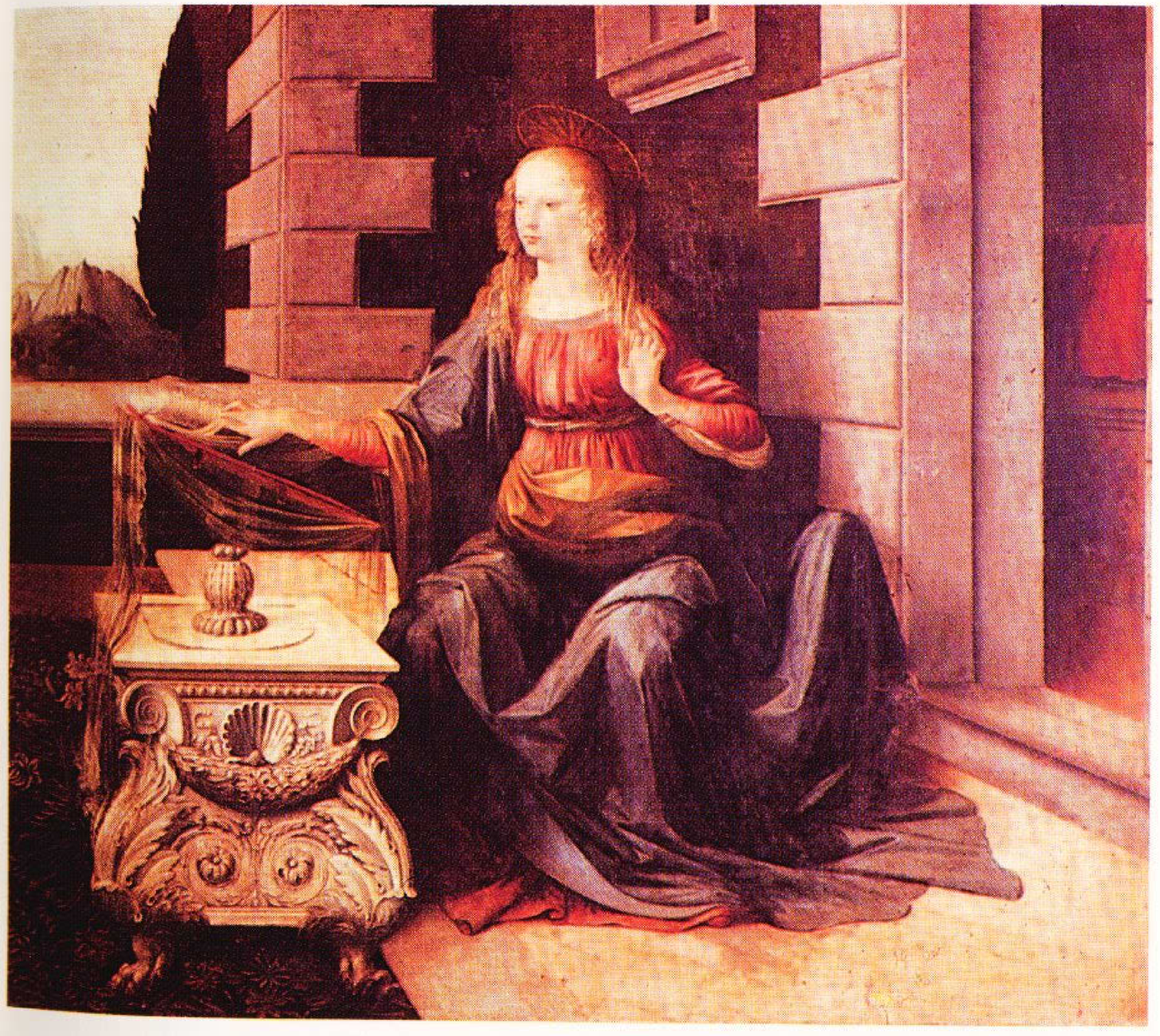
Often, those actions recommended to us by sensual appetites are in direct opposition to what reason instructs us to be service of the good. In such a case, we can submit to the sensual whim only by defying reason. If we make ourselves the instruments of such hedonistic desires, we imitate the beasts; reason becomes our enemy.

On that issue, both the existentialists generally, and the liberal hedonists from Hobbes, Hume, and Bentham onward, have defended service to irrational, hedonistic desires, in defiance of reason. They insist that the defiance of the "tyranny of reason" is defense of individual freedom, the freedom to be irrationalist hedonists. This existentialist irrationalism, is the axiomatic key to modern civilization's descent into the present dark age.

If we seek to become something better than beasts, we must know both what is of enduring good, and how we may act such that our lives become a practical contribution to that

XVII. *Leonardo da Vinci:* ANNUNCIATION.

XVIII. PANORAMA OF FLORENCE, WITH BRUNELLESCHI'S DOME.



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general good. To accomplish these things, we must turn our eyes upward to the heavens, as the great Kepler did, and observe in the composition of this universe, proof of the lawfulness governing the connection between our actions and the consequences of those actions. We must find in ourselves, some quality which permits us to discover such lawfulness; we must cultivate and develop that divine spark of reason, and be guided in all our actions by the knowledge we obtain through reason.

We find the answer in the principle of love toward the Creator as the efficient author of continuing creation. I believe it is more or less self-evident, that for daily practice, this single axiom generates four corollaries in the form of axioms:

1. Love of truth, as reason enables us to discover truth ever less imperfectly;
2. Love of the divine spark of reason in other persons, those who have died and those yet to be born, as much as the living;
3. Love of beauty, as reason enables us to prove that which is beautiful;
4. Love of work, as truth, love of humanity, and love of beauty, instruct us what our work should be.

Man's Labor in the Universe

Since labor is the most natural, and most universal daily practice of mankind, economic science, properly defined, reflects the practical meaning of these axioms in the most general way. By "economic science," we should mean "economy" as Leibniz defined economic science, as the science of physical economy. It is the study of man's improvement of his power to produce the necessary material means of existence, by means of man's labor. It is the reflection of man's duty to exert dominion over nature through his labor.

We shall consider now only the most essential feature of

human labor, the aspect of labor which reflects most directly the axiomatic principles we have just identified.

In the most barbaric condition of mankind conceived, man lived in what ethnologists call a "hunting and gathering society."

In this form of society, approximately ten square kilometers of average land are required to sustain one average individual.

This would mean that the total living population of this planet would be approximately ten million persons. The fact that approximately five billion persons live on this planet today, and that we could sustain tens of billions with use of available technologies, is not the result of simple labor. It is the result of those improvements in the quality of labor, which we associate with advances in science and applied technologies.

Without scientific progress, mankind would never have numbered much above ten million individuals, and miserable individuals they would be. Human existence would resemble the condition of troops of baboons. The life-expectancies would be significantly less than twenty years of age, on the average, and the conditions of daily life both precarious and brutish. That which sets human labor above the toil of mere beasts, is man's ability to transform the nature of his labor, through what we call technological progress. This transformation is the fruit of development of the divine spark of potential reason in the individual. It is not simple toil which enables man to exist; it is the kind of continuing transformation of the nature of labor, through scientific progress, on which continued human existence depends.

The essence of human labor is not the beast-like musculature of man, but the technological improvements effected through making musculature the slave of reason. So, what is called traditional labor, degrades man to likeness to a beast in his labor; only by transforming labor in a manner consistent with the lawful ordering of the universe, to increase the average person's power over nature through labor, do we make labor an expression of truly human activity.

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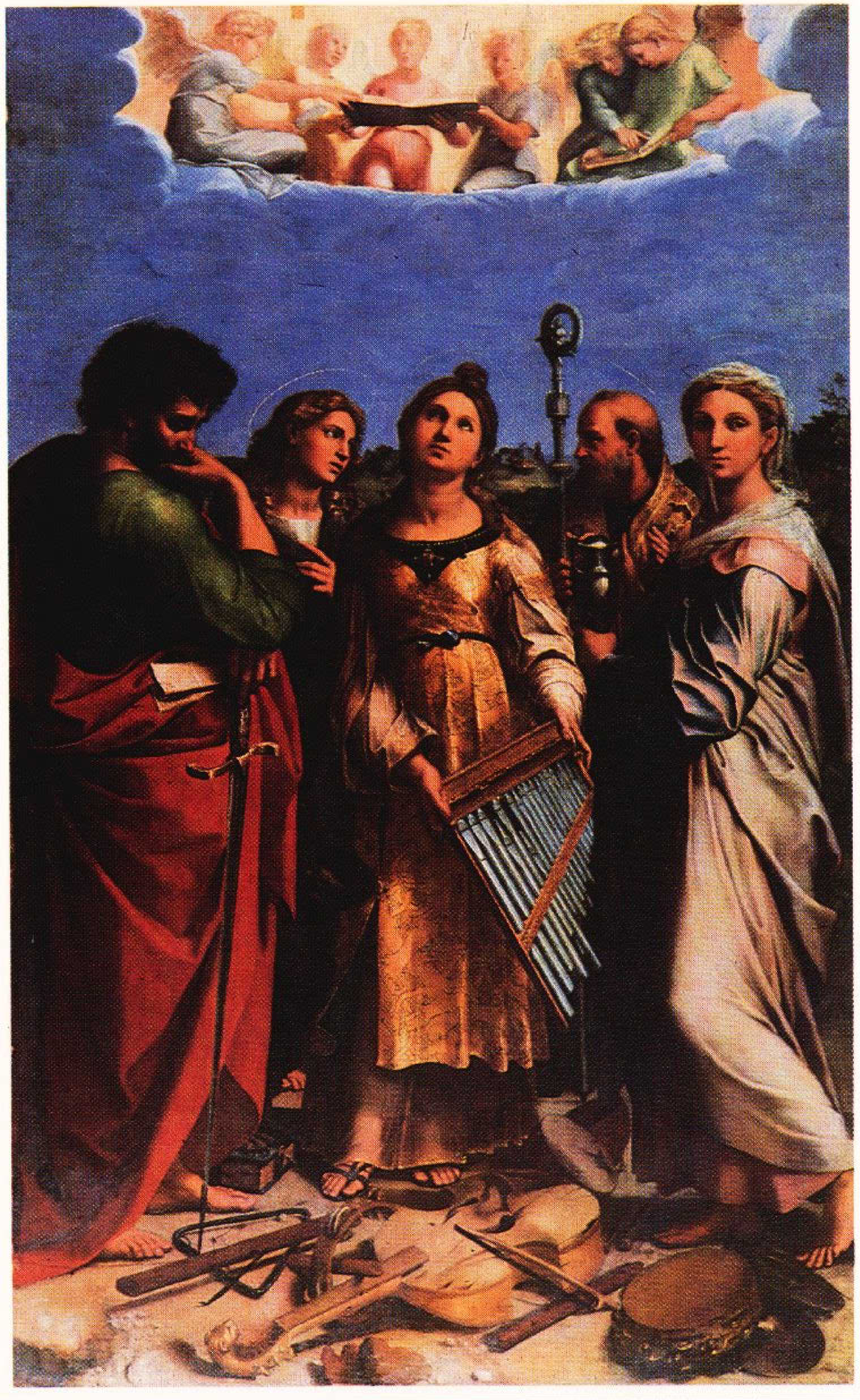
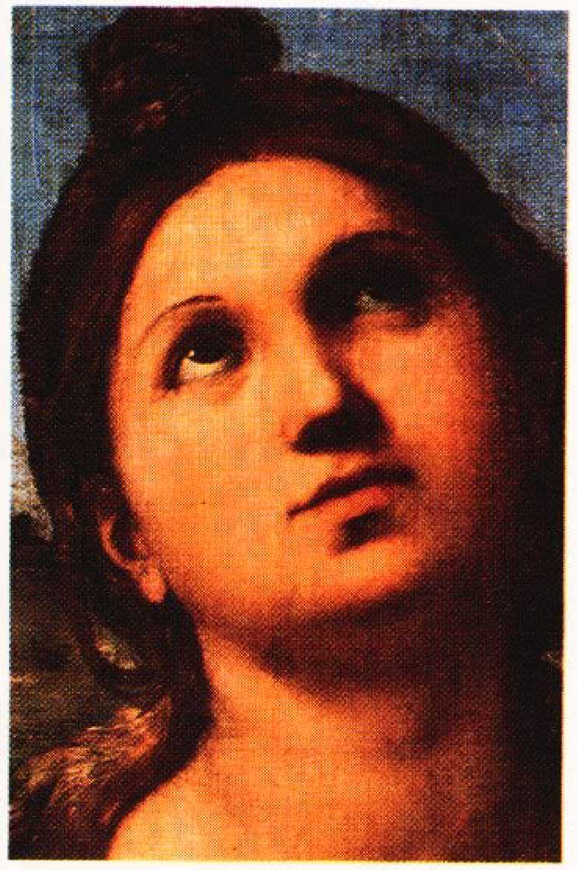
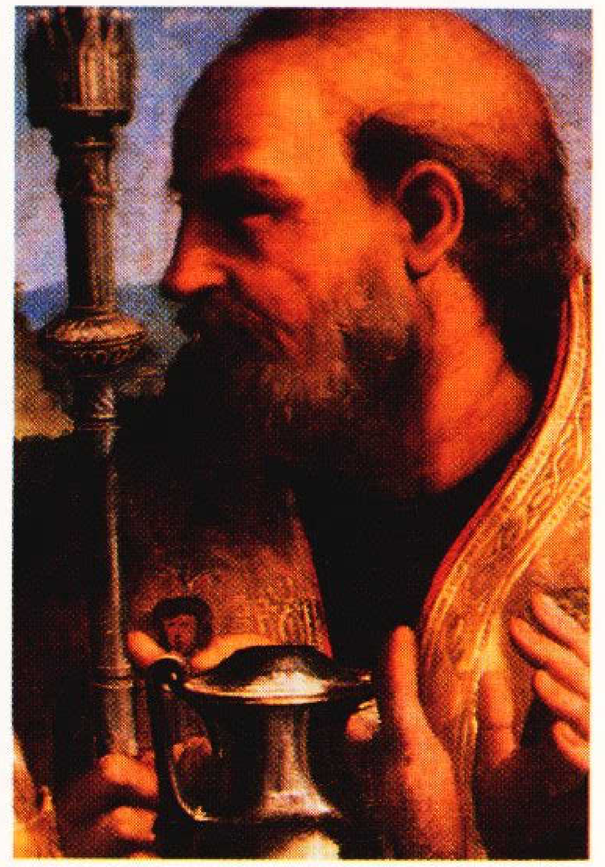
XXI. *Raphael:* THE ECSTASY OF ST. CECILIA.



XXII. *Raphael:* THE ECSTASY OF ST. CECILIA (DETAILS).





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One scientist's useful discovery, benefits all humanity. True, every discovery will be superseded by less-imperfect discoveries, but that which is superseded is the necessary foundation for the greater discoveries to come. What is enduring, and most essential in discovery, is not the particular discovery made; what is essential, what endures, is an individual's contribution to furthering the course of scientific progress by means of particular discoveries. This endless process of discovery, rather than any discovery as such, is that aspect of individual reason's activity which most nearly approximates the Logos.

No matter how many persons contribute to the process leading to a discovery, the discovery itself is always the fruit of the work of an individual human mind. This applies not only to the great scientific discoveries; it applies to each person in society who contributes to the spread of the benefits of the process of discovery through labor. It applies to anyone who contributes to perpetuating and improving that cultural development of individuals, on which the power to make or assimilate creative scientific discoveries depends.

The greater the number of the individuals with the developed potential for making such varied contributions, the greater the potential increase of the power of every individual. Not only is every person who contributes to scientific and technological progress, a person of indispensable value to humanity as a whole, the greater the number of such human beings, the greater the benefit to every person.

This presents us with the questions: Is it the purpose of man's potential for creative reason, to produce improvement in the material conditions of life? Or, is such improvement in those conditions merely the indispensable means, to make possible the greater moral development of mankind? Is the development of man's power of reason, an end in itself? Is the use of the power of reason to improve the material conditions of life, merely the indispensable pathway by which the power of reason develops itself? It appears to me, that the latter is self-evidently the correct interpretation.

The correctness of this interpretation, is made clearer, by comparing the case of artistic labor. As early as the design of Athens' Acropolis (*Fig. 1*), the classical Greek notion of beauty was measured by definite principles of constructive geometry. Beauty lies in those harmonic proportionings which are congruent with the harmonic proportionings of living processes, the harmonics of the human proportions most emphatically.

The collaborators, Luca Pacioli and Leonardo da Vinci, were the first known to have shown, that living processes are distinct from non-living, in the respect, that the harmonic proportionings of growth and function of living processes are congruent with the Golden Section. This is the same principle of beauty employed by classical Greece, but is elaborated by Leonardo and others on a more profound, more rational basis (*Plates X, XVII*). Through the work of Gauss and his immediate successors at Göttingen, we know that the Golden Section is simply a reflection of the characteristic feature of processes dominated by conic self-similar-spiral action, especially of processes which are described by what we call triply-connected such conic action in physical space-time. Gaussian construction permits us to understand fully, why well-tempered polyphony, in music, is based axiomatically on this understanding of the Golden Section. The same is true in painting, sculpture, architecture, and the metrical harmonics of poetry. In art, only forms which are coherent with harmonic proportionings consistent with the Golden Section, are beautiful; all other standards of form are ugliness.

In the mathematics of physical economy, economies which are successfullly growing, like healthy living processes, are characterized by harmonic patterns of growth congruent with triply-connected conic functions: again, the harmonics of the Golden Section. In that way, we may regard those scientific and kindred discoveries which cause economic growth, to be beautiful ideas.

The impulse to make all of the useful products of our labor beautiful, and to share lovingly with others the beauty we or others so contribute, is, at the same time, the expression of

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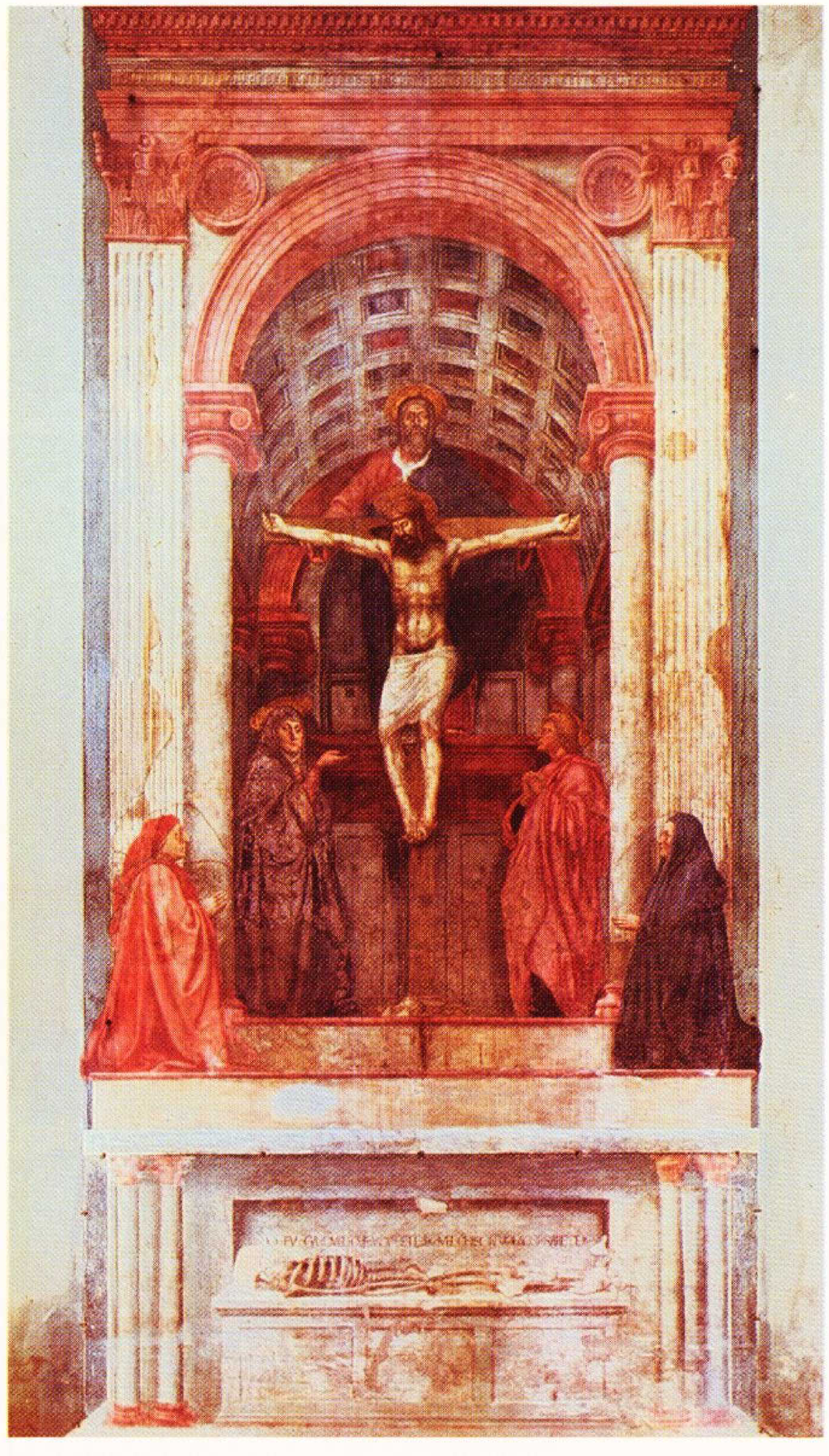
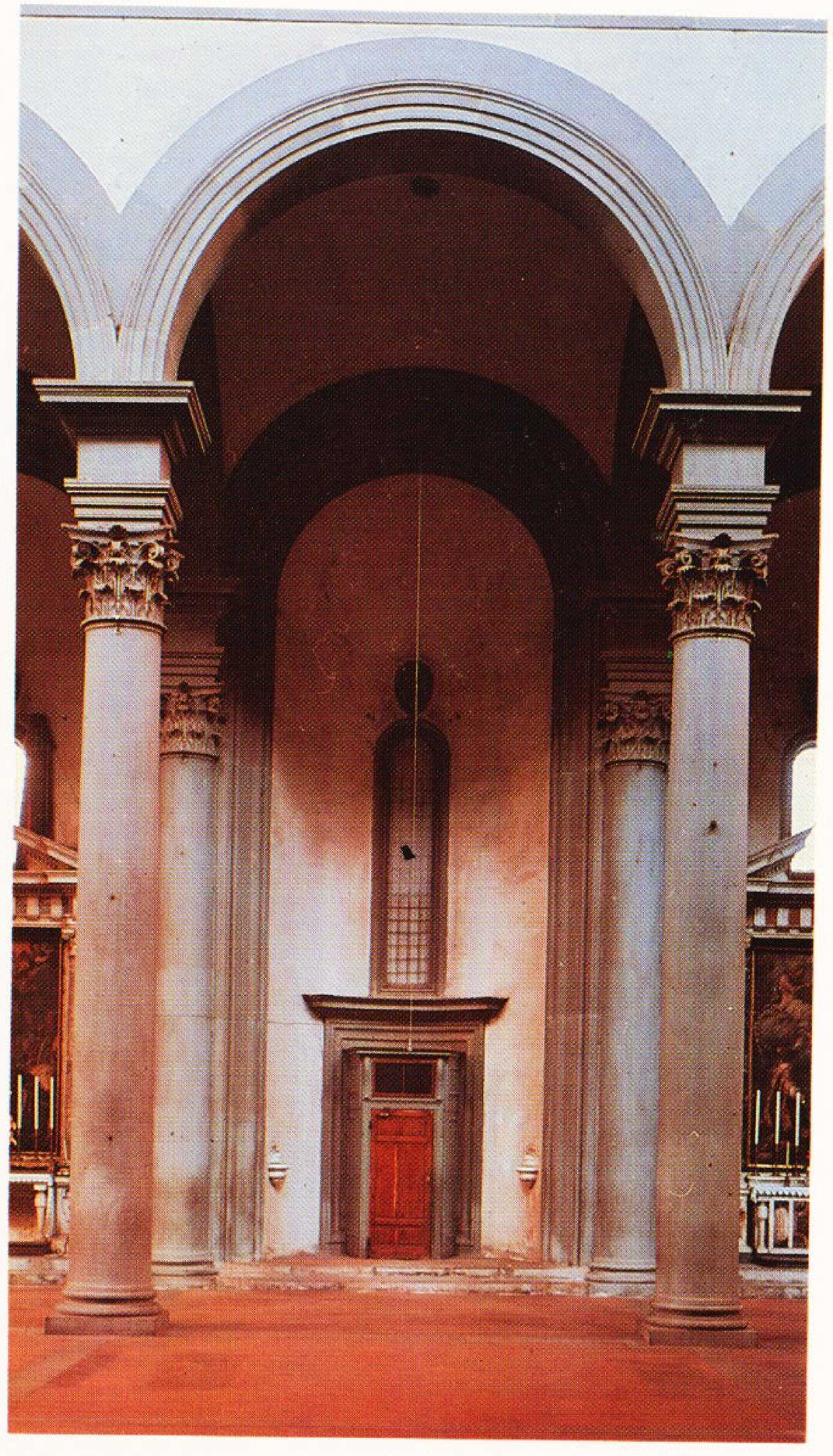
XIX. *Masaccio and Brunelleschi:* TRINITY.



XX. *Filippo Brunelleschi:* CHURCH OF SANTO SPIRITO.



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love of the divine spark of reason in ourselves and others, love of beauty, love of work permeated with reason and beauty, and love of truth, as reason enables us to discover truth ever less imperfectly. It is a practice consistent with love toward the Creator.

So, labor and beauty are those aspects of the daily life of the person and the society, which are in accord with the development and employment of reason to express love toward the Creator. The ultimate outcome of our living, is beyond our means to forsee in more than the most general terms of reference; yet, if we devote our lives to love toward the Creator and mankind, love expressed in the form of labor and beauty, we already know that our lives have durable meaning in some way.

It is societies governed by that philosophical outlook, which produce renaissances. It is societies which submit to the principle of hedonistic irrationalism, and which therefore reject those principles of reason's guidance of love, labor, and beauty, which infallibly plunge themselves into the direction of a new dark age.

The comparison of Dante's *De Monarchia* and Nicolaus of Cusa's *Concordantia Catholica*, locates the center-line of an effort to establish a new political order of mankind as a whole: a system of sovereign nation-state republics, each based upon the use of a literate form of common language, and all submitting to principles of natural law given higher authority than any man-made constitution or merely positive law. Each such republic is devoted to the development and use of the fullest potentialities of the divine spark of reason in each person, and to progress in science, economy, and beauty, as the characteristic forms of expression of that development. That is the characteristic feature of the Golden Renaissance, a renaissance which was a revival and further elaboration of the principles of statecraft of St. Augustine.

Despite the evil which pervaded most of society, from the beginnings of that renaissance, through the 1815 Congress of

Vienna, and despite the little dark age of the interval 1520–1653, the persisting influence of the philosophical outlook of that renaissance moved Western Europe and the Americas on a generally upward course until 1815; the upward development persisted in some leading nations into the 1870s.

The seeds of destruction of European culture are the spread of the kinds of hedonistic irrationalism typified by the work and influence of Bacon, Hobbes, Locke, Hume, Voltaire, Rousseau, Bentham, John Ruskin, Friedrich Savigny, and the nineteenth-century romantics, utilitarians, existentialists, and pragmatists generally. The evil implicit in these forms of irrationalism, was developed to an extreme by the satanic shrieks of such figures as Dostoevsky, Blavatsky, Nietzsche, and Aleister Crowley, at the close of that century. The latter, especially the theosophists, the Bolsheviks and the fascists, explicitly proposed the destruction of the influence of Socrates and Christ, and an age of destruction in which the pagan figures of Lucifer and Dionysos-Satan were worshipped. They proposed an end to the age of Pisces (Christ), and the dawning of the age of Aquarius (Dionysos-Satan).

Since the 1870s, the varieties of liberalism consistent with Hume and Ruskin, fell increasingly under the leadership of the more violent irrationalists seeking to bring into being the age of Aquarius. So, the immorality of eighteenth- and nineteenth-century liberalism's irrationalist hedonism, was unleashed with increasing force, to plunge the world ever-deeper into a new dark age.

During the recent twenty years, we have witnessed in the practice of neo-Malthusianism, the increasingly naked commitment to murder billions of people, especially those of darker complexions, for reason merely of the whim of some powerful rentier-financier families which esteem the families themselves to be in the image of the pagan gods of Olympos. Today, the crimes against humanity perpetrated by the Nazi revival of the Roman legions' cult of Mithra (*Fig. 2*), are being repeated on a scale many times that of the Nazis. The Nazis murdered

XXIII. *Andrea Bregno:* NICOLAUS OF CUSA

country. In effect, they do not favor industrial cooperation between African countries.

To conclude, this strategy has more than not contributed to creating an industrial structure which is dependent in many ways (equipment goods, intermediate goods, supply goods), and as a result of the exhaustion of financial resources, can no longer function normally.

To get out of this dead-end, there is no other way than that of an endogenous and self-sufficient industrialization. In other words, if our countries must adopt a policy of import replacement, such a policy must be based on the use of local human, physical, and material resources, because the point is not only to produce in Africa the goods formerly imported, but mostly to do that with production factors of African origin, This particular dimension is precisely what has been lacking in the traditional import-substitution policy which the Lagos Plan of Action condemns and proposes to correct.

Viewed in this perspective, the import-substitution policy would not only make it possible to meet the needs of all the African populations in terms of finished products, but would also help to reinforce the agricultural sector, to create jobs, to increase significantly the added value, and would make the African economies less vulnerable.

A Policy Based on Raw Material Exports

Africa is known for the abundance of its natural resources. These include particularly the mineral substances of agricultural and forest products, cattle-raising and fishing products, sea resources, renewable and non-renewable energies. This immense potential of varied natural resources represents moreover the main reason for the permanent interest the African continent has generated since the colonial period.

The economic activity of most of the African countries remains dominated by the exploitation of raw materials and their export to Europe and America, mainly as semi-finished or

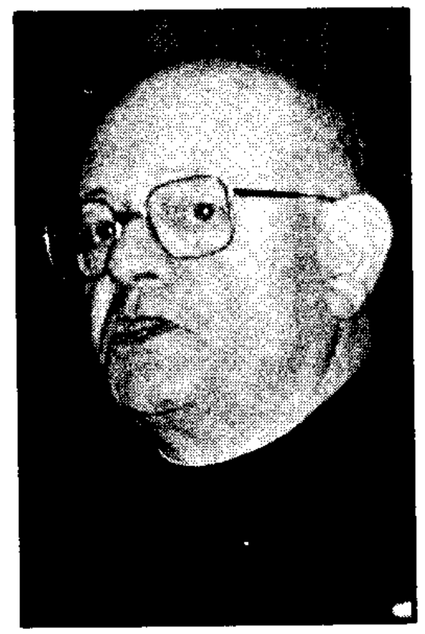
millions; the neo-Malthusian policies of practice are condemning hundreds of millions to death through means of famine and epidemic fostered by usury.

Looking at the record of past history, we should expect nothing better than this from such rentier-financier families. Yet, we cannot ignore, that such families would not be able to perpetrate such monstrous crimes, if the majority of the governments and their electorates did not continue to tolerate such evil policies. The essential problem is not the families; they have always been evil. The essential problem is a shift in underlying philosophical world-outlook within the population at large, a widespread shift of moral values, away from the axiomatic principles of the Augustinian tradition, to the satanic form of hedonistic irrationalism expressed by the prophets of the age of Aquarius.

Some have named this recent change in values a "cultural-paradigm shift." Using that language of these enemies of humanity and the Creator, what we require now, above all else, is a reversal of that "cultural-paradigm shift," back to the values of the Augustinian tradition. Without that change of values, now, there is no prospect for humanity, but a plunge into a worse dark age than is so far recorded in history.

On this issue of values, no compromise is tolerable.

PADRE CARLO CREMONA



Il significato di Sant'Agostino per la rinascita dell'Africa

Voi forse vi domanderete come era fisicamente Sant'Agostino. Era piccolo, e se fosse stato presente a questa conferenza non sarebbe andato al podio a parlare, perchè lo avrebbe coperto. E allora, io preferisco parlare dal tavolo e non dal podio, anche per essere più in comunione con voi perchè penso che se Sant'Agostino fosse stato presente a questa conferenza si sarebbe enormemente compiaciuto di voi che date, con il vostro numero, con la vostra presenza, testimonianza di amore alla cultura, in un tempo in cui questa sembra negletta, per dare invece spazio al consumismo anche della parola, delle idee, le idee che passano, buone per un istante ma che non incidono nell'animo.

Io sono stato molto contento di aderire a questa conferenza internazionale, in cui partecipo con entusiasmo, dedicata a

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Sant'Agostino, padre fondatore della cultura e della civiltà africana ed europea. Ha costituito per me quasi una sorpresa e potrei dirvi che da sempre la mia vita ha avuto la grazia del Signore di essere orientata verso l'insegnamento spirituale di Sant'Agostino e particolarmente in questi ultimi anni. Ha costituito comunque per me una sorpresa che siamo al sedicesimo centenario della conversione e del battesimo di Sant'Agostino. Questo è un fatto di grande peso non solo dal punto di vista religioso, ma anche da quello culturale, che deve colpire gli uomini di cultura, ma non solo costoro giacchè Sant'Agostino, al di là delle categorie religiose, è vicino ad ogni uomo. Quindi mi sono rallegrato vivamente di questa iniziativa che è la prima manifestazione in celebrazione di questo grande avvenimento, ossia della conversione del grande africano a Milano per mano di Ambrogio (Vedi *illus. 6; Tav. a colori I*), avvenuta nell'estate dei 386, seguita dal battesimo il 24 aprile del 387, nella vasca battesimale ritrovata nel battistero qualche anno fa a Milano nel corso dei lavori dello scavo della metropolitana. E' uscita fuori questa vasca ottagonale, proprio come Ambrogio l'aveva disegnata e anche l'epigrafe che Sant'Ambrogio aveva scritto per questa vasca, per questo strumento del sacramento fondamentale cristiano.

Voglio dirvi perchè mi ha sorpreso lietamente questa iniziativa. Io sono un modesto ma appassionato e devoto cultore del santo, che per me è il genio più completo della storia umana, in quanto certamente si è avvalso dell'apporto della cultura che l'aveva preceduto. Sant'Agostino ha assimilato tutta la cultura classica, filosofica e letteraria; citava a memoria Platone, Aristotele, Cicerone, Varrone, Sallustio. Potremmo dire che la prima spinta alla conversione gliel'ha data Cicerone, filosofo e letterato pagano, con la lettura dell'opera *Ortensio*, scritto di Cicerone che non abbiamo più e di cui conosciamo qualche frammento attraverso le opere di Sant'Agostino. Quindi, lui aveva assimilato tutta questa cultura, tutto l'umanesimo, vivificandolo, e arricchendolo della luce del cristianesimo dalla quale lui era rimasto affascinato. Ma soprattutto perchè la sua esperienza personale, nell'itinerario della ra-

gione, della fede nell'armonia anche dell'anima con la parte fisica, il corpo, queste posizioni si integrano reciprocamente e costituiscono il faro di orientamento per ogni uomo da sedici secoli.

Io ho inteso citazioni molto belle ma tanto più ammirevole è il Sant'Agostino che scopre l'interiorità e la scopre attraverso i filosofi neoplatonici e riconduce l'uomo alla interiorità, come Socrate, che ricondusse la filosofia all'intimo dell'uomo col motto "Conosci Te Stesso". Prima la filosofia cercava nel mondo gli argomenti del suo ragionare: nella fisica, nella natura, ecc. Sant'Agostino ci invita a tornare dentro di noi, con quella stupenda frase che io vorrei citarvi in latino, ma vi cito in italiano: "Non andare fuori di te, entra in te stesso, nell'uomo interiore abita la verità". E cos'è questa verità? Questa verità è Dio stesso. Qui bisogna che vi citi il latino: sono due parole soltanto. Vi aiuto a tradurre in italiano, per chi non capisse il latino; ma sono certo che tutti lo capiate. "Dio, intimior in intimo meo", Dio che è la parte più intima di me, Dio che è al vertice della mia sommità, questo Dio verso il quale si prolunga il mio essere, non quello fisico ma quello spirituale. Dio lo è attraverso l'amore. Sant'Agostino infatti distingue le due funzioni dell'anima: la prima è quella che le consente di animare il corpo, la seconda è quella che le permette di far vivere Dio, giacchè Dio è l'anima dell'anima. Un'anima è più anima quando ama, rispetto a quando si limita semplicemente ad "animare" il corpo, cioè, quando soltanto vivifica il corpo. Giacchè l'anima che vivifica il corpo ma non vive della sua anima che è Dio è un'anima morta.

Io vorrei confidarvi che fra qualche mese, ai primi del prossimo anno, l'editore Rusconi pubblicherà una mia biografia intitolata *Agostino* e che sarà preceduta da una prefazione dell'arcivescovo di Milano, l'attuale successore di Sant'Ambrogio. Egli assistette Sant'Agostino nella sua conversione. E questo ve lo dico come testimonianza dell'amore che ha suscitato in me la lettura di Sant'Agostino fino a spingermi ad un lavoro assai faticoso per la mia modestia, perchè non ho una conoscenza scientifica di Sant'Agostino. Il lavoro faticoso

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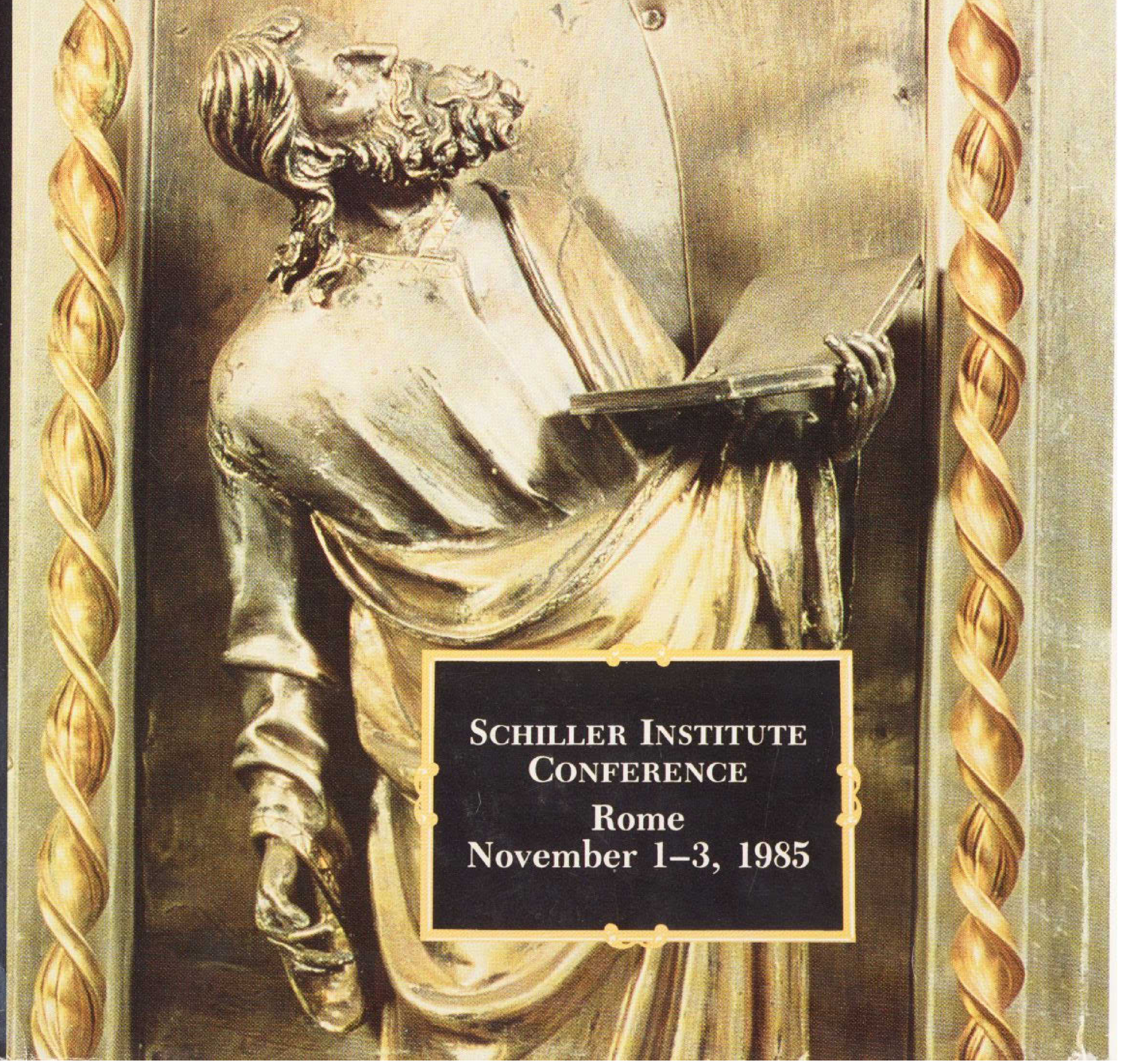

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a cui mi accinsi è stato quello di ricostruire una vita che spero, così facendo, di non avere sfigurato. Ho cercato di renderlo umano, ho cercato di non descrivere un monumento, di non fare di lui un personaggio monumentale cui si potesse girare attorno e basta. Ho voluto farlo rivivere trattandolo da contemporaneo a contemporaneo. Poichè cari amici, ed è per questo che vi esorto ad occuparvi di Sant'Agostino, la peculiarità di Agostino e la ragione della sua sopravvivenza nell'interesse culturale e umano anche di oggi (e questa conferenza ne è la testimonianza) è sì la profondità e l'universalità della sua ricerca interiore, ma è anche la sbalorditiva rassomiglianza delle situazioni del suo tempo con quelle del nostro tempo, per cui ci può essere veramente maestro. Il cammino difficile che stiamo percorrendo noi, lui lo ha già percorso. Quel crollo dell'Impero Romano, che allora incarnava l'ordinamento di tutto il mondo, quel suo soffrirne, pur essendo autenticamente africano: e, come africano, poteva ben godere alla vista del tracollo di Roma. Ma lui pensava a questo ordinamento che era alla base del vivere internazionale anche se dire internazionale è scorretto, perchè allora non c'erano le nazioni, il mondo era stato unificato. Quel messaggio di fede nel futuro umano che egli infondeva quando al sacco di Roma nel 410 e al panico che ne seguì, egli predicava: "Roma non perirà se i romani non periranno, perchè Roma non è già nelle mura ma è nell'animo dei cittadini". Allora imperversavano la crisi politica e la crisi religiosa, e a proposito di questa ricordo che un momento fa i miei amici parlavano sottovoce dei Circoncellioni, i terroristi di allora, che non differivano in nulla da quelli moderni.

Quindi: la crisi religiosa, con l'eresia donatista, ariana, pelagiana, spinse Agostino a una difesa appassionata della verità. Tutto questo somiglia all'angoscia dell'uomo moderno impaurito da un possibile olocausto universale: allora la caduta di Roma fu fonte di panico generale. "Caduta Roma, cade anche il cielo": così si diceva allora, tanta era la stima in cui allora si teneva l'inespugnabilità di Roma. Impauriti come siamo noi oggi dal conflitto delle ideologie (e speriamo che fra qualche

giorno a Ginevra si abbia qualche buon risultato, buono nel senso agostiniano del termine), impauriti come siamo dalla violenza della destabilizzazione politica, dal sussulto delle mode che passano come anche dal coinvolgimento dei valori fondamentali; vessati come siamo da tutte queste preoccupazioni, siamo molto vicini ai tempi di Sant'Agostino. Agostino agonizzò e morì ad Ippona, mentre Ippona era assediata dai barbari. Agostino capì che nel trapasso da una civiltà all'altra, la possibilità provvidenziale che a una civiltà comunque succeda un'altra (perchè Agostino comunque non approvava tutto della civiltà romana) la possibilità che il trapasso dal modo di vivere antico a quello nuovo avvenga nel rispetto dei valori umani, può essere garantita solo quando il punto di riferimento, baricentro scelto sia Dio stesso.

Quale influenza ha avuto nel Medio Evo la *Città di Dio*? Quale importanza hanno avuto per l'educazione mistica e spirituale dell'uomo *Le Confessioni*, o l'opera *Sulla Trinità*? Egli reagì con una doppia forza al male che, in definitiva, era una sola forza, cioè la forza della verità e la forza dell'amore per l'uomo, creatura di Dio immensamente amata da Cristo. Avete ben detto: Cristo è l'immagine di Dio e l'uomo è nel Cristo. Quel che lui fece in quelle terribili circostanze, intervenendo anche su questioni di giustizia sociale, di saggezza politica, poichè gli stessi governanti continuamente lo interpellavano, gli veniva ispirato dalla contemplazione di Dio, dalla contemplazione della Città di Dio, nella quale egli voleva trasformare la Città dell'Uomo, la città terrena. Quale insuperabile maestro di vita fu Agostino! Questa sua qualità di Maestro mi commuove e mi spinge a rivendicare una diversa cittadinanza, per cui io mi sento africano più che europeo, almeno fino a quando l'Europa e l'Africa non diventino un solo continente, spiritualmente parlando.

Dio volle che quest'uomo sorgesse dall'Africa, l'Africa proconsolare che aveva assorbito la civiltà di Roma, ma anche l'Africa cristiana, l'Africa di Cipriano, di Tertulliano, che indipendentemente dalle istituzioni romane aveva assorbito la civiltà cristiana. Non sembra che l'Africa proconsolare sia stata

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I. *Master of St. Augustine:* THE AUGUSTINE ALTAR.

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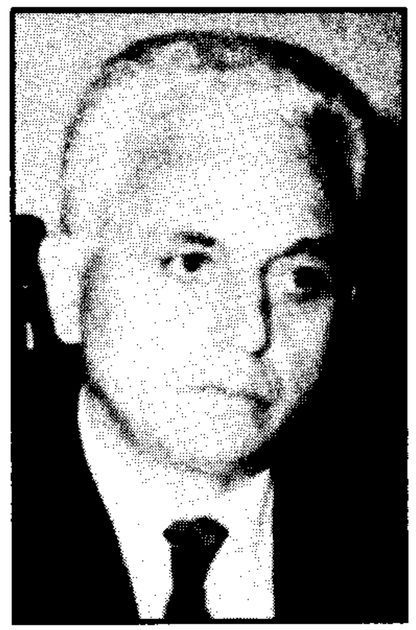
cristianizzata dai romani di Roma. Agostino amava Roma, ma si sentiva africano. Quando ricordava Apuleio di Madaura, l'autore de *Le Metamorfosi*, che Sant'Agostino ribattezzò *l'Asino d'Oro*, una specie di Pinocchio di allora, quando nominava questo grande cultore della lingua greca e latina e altri personaggi che avevano onorato l'Africa, Agostino diceva con compiacenza: "E' africano, come noi". *"Nobiscum, afer"*, diceva Sant'Agostino, con la bella sinteticità dell'espressione latina.

C'erano allora nell'Africa proconsolare più di mille vescovi, tra cattolici e donatisti, che erano quasi sempre in lite tra loro, per ovvi motivi. Poi, l'intera e gloriosa chiesa africana fu travolta. Ma l'Africa è di nuovo oggi all'attenzione del Cristianesimo e all'attenzione di tutta l'umanità, e al centro dell'attenzione della Chiesa, per via del suo apporto indispensabile ad una rafforzata e rinnovata civiltà umana. Emblematici in questo senso sono i viaggi di Paolo VI e di Giovanni Paolo II fino all'ultimo di questi, a cui l'Africa risponde con tutta la sua anima inconfondibile. L'Africa vuole essere per l'uomo, non potrebbe non essere per l'uomo, e guarda al più grande dei suoi figli, Agostino, che non potrebbe essere estraneo a questa rinascita del tempo moderno. Gli africani di ogni comunità nazionale del loro continente possono gloriarsi, miei cari amici, di lui, del vescovo di Ippona, del cantore della città di Dio, del grande genio umano, di Agostino, ripetendo, rivolti a lui: *"Nobiscum, afer"*. Agostino, il più grande genio dell'umanità, è un africano.

MATTEO PERRINI



Senso e valore della storia in Sant'Agostino

La vita dei singoli e dei popoli è nel tempo, è nella storia e costituisce essa stessa la storia. E'quindi spontaneo chiedersi: bisogna riconoscere un valore, un senso al cammino umano, ora trionfale ora doloroso, che si svolge attraverso la durata della storia, o la storia è nient'altro che un tessuto di cose labili, che inesorabilmente svaniscono nel nulla, col passare del tempo? A questa domanda, ineludibile, Agostino risponde nel *De Civitate Dei*. Quell'opera "grande e ardua" meriterebbe già un posto di primo piano nella storia della cultura per il grande lavoro di "sgombro" compiuto con il triplice rifiuto della teoria dell'"eterno ritorno", del perfettismo utopico e del conservatorismo come categoria storiografica e come *forma mentis*.

A partire dalla intuizione cristiana della vita, una nuova

nozione del senso della durata si sostituisce a quella del ciclo. L'eterno ritorno—così ossessivamente presente nel pensiero greco—è un mito che nega il carattere originale e contingente di ogni evento storico ed è un pessimo surrogato dell'eternità di Dio. Per Sant'Agostino, invece, è impossibile trasformare il relativo, il contingente—ciò che l'esperienza e il ragionamento ci attestano che può essere o non essere, e può essere in un modo piuttosto che nell'altro—in qualcosa di assoluto e di necessario. Nel flusso della storia c'è compenetrazione del passato, del presente e del futuro atteso o temuto, c'è continuità nella novità come in una coscienza, ma non c'è mai ripetizione dell'identico. Ciò che è stato è irreversibile. Può tornare la lancetta dell'orologio sullo stesso posto, non torna mai identico il tempo vissuto, il tempo come vita della coscienza. Cio che è, è unico: fiorisce una sola volta, come l'agave mediterranea. Vi sono spesso analogie significative, talora fortemente ammonitrici, poichè la natura umana accomuna tutti i figli degli uomini, anche in tempi diversi; ma i soggetti, gli operatori degli eventi sono altri, ed altri sono gli eventi stessi.

Nè meno energica suona in Agostino la critica del perfettismo utopistico. Allora il perfettismo utopistico aveva un nome, il millenarismo; oggi si chiama marxismo e scientismo e porta con sè, come in altri tempi, una forte suggestione ipnotica. La sostanza di ogni millenarismo è questa: prospettare una felicità terrena totale ed assoluta, quasi che ci possa essere nella storia una sospensione e una fine della storia stessa. La storia, finchè è storia, è invece esodo, *peregrinatio et militia* è non è il luogo di una parusia definitiva in terra, di un idilliaco regno, senza errore e senza scacco, della giustizia *plena et perfecta*. La società "perfetta" dovrebbe essere formata esclusivamente da santi, perchè in essa ogni legge, obbligo e vincolo giuridico divengano del tutto superflui! Se l'eterno ritorno annulla il relativo e il contingente, il perfettismo utopistico li divinizza, confondendo il fine subordinato (la condizione della nuova città politica) col fine supremo e trascendente della vita umana. Di qui il suo carattere inevitabilmente idolatrico, illusorio, alienante. La storia ci attesta che non vi è mai successo

perfetto all'interno della storia temporale. Ogni civiltà è sempre perfezionabile proprio perchè non esiste "in nessun luogo" (*utopia*) nè potè mai esistere una civiltà perfetta. Costruire una civiltà è sempre un compito incompiuto e sempre da riprendere. Ogni millenarismo è una menzogna. Solo la città di Dio potrà darci la felicità vera e sicura, perchè piena ed eterna. Ma non qui, ribadisce energicamente il Nostro. Qui la possiede nella speranza; e "la realtà presente, senza quella speranza, è una beatitudine falsa e una grande miseria".

Agostino ha anche attaccato l'assunto conservatore, fatto proprio da Porfirio, secondo cui ogni trasformazione è trasformazione in peggio, la novità è sempre peggiore della stabilità e il presente non è mai da preferirsi al passato. "Ogni uomo sagace può constatare—scrive Agostino—la falsità di questa tesi, solo guardandosi attorno." Non per questo, però diventa *ipso facto* vera la tesi opposta. In realtà occorre far riferimento a ben altre categorie, che non il vecchio e il nuovo, la stabilità e il mutamento, quando si vuol afferrare il carattere intensamente drammatico della storia.

Non ogni novità è condannabile e non è vero affatto che tutto il passato sia degno di essere giudicato positivamente. Certo, ciò che è assai distante può essere idealizzato senza pericolo, ma non è lecito confondere storia e mito. Per Agostino, l'atteggiamento mentale per cui ci si rifiuta di considerare relativi i valori terreni realizzati nel corso di una qualsiasi epoca storica è acritico e improduttivo: chi si rinchiude nel fragile mondo che ha ereditato o che ha contribuito a costituire è costretto ad idealizzarlo ad oltranza, "negando la presenza di ogni male nel suo passato e la certezza della morte nel suo futuro". Tentazione del resto spiegabile, come quella antitetica del perfettismo utopistico, persino per un ingegno onesto e acuto qualora non abbia altra città da lodare che quella politica e se il suo orizzonte coincida inesorabilmente con essa.

Le due città: i caratteri specifici ed i mutui rapporti

Liberato il campo dai tre errori che rendono impossibile la comprensione della storia, dobbiamo chiederci con Agostino qual'è il senso della storia, dell'intreccio di bene e di male, di valori e disvalori che la caratterizzano in ogni momento, del bene che in essa si compie e della lotta che in essa si combatte? La storia ha un significato universale, proprio perchè l'agire umano rinvia sempre ad un duplice atteggiamento spirituale, che si ritrova nei tempi e nei luoghi più diversi. Agostino riconduce la storia del mondo non come farebbero i manichei, a due realtà, ma a due atteggiamenti opposti, che i singoli e i popoli assumono di fronte a una stessa realtà. Il duplice atteggiamento spirituale consiste in due principi diversi, in due modi di intendere e di vivere la storia. La radice ultima della intelligibilità della storia sta nei due "amori" che la caratterizzano e che sono all'origine delle due città (Vedi *illus. 3*). *Fecerunt civitates duas amores duo*: "due diversi amori generano le due città": l'amore di sè portato fino al disprezzo di Dio, generò la città terrena (*civitas terrena*); l'amore di Dio portato fino alla cancellazione totale del nostro egoismo, generò la città celeste.

L'opposizione è prima di tutto fra il retto amore di sè, che comporta sempre il generoso dono di sè, il rifiuto della iniquità, e l'esclusivo, sregolato, perverso egocentrismo. Chi crede di amare se stesso e non Dio, non sa amare veramente se stesso, perchè misconosce il suo vero bene. Bisogna saper "perdere" la propria vita per amore di Dio per "ritrovarla": al contrario di chi vuol conservarla ad ogni costo, anche a prezzo della propria dignità e del Valore supremo in cui essa si fonda e trova il suo compimento. Non vi sono che due movimenti reali nel mondo umano: quello che va verso l'alto e muove incontro alla verità, o *caritas* e quello che va verso il basso e s'allontana dalla verità per andare verso l'apparenza, o *cupiditas*. La *civitas terrena* è "la città dei figli della terra", cioè è quella società i cui membri, legati come sono dall'amore

esclusivo o preponderante delle cose della terra, considerano questa la loro unica vera città. E' la città in cui l'uomo, dimentico di Dio, diventa idolatra di se stesso e dei suoi poteri. E' la città in cui l'uomo calpesta o deforma la legge naturale, rifiuta la sua vocazione all'Eterno e si chiude nella finitezza dell'al-di-qua, nella ebbrezza di sè e dei suoi compiti terreni, conferendo ad essi, quali che siano, un valore assoluto o totale. Altre connotazioni importanti, anche se variamente mascherate, sono la libidine del potere all'interno di una società e tra nazioni diverse, la violenza eletta a sistema, l'emarginazione e l'oppressione delle coscienze che non si piegano alla menzogna e alla brutalità, una falsa concezione del bene comune ed una effettiva appropriazione dei beni con ingiusta esclusione degli altri, la chiusura ad ogni autentica comunione con gli altri uomini e con Dio, la faziosità, il razzismo.

Sul razzismo, l'Africano Agostino è molto esplicito. Egli osserva che in virtù della comune origine, conosciuta attraverso la rivelazione, l'unità del genere umano non è soltanto un'ideale realizzabile, ma un fatto. Un fatto fisico, poichè tutti gli uomini sono parenti; ed anche un fatto morale, poichè essi sono legati non solo da una semplice somiglianza naturale, ma anche da un sentimento propriamente familiare. "Nessun fedele può avere dubbi sul fatto che tutti gli uomini—per quanto differiscano per razza, colore della pelle, o per la forma stessa delle membra—traggano origine dal primo uomo creato da Dio e che questo sia stato creato unico" (*De Civitate Dei*, XVI, 8, 1). Dio has creato in questo modo tutto il genere umano "per fare comprendere agli uomini quanto gli sia gradita l'unità nella diversità"(*Ibid., XII, 22*). Gli uomini sono dunque—è la fede che ce ne fa certi—naturalmente fratelli in Adamo, prima ancora di esserlo, in modo soprannaturale, in Cristo.

Di contro e oltre la *civitas terrena*, vive, combatte, e spera la *civitas Dei*. Come definirla, come caratterizzarla? La città di Dio è la comunità invisibile, di là di ogni confine di tempo e di luogo, di quanti cercano, amano il bene e vivono per attuarlo nella situazione storica in cui sono chiamati ad attuarlo. I suoi connotati sono esattamente opposti e irriducibili a quelli

della città terrena e stanno ad essi come il valore al disvalore, il bene al male, la luce alle tenebre. In particolare alla *libido dominandi* essa oppone il *servitium*: nella casa dei giusti, quelli che comandano lo fanno non per orgoglio, per volontà di asservire, ma perchè hanno il dovere di rendersi utili e il desiderio di provvedere. Dio ha stabilito che "l'essere ragionevole, creato a sua immagine, non dominasse che sugli esseri irragionevoli: non l'uomo sull'uomo, ma l'uomo sul resto della creazione". Non vi è che un unico genere umano diviso in due popoli: in due società umane, in due città. In ultima analisi, tutto ciò che si realizza nella storia in qualche modo appartiene alla città di Dio o alla "città avversa". L'umanità è come un unico uomo le cui membra sono sparse su tutta la terra e che va crescendo attraverso lo scorrere dei secoli, e le insidie del male sempre rinascente per ogni generazione come per ogni singolo. Ma non basta distinguere le due città e metterle a confronto; occorre anche precisare i loro mutui rapporti che ci sono dati nell'esperienza storica. "Le due città in questo mondo sono intricate tra loro e confuse" (*perplexæ quippe sunt istæ duæ civitates invicemque permixtæ*). La formula è giustamente famosa e lo stesso Sant'Agostino per primo l'ha ripresa molto spesso. Infatti questa nozione di mescolanza inestricabile—*permixtio*, come per i gambi di vimini di un paniere, *commixtio*, come in una emulsione chimica—richiama esplicitamente la parabola evangelica della zizzania e del buon grano. Chi comprende una tale dottrina non potrà mai più procedere manicheisticamente (di qui tutti i buoni, di lì tutti i malvagi). Il limite che separa queste due città è praticamente indiscernibile ai nostri occhi e passa attraverso l'intimo del nostro cuore. Il sembiante interiore di ognuno la sua vera bellezza o bruttezza, il suo grado di responsabilità morale non sono conosciuti appieno che da Dio.

I fini su cui le due città effettivamente si fondano sono qualitativamente eterogenei, irriducibili, incommensurabili tra loro, riconoscibili in base all'universale esperienza morale e psicologica, ma l'appartenenza reale dei singoli all'una o all'altra città non è in potere dell'uomo discernerla.

Un altro punto di contatto e di differenziazione tra le due città è costituito dalla ricerca della pace. La pace è un fine non solo normativo, ma anche, in un certo senso, costitutivo della società umana. Vi può essere una qualche pace senza guerra: ma una guerra ininterrotta senza pace non ci può essere perchè porterrebbe alla distruzione di qualsiasi organismo sociale. Per questa fondamentale ragione la pace temporale può, sotto un certo aspetto, costituire proprio un terreno di comune incontro fra le due città. Per quanto opposte nelle loro finalità ispiratrici, l'una e l'altra, infatti, per sussistere hanno bisogno della pace, di un minimo di unione sia delle volontà sia nelle opere di pace, quali la produzione di quei beni adatti alla nostra condizione terrestre e indispensabili alla nostra vita mortale.

E' quanto mai necessario dissipare un equivoco: per S. Agostino lo stato non è affatto la *civitas terrena* e la Chiesa Visibile non può essere identificata *ut sic* con la Città di Dio. Concezioni del genere, che autorizzerebbero soltanto un radicale pessimismo sul terreno politico sociale e un grossolano trionfalismo in campo religioso, sono esplicitamente criticate da Sant'Agostino. Al contrario di quanto pensava Cicerone, possono esserci un popolo e uno stato senza che vi sia giustizia: allora le leggi e gli organi dell'organizzazione politica si ispirano all'utilitarismo, ora rozzamente aggressivo, ora calcolato, della *civitas terrena* e opprimono le persone, invece di servirne l'ordinato sviluppo. Allora lo stato si fa totalitario, pagano e tende a identificarsi con la "città perversa". Nondimeno questo è pur sempre un processo di paurosa perversione, non qualcosa di connaturato alla realtà statuale e alla città temporale.

Analogamente, la Chiesa visibile, per la sua missione, per la sua universalità, è sulla terra la prefigurazione meno inadeguata della Città di Dio; e per tanta parte incamminata verso la città di Dio, ma non coincide puntualmente con essa. Società dei "chiamati ad essere santi", empiricamente essa è composta soprattutto non di santi, ma di peccatori, di una umanità piagata negli spiriti e nei corpi, bisognosa di luce e di perdono, di comprensione e di aiuto. Di più: S. Agostino osserva con

la solita finezza che tra i nemici della Chiesa ci possono essere eletti che si ignorano e che, per le più diverse circostanze di educazione e di esperienza, ignorano senza colpa la casa del Padre, la patria a cui pure anelano le loro anime generose; e tra i fedeli che riempiono le basiliche, mescolati a uomini che testimoniano la straordinaria bellezza di tutto ciò che è autenticamente cristiano, non mancano coloro la cui vita è essa stessa un tradimento della fede professata a parole, un ateismo pratico, un oltraggio a Dio ed ai fratelli.

Colto nella sua essenzialità, il messaggio profondamente umanistico e cristiano di Agostino sul senso della storia e sulla tipicità dell'essere "da cristiani" nel cammino umano della storia ci pare possa essere così formulato: è sempre possibile e doveroso migliorare lo stato, agire con eroica dedizione per inserire nei rapporti civili e politici, nelle leggi, nelle istituzioni, nei rapporti internazionali, qualcosa di quei valori che chiamiamo verità, giustizia, fraternità; ma è del pari indubbio che la città politica rimane sempre qualcosa di limitato nella sua sfera, onde non può soddisfare tutte le aspirazioni della spiritualità umana. La politica ha sempre bisogno di un'anima, di una visione umanistica della vita che la sorregga e che trae alimento non certo dalla politica stessa. Anche nella costruzione della città temporale, la traiettoria disegnata dall'azione umana, almeno finchè dura nella sua energia realizzatrice di giustizia e nella sua generosità magnanima, può essere omogenea con l'itinerario della città di Dio e confluire in esso. Ma solo parzialmente. La tentazione più grande che si presenta all'umanità nel suo pellegrinaggio attraverso il tempo storico, sedotta dal fascino reale di taluni valori propriamente terreni, è quella di dimenticare il Bene Supremo, la meta finale del nostro viaggio. L'artista è portato ad idolatrare la propria arte, l'amante l'oggetto del proprio amore e l'uomo d'azione la città che si è prefisso di costruire. A costoro Sant'Agostino ripete che l'uomo non è sulla terra per sè stesso o per la terra, ma per Dio. L'uomo non è una specie di animale a cui è demandato il compito di elaborare civiltà una dopo l'altra, così come le formiche e le termiti lavorano incessantemente per fare o rifare

le loro magnifiche e fragili dimore. E' bene ed è salutare ricordare di tanto in tanto che sulla provvisorietà delle costruzioni umane il divino Architetto costruisce la Città di Dio, la sola dimora definitiva, la patria universale dello spirito, ove si realizza l'unità profonda del genere umano così come il messaggio cristiano l'ha proclamata. Quell'ideale è già operante in questa vita perchè il regno di Dio è "in mezzo a noi, dentro di noi"; è fermento, imperativo e speranza, perchè già fin d'ora ogni istante, ogni epoca, ogni generazione, come ogni nostra vita personale, si possono rapportare direttamente a Dio e sono contemporanei a lui.

Agostino visse in un'epoca di crisi gravissima ma non si arrese alla nequizia dei tempi.

Dal grande Africano, fondatore della civiltà occidentale, ci viene l'esempio e l'appello a superare la tentazione del pessimismo, perchè la legge del progresso è di poter avanzare anche fra ostacoli e malvagità. In ultima analisi il senso della storia è nelle parole dell'Ecclesiaste:

Contro il male il bene e contro la morte la vita !

JAIME SANÍN ECHEVERRI

San Agustín el africano

En toda la historia del reino, de la República y del Imperio Romano, ningun rival llegó al tamaño de Cartago en Africa para disputarse el dominio del Mediterráneo y del mundo. La lucha Norte-Sur estaba trabada desde entonces. Aunque predominó Roma, no le fue posible culminar su trágica consigna *Cartago delenda est*.

Siglos después, precisamente al declinar el IV de Cristo, cuando los bárbaros se enseñorean y arruinan a Roma y a todo su imperio de Occidente, sitiada por ellos la ciudad episcopal de Hipona, otro africano, más grande y perdurable que Aníbal, escribe en Africa la elegía y el epitafio de la más soberbia dominación que han contemplado los siglos, y sobre sus despojos edifica en papiro *La Ciudad de Dios*, fortalecida y guarnecida arquitectónicamente por la filosofía política del libre

albedrío y la dignidad humana (*imago Dei*), y almenada por la teología de la gracia. Sobre esa fundacíon de meras palabras profundas, hermosas, colmadas de la paz y el optimismo que llueve de lo alto, incomparablemente más sólida y armoniosa que *La República* de Platón, pero construida como ella con la argamasa de ideas indestructibles en la estructura aparentemente endeble de las letras, se han edificado o reconstruído desde entonces todas las ciudades, las aldeas y las naciones que en Europa, en América y en otros continentes llamamos la civilización occidental. En veces se la tiene como sinónima de la cultura cristiana, pero ésta es más ecuménica aún, compatible con todas las demás civilizaciones y culturas, universal de veras como la mente africana de Aurelius Augustinus, de cuya conversión al cristianismo está celebrando en Roma el Instituto Schiller los mil seiscientos años.

¡Qué formidable este varón que modifica el mundo de las ideas con la fuerza de los cataclismos primitivos que cambiaron la faz física de la Tierra! Antes de este maestro nacido en Tagaste, crecido en Cartago, agigantado en Roma, cristianado en Milán, era caótico el último enfrentamiento de los vanidosos dioses paganos con la verdad sencilla de los evangelistas. En su espíritu, atormentado y tormentoso hasta hallar la verdad, pugnaban las contradicciones con la misma violencia con que se sucedían en el ambiente exterior las invasiones, las persecuciones, los martirios y las guerras.

El hijo de Patricio y de Mónica absorbió todas las mieles venenosas derivadas de los gnósticos que desde el primer siglo habían ya emponzoñado la ancianidad del evangelista en Efeso. Desde su cátedra de elocuencia, hasta donde lo habían seguido los discípulos africanos, su inteligencia poderosa se debatía entre el maniqueísmo y el escepticismo. El misterio para un filósofo de explicar la causa del mal y del dolor humano lo atenaceaban. No cabía en su razón poderosa un Dios único, justo y bueno, autor del mal y del dolor. Liquidada en su mente la muchedumbre de los ídolos, se inclinaba aún con Zoroastro a aceptar dos principios, el de la luz y el de las

tinieblas, poderoso el uno como el otro, siempre en perenne enfrentamiento.

Todos los ingenios de Grecia y Roma, mayormente Platón y Cicerón, abonaron en lo humano este portento dialéctico, venido de Cartago con arrestos de inteligencia tan intrépidos como las huestes púnicas de antaño. Pero fueron las epístolas de Pablo de Tarso, el viejo perseguidor Saulo que tuvo las ropas de los lapidadores de Esteban, las que por fin lograron poner orden en ese caos.

Agustín en el año 386 abdica su cátedra de elocuencia en que se debatían todas las disciplinas del espíritu. Su compañera de tantos años, la madre de Adeodato, regresa a Africa. Y la vida de Africa, el retorno al continente natal, viene a poseerlo con el arrebato de los treintaidós años. No piensa ya en regresar al profesorado, ejercido antaño con brío y gloria en Tagaste y Cartago. Otros africanos son los que lo atraen. No la sabiduría, sino la ignorancia sabia de los padres del desierto. San Antonio y sus seguidores no llevan comunidad de maestro y discípulos, sino que se sumergen en la soledad para escuchar la voz de Dios en la más áspera penitencia. Su madre Mónica ha llegado a Milán. "El hijo de tantas lágrimas no puede perderse". Lo acompaña en el jubiloso hallazgo de la verdad. Viéndolo desviado con otra concubina, le aconseja matrimonio con una joven virtuosa. Pero al fin da el paso definitivo de la verdad para el alma y la recta conducta personal. Mientras se sumerge en la angustia con las letras, los analfabetas del Africa encuentran la paz del alma en el cenobio. *Surgunt indocti et ropiunt regnum cœlorum, nos, autem, cum nostris litteris, mergimur in profundum.* Por fin se abraza con el obispo Ambrosio, entonan el himno triunfal incomparable del *Te Deum laudamus, te Dominum confitemur*, recibe el bautismo con sus discípulos y amigos y con su hijo Adeodato, y emprende el gran regreso a su Africa amada con el designio de convertirse en anacoreta.

Pero en Ostia lo ataja la muerte de su madre. Los sollozos de elocuencia proferidos en su loa lo convierten en el dechado

universal del amor filial. Siglos después un desafortunado biógrafo suyo, Giovanni Papini, ha de levantarle la calumnia de ser mal hijo con su padre, Patricio, sólo por haber sido el mejor hijo de su madre, Mónica, o el más tierno hijo en el mundo y la historia. Sobre su desolación le erige un monumento.

Agustín no desiste de volver a Africa, que lo llama con sus cálidos clamores, pero cambia de rumbo. Muerta su madre, desiste de la meditación solitaria ante pirámides y esfinges, y se enrumba al pueblo natal, Tagaste. Ahí ha heredado tierras y riquezas. Tiene que administrar la fortuna que fue de Mónica. Su administración ahora es venderlo todo y darlo a los pobres y a la Iglesia. Se reserva una casa de campo para formar con sus amigos un convento, que luego serán incontables, desde el cual pueda difundirse el pensamiento nuevo, dinámico, constructivo. Más tarde habrá de vender los vasos sagrados para entregar su precio a los desvalidos. Sus fundaciones masculinas atenderán a los extranjeros y las femeninas a los enfermos pobres. Ya está en Africa, y nunca ha sido tan fecunda su pluma y tan brillante su enseñanza. Trasciende su país y llega a todas las iglesias que se erigen con los primeros reinos bárbaros. Un día el pueblo congregado le exige acceder al presbiterado. No se cree digno pero acepta la voluntad popular que es la de Dios. En breve será vicario del Obispo y luego lo sucederá en la silla episcopal de Hipona.

Sucesor de los apóstoles, supera las famosas victorias contra los maniqueos en nuevas luchas sin cuartel contra los donatistas y los pelagianos. Sus escritos inundan por copistas, y sus palabras por taquígrafos, ambas riberas del Mediterráneo, y llegan luminosas al imperio de Oriente. Aunque Tertuliano, Lactancio y Cipriano habían sido tan africanos como él, nunca otro africano ni latino alguno cristiano alcanzó la resonancia universal de Agustín, prolongada como eco interminable a lo largo de los siglos.

Está ahí, desafiando los tiempos, el ejemplo de un hombre, llegado a la capital del imperio decadente desde una provincia lejana, único capaz de enjuiciar las abominaciones de la de-

sigualdad pagana presentando la imagen de Dios, igual en todas las razas y países porque su grandeza no viene de la sangre ni del color de la piel sino de su filiación divina, sustancialmente distinto de Dios, pero capaz a semejanza suya de libertad, de asumir los desafíos de la inteligencia, de escoger entre el ocio contemplativo y fecundo y el no ocio, el negocio multiplicador capaz de producir todos los frutos de la ciudad terrena encaminados siempre a esa meta trascendente, sin tiempo ni espacio, donde por fin logrará descansar este hombre inquieto, que supera aquí su angustia y su inconformidad para estar creando por sus brazos el mejoramiento, viviendo desde aquí en la ciudad terrena el anticipo de aquella en que no habrá ya males ni dolores.

¡Vuelve, Agustín, ven a Roma y a Milán, torna a Tagaste, a Cartago, a Hipona, revive en tu Africa amada, e ilumina con ella estas naciones que hoy llaman injustamente subdesarrolladas, en las cuales, como en tu patria de entonces y de ahora, existen tanto como en los imperios los gérmenes maravillosos de la libertad, la dignidad, y la igualdad, la capacidad de cambio, de meter en nuestros cerebros y en nuestros músculos diminutos los más grandes y transformadores empeños, como tus libros, guíanos con tu elocuencia que en tí fue poesía, filosofía y teología en una sola fuerza de amor a Dios y de servicio al prójimo, que todo es un solo amor!

VINCENZO CAROLLO

Agostino ci insegna: l'occidente deve essere solidale con i paesi in via di sviluppo

L'intestazione a Sant'Agostino del tema del convegno ha un rilevante ed emblematico valore per la storia presente. Per un verso la somma dei contenuti ideali e morali della agostiniana "Città celeste" condiziona tuttora la vita della "Città terrestre" e cioè la vita dei popoli che giustamente pongono il problema della loro liberazione dalla povertà e dallo sfruttamento; per altro verso i nuovi "barbari" mostrano di profittare, come nei tempi di Sant'Agostino, dei bisogni non soddisfatti di questi popoli per promettere esattamente il contrario di quanto intendono effettivamente realizzare.

E così i Vandali ed i Visigoti di oggi, ritenuti, come nel IV e V secolo dopo Cristo, liberatori del terzo mondo, riescono a penetrare nella Città terrestre bisognosa di sviluppo e di libertà per sostituire la promessa del benessere con l'autoritarismo del proprio potere.

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Nella *Città di Dio*, Sant'Agostino mette in rilievo questo contrasto, ricordando che i "pagani" di allora professavano il culto della tolleranza e della libertà, ma realizzavano di fatto l'oppressione e cioè esattamente il contrario di quanto avevano fatto credere. Sono trascorsi circa mille seicento anni dalla nascita in Africa di Sant'Agostino; i popoli africani oggi, come allora, escono dallo stato coloniale ed alcuni di essi sono convinti o sperano che, essendo stato sconfitto il secolare imperialismo coloniale delle maggiori potenze europee, possono fidarsi di chi ha un solo, reale obiettivo, che nasconde con vestimento da adattarsi alla moda politica del momento: sostituire il colonialismo dei secoli passati con un altro tipo di colonialismo che offre parvenze diverse e che però rimane pur sempre colonialismo.

In effetti quando l'Europa occidentale dell'impero romano o francese-carolingico o austro-ungarico andò in crisi, immediatamente l'imperialismo dell'Europa orientale, a cominciare da quello di Bisanzio, tentò di profittarne muovendosi di volta in volta lungo i secoli verso i paesi dell'Africa settentrionale e dell'Asia minore.

La situazione oggi è identica; non esiste l'impero di Bisanzio, ma esiste un altro impero che sa verniciarsi di rivoluzionarismo liberatorio e che però è una sostanziale riedizione della concezione zarista del potere impegnato ad espandersi nel mondo intero. La critica concezione agostiniana della città terrestre, dentro la quale il potere politico ha tutto l'amore per sé e tutto il disprezzo per l'uomo e per Dio, riemerge nella storia presente come un dato caratteriale dello Stato-guida dell'Internazionale marxista-leninista.

La tattica, così bene teorizzata da Lenin e da Stalin che ebbe modo di attuarla ampiamente e costantemente, consente tutti gli adattamenti, gli opportunismi, il trasformismo che le circostanze storiche consentono al fine però di creare le condizioni della graduale avanzata verso il potere despotico in tutto il mondo. E quando queste condizioni risultano attuate, allora diventa doverosa ed immediata la realizzazione degli obiettivi strategici in forza dei quali vanno immediatamente

distrutte l'indipendenza e la sovranità dei popoli in nome di quell'internazionalismo apparente che in realtà deve coincidere con il potere dello Stato-guida e cioé della Russia sovietica.

Ebbene l'Asia del Sud, l'Africa e l'America centro-meridionale offrono oggi le condizioni più propizie perché questa tattica apparentemente garantisca la definitiva realizzazione degli immodificabili obiettivi strategici del dominio.

Vero è che i popoli, passati sotto l'influenza o la sovranità diretta e indiretta della Russia sovietica, se fossero democraticamente liberi di esprimere il loro giudizio ed il loro voto, non confermerebbero i propri regimi di governo dato che le delusioni, le amarezze e le tragedie umane e sociali sono notevoli, ma non possono perché, quando in questi casi ci si accorge del male, è troppo tardi per porvi rimedio.

Ebbene, oggi gli obiettivi e il contenuto della politica internazionale della Russia sovietica sono la destabilizzazione degli equilibri geo-politici con particolare attenzione ai paesi dell'Africa e dell'America centro-meridionale. Io parlo da politico, quindi ho l'obbligo di sottolineare gli aspetti negativi che la morale, la dottrina agostiniana avrebbero condannato e condannano.

Cosa debbono fare i paesi dell'Africa, dell'America centro-meridionale e contestualmente e armonicamente le potenze occidentali con in testa gli Stati Uniti?

Per vincere la battaglia contro lo Stato-guida dell'imperialismo comunista internazionale le potenze occidentali non possono aver cura di mantenere soltanto l'equilibrio geo-strategico militare, ma debbono preoccuparsi di affrontare il problema dello squilibrio geo-economico.

E' noto che per il marxismo-leninismo la povertà generalizzata della "massa operaia" è giustificatrice della ricchezza imperiosa dell'avanguardia operaia o *Nomenclatura* feudalistica; è altresì noto che il potere autenticamente democratico, l'indipendenza dei popoli e la libertà dell'uomo e del cittadino comportano il progresso a mezzo anche della solidarietà del più ricco per il bisogno del più povero.

Se quindi i paesi sottosviluppati del cosiddetto terzo mondo hanno un indebitamento complessivo di 900 miliardi di dollari con il sistema finanziario e politico delle potenze occidentali, non è ammissibile immaginare che per i prossimi 10 anni essi dovranno lavorare unicamente per pagare i debiti e morire conseguentemente di fame.

Lasciamo pure che la Russia preferisca fornire armi e non pane sufficiente all'Etiopia e all'Angola; ma l'occidente non può sperare di lievitare ed espandere in suo favore il consenso, l'amicizia e la fiducia dei paesi non comunisti ma poveri del terzo mondo offrendo soltanto il ricordo dei prestiti da saldare e non le necessarie nuove risorse per il loro ulteriore e doveroso progresso economico sociale.

A loro volta i numerosi paesi sottosviluppati debbono chiaramente dimostrare che la loro adesione al mondo democratico occidentale non vuole essere una merce politica da offrire al migliore offerente, ma una scelta di principio e di valore storico, direi di serietà e limpidezza agostiniana. Questo mi permetto di dire perché è noto, specie ai paesi del Mediterraneo, che qualche Stato ritiene di risolvere i suoi problemi a mezzo della vendita della propria posizione strategico-territoriale al migliore offerente.

Per concludere: il capitalismo di Stato, costruito su base marxista-leninista, non è meno colonialistico ed imperialistico di quello che fu costruito nei secoli passati dalle potenze occidentali; e quindi, i popoli del Terzo mondo non possono sperare nulla.

Ma le democrazie dei maggiori paesi occidentali non possono a loro volta vincere la lotta di destabilizzazione e di conquista sovietica in Africa, nel Mediterraneo e nell'America centro-meridionale se riterranno di bloccare gli aiuti finanziari nella speranza che la democrazia della povertà possa essere preferita alla povertà della dittatura.

E non siano soltanto gli Stati Uniti impegnati in questa politica di solidarietà internazionale, ma lo siano anche le altre potenze democratiche economicamente forti. Parlo anche delle potenze dell'Europa continentale.

Si congelino gli attuali debiti, parlo dei 900 miliardi dovuti al Fondo Monetario Internazionale ecc., ma si forniscano altri mezzi finanziari nella speranza che lo sviluppo dei paesi oggi assistiti possa tranquillamente pagare nei prossimi anni con le risorse del progresso già realizzato. Facciamoli ricchi, nel senso di essere capaci di produrre bene, e allora potranno, tra vent'anni, magari, incominciare non dico a pagare i vecchi debiti, ma almeno a non farne di nuovi. Ma se non li mettiamo nelle condizioni di produrre nel loro organismo il sangue, come facciamo ad immaginare di togliere loro il poco sangue che hanno, dal momento che se così facessimo morirebbero subito e tutti, con nessun guadagno neanche per i "ricchi".

Se così non sarà l'illusione della liberazione dalla povertà a mezzo dei sistemi di governo opposti a quelli democratico-occidentali riuscirà a destabilizzare gradualmente nei prossimi 20 anni l'attuale equilibrio geo-politico e geo-strategico in tutto il mondo.

Le proposte formulate dal Presidente del Perú il 17 settembre di quest'anno sono a mio giudizio determinanti, fondamentali e positive. Esse devono essere alla base non solo dei rapporti tra i paesi dell'America centro-meridionale e i paesi industrializzati dell'occidente, ma anche tra questi e tutti i paesi sottosviluppati dell'Asia e dell'Africa.

L'unità politica e democratica non si può costruire al di fuori dell'unità o della concreta, operativa solidarietà economica. Sant'Agostino condannò la pretesa esistenza dell'Imperatore-Dio, cioè la concezione sacrale del potere imperiale di Bisanzio, quando appunto l'Imperatore venne considerato come Dio in terra. Anche noi oggi respingiamo questa concezione, che presume di esaurire il suo compito fornendo all'umanità unicamente il dono del proprio potere assoluto, ma non la liberazione dalla povertà e dal bisogno nonostante a parole tutto si lascia immaginare come vero.

Noi dobbiamo costruire la giustizia economica ovunque nel mondo impoverito e dobbiamo farlo non a mezzo di ricorrenti prestiti o elemosine, ma a mezzo del trasferimento di mezzi finanziari che penetrando dentro le varie strutture sociali dei

paesi del terzo mondo ne potenzino l'attività, lo sviluppo e il reddito, per modo che i paesi del terzo mondo non siano condannati a stendere sempre la mano per avere una facile o meno elemosina ma siano essi stessi nelle condizioni di crearlo il reddito, di crearle le risorse con le quali potranno essere nel giro di dieci, quindici o vent'anni autosufficienti, e nello stesso tempo capaci di reggere un sistema di alleanze fra popoli sani e non fra popoli molto forti come Carnera e popoli molto deboli come nemici. In quel momento noi non avremmo nè la pace nel mondo nè la pace dentro le nostre coscienze.

Per quel poco che possa valere il punto di vista politico, io posso dire che la politica di creazione delle strutture industriali, produttive, agricole nei paesi del terzo mondo, il mio paese, l'Italia, ha mostrato in piccolo di poterla fare. Basterebbe ricordare il trattato che abbiamo fatto una decina di anni fa con l'Algeria per lo sfruttamento e le risorse delle risorse petrolifere dell'Algeria stessa, e anche l'accordo con la Tunisia.

Ma quando stipulò questo accordo, l'Italia non pretese di condizionare politicamente l'Algeria o la Tunisia per farle diventare delle colonie perchè nientemeno era l'Italia a costruire il grande gasdotto, anche sotto il mar Mediterraneo, fornendo così la ricchezza o una parte di essa a quei paesi. Quando nel mondo occidentale, nel mondo dei paesi sottosviluppati la povertà sarà superata, tutti ne avremo un beneficio: quelli che oggi sono poveri a anche gli altri che oggi si sentono ricchi, potenti e quindi sfruttatori.

Sant'Agostino, il cristianesimo ci insegnano che l'uomo fatto di coscienza, di anima e di corpo non è una merce da poter offrire di volta in volta ora a questo, ora a quello, a seconda che questo o quello sia forte, sia potente e possa gratuitamente mangiarselo.

PUBLIO FIORI

Agostino e il ruolo dell'Italia nello sviluppo dell'Africa

Parlare di Agostino significa affrontare direttamente la grande questione dell'uomo, dei suoi valori e della sua dignità. Significa porre al centro il tema della civiltà occidentale non come concetto geografico ma come indicazione delle profonde ragioni che fecero prevalere il concetto del *Filioque*.

S. Agostino sviluppò la sua teologia del *Filioque* nelle opere *De Trinitate, Trattatus in Joannis Evangelicum* e *Contra Maximinum Arianum*. Nella seconda di queste opere Agostino dice: "Taluni si chiedono se lo Spirito Santo procede anche dal Figlio. Perchè non dovrebbe procedere anche dal Figlio, giacchè è anche lo spirito del Figlio?"

Implicita in questa discussione teologica è la questione se Dio sia presente in ogni individuo nella forma di una qualità divina o della partecipazione dell'individuo al Divino.

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Il *Filioque* fornisce dunque la base esclusiva per la vera conoscenza umana, e per un'azione umana efficace sulla natura e sul mondo politico. E' questa qualità creativa che rende l'uomo continuatore dell'opera della creazione divina nel corso della storia.

Il *Filioque* genera anche il principio secondo cui l'individuo partecipa sia alla libertà che alla necessità e deve accettare la responsabilità di entrambe.

L'importanza del *Filioque* e del suo inserimento nel Credo divenne evidente con Carlo Magno. Carlo Magno e il suo consigliere Alcuino si batterono per creare uno stato umanista dedito al progresso dalle rovine dell'impero romano e dalle invasioni barbariche (Vedi *illus.* 7 & 8). Per questo utilizzarono gli scritti di Sant'Agostino.

Il tentativo bizantino di distruggere il concetto di *Filioque* fu condotto da Fozio, patriarca di Costantinopoli nel 858 e 886. Fozio fu colui che convertì i bulgari e che pose le basi per la conversione della Russia al Cristianesimo. Egli pubblicò una enciclica contro il *Filioque* e iniziò a combattere tale dottrina che rappresentava una potenziale minaccia per il sistema bizantino.

L'argomentazione di Fozio è che se si accettasse la tesi del *Filioque*, questa introdurrebbe due cause nella Trinità, mentre, egli dice, c'è posto solo per una, per un solo Dio.

In realtà quello che Fozio stava facendo era difendere il principio del capo indiscusso nel campo della teologia. Ciò che intendeva dire era quindi che in realtà se venisse concessa ad altri oltre che all'imperatore la facoltà di prendere iniziativa ciò minerebbe le sue prerogative.

Con la battaglia tra Fozio e i Carolingi, l'Est divenne l'Oriente e l'Ovest divenne l'Occidente. La tragedia della Russia ebbe dunque inizio quando Vladimir scelse nel 988 l'Oriente; data questa che l'Impero Sovietico fra due anni si accinge a celebrare.

Il modo migliore per celebrare il milleseicentesimo anniversario della conversione di S. Agostino al cristianesimo è quello di ricordare questa storia per riproporre con forza, oggi,

il suo insegnamento, e per trarne una rinnovata spinta verso il progresso.

Il concetto agostiniano di *Filioque* impone di considerare ogni uomo "Figlio di Dio", e quindi partecipe della stessa capacità creativa del Padre. Poichè in ogni uomo, secondo Sant'Agostino, esistono queste capacità creative, compito di ogni nazione o istituzione nazionale e sovrannazionale deve essere quello di sviluppare al massimo le capacità di ogni individuo, in modo tale che esso possa contribuire maggiormente, con azioni intellettuali e materiali, al progresso della società umana.

Purtroppo, tutti sappiamo che questo insegnamento non sempre è oggi rispettato.

Le politiche di austerità, di tagli sui livelli di vita e di consumo, che il Fondo Monetario Internazionale e la Banca Mondiale impongono, da diversi anni, ai paesi in via di sviluppo, non solo stanno provocando carestie e genocidio in Africa e destabilizzazioni politiche in America Latina, bloccando il commercio mondiale, ma devono considerarsi una delle cause prime della crisi economica del settore avanzato.

Addirittura più volte queste istituzioni finanziarie hanno imposto a paesi africani, come clausola per la elargizione di credito, una dura politica di restrizione demografica, impedendo quindi non solo lo sviluppo degli individui ma la loro stessa nascita.

Con questi metodi, non si potrà risolvere il problema del debito latinoamericano né il problema del sottosviluppo in Africa.

E noi vogliamo continuare a parlare di pace e ci riempiamo tutti la bocca di questo impegno, ma io vorrei che tutti quanti noi ci chiedessimo come è possibile parlare di pace quando nel mondo centinaia di migliaia di persone ci chiedono di poter sopravvivere giorno per giorno.

L'Italia ha una grande tradizione in questo campo, è la tradizione dell'ENI (Ente Nazionale Idrocarburi—NdR) e di Enrico Mattei, che negli anni '50 diede vita ad un progetto per lo svilluppo del Nord Africa e di tutto il bacino del Me-

diterraneo. Il metodo di Mattei era quello di stringere accordi con gli stati sovrani, i produttori di petrolio, per cui a questi paesi in cambio di petrolio acquistato veniva corrisposto un effettivo export di alta tecnologia capace di consentire il loro decollo industriale. In Egitto, in Algeria, in Tunisia e in altri paesi africani il nome di Mattei è ancora oggi ricordato come il simbolo di una Italia ponte tecnologico tra l'Europa e l'Africa.

Come sappiamo, a causa soprattutto della morte di Mattei, il progetto non fu pienamente realizzato. Tuttavia, dopo più di venti anni esso ancora rappresenta un modello che l'Europa e gli Stati Uniti dovranno comprendere ed attuare se vorranno risolvere il grande problema del sottosviluppo.

La tentazione di utilizzare la fame e il sottosviluppo di molti paesi, per inaugurare una sorta di neocolonialismo, è forte.

Talvolta affiora il desiderio di risolvere i problemi nazionali in nome delle necessità dei paesi del Terzo Mondo.

Anche in Italia è in corso un grande dibattito politico-culturale su questi temi. Le due leggi approvate dal Parlamento (la n.38 e la n.73 del 1985), pur mettendo a disposizione una non indifferente quantità di mezzi (circa diecimila miliardi), non hanno dato i risultati che attendevamo e stiamo pensando ad una nuova legge che saldi l'emergenza con i progetti a lungo periodo attraverso programmi integrati plurisettoriali in zone circoscritte.

Ma consentitemi di dire: quale altro paese se non l'Italia, che ha una capitale che si chiama Roma, che è il centro del cristianesimo, deve sentire l'impegno morale di essere il promotore di una grande battaglia di civiltà al servizio dell'uomo e dei suoi valori. Ecco perchè il Parlamento italiano si vuole battere ancora in questa direzione ed ecco perchè io vengo qui a portare a voi la testimonianza di un grande impegno politico, civile e morale.

Noi abbiamo a cuore l'autonomia dei paesi interessati, la massimizzazione della loro capacità di autosviluppo, il rispetto della loro dignità, la costruzione di rapporti bilaterali di solidarietà e di cooperazione anche politica e culturale, la realizzazione di una grande amicizia internazionale; questi

debbono essere gli obbiettivi dell'Italia e dei paesi industrializzati.

La tecnologia e il progresso dunque al servizio dello sviluppo e della vita e non della distruzione e della morte: questa è la nostra nuova grande frontiera ideale sulla scia dell'insegnamento agostiniano.

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MARCO FANINI

Sant'Ambrogio e la lotta per salvare la civiltà

Nel 410 dopo Cristo Roma fu invasa, saccheggiata e distrutta dai barbari guidati da Alarico: quella data sancisce ufficialmente la fine dell'Impero Romano, ormai agonizzante da molto tempo. Sant'Agostino scrisse dopo il crollo di Roma il libro *La città di Dio* in cui svolge una critica devastante della concezione oligarchica ed usuraia dell'Impero Romano e definì i valori della cristianità che avrebbero permesso l'edificazione di una nuova società. Quando oggi parliamo di cultura occidentale, parliamo di una cultura platonica e cristiana che sopravvisse alla distruzione ed al caos derivante dal crollo dell'Impero Romano e dalle invasioni barbariche grazie all'opera di Sant'Agostino e del suo maestro e predecessore Santo Ambrogio. Queste due grandi figure della storia vanno studiate assieme, non solo perché Agostino fu convertito al cristiane-

simo, mille e seicento anni fa, da Ambrogio (Vedi *Tav. a colori I*), ma perché fu Ambrogio a organizzare quel vasto movimento cristiano cui in seguito si rivolse Agostino col suo Manifesto per il nuovo ordine economico mondiale, *La Città di Dio* (Vedi *illus. 3*).

Ambrogio apparteneva ad una delle più importanti famiglie di Roma, era diplomatico di carriera ed era stato eletto governatore della città di Milano. Nel 374 dopo Cristo, Ambrogio divenne vescovo di Milano; lui, senatore dell'Impero, si fece cristiano e fu eletto vescovo. La notizia creò scalpore in tutto il mondo di allora, una cosa simile non aveva infatti precedenti. Per capire il senso di questa svolta nella vita di Ambrogio occorre considerare la situazione politica del momento. L'Impero Romano non reggeva più l'urto delle invasioni barbare. Le orde dei Goti e dei Vandali penetravano da ogni parte. Il mondo era costantemente in guerra, i massacri si succedevano, le attività produttive e commerciali erano paralizzate. Ambrogio racconta che la peste stava decimando i capi di allevamento e la popolazione stessa. Si temeva "la fine del mondo", come ebbe a dire Ambrogio (Vedi *illus. 12*). Ambrogio che, pur essendo un funzionario imperiale, aveva ricevuto una rigorosa educazione cristiana, si rese conto che l'unica speranza di fermare i barbari era quella di sostituire all'Impero Romano una nuova società, uno stato cristiano. Il grande disegno di Ambrogio era disperato ed ardito nello stesso tempo: egli non riuscì ad impedire il sacco di Roma del 410, ma creò un movimento organizzato che sulla base degli insegnamenti suoi e di Agostino gettò le basi per la cultura rinascimentale del mondo occidentale.

Nel 374, quando Ambrogio divenne vescovo di Milano, le comunità cristiane erano ben impiantate in ogni parte dell'Europa e del mondo mediterraneo, ma erano divise in una lotta feroce tra i cristiani cosiddetti "niceni" e gli eretici ariani (Vedi *illus. 9, 10, 11*). I niceni, difensori del Credo di Nicea del 325, in cui la divinità del Cristo venne pienamente riconosciuta e definita in modo inoppugnabile, venivano attaccati dagli eretici seguaci di Ario, i quali negando la divinità del

Cristo negavano anche che l'uomo fosse stato creato "ad immagine di Dio". Dunque lo scontro era su due diverse concezioni dell'uomo: quella veramente cristiana, la nicena e quella degli ariani. Gli ariani erano partiti all'attacco dell'occidente dalla città di Costantinopoli, legittimati da Costantino il Grande, che aveva creato questa città, la seconda Roma, proprio per organizzare da oriente l'attacco all'occidente cristianizzato. A Costantinopoli, si era riunita la nobiltà nera romana che giudicava ormai perso l'occidente, conquistato dal cristianesimo. E difatti se un grosso funzionario dell'impero come Ambrogio si fece cristiano, potete immaginare fino a che punto i cristiani avvessero seguito nell'occidente e nella stessa Roma. Gli oligarchi romani crearono una infinità di sette pseudo-cristiane che cercarono di corrodere dall'interno il mondo della chiesa cattolica. Ambrogio, appena eletto vescovo, si scagliò con grande durezza polemica contro queste sette ariane e ne combattè le infinite varietà: Marcionisti, Sabelliani, Valentiniani, Manichei, Eunomiani, Macedoniani, Fotiniani, Apollinaristi. Tutti costoro criticavano un aspetto o l'altro della dottrina cristiana, ma uno scopo li riuniva: negare il concetto Trinitario, cioè negare che l'umanità attraverso la Luce dello Spirito Santo potesse comprendere il Verbo e quindi conoscere Dio. Gli ariani contestavano quindi la possibilità per l'uomo di procedere verso una conoscenza infinita, usando le sue facoltà creative che ne fanno un essere "divino", in quanto creato ad immagine di Dio.

A due anni dalla sua elezione a Vescovo troviamo Ambrogio nella città imperiale di Sirmio (Sirmium), nella attuale Jugoslavia, impegnato a contestare il diritto degli ariani ad eleggere un loro vescovo in quella metropoli. A Sirmio risiedevano il giovane imperatore d'Oriente, Valentiniano II, e sua madre, la perfida Giustina, il vero leader del movimento ariano. Ambrogio sostenne dibattiti pubblici contro gli ariani, conquistò la comunità cristiana locale alle sue tesi ed alla fine fece eleggere un vescovo "niceno". La battaglia fu durissima; in un quadro Ambrogio appare mentre parla dal podio: una fanatica ariana lo prende per la veste e cerca di farlo cadere giù. Dovete

sapere che spesso le battaglie tra cristiani ed ariani finivano in risse e talvolta massacri. In tutti i quadri Ambrogio viene raffigurato con in mano una frusta, un simbolo che troverete dovunque nelle chiese e nei monumenti, che mostra che non perse occasione per combattere gli ariani (Vedi *illus. 13*).

Intanto occorre sapere che i maggiori capi condottieri delle orde barbariche erano ariani! In pratica l'oligarchia romana, ritiratasi a Costantinopoli, manipolava i barbari, spingendoli alla guerra totale contro Roma, e nello stesso tempo cercava di indebolire il movimento cristiano dall'interno, infiltrandolo con ogni sorta di sette pseudo-cristiane. Ambrogio denunciò apertamente il fatto che i condottieri barbari fossero tutti ariani ed iniziò un lavoro, parallelo al suo lavoro organizzativo, per creare un movimento di massa cristiano, al fine di convincere gli imperatori d'occidente al suo grande disegno: trasformare l'Impero in una società cristiana. Riuscì nella sua impresa quando salì al trono d'occidente il giovane Graziano, ventenne, che divenne il più fedele discepolo di Ambrogio. Per lui Ambrogio scrisse i suoi capolavori, i libri *La Fede* e *Lo Spirito Santo* in cui distrugge le tesi degli ariani e inizia il lavoro faticoso di definizione delle tre figure della Trinità, che verrà poi portato a termine da Sant'Agostino. Graziano accettò la tesi di Ambrogio per cui i barbari si potevano fermare solo se la trasformazione dell'impero in senso cristiano fosse avvenuta.

Nel 378 l'Imperatore accolse la richiesta formulata da Ambrogio durante il Sinodo dei Vescovi a Roma: separazione totale tra Stato e Chiesa, rinuncia dell'Imperatore al titolo di Pontefice Massimo, esecuzione da parte dell'autorità civile degli ordini del Papa. In altre parole se un vescovo ariano fosse stato destituito in qualche angolo sperduto dell'impero, sarebbero stati i soldati romani a far eseguire l'ordine, e non i militanti cristiani. Nel contempo, l'Imperatore non aveva più parola negli affari interni della Chiesa, dato che, come disse Ambrogio, "l'Imperatore era nella Chiesa e non sopra la Chiesa". Graziano ordinò anche, su consiglio di Ambrogio, di far togliere dal Senato Romano l'ara della Vittoria, il simbolo del culto pagano dell'Impero, di sopprimere i contributi e le

esenzioni fiscali ai sacerdoti pagani ed alle vestali, e di confiscare i fondi dei templi. La reazione della oligarchia romana fu rabbiosa: storiche le lettere di protesta del prefetto romano Simmaco a Graziano, cui Ambrogio rispose duramente ed in modo pubblico. Essi trovarono comunque una soluzione più drastica al pericolo che Graziano cristianizzasse l'impero, facendolo assassinare nel 383.

Nello stesso anno il prefetto Simmaco inviò a Milano un giovane professore di Cartagine, leader teorico della setta dei Manichei, nemico giurato dei cristiani, col compito di contrastare l'influenza traboccante di Ambrogio sugli affari politici. Si trattava di Agostino, evidentemente non ancora santo, che si trovava a Roma per insegnare le folli teorie del santone persiano Mani. Assassinato Graziano, Ambrogio puntò tutte le sue carte sullo spagnolo Teodosio, che attraverso alterne vicende era stato eletto Imperatore d'oriente e più tardi Imperatore d'occidente ed oriente riunificando, per un brevissimo periodo, le due cariche. Teodosio era nominalmente un imperatore cristiano, ma in verità era manovrato dalla cricca oligarchica di Costantinopoli. I suoi scontri con Ambrogio sono storici: nel 380 Teodosio aveva decretato che il vescovo di Costantinopli fosse considerato il secondo vescovo, come importanza, dopo il vescovo di Roma, cioè del Papa. Questo, era facile intuirlo, avrebbe significato legittimare la spaccatura tra la Chiesa d'occidente e la Chiesa d'oriente. Nella memorabile lettera "Sanctum", Ambrogio scrisse con parole di fuoco all'Imperatore che non era suo compito occuparsi degli affari della chiesa e che le sue decisioni erano da considerarsi nulle. Quando in seguito Teodosio spostò a Milano la sua corte, Ambrogio si rifiutò di farlo entrare in chiesa perché aveva fatto massacrare, per futili motivi, migliaia di persone nella città di Tessalonica. Teodosio era un violento e non poteva dirsi cristiano: l'Imperatore dovette recarsi da solo, vestito di umili abiti, in processione dalle mura esterne di Milano fino alla basilica tra due ali di folla stupefatta, per chiedere in ginocchio perdono ad Ambrogio!

Cosa dava ad Ambrogio la forza per trattare in tal modo gli

Imperatori? Perché lo troviamo al centro di ogni sviluppo politico dell'epoca, come poteva convocare concilii, fare e disfare vescovi? Ambrogio aveva organizzato a Milano una sorta di "scuola quadri" per vescovi e convocava a Milano a turno i vescovi di tutte le comunità cristiane. A loro spiegava la profondità del credo niceno, e li esortava a combattere gli ariani e ad organizzare la resistenza contro i barbari. Ambrogio scrisse decine di libri ma anche manualetti molto semplici e di facile accesso, come il *Simbolo Atanasiano*, in cui le questioni trinitarie venivano trattate in modo da poter essere comprese da tutti. Il segreto del metodo organizzativo di Ambrogio risiede nell'uso pedagogico della musica e della poesia, oltre che nel suo famoso ed inflessibile spirito polemico. Ambrogio fu il primo ad introdurre nella chiesa occidentale il canto antifonato, cioè la prima divisione ritmica della partitura musicale. Sant'Agostino racconta che egli fu così colpito dall'udire i canti antifonati nella chiesa di Milano che iniziò proprio a Milano a scrivere il *De Musica*, il primo trattato musicale del mondo. Ambrogio componeva personalmente inni e poesie che sempre traevano ispirazione dalla concezione trinitaria che aveva analizzato in profondità nei suoi libri. In questo modo egli divenne la guida spirituale e politica dei cristiani. Dopotutto che Milano fosse in quegli anni la città più importante del mondo lo si deve al fatto che Ambrogio convinse Graziano e poi Teodosio a trasferire lì la corte imperiale. Nè è un caso che Agostino finì dalla lontana Africa a Milano, seppure per motivi opposti a quelli dovuti. Tuttavia, nonostante la creazione di un così potente movimento (gli ariani avevano perso ogni vescovato di una certa importanza in Europa), il disegno di Ambrogio non ebbe immediato successo. L'Imperatore Teodosio aveva inglobato nell'esercito romano i capi dei Visigoti, incluso Alarico, nella speranza di trovare un compromesso con loro. Questo compromesso portò invece ad un altro risultato, molto probabilmente messo in conto dagli oligarchi di Costantinopoli, cioè quello di far penetrare all'interno delle difese dell'Impero i barbari, che riuscirono in breve tempo a conquistare Roma. Ambrogio morì nel 397, Teodosio

l'anno seguente e nel 410 Alarico conquistò e rase al suolo Roma. Agostino in un certo senso operò in una situazione diversa da quella di Ambrogio, cioè a crollo dell'Impero già avvenuto, ma nel definire il modello della nuova società Agostino si avvalse largamente del lavoro teorico, e pratico, di Ambrogio. Il vescovo di Milano infatti, predicando la trasformazione in senso cristiano dell'Impero, aveva necessariamente dovuto definire per la prima volta nella storia il concetto di stato cristiano. Lo stato cristiano secondo Ambrogio doveva essere organizzato secondo il concetto di giustizia, di eguaglianza dei diritti e dei doveri di ogni cittadino e di comunanza dei beni, indirizzando quindi la produzione verso l'interesse comune della società. Lo stato aveva come fine ultimo quello di assicurare la "pace del mondo" respingendo quindi ogni nemico di Dio e della società. Chiaramente i barbari andavano combattuti militarmente ed Ambrogio celebra la "guerra onesta", quella per cui il soldato, pieno di virtù bellica, è pronto a sacrificare la propria vita pur di non perdere la propria libertà. Oggi, mentre sta crollando l'Impero di Bretton Woods, l'impero dominato dalla concezione oligarchica ed usuraia del Fondo Monetario Internazionale, e i barbari del Cremlino minacciano l'invasione, la lezione di Ambrogio ed Agostino ci aiuti a costruire un forte movimento umanista, e ci porti alla vittoria.

Padre Gabriel Del Estal

El concepto de San Agustín de la guerra justa

San Agustín es el padre espiritual de Occidente. Europa, antes que espíritu, es geografía. Occidente, antes que geografía es espíritu, irradiado a todos los continentes del mundo.

El hombre no es una cosa. Es un valor. No es biología animal. Es conciencia responsable. Su supuesto en el mundo es la acción consecuente, el riesgo voluntario, un proyecto de futuro, la sempiterna aventura. El hombre está en la Tierra no como partícula inerte, sometida a la gravitación cósmica,

Nota del editor: Ésta es una versión condensada del extenso trabajo que el profesor Del Estal presentó a la conferencia y que se resume por razones de espacio. Los editores conservan el trabajo original, titulado "San Agustín ante el mundo de hoy: Llamamiento a construirlo por la paz, no a destruirlo por la guerra". Los lectores que lo deseen, pueden solicitarlo al Instituto Schiller.

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sino como fuerza transformante, sometida a la gravitación del espíritu. Antes que herramienta dócil es causa.

La sociedad, el Estado, la máquina, la técnica, todas las creaciones del hombre existen para perfeccionarlo, en el mundo y en sí propio. Todos los hombres somos hijos de Dios, no simples bestias hablantes, sino criaturas dotadas de imagen divina, regeneradas en Cristo. Esto quiere decir que somos hermanos. Como tales, nos debemos ayuda. Carecemos de castas y rangos de naturaleza o privilegio. Teológicamente, todos somos iguales. Señor absoluto de los bienes, de las riquezas, del universo omnímodo de las propiedades humanas es sólo Dios. Bajo esta mira, las fronteras económicas que separan al primero, al segundo y al tercer mundo deben desaparecer si queremos que la justicia reine en la Tierra.

El objetivo superior de la justicia es la paz. Agustín expresa esta correlación con palabras categóricas: "Practica la justicia y obtendrás la paz" (*Enarr. in ps.*, 84, 12, PL 37, 1078).

Nadie como San Agustín ha expuesto tan exacta y expresivamente el concepto de paz en sus diversos órdenes y grados. Lo escribe en su obra magna *De Civitate Dei*, o *La Ciudad de Dios*. Estas son sus palabras:

> La paz del cuerpo es el temple ordenado de cada parte. La paz del alma irracional, la ordenada quietud de sus apetitos. La paz del alma racional, el ordenado equilibrio entre pensamiento y acción. La paz entre el cuerpo y el alma, la vida ordenada y la salud del sujeto. La paz entre el hombre mortal y Dios inmortal, la obediencia ordenada en la fe bajo la ley eterna. La paz de los hombres, la ordenada concordia. La paz de la casa, la ordenada concordia de mando y obediencia entre sus moradores. La paz de la ciudad, la ordenada concordia de mando y obediencia entre los ciudadanos. La paz de la ciudad celeste, la ordenadísima y concordísima sociedad, dispuesta para gozar de Dios y unos de otros en Dios. La paz de todas las cosas, la tranquilidad del orden. Y el orden, la disposición de cosas iguales y desiguales mediante el ajuste

> de cada una en su propio lugar [*De Civitate Dei*, XIX, 13, 1, PL 41, 640].

Sin embargo, la *guerra defensiva* es siempre justa para San Agustín. Por ello escribe con palabras puestas en labios de Evodio:

> El soldado que mata al enemigo en combate es un puro ejecutor de la ley, por lo que cumple con su oficio sin delinquir. Ciertamente, la misma ley, que ha sido promulgada para la defensa del pueblo, no puede tacharse de licenciosa. Porque aquel que la dio, si lo hizo por mandato divino, es decir, de acuerdo con los principios de la eterna justicia, pudo actuar libre de toda culpa [*De libero arbitrio*, I, 5, PL 32, 1227].

Las *guerras ofensivas*, sin otra causa, son las que de suyo son injustas sin más. Así proclama:

> Declarar la guerra a los pueblos limítrofes, pasar de ahí a nuevas conquistas, devastar y someter pueblos pacíficos por la sola pasión de incrementar los dominios del Estado ¿qué otro nombre se merece sino un inmenso latrocinio? [*De Civitate Dei*, IV, 6, PL 41, 116-117].

Entre la paz y la guerra, a tales efectos, la contraposición explicativa y el enjuiciamiento valorativo no pueden ser más claros:

> La voluntad debe dirigirse hacia la paz, mientras que la guerra debe ser emprendida por sola necesidad, para que Dios nos libre de la necesidad y nos mantenga en la paz [*Epist. 189 ad Bonifacium*, 6, PL 33, 856].

Aunque la paz se sobrepone a la guerra como categoría de valor, esto no impide que San Agustín juzgue lícita la *defensa del Estado*, con organización militar y equipamiento de armas para la lucha contra cualquiera de sus agresores. Es ley de la existencia primaria. (Cf. García Prieto, *La paz y la guerra*, Octavio y Felez, Zaragoza 1944, pp. 90-105, con relación al pensamiento de San Agustín sobre el particular.)

Sobreponer la paz a la guerra no es pacifismo propiamente. El pacifismo actual es de tres clases.

Pacifismo utópico. Es éste un pacifismo sincero, regido por un corazón simplista. Lo profesa una gran parte del pueblo llano, la generalidad de los ecologistas y algunos eclesiásticos angelicales, que leen y predican el Evangelio con mente más lírica que pastoral.

Pacifismo manipulado. Es éste un pacifismo entre sincero y servil, regido por una razón despersonalizada. Lo profesan espíritus ardientes, instrumentados a sabiendas o sin saberlo por una potencia belicista, dispuesta a la conquista del mundo. La tentación y el propósito de reconstruir una sola *civitas* se llevará aquí a término sigilosamente por la más cruda guerra, sorprendiendo de este modo a los no preparados con material bélico ni en condiciones para resistir. La victoria sobre sus arsenales de armamentos confiadamente vacíos será la segura consecuencia final. Las manifestaciones y los gritos hostiles contra Ronald Reagan en su reciente viaje por Europa, del 4 al 9 de mayo de 1985, con culminación nada triunfal en Madrid durante los días 7 y 8, responden a este pacifismo de frivolidad. Tanto la OTAN como el IDE, o "Iniciativa de Defensa Estratégica", conocido éste también como "Defensa del Espacio" y "Guerra de las Galaxias", han merecido en ciertos ámbitos de Europa tal trato de repudio. Hay que decir sin embargo que estos pacifistas, mas listillos que intelectuales, quieren estar a las maduras de un buen pesebre económico, pero no a las duras de la correspondiente y natural carga defensiva.

Pacifismo realista. Es éste el pacifismo auténtico, regido por un pensamiento crítico. Entiende, explica y asume la necesidad de la guerra, pero sólo en los límites justos de equipamiento armamentístico para defender el supremo y más valioso bien de la paz. Así entiende tal pacifismo San Agustín, cuando escribe al general Bonifacio: "No se busca la paz para promover la guerra, sino que se hace la guerra para conseguir la paz" (*Epist. 189 ad Bonifacium*, 6, PL 33, 856).

Este pacifismo realista trasladándolo a nuestros días es el representado ahora mismo por Reagan y su programa conocido como Iniciativa de Defensa Estratégica, y responde este pa-

cifismo al reciente discurso pronunciado por el propio presidente de EEUU en la ONU, el 24 de octubre pasado, en el 40 aniversario de la fundación de la ONU, en el compromiso manifestado por el presidente, y son sus palabras, de mantener una actuación decisiva para conseguir una paz verdadera, con guante de desafío lanzado a la URSS, para que su buena fe se traduzca de verdad en hechos palpables.

Por otra parte, hay que tener presente que San Agustín, en su dialéctica doctrinal, escribe conducido por la *teología del pecado y de la gracia*, con su atmósfera envolvente como constante de vida, como impulso pastoral y como norma de razón. Esta teología enfrenta a los hombres en una situación belicista perpetua, desde la caída de Adán. Por ello dice: "No existiría la guerra si la naturaleza humana, utilizando su libre albedrío, se mantuviese firme dentro de la rectitud en que fue creada" (*De Civitate Dei*, XXI, 15, PL 41, 729).

Para que los ideales y los menesteres revolucionarios de la esperanza den paso en activo a la paz de la "ordenada concordia", no hay heraldo tan noble y tan eficaz como el corazón eficiente. El mismo San Agustín conocía a perfección este secreto cuando dirigió, en el año 429, una carta complacida de saludo al conde Darío, plenipotenciario del imperio en el Africa septentrional, enviado allí para reconciliar con la corte de Ravenna al general rebelde Bonifacio, y evitar en lo posible que sucumbiese esa última provincia imperial de la diócesis norteafricana bajo los vándalos de Giserico.

El momento era angustioso. La *pax romana*, lejos de ser imperecedera, agonizaba por todos los confines. Al peligro exterior se unían las desavenencias interiores, más catastróficas que la espada de los bárbaros. Ante el frágil panorama de resistencias, voluntades y aprestos divididos, escribe lapidariamente San Agustín en el texto de dicha carta estas luminosas ideas:

> Magni quidem sunt, et habent gloriam suam non solum fortissimi sed etiam, quod verioris genus est laudis, fidelissimi bellatores . . .; sed majoris est gloriæ ipsa bella

verbo occidere quam homines ferro, et acquirere vel obtinere pacem pace, non bello [*Epist. 229 ad Darium*, 2, PL 33, 1019-1020].

O expresado en español:

> Son ciertamente grandes y tienen su gloria no sólo los luchadores fuertes, sino también los luchadores fieles, lo que es un linaje de más verdadera alabanza . . .; pero antes que matar a los hombres con las armas, es mucho más glorioso dar muerte a las mismas guerras con la palabra y adquirir y consolidar la paz con la paz, nunca con la guerra.

La *pax romana* del imperio ya agonizante sufrió una sacudida tremenda con el Saqueo de Roma, realizado por Alarico en agosto del año 410. Algunos ciudadanos de la *civitas*, principalmente lugareños, que permanecían fieles a las divinidades de la religión antigua, refugiados en sus pagos desde el *Edicto de Milán* de Constantino, atribuyen al culto cristiano las causas de la catástrofe. San Agustín sale al paso de la acusación. Le duele como al que más la ruina de Roma. Pero transfiere a los romanos mismos, por la perversión de sus costumbres, las causas de la devastación terrible de la Urbe. Y escribe, para demostrarlo, esa su gran *teología cristiana de la historia*, representada por los veintidós libros de su *De Civitate Dei*. De este modo, puede decir en las primeras páginas de ese *magnum opus*: "Aquellos males, que justamente padecen por la perversión de sus costumbres, los imputan blasfemos a Cristo" (*De Civitate Dei*, I, 3, PL 41, 17).

La agonía de la *pax romana*, que presenció San Agustín en su tiempo, puede transferirse a la agonía de la *pax humanitatis*, que no pocos presienten en nuestros días. Nunca como ahora ha sido tan urgente, si no queremos sucumbir en un universal holocausto, marchar todos juntos por el camino civilizador y siempre ascendente de la concordia pacífica. La opción es apremiante. O construimos un mundo nuevo por la paz o destruimos éste en que habitamos por la guerra.

I. *Master of St. Augustine:* THE AUGUSTINE ALTAR.

XI. *Raphael:* TRANSFIGURATION.

ALI MAZAHÉRI

Le *Filioque* selon les Iraniens

Saint Augustin fait époque en Occident, à bien des égards, notamment par sa défense de la Trinité et de celle, importante—l'essentielle, dirais-je—qu'est le *Filioque* contre la position doctrinale des dualistes qu'étaient, et qui sont, encore de nos jours, les manichéens, ou les crypto-manichéens, lesquels, hier, se disaient des «monothéistes» et, aujourd'hui, s'annoncent comme étant des «démocrates»!

Or, ce sont là de faux monothéistes, si nous parlons de théologie ou de faux démocrates, si nous nous situons sur le plan de l'idéologie.

Si nous considérons le fond du problème, nous nous apercevons que Saint Augustin se conduisait exactement comme un bon Iranien de son temps, comme le roi sassanide Yaztgert 1[er] (399–420), lequel fut assassiné par les ayatullahs de l'époque,

les mages, qui, eux, étaient d'authentiques dualistes. Ce prince très humain, et auteur d'un code civil dont s'inspira son disciple, Theodose le Jeune, que son frère Arcadius lui avait confié pour le discipliner à la mode iranienne, ce roi Yaztgert que détestèrent les dualistes au point de l'assassiner au bout de 21 années d'un règne humaniste, à la manière de celui de Frédéric II de Hohenstaufen, les mages l'accusaient de sympathies chrétiennes, voire juives. Car il avait épousé, en plus, Suzanne, une princesse juive, et décidé de faire un dauphin de Bahram, un fils né de cette princesse israélite, de cet «enfant de juive».

Le roi Yaztgert 1er—chose qui vous paraîtra paradoxale—avait les mêmes sentiments idéologico-théologiques que notre Saint Augustin. Il n'aurait pas nié les écrits du père de l'Eglise latine sur la Trinité, sur l'Eucharistie, sur la Cité de Dieu!

Vous allez croire peut-être qu'il était chrétien, voire même «latin»? Point du tout; car c'est une certaine logique qui l'y poussait. Une expérience politico-religieuse assez similaire à celle de l'Italie augustinienne de son temps.

L'Iran n'avait échappé au dualisme manichéen que pour tomber sous les coups du gnosticisme-dualisme des mages—ces ayatullahs avant la lettre; lesquels s'étaient emparé d'un pouvoir rendu despotique et tyrannique depuis 277 après J.C. et fait du prince leur simple complice et l'exécuteur de leurs rèves de totale domination.

Depuis le temps du vilain mage Kartir (273 après J.C.), lequel de simple *herpat* ou prêtre, s'était érigé en calife et imam, en persécutant les minorités religieuses—juifs, chrétiens et boudhistes—puis en sévissant contre les dissidents de tous genres, depuis un siècle donc, lui et ses collègues avaient instauré un régime pontifical absolu; ils s'étaient emparé des biens de l'état et, suivant la méthode bien connue de diviser pour régner, ils avaient réduits de plus en plus l'autorité royale. Et c'est contre de tels mages que le roi Yaztgert 1er s'était dressé.

Sous prétexte de réfuter les manichéens, ces cruels mages, ces ayatullahs, avaient pris leur rôle et place et se montraient,

eux aussi, de vrais dualistes, en niant les droits du prince à être le juge suprème et à nommer les magistrats civils.

Dans le concept iranien, la Trinité est conçue comme l'accord parfait en musique, accord où, comme vous le savez, la tonique, la médiante et la dominante jouées à la fois, produisent l'harmonie de l'octave correspondante, et ce, en majeur comme en mineur, en clef de sol comme en clef de fa.

Elle est également conçue comme vision instantanée d'un processus optique. Tout point lumineux, situé dans un fond sombre, est senti comme intersection de trois droites lumineuses formant entre elles 6 angles de 60 degrès. Et ce phénomène, vérifiable par notre œil, est également intercepté par la photographie.

Le sage iranien, Zarathoustra, s'en était rendu compte le premier, lors de ses douzes années d'études médicales et il a nommé ces droites lumineuses «éternels rayons» (*hamesha spenta*); car elles sont universelles, en tant que loi physique, ou si vous préférez, métaphysique.

Vous pouvez vérifier ce phénomène optique en observant une source lumineuse par un trou fin fait dans une feuille de papier noir que vous tiendrez à distance entre vous-même—point O—et la source lumineuse—point S.

La photographie d'une source lumineuse lointaine—lampe ou étoile—vous donnerait aussi l'intersection des trois lignes blanches sur un fond sombre dont je vous parle. Le phénomène est une loi universelle (éternelle—comme dit Zarathoustra).

Et cette Trinité est au centre même de la doctrine physique—métaphysique du sage iranien.

C'est donc l'unité dans la Trinité ou inversement. C'est là, en Iran, un très vieux principe philosophique, bien plus ancien que le christianisme lui-même.

Ce que Georges Dumézil appelle les «trois fonctions», il est question souvent en Iran. Cet auteur n'en aperçoit toutefois qu'un aspect déformé: les trois classes sempiternelles. Les «trois états», qu'un Louis XVI convoquera à Versailles, sous le nom de l'Assemblée des Etats généraux. Et c'est là une

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mésinterprétation du trièdre social, dont la vraie signification est la séparation des trois pouvoirs, ou des trois responsabilités.

Dans la conception iranienne originelle, il s'agit de quelque chose comme l'accord parfait en musique: la tonique, la médiante et la dominante, ou, si vous préférez, un symbole visible, quelque chose comme les trois arêtes d'un trièdre régulier.

Saint Augustin, dans une de ses lettres, a comparé la Trinité à l'ensemble formé dans l'âme par la mémoire, l'intelligence et la volonté, ce qui est absolument conformé aussi à l'usage iranien (les *Gathas* de Zarathoustra et *L'Epître du nouvel An*—la *Nawruziya*—d'Avicenne) et que les trois verbes (connaître/pouvoir/vouloir) de la langue persane, d'une fonction syntaxique spéciale, régissent seulement exclusivement.

Ces branches forment un tout, dis-je: les trois dimensions de l'essence divine ou de l'âme de l'humanité.

Les Iraniens honoraient Dieu sous forme de trois lumières appelées Kharrad, Goshnasp et Burzen. Dans le livre perse appelé *La Geste d'Artshir*, le prince Bakap rêve trois nuits de suite que ces trois saintes lumières brillent au-dessus de la cabane de son patre Sassan et, ayant interrogé ce dernier le surlendemain-même et de toutes façons, il apprend de lui qu'il est bel et bien un descendant direct de Darius, mais réfugié parmi les bergers, afin de vivre caché et en paix. Bapak en fit son gendre. . . .

Ces mêmes trois lumières sous forme des trois bons rois mages arrivent le jour de l'épiphanie à Bethléem, à l'étable, au milieu des bergers, afin de contempler la naissance du Fils de Dieu. Et ces rois mages: Balthazar, Melchior et Gaspar (voir leur suite à S. Apollinaire à Ravenne—*illus. 14*) correspondent respectivement aux trois lumières (Kharrad, Goshnasp et Burzen, dont on vient de parler).

Le second roi mage, un tout jeune homme imberbe, nommé Melchior à Ravenne, est la Goshnasp de la geste iranienne, et symbolise la médiante, le pouvoir judiciaire, lequel ne saurait être vraiment indépendant, qu'exerce par un légitime

prince juste, bon et craignant Dieu: le Fils de Dieu. Chez les Perses, le roi était un *baga-putra*, fils du ciel, et son royaume, le royaume du ciel. Il devait tenir la balance de la justice égale entre tous les hommes de tous les cultes et races vivant sous le ciel.

Faute d'un tel prince au-dessus des partis, on tombe dans le dualisme manichéen, le gnosticisme théocratique des ayatullahs, ou dans la gnose idéologique de l'Europe de l'Est où la justice est disparue de la société. Là, ce sera le «Parti de Allah» (*Hizb-Allah*), ailleurs, ce sera le parti marxiste: tous les deux réduisent les hommes en esclavage.

Nier, rejeter le *Filioque*, c'est donc admettre pour paradis terrestre le goulag, c'est l'infamie des ayatullahs, c'est l'abjection de la *nomenklatura*, celle d'un «père des peuples» ou d'un «imam» réduisant 99 autres malheureux individus en escalavage. C'est l'infâme régime de Sparte.

Sans *Filioque* (sans ce moyen terme que j'ai symbolisé par l'arête B du trièdre, ou la dominante de l'accord parfait, ou l'intelligence, de la lettre de Saint Augustin), il n'y aurait plus un vrai trièdre, ni un vrai accord parfait, ni même une âme entière, car il y manquerait l'intelligence au sens du jugement sain, laquelle distingue l'homme de l'animal; la médiante qui fait l'accord parfait, l'arête B qui fait que le trièdre tient debout.

Si l'Esprit ne procède pas du Père et du Fils en même temps, et n'est pas saint—s'il n'y a pas un pouvoir judiciaire défini, indépendant, les deux pouvoirs—le législatif et l'exécutif feraient le goulag et le *Hizb-Allah*: ce serait l'arbitraire, l'homme subirait la conséquence de son «péché originel», c'est-à-dire de son animalité/bestialité naturelle.

On aurait une société folle et suicidaire. Ce serait dès lors, comme le diraient les sages de l'Inde, la loi des poissons (le règne des requins).

Nier le *Filioque* revient à supprimer l'élémentaire justice, la fonction du prince, cet élément essentiel. Car rien ne remplace un véritable roi, un arbitre suprême, placé au-dessus des partis.

Un simple match de football ou de rugby, sans arbitre ayant de l'autorité et qui soit respecté, serait la bagarre. On l'a vu, il y a quelques mois à Bruxelles, où les supporters anglais ont massacré les innocents joueurs italiens.

Le pouvoir législatif n'est rien—un simple code, gros comme l'annuaire du téléphone—en tiendrait lieu. Le pouvoir exécutif, de même, pourrait être remplacé par une machine, chaise électrique, guillotine, ou tout autre appareil.

Donc l'important, c'est bien le pouvoir judiciaire, donc le juge. A mon sens, Saint Esprit signifie, en notre parler quotidien, bonne voie, la bonne direction, car esprit/spiritus veut dire le vent, vent au sens de direction, et c'est pourquoi il s'oppose aussitôt à mauvais vent, la mauvaise direction, le contre-sens.

Dans la symbolique chrétienne, ce bon sens ou bonne direction est signifié par une colombe, un pigeon voyageur qui connaît bien son nid.

Mon but ici, n'est pas de vous dire que la doctrine augustinienne sur la Trinité ou sur la Cité de Dieu (véritable s'entend) ou sur le meilleur des régimes, afin d'avoir le meilleur système judiciaire, existait tout aussi bien en Iran, royaume qui n'était même pas chrétien.

Je me suis proposé de démontrer par la méthode sociologique ce qu'il y a de juste, de logique dans cette théorie; donc je me proposais d'en souligner la valeur universelle et, par là, de condamner l'erreur grave—criminelle dirais-je—que serait de la refuser, afin de tomber dans le dièdre gnostique des dualistes manichéens.

En passant, j'indique que bonne part de la pauvre humanité est victime de ce dualisme et privée de justice et d'un arbitre digne de ce nom. Tel ayatullah qui tient ses malheureux sujets pour des bestiaux, avoue en même temps qu'il n'est qu'un Imam ou roi des bestiaux!

Les assassins et brigands, eux, ne voudraient ni d'un roi, ni d'un arbitre, ni d'une justice; ils se contenteraient de la loi de la jungle. Et leur faux monothéisme ne cache même pas leur vrai dualisme; car, d'eux-mêmes, ils se sont mis au ban

de l'humanité, par leur parti unique et despotique. Curieux monothéisme!

Dans le concept iranien, en transitant vers l'au-delà, l'âme se présente devant trois juges: au milieu du tribunal, se tient un juge qui est Fils de Dieu et donc charitable—un roi sauveur; mais, à sa droite, il y a un juge qui marque les manquements, et, à la gauche du Roi, un autre, muni d'une balance et qui pèse les œuvres. Tel est le jugement dernier, version iranienne. Mensonge et parjure y comptent parmi les plus graves péchés.

HULAN JACK

The Schiller Institute's Battle for a Just World Order

Greetings to my fellow men and women, representing many nations of the world, assembled in these halls today.

The attendance of these national patriots, their dedication to their ideals of democracy, this conference, at which all of us will discuss how we will create a new Renaissance in civilization, through rediscovering the great ideas of the African, St. Augustine, overwhelms me.

This conference, convened by that most daring lady of our times, Helga LaRouche, founder and chairman of the Schiller Institute, rekindles the memory of the great councils that have been held throughout the centuries in Italy, a nation that, more than any other, has been the laboratory for the greatest of works of world civilization, the Renaissance of the fifteenth century.

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Helga LaRouche and the Schiller Institute have sought to offer to mankind the same sort of courageous leadership, under the banner of the Inalienable Rights of Man, that was offered by the great architects of the Italian Renaissance and by the fathers of the Roman Catholic Church 2,000 years ago.

Let me take this opportunity to salute the work of Pope John Paul II in his crusade against the injustices of our time, and may we pray that God will grant him the vision, courage, and determination to continue to act to free mankind from the horrors of poverty and injustice.

Today, as we meet in international conclave, we offer up thanks to God, that the continent of Africa produced a religious son, St. Augustine, who was converted to Christianity in the fourth century by St. Ambrose. Working incessantly with his associates, St. Augustine struggled to develop and defend the early Church against the plethora of gnostic cults pervading the crumbling Roman Empire. St. Augustine's conception of Man made in the image of God, won him victory over the cults, which counterposed to this idea a bestial conception of man. St. Augustine's conception of man, as embodied in the *Filioque* doctrine, that the Son of God is as Divine as is God the Father, defines the common basis for European and African culture.

From this idea has grown virtually every great step forward in the progress of science, the arts, and the development of human society. From it must flow the programs to provide concrete solutions to the problems bearing down upon Africa, and on Europe today. If every man is to embody the *imago Dei* concept, then his social institutions must so shape policies, as to guarantee that the human quality of man, his creative capacity, be fostered through technological advance, social progress, and the flourishing of science and art.

Throughout the ages, from the efforts of the great emperor of the Holy Roman Empire, Charlemagne, and through the dark days of the battles of the past of the poet Dante, against the International Monetary Fund of his time—the family called

the Black Guelphs—through the flowering of the work of Dante in the Renaissance of the work of Petrarca, Cardinal Nicolaus of Cusa, Leonardo da Vinci, and countless others, St. Augustine provided the inspiration, as well as the conceptual and moral direction.

I would urge that all of the leaders of the world today accept the writings of Augustine, Dante, Cardinal Cusa and others, and read their warnings, for perhaps only in this way might we steer the world away from its present course of destruction.

It is perplexing to note the misfortune which has overtaken mankind. We are once again witnessing the horror of the determination of man to abuse the meaning of justice and equality, substituting for these most important values a license to practice the most barbaric moral and cultural obscenities. It is thus that we could find ourselves in the pit of the worst moral degradation in these so-called advanced societies, while we tolerate the most despotic financial regime in history, and the subjugation of billions of people in their wake.

Unless we promptly return to the teachings of St. Augustine, and invoke the ideals of the Schiller Institute, that all men, women, and children are created equal by God, entitled to life, liberty, and the pursuit of happiness, we shall all be rightfully held equally guilty for the extinction of the human race.

Let the warning go out to all, that enslavement in any form is directly contrary to Western Judeo-Christian teachings.

The necessity to end this despicable practice was made very clear during World War II, when President Franklin Delano Roosevelt served notice to the crafty Winston Churchill, that the eighteenth-century colonial methods were dead, and that the British government would have to divest itself of its colonial policy. Of course, Churchill was stunned, because he knew not how his island empire would continue to exist.

But Roosevelt's anti-colonial policy was replaced by the takeover by British colonialists of every important aspect of American foreign policy, and that is more true today than

ever. Tyrannical economic policies of the British have been replaced by the damnable International Monetary Fund with an even greater capacity for skulduggery.

Most of us, like myself, who remember this promise made by Roosevelt, say "down with usurious interest rates, down with vicious conditionalities, down with the International Monetary Fund."

Let us now with pride review some of the profound events in which the Schiller Institute has displayed its standing commitment to fight in the spirit of St. Augustine.

When Alan García, President of Peru, arrived in the United States in September to appear before the United Nations, it was a day hailed by the Schiller Institute. As his entourage rode up First Avenue to the entrance of the United Nations, President García was greeted by a cheering Schiller Institute rally of just under one thousand people.

I could visualize at that moment Lyndon LaRouche beaming with pride, for his dream, called Operation Juárez, his program to unite Ibero-America, was implicit in the program of economic controls against the International Monetary Fund, which President García, with dignity and clarity, hurled from the rostrum of the United Nations that afternoon.

In a ringing voice he declared, "We will not be massacred by the International Monetary Fund. We will not pay you what you demand as our debt obligation. We, the nation of Peru, will dictate the terms."

Many of the other Ibero-American nations now contemplate joining Peru in this revolt, and the International Monetary Fund is now perplexed, while Henry Kissinger, that master plotter against the Third World, has lost much of his luster.

In a second event, the heroism of the founder of the Schiller Institute, Helga LaRouche, showed itself most recently in her initiative in helping to create the Patriots for Germany, to help wrest West Germany away from the political machinations of the Soviet Union in the guise of the Green Party and others.

Thirdly, it was a little more than a year ago, that the Schiller

Institute, under the banner "Defend the Western Alliance," sought to fight for full and equal partnership of our European allies with the United States in the development of the Strategic Defense Initiative. Since most of the ground-breaking scientific ideas which are used for the Strategic Defense Initiative have come from scientists of European background, it seems only natural for us to do so.

In this vein, we have fought the dastardly Office of Special Investigations in its witchhunt against great scientists, such as Professor Rudolph, who have served their country of adoption, the United States, so well.

We would say—especially in light of the recent United States experience in the Mideast, and what we would consider a not-well-thought-out policy, in particular with respect to the nation of Italy, in the recent hijacking event—it is imperative that American citizens fight for equal partnership of all European nations with the United States in areas of military and foreign policy.

We would also say, that Americans must not allow men of traitorous behavior such as Richard Burt, our Ambassador to Germany, to sacrifice the sovereignty of our greatest ally to the convenience of the New Yalta arrangement with the Soviet Union.

A fourth and most dramatic campaign in the spirit of St. Augustine was the series of marches held by the Schiller Institute to create a new civil rights movement to reorganize the relationships among the wealthy and poor nations. I would venture to say that we will see that dream come to pass very shortly, through the efforts of many people in Central and South America.

We pledge to continue to march and fight, and march and fight again, until we must achieve our objective. So we have done, and so we will continue to do.

Today it is still true that it is only the Schiller Institute that has published, lobbied for, and organized around a concrete program for the development of Africa, for building railroads that will unite west and east Africa, for irrigating the entire

Sahara Desert, for financing the Jonglei Canal in Sudan, in order to provide food for Ethiopia and East Africa on a full-time basis (see *Fig. 23*).

We hope that the participants in this conference will truly honor St. Augustine, by committing themselves to see this program implemented in Africa.

No matter what plans the International Monetary Fund, and the agents of the Soviet Union, such as Colonel Qaddafi, may have in mind: Despite them, let us proceed at full speed.

The fact that the new head of the Soviet Union, Gorbachov, has just sent a letter to the genocidal organization, known as the Club of Rome, showering this acrid organization with praise, is enough to indicate to us, what the racial policies of the Soviet Union are. The Schiller Institute has been ever-vigilant in its hounding of the Russian bear, and keeps hounding him, too.

Finally, the Schiller Institute has played the world's leading role in the fight against the deadly AIDS disease (cf. *Fig. 22*). The threat—that AIDS could wipe out the human race—did not become a serious international issue, until Lyndon LaRouche embarked on a full exposure of the destruction being wrought by this menace. For the West to continue to refuse to mobilize the money and manpower to combat this disease, and develop the entire worldwide tropical belt, as a result of which this disease is claiming more and more victims, is asinine. Yet it is clear, that the political forces lack the will to act.

We hear the announcement of Lyndon LaRouche that he will run for the presidency of the United States in 1988, and no U.S. candidate within recent times has projected a more meaningful platform on behalf of the welfare of all of the people. Lyndon LaRouche has earned the confidence, faith and friendship of Asia, Africa, Europe, Ibero-America, and the Caribbean. He can fight to keep America strong at the same time he fights for the dignity of man everywhere. He is an Augustinian candidate, one deserving of the world's support, as well as the support of his nation.

The Schiller Institute, under the leadership of Helga LaRouche, pledges that no injustice shall go unchallenged, and that we shall leave no stone unturned in the battle for international concord among sovereign nation-states.

Let the oligarchs beware, for we, the people, will isolate them, and with God's help, and our own firm resolve, we will conquer them.

They are few and insane; we are many, and very resourceful.

Let us in like manner, in this convention, pledge, that in the shadow of St. Augustine, and under the banner of the Schiller Institute, we shall not fail, because we must not fail history, but march on to the new age of freedom, and let that freedom prevail for all on this planet.

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II

AN AUGUSTINIAN APPROACH TO THE SOLUTION OF THE NORTH-SOUTH PROBLEM

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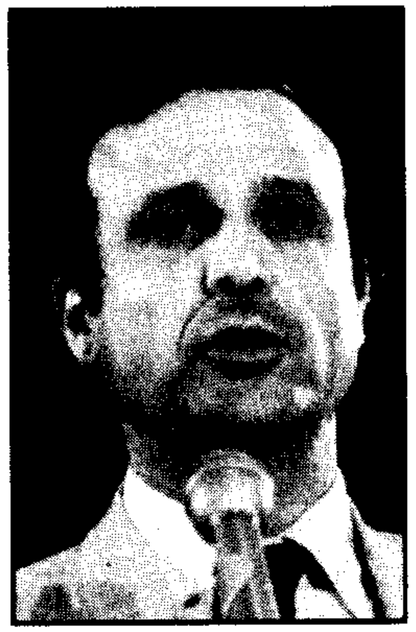
AHMED KEDIDI



Le message de Saint Augustin : vers un monde nouveau et un homme affranchi

Il est une vérité simple, mais qui a valeur de symbole : c'est qu'en venant de Carthage à Rome pour participer à votre colloque, je parcours le même chemin que le grand penseur Saint Augustin, qui, en l'année 384, quitta Carthage vers Rome, puis vers Milan—cela fait 16 siècles. Mais le message universel de Saint Augustin demeure vivant, et d'une actualité brûlante. Car de Carthage à Rome, le voyage n'est pas seulement géographique, mais pour Saint Augustin en 384 ou pour nous, tous ici réunis en hommage à sa mémoire en 1985, le voyage est essentiellement politique, spirituel, intellectuel et, en tout état de cause, civilisationnel. C'est toute l'ardeur et la force du message de Saint Augustin.

Chers amis, l'Afrique du Nord—et notamment la Tunisie—qui a donné à l'humanité un homme tel que Saint Augustin,

est fière d'avoir toujours assumé sa noble vocation d'être un pays-charnière entre les deux immenses cultures: chrétienne et musulmane, entre les deux prestigieuses civilisations: européenne et africaine, entre les deux sources intarissables d'humanisme fécond du Nord et du Sud du bassin méditerranéen.

C'est là que réside aujourd'hui la force de la présence de Saint Augustin, fils de Carthage et de Rome, porteur d'un immortel secours à notre monde actuel qui, hélas, sombre dans les abîmes d'une nouvelle barbarie et dans les gouffres d'un nouvel esclavage. Oui, ce monde de la fin du vingtième siècle a besoin de nouveaux messagers, de nouveaux horizons, d'un nouvel affranchissement, afin que le prochain millénaire, que nous inaugurons dans quinze ans, puisse être celui de l'humanité réconciliée avec elle-même, de l'homme libre qui renouera avec sa grandeur, du monde qui aura recouvré sa dignité par l'avènement salutaire de l'esprit saint, libéré de la guerre, de la famine, du Sida, du terrorisme, de la terreur d'Etat, de l'asservissement des institutions financières internationales, c'est-à-dire de ce que Saint Augustin appela depuis 16 siècles dans ses confessions: «Les chaînes impures qui empêchent l'esprit d'imaginer dans sa prison que derrière les murs infâmes il y a l'horizon, le soleil et la beauté.»

C'est là notre véritable combat, tous les autres ne sont que secondaires. L'humanité toute entière devra donner la priorité à la reconstruction du monde sur les valeurs nouvelles. Regardez autour de vous le monde que nous allons léguer à nos enfants:

Un Occident qui se décompose parce qu'il perd de jour en jour sa sève spirituelle et sa charge morale ; la pornographie s'installe pour aliéner l'homme et en faire une machine charnelle de désir animal sans beauté ni foi.

Les pandémies sévissent et le Sida frappe comme la malédiction de Dieu et la vengeance de la nature. Les tensions et les terrorismes achèvent aveuglément de détruire les derniers bastions de la civilisation qui ont survécu à l'apocalypse de la Deuxième Guerre Mondiale. Les multinationales basées

sur le profit, les banques géantes et les filiales tentaculaires de la drogue contribuent à asservir l'homme en le soumettant à la loi de la jungle, une jungle de ciment, de verre et de formica où s'entassent des individus sans âme, où les deux voisins d'un même étage habitent côte à côte pendant dix ans sans un jour se connaître ou se parler, ils se croisent sans jamais se rencontrer. La communication humaine est exclue, la chaleur du cœur est anéantie, pour laisser pousser cette enfer moderne: ce purgatoire de l'incommunicabilité, du mépris, de la xénophobie et du racisme. Entre l'homme et son prochain, se dressent des écrans et des barrières invisibles. L'humanité s'engouffre dans le chaos, se métamorphose en un ensemble fruste d'individus, séparés, écrasés, soumis, claustrés dans des immeubles uniformes, édifiés dans des cités sans cœur.

Quant au monde musulman, déchiré par des guerres inutiles, qu'activent les marchands d'armes, et comprenant près d'un milliard d'hommes. . . . Il est regrettable de constater l'immense fossé qui sépare la véritable foi islamique transmise par le Coran aux premiers temps du prophète Mohammed et l'usage actuel qu'une partie du monde musulman fait du message islamique.

En effet, l'Islam des sources pures, est une religion de concorde et de tolérance. Sous la bannière de l'Islam, furent élevés les premières universités de médecine, de pharmacie, de botanique et de philosophie, de Bagdad à Cordoue (voir *illus. 15*). A l'université de Kairouan intitulée (Beit-El-Hikma) «Maison des Sciences» au neuvième siècle de notre ère, travaillaient ensemble côte-à-côte le Musulman arabe Ibn Jazzar, célèbre fondateur de la médecine arabe, le Juif Isaac Ibn Omrane, célèbre auteur du fameux traité sur les maladies mentales. Tous deux communiquaient généreusement les fruits de leurs recherches à l'université de Sicile où professaient des Chrétiens. C'est là un exemple—pris dans la terre où naquit Saint Augustin—qui illustre cet esprit—hélas en perdition—de coexistence entre les religions du livre, prônée par Mohammed et qui est à l'origine de l'expansion et du rayonnement

de notre religion dont le nom même (Islam) en arabe veut dire paix et adhésion à la paix.

Mais que reste-t-il de ces valeurs éternelles qui régissaient les sociétés musulmanes et qu'avaient fait les musulmans pour les perpétuer ? Ecoutons autour de nous le bruit assourdissant des bombes et des missiles de la guerre du Golfe, entre deux peuples musulmans, qui s'orientent cinq fois par jour pendant les prières vers la même Mecque, et que le fanatisme des gouvernants de l'Iran avaient obligés à s'entretuer. Ce même fanatisme exclut toutes les vertus essentielles de l'Islam pour en faire un leitmotiv servant à destabiliser les régimes modérés du monde musulman ; et appelant à un intégrisme de forme qui exclut l'une des bases de l'Islam connue sous le nom arabe de l'*Ijtihad*, c'est-à-dire la permanente réflexion de l'homme sur la nécessaire adaptation de la religion aux exigences du développement naturel des hommes et l'évolution dialectique des sociétés. Le fanatisme nie la raison, donc appelle au règne de l'anarchie, nie l'ordre et l'autorité des institutions, donc prône l'absence de l'Etat, écrase la dignité et la liberté de l'homme, donc réclame l'établissement de la «justice» arbitraire, qui de Téhéran à Tripoli consacre les pires dictatures sanguinaires et nourrit les terrorismes du monde entier.

Mon pays, unique république civile et démocratique du monde arabe, état de droit, de stabilité et de tolérance depuis deux mille ans, subit encore les agressions du maître de Tripoli dont la doctrine est de détruire les démocraties, brûler les bibliothèques et combattre les idées de la renaissance et du renouveau du monde. Là je n'invente rien, je vous lis tout simplement le chapitre III de ce que l'on appelle le *Livre vert*, écrit par Kadhafi lui-même, et qui est érigé en système de pouvoir en Libye.

Voici l'état de l'humanité aujourd'hui, tiraillée par un Occident qui se décompose et un monde islamique qui se fanatise, ici et là, l'on assiste à un même phénomène : le massacre de l'humain, l'esprit créateur qui, dans la chrétienté comme dans l'Islam, est symbole de fertilité, synonyme de beauté, générateur de sagesse et promoteur d'éternelle communion

avec Dieu, cet esprit est aujourd'hui enseveli sous des montagnes d'absurdité, de gâchis d'athéisme, de haine raciale, et de terreur aveugle. Posez-vous, chers amis, la question essentielle—tant que c'est encore possible. Demandez à votre conscience : est-il acceptable pour vous d'échanger votre humanité contre la mythologie d'un ordre culturel et économique criminel qui a pour mission de déshumaniser l'homme ?

Est-il acceptable pour vous, et demain, pour vos enfants, de coexister côte à côte avec la peur, la haine, le Sida, la drogue, la pègre et la misère de l'âme ?

Il est primordial, aujourd'hui, et c'est une affaire de destin, de faire revivre les idéaux qui avaient été ceux de Saint Augustin, et plus proche de nous, de Friedrich Schiller. . . .

Schiller, qui donne son nom à notre honorable institut dépositaire de ces idéaux, grâce à la flamme qui ravive la conscience de ses fondateurs, Helga et Lyndon LaRouche, que je salue chaleureusement en leur offrant cet exemple pris dans la vie de Saint Augustin, qui a vécu en l'année 410 le siège de Rome et son pillage par les Goths ayant à leur tête Alaric, avait écrit son livre (*La Cité de Dieu*) où il disait : «J'ai vu les vandales et les barbares détruire les cités, parce que les cités étaient bâties sur nos péchés et nos faiblesses. . . . Construisons ensemble nos cités sur la foi et l'amour . . . et elles seront imprenables.»

USELE MAWISA

Pour une industrialisation rapide de l'Afrique

Tout d'abord, je tiens à remercier les organisateurs de la présente Conférence, de l'invitation qu'ils ont bien voulu adresser au Secrétariat de l'Organisation de l'Unité Africaine (OUA) que j'ai l'insigne honneur de représenter. Je voudrais également, vous prier de bien vouloir excuser Monsieur Paul O. Etiang, Secrétaire général adjoint de l'OUA, de n'avoir pas pu répondre personnellement à votre invitation en raison de son programme de travail très chargé.

Pour le Secrétariat de l'OUA, c'est un honneur et un plaisir de participer à ces journées de réflexions, à l'occasion de l'anniversaire de Saint Augustin, et d'apporter son soutien aux organisateurs. Le Secrétariat de notre Organisation attache en effet une grande importance aux initiatives comme celles-ci, dans la mesure où elle cherchent à refléchir sur les solutions

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possibles aux problèmes cruciaux auxquels notre monde est confronté, à stimuler l'esprit de solidarité et de coopération, et à rapprocher les hommes.

La communication que j'ai l'honneur de vous faire est intitulée: «Pour une industrialisation rapide de l'Afrique». Dans cette communication je m'efforcerai notamment de souligner le rapport entre la priorité universellement reconnue à l'agriculture et à l'alimentation et l'industrialisation de l'Afrique.

De l'indépendance politique à l'indépendance économique

Lorsqu'en 1963, notre Organisation de l'Unité Africaine (OUA) a vu le jour, la préoccupation immédiate de ses fondateurs était d'abord de libérer politiquement le continent. Mais, au-delà de cette aspiration aux libertés politiques, le vaste mouvement de décolonisation qui a caractérisé les années 60 avait aussi pour but de créer les conditions nécessaires à la promotion du bien-être des populations Africaines. Pour les pionniers de l'indépendance la libération politique était en fait une condition indispensable du développement économique.

Aussi, n'est-il pas étonnant que l'Afrique, harcelée par une crise économique persistante et s'aggravant de jour en jour, au fur et à mesure qu'elle devenait politiquement indépendante, ait été amenée à réfléchir sur les politiques et les stratégies, suivies jusqu'alors, et à rechercher les voies et moyens pour endiguer le mal avant qu'il ne soit trop tard.

Plan d'Action de Lagos

Le symposium de Monrovia et le Sommet économique de Lagos marquent une étape décisive dans ce processus de recherche d'une nouvelle stratégie appropriée aux conditions particulières du continent africain.

Organisé du 12 au 16 février 1979 sous l'égide de l'Organisation de l'Unité Africaine, le colloque de Monrovia regroupait une quarantaine d'éminents spécialistes africains, venus de tous les coins du continent en vue de méditer sur le développement économique et social de l'Afrique et sur la réorientation qu'il fallait lui donner pour empêcher la situation grave dans laquelle l'Afrique se trouvait, de se détériorer davantage. Cette réunion a abouti à ce que l'on est convenu d'appeler la Déclaration de Monrovia d'engagement des Chefs d'Etat et de gouvernement de l'Organisation de l'Unité Africaine sur les principes directeurs à respecter et les mesures à prendre en faveur de l'autosuffisance nationale et collective dans le développement économique et sociale en vue de l'instauration d'un nouvel ordre économique international. Par ailleurs, le Sommet des Chefs d'Etat et de gouvernement qui devait se tenir dans la capitale nigérianne, en avril 1980, pour examiner les moyens de la mise en œuvre de la stratégie de Monrovia pour le développement de l'Afrique, donnait naissance au Plan d'Action et à l'Acte final de Lagos, devenus aujourd'hui le document de base des pays membres de l'Organisation de l'Unité Africaine, plus particulièrement en ce qui concerne la stratégie d'autonomie et d'autosuffisance collective.

Par son contenu, la stratégie de Monrovia ainsi que le Plan de Lagos, mettent l'accent notamment sur:

i) L'importance du marché intérieur tant au niveau sous-régional que régional, comme source d'approvisionnement des facteurs de production et comme utilisateur des biens et services à produire;

ii) La promotion d'une politique volontaire d'autosuffisance, d'accélération d'un processus de croissance autocentré visant la suppression du sous-emploi, de la pauvreté des masses et d'une distribution équitable des fruits de la croissance économique;

iii) La croissance économique au profit des masses et des populations africaines, basée sur l'utilisation accrue des matières premières et des ressources naturelles d'ori-

gine africaine et le développement des capacités entrepreneuriales.

En ce qui concerne les mesures d'application, le Plan d'Action de Lagos attache une grande importance aux priorités suivantes:

i) L'amélioration de la situation agricole et la réalisation de l'objectif de l'autosuffisance alimentaire;
ii) Le développement industriel de l'Afrique en tant que facteur moteur de la croissance économique;
iii) La connaissance adéquate des ressources naturelles en vue de leur meilleure utilisation;
iv) La maîtrise de la technologie et la valorisation des ressources humaines disponibles par une formation adéquate;
v) Les transport et communication en tant que facteur moteur de la croissance économique, d'intégration et de promotion des échanges entre les pays africains;
vi) La solution appropriée au problème énergétique;
vii) L'intégration de la femme au développement.

Nécessité d'une industrialisation rapide de l'Afrique

L'agriculture, comme on le voit, constitue la première priorité dans le Plan d'Action de Lagos. Cette priorité est justifiée tant que par le souci de résoudre la crise alimentaire que par celui de mettre fin au drainage de ressources en devises étrangères, occasionné par des importations alimentaires. Il s'agit en somme pour l'Afrique de sortir de la situation paradoxale dans laquelle elle s'est mise, à savoir: de produire ce qu'elle ne consomme pas et de consommer ce qu'elle ne produit pas.

L'industrie constitue la seconde priorité après l'agriculture et l'alimentation. Mais il convient de souligner que l'objectif de l'autosuffisance alimentaire dans le cadre d'un développement autocentré et autoentretenu ne peut être atteint sans le soutien en amont d'industries de base capables de fournir

des intrants, tels que les engrais et les pesticides, le matériel et l'outillage agricole, les équipements de transport, et an aval les possibilités de transformation, de conservation, de stockage, de transport, les facilités d'entretien et de réparation.

La priorité accordée à l'industrialisaton résulte également de l'expérience même de l'industrialisation en Afrique. Ainsi que nous le savons, cette expérience de l'industrialisation en Afrique se caractérise par deux traits dominants: la politique de développement basée sur l'exportation des matières premières d'une part et, la politique de substitution aux importations d'autre part.

De ces deux politiques, celle qui est basée sur les exportations des matières premières est en particulier à l'origine des cortèges de malheurs qui affectent aujourd'hui le développement économique de l'Afrique. La détérioration des approvisionnements, la grave pénurie des produits alimentaires, la dépendance croissante vis-à-vis des importations des produits de première nécessité constatée au cours des dernières années, sont dans une large mesure le résultat de cette orientation économique. Le caractère extraverti des économies africaines, leur vulnérabilité excessive à la crise internationale, plus ressentie en Afrique que partout ailleurs, est le reflet du rôle prépondérant accordé aux exportations des matières premières, aux industries de substitution utilisant des facteurs de production importés, bref à une stratégie qui met l'accent sur la production des devises et l'utilisation de celles-ci au profit des divers facteurs venant de l'extérieur.

Politique de substitution aux importations

Plusieurs facteurs justifient l'implantation en Afrique des industries de substitution aux importations. Tout d'abord, ce type d'industrie répond bien aux besoins des marchés africains, généralement étroits et au pouvoir d'achat des populations africaines. Par ailleurs, en terme de financement, les investissements requis ne sont pas trop considérables, de plus

les conditions offertes aux investisseurs sont en général excellentes et la rentabilité plus que satisfaisante. La conjoncture financière favorable dont ont bénéficiée ces entreprises est notamment le résultat de la prolifération des codes des investissements basés sur la surenchère, et d'une politique d'emprunt axée sur les crédits fournisseurs.

Cependant, un examen approfondi montre que les industries de substitution aux importations tout en répondant à certains besoins des pays africains en produits de consommation et en emploi notamment, ont contribué davantage aux intérêts des investisseurs extérieurs qu'à ceux des pays africains. La perte apparente de marché pour les produits finis, anciennement exportés par les pays développés, se trouve largement compensée par l'exportation par ces pays des matières premières intermédiaires, ou de base dans certains cas, ainsi que par celle des techniques, des équipements et des pièces de rechange, sans oublier la rémunération du capital.

L'on constate également que les industries de substitution aux importations sont généralement concentrées autour des grandes villes et se limitent à la fabrication des produits nécessaires à la demande d'un petit groupe relativement riche et n'ont pas réussi à promouvoir l'intégration du secteur agricole dans le processus de croissance. La valeur ajoutée, souvent évoquée comme justification à leur implantation, est généralement faible. Par ailleurs, ces entreprises se ressemblent souvent d'un pays à l'autre et limitent leur marché au territoire national de chaque pays. De ce fait, elles ne favorisent guère la coopération industrielle entre pays africains.

En conclusion, cette stratégie a plutôt contribué à créer une structure industrielle dépendante à maints égards (biens d'équipements, biens intermédiaires, biens d'approvisionnements) et structure qui, suite à l'épuisement des ressources en devises, se trouve aujourd'hui dans l'incapacité de fonctionner normalement.

Pour sortir de cette impasse, il n'y a pas d'autres voies que celle d'une industrialisation endogène et autosuffisante. En d'autres termes, si nos pays doivent adopter une politique de

remplacement des importations, celle-ci doit être basée sur l'utilisation des ressources locales tant humaines que physiques et matérielles, car il ne s'agit pas seulement de produire en Afrique les biens anciennement importés, mais il s'agit surtout de le faire avec des facteurs de production d'origine africaine. Cette dimension particulière est précisément ce qui a fait défaut à la politique classique de substitution aux importations que le Plan d'Action de Lagos condamne et se propose de corriger.

Vue dans cette perspective, la politique de remplacement des importations permettrait non seulement de satisfaire aux besoins de l'ensemble des populations africaines en produits finis, mais contribuerait au renforcement du secteur agricole, à la création d'emplois, à l'augmentation significative de la valeur ajoutée et rendrait moins vulnérables les économies africaines.

Politique basée sur l'exportation des matières premières

L'Afrique est connue pour l'abondance de ses ressources naturelles. Celles-ci comprennent notamment les substances minérales des produits agricoles et forestiers, les produits de l'élevage et de la pêche, les ressources marines et sous-marines, les énergies renouvelables et non renouvelables. Cet immense potentiel de ressources naturelles variées constitue, par ailleurs, la principale raison de l'intérêt permanent suscité par le continent africain depuis l'époque coloniale.

L'activité économique de la majorité des pays africains reste dominée par l'exploitation des matières premières et leur exportation vers l'Europe et l'Amérique, principalement sous la forme semi-finie ou non-finie, pour y être transformées et valorisées. Cette situation, comme on le sait, n'est pas le résultat d'une politique délibérée des pays africains, mais de la nécessité pour les colonisateurs de disposer de matières premières bon marché. En orientant leurs investissements

essentiellement dans ce secteur et en reprenant les recettes en devises provenant de l'exportation de ces ressources, par le biais du service de la dette et de la vente des produits finis, les pays développés ont contribué à créer en Afrique une structure de développement fortement dépendante et excessivement vulnérable, du fait que les prix des matières premières sont souvent sujets à des fluctuations, tandis que ceux des produits finis échappent totalement au contrôle des pays africains.

En conséquence, faute d'avoir pu développer d'autres activités, en raison de la faiblesse de l'épargne intérieure et de l'accès difficile aux sources de financements, les économies de la plupart des pays africains se trouvent ainsi dépendantes d'un nombre très limité de ressources naturelles notamment minérales du point du vue de leurs recettes d'exportation, des recettes fiscales et des recettes en devises. A titre d'exemple, nous pouvons citer le cas du Zaïre et de la Zambie pour le cuivre, du Niger pour l'uranium, du Nigéria et du Congo pour le pétrole, etc. . . .

Aussi n'est-il pas surprenant que, face à cette situation, le Plan d'Action de Lagos insiste sur la nécessité de valoriser et de transformer sur place les ressources naturelles, c'est-à-dire sur l'industrialisation, car c'est là le moyen le plus sûr pour l'Afrique de satisfaire ses besoins de consolider son développement agricole, de créer des emplois et des revenus et de réduire progressivement sa dépendance vis-à-vis de l'extérieur, à de juste proportion.

En conclusion, s'il est incontestable que l'agriculture et l'alimentation constituent la priorité des priorités, il n'en demeure pas moins vrai qu'aucun résultat viable ne peut être atteint dans ce secteur, sans une action simultanée dans les autres secteurs connexes et surtout, sans une base industrielle capable de le soutenir. Seconde priorité du Plan d'Action de Lagos, l'industrie est aussi une condition indispensable de l'autosuffisance alimentaire et du développement autocentré et autoentretenu. C'est d'ailleurs, pour marquer l'importance de son impact et de son rôle décisif, sur l'agriculture et sur

le renversement des tendances extraverties des économies africaines, que l'industrialisation de l'Afrique fait l'objet de la décennie des années 80.

En rapport avec la décennie du développement industriel de l'Afrique, il importe de savoir entre autres qu'il existe un Secrétariat conjoint composé de l'ONUDI, de la CEA et de l'OUA, qui a pour tâche d'assister les Etats membres dans l'élaboration de leur programme. Dans le cadre des activités de ce secrétariat, des directives ont été élaborées à l'intention des Etats membres et une série de réunions a été organisée au niveau des différentes sous-régions africaines (Afrique de l'Ouest, du Nord, du Centre et l'Afrique australe), au cours de l'année 1983/1984. Ces réunions ont permis d'identifier, compte tenu du potentiel propre de chaque sous-région, des secteurs clefs et des projets à promouvoir dans le domaine des engrais, de la métallurgie, des industries mécaniques, des ateliers de fabrication et de réparation d'outillages et matériels agricoles, dans le domaine des agro-industries et des industries de transformation, de traitement et de conditionnement des produits agricoles, et de valorisation des matières premières d'origines africaines; tout cela, dans le but d'assurer un développement autocentré et autoentretenu, et notamment l'autosuffisance alimentaire.

Conclusion

Depuis l'adoption du Plan d'Action de Lagos et de l'Acte final de Lagos et la proclamation de la Décennie du Développement industriel de l'Afrique, il faut le reconnaître, la situation économique en Afrique non seulement ne s'est pas améliorée, mais s'est considérablement détériorée; et l'Afrique se trouve confrontée aujourd'hui à une crise économique extrêmement grave, tellement grave que les Chefs d'Etat et de gouvernement de l'OUA ont cru bon de consacrer leur dernier sommet exclusivement à l'examen de cette situation critique. Au cours de cet important sommet, où les problèmes du développement

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en Afrique ont été passés en revue, les Chefs d'Etat ne sont pas seulement contentés de réaffirmer leur attachement aux objectifs du Plan d'Action de Lagos et de réitérer leur engagement à la recherche des solutions viables à la crise, mais ils ont aussi insisté sur la nécessité de tenir une réunion de haut niveau sur la situation critique en Afrique, et sur la convocation d'une conférence sur la dette. En effet le problème de la dette constitue aujourd'hui pour l'Afrique la principale contrainte à son développement. Malgré les efforts déployés et l'adoption d'austères mesures d'ajustements, les pays africains ne sont pas en mesure et de réactiver le processus de leur développement et d'assurer le service de la dette. Seule une politique d'allocation des ressources tendant à orienter des flux financiers conséquents vers le tiers monde, sur la base d'un véritable esprit de solidarité et de partage, peut permettre à l'Afrique de retrouver le chemin de la prospérité.

Josmell Muñoz Córdova

Ya se inició la guerra contra el Fondo Monetario Internacional

Saludo a la señora Helga Zepp-LaRouche, ayer fundadora del Club de la vida, hoy fundadora y presidenta del Instituto Schiller. El saludo del Senado de la República del Perú, el saludo del Perú y el saludo de Alan García Pérez, Presidente del Perú.

Saludo a Lyndon LaRouche. Encomiendo a la señora portar mi saludo a este gran hombre, futuro Presidente de Estados Unidos, esperanza de los pueblos del mundo.

Mi afecto, mi saludo, a cada de uno de ustedes representantes de los distintos países del mundo; mi aprecio, mi cariño, mi hermandad.

Vengo de esa patria que queda al Sur de América, cuya población es 18 millones de habitantes. Tendría que explicar, para que ustedes tengan una idea más clara, cómo es el Perú,

remontándome y haciendo un cálido homenaje a dos sabios. Antonio Raimondi, siciliano, italiano, estuvo el siglo pasado en el Perú, recorrió todo el Perú y se quedó admirado de los recursos naturales que encontró en esa patria: fluviales, marítimos, animales, minerales, polimetálicos y no metálicos; un país extraordinario. Cuando terminó de recorrer el Perú, en el siglo pasado, dijo: "El Perú es un mendigo sentado en una silla de oro". Estuvo por allá otro sabio, alemán, a quien igualmente mi patria reconoce: Alexander von Humboldt. El descubrió una corriente marítima; ahora el Perú, en homenaje a este sabio alemán, ha llamado a esta corriente, la corriente de von Humboldt.

Logramos hace 160 años nuestra independencia, y hace 60 años nació en el Perú, frente a tanta injusticia, frente a tanta miseria, frente a tanta mortandad, una lucha, y se inició una ideología denominada Alianza Popular Revolucionaria Americana (APRA). No pudo fundarse este movimiento en el Perú y su líder tuvo que salir a otro país para fundar el APRA, tuvo que ir a México y venir desde México, atravesando todos los países para volver a nuestra patria. En ese trayecto fue fundando otros movimientos políticos para integrar a América, y luchar desde aquella vez contra el imperialismo. Este gran hombre, este gran fundador y líder de este movimiento fue en vida Víctor Raúl Haya de la Torre. Este partido político no había podido llegar al poder, unas veces porque en las elecciones se defraudaba el voto popular, y otras veces, cuando lográbamos superar en votos, venían las armas, estaba el imperialismo y se nos volvía a perseguir, se nos volvía a desterrar del país.

En el año 1978, este gran movimiento llegó a constituir una gran asamblea constituyente para redactar la Constitución Política del Perú, la Carta Magna. Quien presidió esta asamblea constituyente fue Víctor Raúl Haya de la Torre, y yo tuve la suerte de ser constituyente. Alan García, hoy Presidente, también tuvo la suerte de ser constituyente. Y declaramos en esta Constitución Política del Estado como fin supremo del Estado el Hombre, el respeto a la vida, el respeto a la dignidad. Pero

nuevamente se impuso la diatriba, y en las elecciones de 1980, volvió a ganar por las malas artes un partido político que estaba al servicio de la explotación, al servicio de las transnacionales, al servicio del Fondo Monetario Internacional. Retrocedimos enormemente.

Este país, que no necesita importar minerales, que no necesita importar no metálicos, que no necesita importar petróleo, que no necesita suministros ni insumos para alimentarnos, nuestra desgracia fue tan dramática, que basta citar un ejemplo. En el Perú se cultiva la papa, ese tubérculo que de ahí ha llegado al mundo. Fue tanta nuestra desgracia que tuvimos que importar para el Perú este producto originario de mi patria.

Se habían dedicado los créditos para hacer museos, para hacer, allá les llamamos, obras monumentales, faraónicas, elefantes blancos que no contribuían a la productividad, que no contribuían al desarrollo de mi país. Se habían otorgado estos créditos para armar al Perú, para comprar armas bélicas como si fuéramos un país en peligro de guerra. Llegó a constituirse el país en uno de los países más armados del continente sudamericano y, sin embargo, mis compatriotas morían de hambre; sin embargo, teníamos el más alto índice de mortalidad infantil en el mundo. El promedio de vida del trabajador de altura, que tiene que trabajar en los yacimientos mineros más altos del mundo, es solamente de 40 a 50 años.

¿Qué hizo el Fondo Monetario Internacional con mi patria? Es el mismo drama que escuchamos ayer y escuchamos hoy, las cartas de intención. La austeridad hizo que el gobierno anterior cerrara las fábricas, se produjo desocupación masiva. Y como quiera que nuestra lucha estaba en las calles, defendiendo la productividad, defendiendo las fábricas, defendiendo el derecho al trabajo, tuvieron la osadía de utilizar representantes traidores a la patria para modificar la legislación laboral. Este pueblo no podía soportar más. Este pueblo fue siempre digno, muy respetuoso de la soberanía de los pueblos del mundo. Nosotros somos dignos, somos herederos de una raza, somos herederos de una soberanía, somos herederos de

una nacionalidad, somos hijos y nietos de patriotas y mártires que han luchado por la libertad, que han luchado por la vida. Por eso estoy aquí, por eso saludo a ustedes revolucionariamente.

Este movimiento, denominado el Partido Aprista Peruano, que hoy liderea y preside Alan García Pérez, está devolviéndole la credibilidad a ese pueblo que había perdido la fe y la esperanza en la democracia. Me basta recordar cómo pueblos íntegros ya no tenían deseos de vivir, y se entregaban a la lucha llevados por el terrorismo traidor, por ese terrorismo que vive en mi patria en connivencia, en unión, con el narcotráfico. Estas son las condiciones que había creado el Fondo Monetario Internacional en mi patria. Esa gente desocupada, que no tenía trabajo decente, volvió al Ande, volvió a los valles para sembrar la coca, y aquellos que no podían volver se dedicaban al comercio, al narcotráfico. Mi presidente Alan García está trabajando y estamos trabajando día y noche contra ese flagelo mundial que es el narcotráfico.

En 28 días, estamos como ningún gobierno del mundo. Habiéndonos enfrentado en condiciones de desigualdad, hemos destruido varios aeropuertos clandestinos construidos por los narcotraficantes en mi patria. Hemos destruido miles de laboratorios clandestinos donde se preparaba la pasta básica y se fabricaba la cocaína. Estamos rescatando miles de ciudadanos para incorporarlos a la vida decente. Sin embargo, yo tengo que denunciar aquí la agresión de la banca usurera de Estados Unidos. No necesitamos apoyo que lesione nuestra soberanía en nuestra lucha contra el narcotráfico mundial, contra el terrorismo que tiene como aliados aquellos malos ciudadanos y malos sociólogos de París, aquellos individuos que en muchas universidades de Europa, sin conocer la realidad de mi patria, apoyan el terrorismo de Sendero Luminoso, al que solventan con dólares, mientras allá nosotros luchamos con nuestra moneda nacional, mientras allá nosotros, habiéndose dolarizado el Perú, donde nuestra moneda nacional no tenía ningún valor, habíamos perdido identidad peruana. Ahora les digo con mucha satisfacción, la moneda nacional tiene un

poder adquisitivo y se respeta la moneda nacional. Estamos luchando contra la dolarización y ¡cómo estamos luchando!

Nuestros soldados y nuestros policías se enfrentan a ejércitos de narcotraficantes, a ejércitos de terroristas subversivos y, sin embargo, de 100 policías que van a la lucha, solamente 40 portan armas. Sesenta policías valientes que defienden a los ciudadanos del mundo contra el flagelo del narcotráfico van a entregar su vida. ¿Y por qué no se armó a la policía? Porque no quisieron los gobiernos anteriores, sometidos al Fondo Monetario Internacional, que se luchara contra el narcotráfico. Ahora estamos luchando. Nuestra lucha es hoy o nunca. No vamos a fracasar, no vamos a fracasar, y estamos resueltos a entregar la vida para salvar a los ciudadanos del mundo, para salvar a las futuras generaciones.

Nosotros nos preguntamos de qué sirve tanto desarrollo en los países industrializados, de qué sirve tanta tecnología, si las futuras generaciones van a morir con la drogadicción. Para nadie es desconocido que nuestros hijos, si ahora nosotros no luchamos, serán víctimas de la drogadicción. Por eso es que nosotros los peruanos, encabezados por Alan García, estamos decididos a entregar la vida pero el Perú no volverá a ser centro del cultivo de la cocaína y de ninguna otra droga que afecte y que perjudique la salud de los ciudadanos del mundo.

Como era natural—ya lo había advertido en las Naciones Unidas el Presidente del Perú—el Fondo Monetario Internacional está agrediendo al Perú. Ya lo dijo ayer la presidenta Helga LaRouche. La deuda del Perú y el Perú fueron declarados valor deteriorado. La junta de bancarios de Estados Unidos, a instancia del gobierno, ha cerrado los créditos para el Perú; es decir, ya empezó la guerra contra el Perú. Nosotros respetamos al pueblo de Estados Unidos, nosotros sabemos que es un pueblo muy noble, pero estamos contra el gobierno de Estados Unidos; estamos en lucha y en guerra y no vamos a retroceder frente a la banca usurera de Estados Unidos. Vamos a defender nuestra soberanía, vamos a defender la vida; nosotros no vamos a volver a soportar, no vamos a permitir que con el hambre del pueblo, la desgracia y la miseria de

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mis hermanos, se tenga que pagar la deuda. Esa deuda que no ha contribuido al desarrollo. Esos créditos que no llegaron al Perú, que enriquecieron a la burocracia y a la oligarquía del Perú y empobrecieron aún más a mis compatriotas.

Yo les anuncio a ustedes, ya se inició la guerra contra el Fondo Monetario Internacional, ya nosotros estamos luchando allá en el Perú. Diariamente mueren policías, mueren soldados, en la lucha contra el narcotráfico. Diariamente mueren políticos, diariamente estamos entregando la vida en esa lucha que quizá ustedes no conozcan. Y yo les pregunto: ¿abandonarán al Perú en esta lucha? Ustedes deben entender que la suerte del Perú es la suerte de los otros países del mundo, la lucha contra el narcotráfico es la suerte y el porvenir y el futuro diferente de que nos habla nuestro presidente Alan García para las futuras generaciones. Si todos nosotros hacemos esfuerzos por venir a esta gran conferencia, a la cual yo rindo mi homenaje y mi reconocimiento, venimos pensando que tenemos derecho a la vida, venimos pensando en que estamos trabajando juntos para que nuestros hijos tengan asegurado el porvenir, para que nuestras futuras generaciones no tengan que sufrir como nosotros venimos sufriendo en estos países subdesarrollados. Pero toda esta esperanza, toda esta posibilidad lidereada hoy por el Perú requiere del apoyo ahora: mañana puede ser tarde.

Comentaba ayer con algunos dirigentes que cuando la Argentina, un país vecino, se enfrentó en una guerra contra Inglaterra por las islas Malvinas, la Argentina recibió muchos saludos, muchos telegramas, muchos cables, pero perdió la guerra. Nosotros en el Perú necesitamos saludos, pero más necesitamos que ustedes vuelvan a su patria, vuelvan a su país y apoyen a través del gobierno esta lucha contra la explotación, contra la banca usurera: ese es el más grande apoyo y el más patriótico rechazo en aras de la vida, en aras de los hijos de las futuras generaciones. No queremos en el Perú dádivas. Queremos como país subdesarrollado que se nos enseñe a pescar, no que se nos dé el pescado, como en el adagio. Queremos desarrollarnos.

Tenemos las mismas iniciativas, esperanzas, con que han venido muchos de ustedes, muchas delegaciones de países del mundo cuya suerte es más o menos similar. Pero la diferencia está en que nosotros en el Perú ya iniciamos esta lucha y necesitamos el apoyo de ustedes. Por eso yo tengo que reconocer el esfuerzo de esta conferencia. Tengo que agradecer las iniciativas de ayer de los parlamentarios, del señor senador, del señor diputado ayer. Tengo que agradecer esas palabras de aliento de muchos delegados que yo transmitiré al señor Presidente de la República Peruana. Esto nos permite pensar que no estamos solos en la lucha, que no estamos solos en esta guerra. Estaremos en condiciones de desigualdad pero estamos resueltos a seguir luchando porque estamos convencidos que no vamos a retroceder, estamos convencidos que no vamos a ser traidores a nuestras futuras generaciones. Queremos vivir con dignidad, queremos rescatar el derecho a la vida, el derecho a vivir en democracia con el respeto de los derechos humanos.

Hay poderes extraordinarios que se juntan. Es admirable cómo los extremos se unen cuando se trata de una lucha patriota como la nuestra. Ahí está el grupo terrorista de Sendero Luminoso, con su bandera de la hoz y el martillo, desafiando interiormente en mi patria a este gobierno revolucionario. Todos los días tenemos enfrentamientos y tenemos luchas en la calle, en los Andes, en las minas, en las pequeñas fábricas que todavía quedan en el Perú. Ahí están las luchas diariamente contra este grupo terrorista que se oculta en la oscuridad, que se oculta en la diatriba, que pretende desafiar una fuerza nacionalista, una fuerza nacida al calor de 60 años de lucha. Y nos tiene que indignar cuando esta fuerza recibe la ayuda económica de muchas instituciones europeas, y que con esta ayuda condenan a muchos niños al hambre y a la muerte.

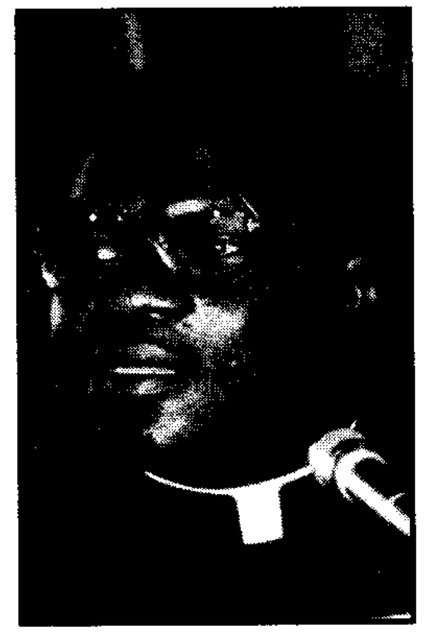
Hace tres días, el presidente Alan García visitó uno de los pocos hospitales que tenemos, donde las madres pueden dar a luz, y encontró en cada cama dos mujeres parturientas. Tenemos un hospital del niño; en cada cuna hay dos o tres niños. ¿Es posible esto? Yo pregunto, ¿debemos permitir que

un pueblo viva en esas condiciones? ¿Hay que soportar que diariamente tengan que morir hombres y mujeres y suicidarse porque no tienen empleo, porque no tienen trabajo, porque no tienen cómo llevar el pan de cada día al hogar y prefieren cobardemente morir y suicidarse, o entregarse al comercio del narcotráfico, o volver a los valles de los Andes a sembrar la cocaína?

Yo creo que todos ustedes van a estar con nosotros porque queremos salvar a todos los ciudadanos del mundo, como dijo Alan García en las Naciones Unidas. No pretendemos que estos ciudadanos sean del Perú; no nos interesa la nacionalidad; nosotros creemos en la vida. Somos, Alan García y yo, somos ciudadanos del mundo. Por eso mi abrazo fraterno a cada uno de ustedes, a los organizadores de esta conferencia, y espero que en esta conferencia se tomen acuerdos destinados a la ayuda efectiva real que hoy necesitamos. Mañana puede ser muy tarde.

¡Viva el Perú!
¡Viva Alan García!
¡Viva la Vida!
¡Viva el Club de la Vida!

REV. DIBALA BANAYI MPOLESHA



La «Cité de Dieu» et le développement de l'Afrique

Pour la première fois, les organisateurs de la Conférence Internationale de l'Institut Schiller de Rome ont accepté de supporter le déplacement et le séjour d'une importante délégation africaine en général et zaïreoise en particulier, délégation forte de quatre personnes dont moi-même, figure bien familière aux habitués de ce genre de conférence, et les trois autres que voici:

- Très Révérend Mpoyi Mukoma, Vicaire général de Kinshasa et représentant légal de l'Eglise catholique libérale au Zaïre,
- Professeur Sandala Landasa, directeur de l'Institut supérieur œcuménique de théologie de Kinshasa et professeur assistant à l'Université nationale du Zaïre (UNAZA),

• Frère Ngalamulume Kapinga Nkanka, journaliste attitré de l'Agence Zaïre Presse.

Au nom de toute la délégation qui m'accompagne et à mon nom personnel, je tiens d'abord à m'acquitter d'un agréable devoir, celui de remercier les organisateurs de cette conférence de la confiance qu'ils nous ont placée en nous associant à la célébration du grand anniversaire de la conversion du Saint Augustin au christianisme, il y a de cela 1600 ans.

Un événement sans précédent, loin de nous l'idée de vous décevoir, nous donnerons le mieux de nous-mêmes par nos interventions durant toute la conférence afin de reposer les problèmes les plus urgents du continent suivant l'approche augustinienne.

Beaucoup des frères et sœurs ici présents seront peut-être étonnés de voir que chaque fois que l'occasion nous est offerte, nous ne cessons de revenir sur le problème du développement de l'Afrique, la première raison est très simple; nous ne trouvons pas prudent de suivre deux lièvres à la fois et éteindre la mèche qui brûle encore.

Sans nous fatiguer, loin de devenir ridicule, aux Etats-Unis d'Amérique comme en Europe, nous avons toujours chanté la même mélodie et le refrain quant à lui reste le même.

Dans nos propos, en ce qui concerne le développement de l'Afrique, nous avons toujours démontré la nécessité d'un pont aérien sur l'Afrique. Ce pont faciliterait un acheminement rapide des produits alimentaires et pharmaceutiques du Nord au Sud pour sauver la vie humaine.

Nous proposions souvent la mise sur pied des grands projets du développement de l'Afrique comme besoins immédiats sans oublier la grande soif dont l'Afrique éprouve pour la technologie occidentale et américaine. Car, mettre à la disposition de l'Afrique cette technologie serait lui apprendre à pêcher elle-même le poisson. Comme actions de la force centrifuge, nos efforts sont conjugués pour libérer l'avenir de l'Afrique.

Une seconde raison qui nous pousse d'y revenir souvent c'est que les-on-dit du dialogue Nord-Sud risque de s'iden-

tifier. Vous remarquerez donc avec nous de temps à autres nous serons tentés de revenir sur ce chronique problème du développement de l'Afrique; c'est ce qui fera corps de notre conférence d'aujourd'hui.

Saint Augustin (354–430) a connu une jeunesse orageuse et, attiré par les œuvres de son maître Saint Ambroise, fut séduit par la vie religieuse à laquelle il s'est finalement converti sans épargner les pélagiens et les païens contre qui il a beaucoup lutté après sa conversion. Saint Augustin fut le plus célèbre des Pères de l'Eglise latine, fondateur de la philosophie de la religion, de la civilisation occidentale et de la science moderne; il fut aussi le défenseur du Christianisme grâce à ses principales œuvres suivantes: *Homélies*, *La Cité de Dieu*, ses *Confessions* et le *Traité de la Grâce* qui fait de lui père du protestantisme.

Voici le résumé de quelques thèmes fondamentaux de Saint Augustin: l'homme est l'image de Dieu (*imago Dei*), il a été perdu par le péché et sauvé par la grâce (chute-rédemption); le fondement de la connaissance dans l'amour et l'intériorité du sujet; l'insistance sur la justice et l'amour dans *La Cité de Dieu*. . . .

L'Apôtre Paul dit à ce sujet:

> Le premier homme, tiré de la terre, est terrestre, le second homme est le Seigneur du ciel.
> Tel est le terrestre, tels sont aussi les terrestres; et tel est le céleste, tels sont aussi les célestes.
> Et de même que nous avons porté l'image du terrestre, nous porterons aussi l'image du céleste [I Cor. 15: 47-49].

Sans ambition d'établir une liste exhaustive des œuvres ou des thèmes de Saint Augustin et de les traiter tous dans cette conférence, je proposerai de parler cette fois-ci de l'organisation augustinienne de la société humaine en harmonie avec la loi naturelle dans *La Cité de Dieu*. Et même alors, je serai encore plus concis et limiterai ma conférence sur «une approche augustinienne du développement de l'Afrique».

Mon objectif consiste à montrer aux adversaires de Saint

Augustin l'impact encore actuel de son enseignement dans notre temps en général et sur le problème épineux du développement de l'Afrique en particulier.

Pour atteindre cette fin, en tant qu'Africain, ma méthode consiste à faire revivre l'enseignement de Saint Augustin et à le faire appliquer aux problèmes les plus urgents qui pèsent surtout sur l'Afrique.

A cet effet, je résumerai d'abord quelques aspects de l'enseignement de Saint Augustin qui peuvent contribuer à résoudre les problèmes prioritaires de l'Afrique et qui peuvent donner des programmes à fournir des solutions concrètes aux problèmes de l'Afrique aujourd'hui. Bref, je ferai d'abord un exposé très court de quelques aspects frappants de l'enseignement de Saint Augustin avant d'étudier leur impact sur le développement de l'Afrique et de conclure sur l'immortalité et donc sur la présence du saint professeur parmi nous.

Quelques aspects de l'enseignement augustinien

Dans *De Civitate Dei* ou *La Cité de Dieu* Saint Augustin parle de deux cités construites sur deux types d'amour différents. Il s'agit de la Cité terrestre et de la Cité céleste.

La Cité terrestre se caractérise par l'amour de soi, le culte de soi qui va jusqu'au mépris et même à l'oubli d'autrui, c'est-à-dire *ipso facto* de Dieu. C'est le règne de l'égoïsme, du mensonge, de l'exploitation et de la méchanceté, la peur, la haine, etc. . . .

Le caractère principal de la Cité terrestre se résume dans «la loi de la jungle», «la loi du plus fort est toujours la meilleure». «Chacun pour soi, Dieu pour tous.» Cette cité est aussi appelée le règne animal, l'empire, où se vit un amour véritablement faux; c'est la cité des démons.

Par contre, la Cité céleste, elle, se caractérise par l'amour de Dieu, le culte de Dieu et donc d'autrui et du prochain qui va jusqu'au mépris et même à l'oubli de soi. C'est le règne

de l'altruisme, du partage et du véritable amour (Voir *illus. 4*).

Toute la vie de la Cité céleste se résume dans le souci de l'autre, dans la recherche du bonheur de l'autre, dans la reconnaissance de la valeur de l'autre, dans l'amour de l'autre comme fin et non pas comme moyen. Cette cité est donc apelée à juste titre la Cité de Dieu où habitent ses enfants, c'est-à-dire ceux qui écoutent et pratiquent (son enseignement) la parole de Dieu ou qui respectent les dix commandements de Dieu (Exode 20: 1-17).

De ces deux cités, le choix est clair. Saint Augustin préfère la Cité céleste à la Cité terrestre. Et, comme nous l'avons déjà remarqué, l'amour, c'est-à-dire le véritable amour, vécu selon la volonté divine, constitue la base fondamentale des idées de Saint Augustin. C'est ce véritable amour qui commande la connaissance qui se fonde dans l'amour, dans l'intériorité de l'homme vers Dieu, dans la découverte d'une présence en nous plus profonde que nous-mêmes. Ce véritable amour constitue aussi la condition du salut.

En effet, pour la chute, l'homme a péché et doit se racheter grâce à cet amour pour sa rédemption.

Ce véritable amour prêche aussi la charité, la justice et l'égalité. En effet, grâce à celles-ci l'homme est appelé à aimer l'autre, à se comporter juste devant lui et égal à lui en le considérant comme son «autre-lui-même», créé à l'image de Dieu.

Malheureusement, ces deux amours co-existent dans le monde; l'amour égoïste dans la Cité terrestre et le véritable amour dans la Cité céleste. En effet, les individus sont repartis suivant qu'ils vivent l'amour de Dieu ou l'amour de soi. Malgré cette co-existence, Saint Augustin reste convaincu que la Cité céleste l'emportera et l'amour de Dieu s'y implantera définitivement.

Au terme de l'exposé de ces quelques aspects de l'enseignement de Saint Augustin sur l'amour du prochain, il s'avère que l'amour véritable sous-tend toute la conception d'Augustin sur la meilleure cité. Cet amour qui déverse la charité, la

justice et l'égalité entre les hommes, puisque l'homme a été créé à l'image de Dieu est le soubassement de la conception de Saint Augustin sur les relations interpersonnelles et pourquoi pas la coopération internationale (Jean 13: 33-34).

L'impact de l'enseignement augustinien sur le développement de l'Afrique

L'enseignement augustinien connaît plusieurs applications. Quant à moi, je préfère l'appliquer sur la coopération internationale Nord-Nord, Sud-Sud, Nord-Sud. Je me limiterai à la coopération Nord-Sud, entre les pays développés et les pays sous-développés, car de cette dernière coopération dépend le développement de l'Afrique.

Comme le démontre l'Apôtre Paul:

> Au milieu de la mauvaise et de la bonne réputation, étant regardés comme imposteurs, quoique véridiques;
> Comme inconnus, quoique bien connus; comme mourants, et voici nous vivons; comme châtiés; quoique non mis à mort;
> Comme attristés, et nous sommes toujours joyeux; comme pauvres, et nous en enrichissons plusieurs; comme n'ayant rien, et nous possédons toutes choses [II Cor. 6: 8-10].

C'est cela la physionomie réelle de l'Afrique.

Pour ce faire, je vous propose d'abord de parcourir avec moi l'état actuel de la coopération Nord-Sud avant d'avancer quelques propositions détaillées à la lumière de la conception augustinienne de la cité et de poser quelques éléments de conclusion. . . .

L'ÉTAT ACTUEL DE LA COOPÉRATION NORD-SUD: CONTENU DE L'ANCIEN ORDRE ÉCONOMIQUE INTERNATIONAL

Domaine économique

Il suffit tout simplement de penser au commerce triangulaire, au marché noir, à la mauvaise redistribution des revenus pour

comprendre la criante inégalité pratiquée dans la coopération Nord-Sud. Seuls les pays nantis imposent le système monétaire international, ils sont les seuls à fixer les prix sur les matières premières vendues par les pays sous-développés, car ils sont les seuls acheteurs. Aussi tout ce commerce se fait d'une manière inégale.

Face au mouvement européo-américain, le seul candidat à diriger le monde, plusieurs institutions ont réagi et rehaussé leur voix pour défendre les intérêts des peuples extra-européens. C'est le cas des églises et des états des pays du Tiers-Monde. Je vous réfère ici à la session spéciale extraordinaire de l'Assemblée générale des Nations-Unies.

Dans ce domaine précis de l'économie, les pays du Nord pratiquent l'égoïsme, c'est-à-dire l'amour de soi qui va jusqu'à l'oubli de Dieu et du prochain. En effet, ces pays, comme les économistes eux-mêmes aiment si bien les appeler, sont les pays du Centre par rapport aux pays périphériques qu'est le Sud.

En termes clairs, tout tourne autour des pays avancés, ils imposent le marché et fixent les prix à volonté. Les pays du Sud produisent en fonction des besoins des pays nantis, ils pratiquent donc l'économie extravertie à l'avantage des pays développés qui leur vendent encore plus cher les produits finis issus de leurs matières premières.

Tout est fait par référence au duo européo-américain qui dirige notre économie et tire le maximum de profit de notre coopération en nous prêtant les revenus auxquels nous avons droit sous forme d'aide aux pays sous-développés comme aiment si bien le dire les pays nantis.

Compte-tenu de cet état des choses, les pays du Tiers-Monde ont réagi et rehaussé leur voix pour supprimer cet ancien ordre économique mondial qui constitue la cause même de sous-développement, en faveur du nouvel ordre mondial. L'ancien ordre économique mondial qui symbolise la Cité terrestre doit être remplacé par le nouvel ordre économique mondial qui lui symbolise la Cité céleste, idée chère à Saint Augustin. . . .

L'état idéal de la coopération Nord-Sud: Le contenu du nouvel ordre économique international

Dans ce deuxième point, je m'en vais vous parler de la coopération idéale Nord-Sud, et donc du nouvel ordre, à la lumière de l'enseignement augustinien contenu dans «la cité du bien» et basé sur l'amour de Dieu et du prochain, le véritable amour, qui va jusqu'à l'oubli de soi.

En effet, comme a dit le Seigneur Christ, «qui veut sauver sa vie la perdra, et qui la perdra, la sauvera.» Dans cette coopération, nos partenaires européo-américains doivent s'efforcer pour chercher le bonheur de l'autre, du Tiers-Monde; ils doivent lutter contre leur égoïsme, base de l'accentuation du sous-développement de l'Afrique.

Pour ce faire, je vous proposerai les quelques points suivants sur lesquels s'appliquent l'enseignement augustinien et qui composent les éléments de la coopération idéale puisqu'ils reposent sur l'amour de Dieu et du prochain dans les domaines économique, politique, juridique et culturel.

Domaine économique

Dans le souci et le sens de l'autre, je propose une coopération économique juste. Car Saint Augustin condamne l'esprit de l'exploitation de l'homme qui anime les commerçants des faux-parjures. . . .

Augustin est contre l'exploitation, la Bible en a fait autant (Amos 2: 6-7). La justice doit s'appliquer dans la compétition et les échanges économiques avec le monde développé et industrialisé pour un développement humain et un aménagement des relations interpersonnelles et intersociétaires.

A la place et lieu de l'exploitation, il faut penser en partage, car l'homme est un voyageur sur terre, il doit faire bénéficier ce qu'il a aux autres créés aussi à l'image de Dieu.

C'est ainsi que je souhaite voir les pays sous-développés fixer eux-mêmes le prix de leurs produits, conclure le marché librement avec n'importe quel client sans intermédiaire ni contrainte et surtout recevoir la part réelle des revenus dont

ils ont droit. En d'autres termes, l'équité, l'égalité souveraine, l'interdépendance et l'intérêt commun doivent être la base de la coopération économique Nord-Sud.

Domaine politique et juridique

Ajouté à la recherche des biens matériels et du bonheur dont je venais de parler plus tôt, l'amour de Dieu et du prochain doit sous-tendre l'organisation politique et juridique internationale.

Quant à moi, je vise un réelle et active «participation» dans la concertation et la direction politique du monde, une indépendance active des nations et surtout une vraie souveraineté qui exige d'avoir une puissance économique pour prétendre être garanti par le même droit et la même politique. Cette véritable souveraineté ne doit pas rester seulement idéale mais doit être aussi concrète et suivie.

Pour ce faire, il faut revoir le droit international traditionnel dans sa concrétisation sur la souffrance du Tiers-Monde. Ce droit doit se concrétiser et ne pas paraître factice, formel, artificiel et fictif.

Reconnaître la souveraineté et le droit de l'autre suppose l'existence de cet autre et l'amour lui accordé. Dans cette perspective, il convient d'harmoniser cette reconnaissance effective de la souveraineté et du droit avec le souci majeur de Saint Augustin.

Par ailleurs, l'absence de la justice débouche au brigandage, incompatible avec l'amour du bien et du prochain.

En effet, de l'égale souveraineté dépend la puissance économique équitable et la jouissance au même droit, trois facteurs indissociables pour le développement de l'Afrique.

Domaine culturel

La culture, considérée comme l'ensemble des valeurs vécues par un peuple et quoi qu'on en dise, est un des principaux facteurs du développement. Les principales valeurs culturelles, jadis rasées par l'homme blanc par le phénomène d'acculturation, doivent être développées et revalorisées.

Cela s'explique par le fait que toute bonne et réelle coopération suppose un dialogue qui se réfère à son tour à la personnalité de chaque partie. Avant toute rencontre et tout dialogue, il faut se reconnaître soi-même, se définir pour éviter d'être assimilée par l'autre. Il convient de connaître ses propres aspirations pour orienter son développement. Je dois également préciser qu'il n'y a pas de développement modèle, singulier. La notion du développement comme celle de la culture est plurielle. Chaque peuple a sa culture et son propre type de développement capable de satisfaire ses propres aspirations culturelles et morales. . . .

En effet, l'«autre-moi-même», l'«alter-ego» a été créé à l'image de Dieu que nous ne voyons qu'à travers cet autre. Les pays du Nord doivent accepter leurs partenaires tels qu'ils sont, dans leur autonomie culturelle, puisqu'ils peuvent apporter quelque chose de nouveau dans le concert des nations pour changer l'ordre économique, juridique et politique afin de construire la grande civilisation humaine où la dignité humaine caractérisera la communauté internationale.

De ce fait, la culture est une conscience conservatrice, un trésor et une invention. Il faut savoir qu'en revalorisant les principales cultures propres, chaque peuple sera au rendez-vous du donner et du recevoir.

Le développement, à mon avis, est fonction du matériel, du bonheur, du politique, du juridique et aussi du culturel.

Le nouvel ordre économique international qui doit être le reflet de la coopération idéale Nord-Sud se fonde sur l'amour de Dieu et du prochain dans les domaines économique, politique, juridique et culturel. Tout se résume dans le souci d'autrui: la politique de meilleure redistribution des revenus en vue d'un développement endogène équilibré et harmonieux, la revalorisation effective de la souveraineté, du droit et des valeurs culturelles des autres peuples pouvant les conduire au développement intégral.

Cet amour consiste à rechercher le bien et la justice dans la charité qui constituent un facteur favorable du principe internationaliste.

En d'autres termes il s'agit du bon usage des biens terrestres par l'œuvre, le travail et la transformation de la création. Il s'agit aussi du détachement, du juste milieu et de la mesure par le fait d'en user comme n'en usant pas; il s'agit enfin d'éviter les abus dans la société de consommation où priment les satisfactions superficielles et où le superflu gâte le corps, la volonté et affadit le cœur.

Quelle position prendre? Je propose une attitude de reconnaissance des droits et des aspirations des autres, une interdépendance et une solidarité renouvelées, un réelle satisfaction des besoins pour maîtriser son destin, un combat contre la domination et l'infériorité, et une créativité et un dynamisme démocratique. . . .

Quelle stratégie arrêter?

Je soumets à votre appréciation la révision d'une nouvelle pédagogie de l'unité africaine; la promotion des valeurs scientifiques, culturelles et sociologiques; la maîtrise des instruments techniques et financiers; et enfin la coopération qui privilégie la coopération entre les pays en voie de développement eux-mêmes.

Pour ce faire, le progrès ne peut se réaliser sans nous, nous devons prendre la gestion de nos affaires en main et jouir d'une autonomie créatrice. Car, les riches veulent toujours maintenir les pauvres à leur état.

Pour conclure

Ensemble, cette conférence nous a permis de découvrir quelques idées maîtresses de Saint Augustin dans son œuvre *La Cité de Dieu*. Mon souci majeur a consisté à faire revivre quelques aspects de l'enseignement augustinien et à l'appliquer dans la recherche des solutions au problème du développement de l'Afrique.

L'idée-clé de l'augustianisme demeure sans doute la primauté de la Cité céleste à la Cité terrestre. L'amour de Dieu et d'autrui caractérise la première, l'égoïsme la seconde.

L'actuelle coopération internationale (Nord-Sud), fruit de l'ancien ordre économique international symbolise la Cité terrestre et entretient le sous-développement des pays du Tiers-Monde. La coopération idéale Nord-Sud, fruit du nouvel ordre économique international symbolise la Cité céleste.

Cette coopération idéale doit être effective et non pas fictive dans les domaines économiques (meilleure redistribution des revenus), politique et juridique (vraie souveraineté et justice honnête), et enfin culturel (dignité et honneur). Ces trois facteurs sont intimement liés car le développement intégral n'est pas seulement une accumulation matérielle et financière, biens et bonheur, il dépend aussi de la souveraineté, de la justice et de la dignité humaine.

A l'heure actuelle, les spécialistes parlent de la franche internationalisation économique, politique, juridique et culturelle. Malgré la coexistence des deux cités, comme le disait Saint Augustin, la Cité céleste l'emportera sur la Cité terrestre. Ce grand soin augustinien doit retenir notre attention et nous donner des raisons d'espérer, car nous devons rester convaincus que le nouvel ordre économique international vaincra sur tous les domaines précités grâce à l'amour de Dieu et du prochain qui va jusqu'à l'oubli de soi.

Pour terminer, j'ai le ferme espoir d'avoir immortalisé encore une fois le grand professeur qui est Saint Augustin dans ces quelques pages. Car ses idées restent encore d'actualité et l'impact de son enseignement s'avère pertinent pour le développement de l'Afrique et les pays du Tiers-Monde.

HANK WILSON

Why We Need a Roosevelt-Style Mobilization To Fight Genocide

Greetings everyone. My name is Hank Wilson. I'm a labor leader from Detroit, Michigan. I am a former president of a subdivision of United Auto Workers Local 600, the largest single industrial union in the world. I currently sit on the General Council of UAW Local 600.

Not too long ago I became familiar with the Schiller Institute and its campaign to reverse the murder, starvation, and genocide that was occurring in Africa. I soon learned that the International Monetary Fund was responsible for policies that created colonial hellholes throughout the African continent.

American television had been covering starvation in Ethiopia, but most Americans—and certainly I—never realized the extent of the crisis, until I met the Schiller Institute. My concern for the millions in Africa facing cholera and malaria

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epidemics and the 10 to 30 million exposed to AIDS there, turned to rage when I learned that the modern-day colonialists at the International Monetary Fund were conducting policies of genocide as part of their Malthusian doctrine. As an American and a labor leader these policies were more than repulsive; they threaten our very way of life.

For these reasons I decided to run for office. I became part of a slate of candidates in the Detroit City Council elections. Our program called for opening up the closed auto plants in Detroit to build 1,000 MX missiles per year, develop the Strategic Defense Initiative, and build the tractors needed to stop Africa from starving. In the brief time that I have now to speak to you I would like to give you a sense of some of the potentials that exist in Detroit to help save Africa.

First, I want to discuss how the manufacturing sector of the U.S. has been idled. Since 1979, in the United States, more than 11 million workers have lost their jobs due to plant closings and slack work. After five years, one in four of these remains jobless. Employment in manufacturing is 1.7 million below what it was in 1979. Thirty-five states have failed to recover the jobs they lost in manufacturing over the last five years. In the steel industry 240,000 jobs were lost; 62,000 farm equipment jobs disappeared; and more than 215,000 auto jobs vanished from the 1978 peak to the present. In Michigan more than 100,000 autoworkers were laid off between 1979 and 1982, thirty percent of whom have never been recalled.

Since 1974, at least three steel companies have gone bankrupt, shutting down 200 steel plants. Between 1981 and 1984, fifty percent of the nation's copper mines were closed. From cement production to railroads and farm equipment, the United States has allowed itself to fall into collapse. This is the case too for Detroit.

When I drive through Detroit these days, it feels like a ghost town. In the last year, Dodge Main and the U.S. Rubber plant were torn down. Mack Avenue Assembly plant, where I used to work, with a capacity for 5,000 workers, is boarded up. Budd is operating at a third of capacity. Allyson Diesel,

where they make stationary diesels, is operating at 20 percent of capacity and getting ready to shut down next year. The world headquarters of Massey Ferguson is unoccupied. Ford River Rouge, another place I worked in, has 8,000 autoworkers in a plant that used to employ 100,000. Even the Ford Highland Plant, where the original Model-T Ford was produced, is boarded up tight, a 200-acre plant that once employed 30,000.

I am painting this picture of current industrial collapse in order to contrast it with what the United States, especially Detroit, was able to do to crank up production during World War II. The country faced a similar depression and we were able to turn up production at a pace, and level, that remains the marvel of the whole world, to this very day. I am proud of the role that the UAW and Walter Reuther, who was a personal friend of mine, played in making that mobilization work.

Today hundreds of thousands of American autoworkers, steelworkers, and others are ready to do it again, given the chance. We're ready to build the tractors needed to stop the starvation in the world. Looking back to 1939, the United States was ill-prepared for war. The Nazis had a military force of 40,000 planes, eight times that of the United States, and Goering was able to produce 18,000 planes yearly, to a mere 2,000 for the U.S. In 1940, the Nazis had 10,500 tanks, 20 motorized divisions, 135,000 trucks, and 60,000 motorcycles. In comparison, the United States had a pitiful 500 tanks. The Nazis had a battle-tested, efficient army of 7 million, compared to America's 370,000 soldiers in arms and 170,000 reserves.

In five years, from 1940 to 1945, the U.S. economy geared up to produce more than half the Allies' combined military and civilian output. We produced 300,000 planes, 124,000 ships of all types, 41 billion rounds of ammunition, 100,000 tanks, and 36 billion yards of cotton textiles. The real goods output of the economy more than doubled at the same time that real wages rose by 50 percent during that period. President Roosevelt used the Reconstruction Finance Corporation to pour billions of dollars, at low interest rates, into creating

whole new industries in aluminum, magnesium, and synthetic rubber production.

The auto industry was totally converted to aviation production. Detroit started to produce planes. Aircraft production was turned from a cottage industry to mass assembly production. American ingenuity was applied. Planes were put on overhead assembly tracks. Parts were standardized. New welding techniques were developed. In 1939, at the start we produced less than 6,000 military and civilian planes. Roosevelt called for what everyone described as a near impossible, extraordinary buildup to 50,000 planes over three years, or just under 17,000 planes per year. Everyone said it couldn't be done. By 1944 the United States produced 96,000 planes in one year, more than five times what was considered to be impossible only years before.

Labor not only gave its muscle-power to this effort, but contributed with its skills, ingenuity, and patriotic fervor to get the job done better and faster than ever done before. I know the power of the American workforce when it puts its mind to doing something. The starvation and disease that Africa faces today can be solved overnight, if President Reagan uses American technology to declare a war against disease.

For me this is the American dream, using Detroit's manufacturing powers to make the world better.

To all of us who believe in God as a Supreme Being, we must believe in God as the Creator, who created us in his image and likeness. In the Old Testament Book of Genesis, God commanded of man: "Be fruitful, multiply, and have dominion over the Earth." Herein lies the basis for the teachings of St. Augustine in his fight against the pagan cults and anti-Christian doctrines.

This is why I pledge myself as an American, a labor leader, and an associate of Lyndon and Helga LaRouche to fight to implement the industrial mobilization policies that Roosevelt and Reuther implemented during World War II, which if applied today, would end the genocide now taking place in

Africa. I feel this responsibility toward the children of Africa and the children of the world.

A great civil rights fighter, Dr. Martin Luther King, Jr., stated in a famous speech entitled "What Is A Man?": "As wondrous as Handel's great 'Messiah' was, and as wondrous as the stars in the heavens . . . *more* wondrous is the mind that contemplates those stars."

I speak from my heart when I say, that we cannot allow the minds of our children and the youth of the world to be destroyed by this cultural and technological pessimism which has lost sight of the American Dream. If we apply Roosevelt's and Reuther's methods today, we will not only save civilization today, but I am convinced that we will carry forward the spark of hope that St. Augustine gave to us for future generations to come.

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AMELIA ROBINSON

The History of the Black Civil Rights Movement and Its Lessons for Today

I have enjoyed immensely what has been said, and I dare say that there is nothing that I can add to it. But I will tell you a little about the past. Hopefully, what I am saying about the future will bear fruit, and grow.

At least fifty-five years of my life have been spent in the black belt of Alabama, in the United States of America. More than forty of those years were spent in a struggle to build a bridge of communication between the whites and the blacks, a construction for which civil rights movements in the past were established. The foundation was then laid by the Southern Christian Leadership Conference and Dr. Martin Luther King.

In 1935, my late husband and I held instruction meetings. We had to hold them secretly in homes and churches in rural

districts, because the blacks in the city feared being seen. We taught the people how to fill out the blanks, in order that they could become registered voters, and first-class citizens of the United States of America, where they had lived for generations. These were share-croppers. Share-cropping was a way of life for those people. This system was designed to keep blacks on the plantations, giving them little or no money for their labor.

We created a system where we would find the land for sale, persons who would loan money for little or no interest, and families from the plantations, who wanted to own their own land. This caused many black people to become landowners, rather than people on the farm in a situation that was even worse than some slaves. We became very unpopular, naturally, with the whites, especially in the power structure. And, of course, the black people in the community, particularly in the city, became fearful of us, and we were outcasts.

Knowing that we were changing the general system gradually from a slavery system to a more democratic way of life for our people, and for all who were underprivileged, we feared nothing. And it made no difference to us, as long as we were making progress for them. It happened, that I became a registered voter when blacks were not registered voters, except a few very old people.

How well do I remember, as a home registration agent: I had, in one of my clubs, a ninety-two-year-old lady, who was one of the slaves who came to America on one of the last slave ships. Her voice and memory were strong and clear. She related how she was stolen from her family and her tribe, and at age twelve bound and shackled in the boat. Reaching Virginia, they were taken off the boat, so that it could be cleaned, and the filth and the stench taken out. Many Africans, knowing something of slavery in America, committed suicide even on the boat, and, in some instances, they threw their children overboard. Leaving Virginia, they were taken to Mobile, Alabama, where they were chained and placed on the grass, in order that they might eat their meals.

Aunt Sally, as she was called, reported these incidents. She

was given a husband, many years her senior, though she was only twelve when she left home. In 1935, African governments sent one of their citizens to America to get information on the latest techniques in farming. Whenever one came from Africa, one was sent to Tuskegee Institute. They would not go to the white colleges, to get any information from them.

This man's name was Daniel Kato. He was taken to see Aunt Sally. To his surprise, not only to us, but also to them, they came from the same place, Sierra Leone, Africa. And that union was one that I shall never forget, for the communication was great. She had only had talks where other people might tell her about her country and her people. This was the first time that she had seen someone from her country in more than eighty years. She asked about certain people, and Daniel Kato knew a lot of the children of the people she asked about.

What a great meeting this was. Tears rolled down my cheeks, to see that a people had been separated, their names taken away from them, given a number, given a name, and they knew nothing of their background. This union was one that gave great hopes to me, and to many, that some day we might be able to find our roots.

Having lived in the South as long as I have, dealing with the people who were the least, according to the system that they had. Bondage, slavery, apartheid, you name it—I have seen or experienced all of it. My struggle has not been in vain. Men and women, teachers with diplomas, degrees, whether D.D. LL.D., Ph.D., and no "D," were mentally shackled, having tried to register many times, but were turned down because of their skin color, until March 28, 1965, in the United States of America.

Daring to fight for people's rights, gave me more courage and a great determination to free all peoples, wherever I could—I still stand on this ground, though during the struggle, I was jailed, threatened, economically pressured, and even left on the Edmund Peters Bridge to die. I did not die. I am still here. So I am here for a purpose, to continue the struggle.

I have lived to write a book about the struggle, the struggle

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that had gone on for many years. It is now out of print, but we are hoping that, through the Schiller Institute, or the New Benjamin Franklin Publishing House, we will be able to have some more of those books.

We have made great strides, but there is so much more that we have to do. As we open doors of justice to people of all colors, the organized races have also awakened so that they may do anything and everything, in order to keep blacks and the minority groups from getting their equal rights and equal opportunities. Why, one might ask, because they might want to know.

It is because blacks in particular have excelled beyond their expectations. This includes sports, science, business, and industry. Giving the honor to my parents, my church, and my school, I know they instilled in me the determination to fight for what I think is right. There are mottoes from the great founder of the Tuskegee Institute that I hold to, and I shall forever remember them. The founder, Booker T. Washington, said, and I quote, "Cast down your buckets where you are." Another quote is, "Let no man drag you down so low, that he will make you hate him." This is a great institution, and I shall tell you a few things about it, because many of you may not know. There are many occasions in the past, where slaves and ex-slaves and friends got together in their different ways, and communicated, and communicating with each other, we found that great progress is made when we understand and know each other.

None is more popular than the Tuskegee University, which was formerly known as Tuskegee Institute. This is found in the eastern section of the state of Alabama, and it is one organization that grew out of the heart of a man who was a slave.

In 1880, an ex-slave, whose name was Louis Adams, was concerned about the young blacks, who yearned to find some way that they could put their talents to use. And they also wanted to learn to do different things, in order that they could put themselves in the proper place that they figured that they should be. They had a thirst for knowledge.

Remember now: It was a crime, during slavery, for a black person to be caught with a book. The punishment was flogging, being placed in solitary confinement, or some other cruel form of punishment. In spite of this, blacks taught themselves, when possible. Being slaves, they were as children. They invented many useful products, and improved much machinery. However, one of the most widely known was the invention that was known as the cotton gin. The man who was given the credit for the cotton gin was Eli Whitney. He did not invent it, but because the inventor was a slave, he had to take the credit, the honor, the patent, and of course the praise.

Mr. Louis Adams had a conference with a former white slave-owner, a Mr. Camel, to whom he related his concern. The many young people, he told him, wanted to do something, they wanted to give their time and their attention to whatever area of work that they felt they wanted to do. Adams and Camel wrote to Hampton Institute for a teacher, and their request was answered—a twenty-five-year-old enthusiastic man, Booker T. Washington, answered the call. He could relate to the poor, the proud, the destitute, and those who were looking forward to a progressive, and a full life, because he was a slave. And with the thrist for knowledge, he gave all he had himself, and in 1881 Booker T. Washington used a brush arbor, with boards and parts of trees, for the students to sit on.

As students came in large numbers they finally moved into a black church. A short time afterwards, Tuskegee Institute had its campus, with the students using their training and schooling to make bricks, lumber, paint, blackboards, and this was excavated from the earth, and they prepared many buildings. Many of them are being used to this day on the campus of Tuskegee Institute. Agriculture was one of its main trades, along with homemaking, nursing and science. Booker T. Washington, not satisfied with training students, he soon began to use a wagon that was rigged up with two horses, and the students who were graduates got their first taste of helping, and being independent. This was called the Jessup wagon. And on it there was a nurse, a home-demonstration agent,

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and later a carpenter, bricklayer, and those who could do something. This was the wagon that went into the community, from house to house, teaching the ex-slaves what to do, how to do it in the home, how to build their homes, or do something in their homes that had been shacks for hundreds of years, and they were still staying in them. Booker T. Washington organized the young people. He also named a club, a club that many of us are familiar with, and that is the 4-H Club. He was responsible for the 4-H Club creed, which is today used by every 4-H Club member, and that is: I pledge my head for clearer thinking, my heart to greater loyalty, my health for better service, and my heart and hands to larger service, my health to better living for my home, my community and my country.

Booker Washington was not satisfied. He wanted to go further than just the area in which he lived, so he finally got around, finding teachers, and among them came Dr. George Washington Carver. Dr. Carver was a slave also. He lived in a family that had girls, and it is not known by everybody, but he was made a eunuch because there were girls in this white family, and he was so good that they kept him around the house. Dr. Carver was one of the greatest scientists of the world, as you know. He had made two hundred-plus products out of the peanut, including food, clothing—believe it or not—pavement, medicine, and from the sweet potato, he extracted over one hundred products. Being a slave did not keep him from doing what he could do, and because we as people might not have the opportunity that others have, we hope that that will not keep us from doing what we can do. For there are greater things to be done, than those that have been done.

Tuskegee Institute, on the one hand, was also the only veterans' hospital for blacks that fought in World War I. They came home with tuberculosis, and other diseases, but they had nowhere to go, because they were black. Tuskegee Institute has also the largest and the most outstanding veterinary hospital in the entire country.

We are proud of it, yes, because in fact thousands of students

and graduates from all walks of life have become enriched in the halls of Tuskegee Institute. We trust, when this conference is over, and when we leave these halls, we will not forget that the information that is given, is not given for us to go back home, and decide that that was a good conference.

There is much to be done. We are going to weld ourselves together, and have a new determination to implement those things that we have heard, and have seen at this conference. We expect others to benefit from it, because we are from all over the world. We are the children of the world. Truly we are brothers, and our brother's keeper, and as much as we have done for the least of the human beings on the earth, you have done it to the Almighty.

So, I say to you—walk together children, don't you get weary, for there are great things promised, because the Schiller Institute is a great organization.

With the Schiller Institute as our ship, and Helga Zepp-LaRouche as the captain of this ship, I say to all of you: Get on board this noble vessel, because we are proud, because we are members of this organization. It's rugged; it's like the sea of life, it is charted, it will pass through rugged seas of hatred, injustice, segregation, jealousy, greed and discrimination. But hold on; she will land you safely, if you just hold on. And it will be on the shores of progress. Of true democracy, of what you are thinking about, and what you will be proud of. We are facing the rising sun of a new day; this day has just begun in the life of the Schiller Institute. Let us march on, until victory is won.

Hugo López Ochoa

El legado del FMI: peor que los desastres naturales

Es un placer saludar a los participantes de esta conferencia, que nos remonta a los principios fundadores de nuestra cultura occidental, hoy amenazada en sus raíces mismas por las fuerzas oscurantistas de la profecía pagana de la Tercera Roma y por los promotores de un nuevo acuerdo de Yalta en Occidente.

Sabemos que las expectativas de un Nuevo Orden Económico Internacional descansan, en gran medida, en el creciente poder de nuestras ideas en Iberoamérica. Un gran movimiento cobra fuerza continental en favor de *Operación Juárez*, el programa propuesto por Lyndon LaRouche para un Mercado Común Iberoamericano y un Bloque de Países Deudores. Un gran presidente de Iberoamérica, Alan García, quien se define a sí mismo como "patriota y ciudadano del mundo", representa la voluntad de independencia de nuestros pueblos frente a las

políticas esclavistas del Fondo Monetario Internacional; y el movimiento obrero de Iberoamérica sigue con atención, día a día, los logros de la Comisión Sindical formada por el Instituto Schiller. También el presidente de Panamá ha dicho que sí a las propuestas de Alan García para una reunión cumbre de presidentes en ese país.

Pero sabemos también que estos prometedores logros serían tan frágiles como una hoja arrastrada por el viento, si no supiésemos revivir en nuestros pueblos la gran tradición cultural fundada por San Agustín, que inspiró al Renacimiento Dorado europeo, el cual vio precisamente en el Nuevo Mundo la oportunidad de fundar la Ciudad de Dios.

Debemos recordar que fue en las Américas donde gran parte de los estados nacionales adoptaron la forma de gobiernos republicanos, como resultado del período más lúcido de la conspiración agustiniana del siglo de Las Luces.

Saludamos a los "Patriotas por Alemania", combatientes en la línea de frente por la supervivencia de la especie humana, porque sabemos que la batalla por Alemania representa, como en ninguna otra parte, la batalla por la humanidad. Y los saludamos con especial alegría porque recordamos a esos gigantes del pensamiento universal, Leibniz y Alejandro von Humboldt, que inspiraron en gran medida a los fundadores de nuestras repúblicas, y que a su vez se inspiraron en la batalla por las Américas para la consumación de su gran obra.

Desde su descubrimiento, el Nuevo Mundo fue el campo de batalla entre los defensores del principio del *Filioque*, y los oligarcas que querían perpetuar el viejo paganismo de la población del Nuevo Mundo, para mantenerla en la esclavitud.

Fue para demostrar la vigencia del principio agustino del Filioque que Leibniz escribió los *Nuevos tratados sobre el entendimiento humano*, los cuales sirvieron para combatir los argumentos racistas de John Locke sobre los habitantes de la América prehispánica y del Africa. Leibniz hizo con ello un doble servicio a la humanidad: por un lado, humanizar a la población indígena de Iberoamérica, dominada por la superstición de Huitzilopochtli; el fanatismo azteca que tenía

como horroroso dogma la exigencia de víctimas humanas, y por el otro, desmitificar a la Inquisición dominica, que había impuesto, con los Habsburgo, un régimen colonial más bestial que el de Huitzilopochtli.

Y fue para demostrar la "armonía preestablecida" de que nos habla Leibniz en los *Nuevos tratados*, que Alejandro von Humboldt viajó a las Américas. En México y en Sudamérica, Von Humboldt cultivó a los grupos científicos y políticos que, junto con Franklin y Lafayette, escribieron en las Américas una de las páginas más bellas de la historia. No se exige menos de nosotros en este momento.

El reciente terremoto que destruyó gran parte de la ciudad de México, nos vino a recordar cuán frágiles pueden ser nuestros esfuerzos, si la voluntad y la fe agustiniana en el progreso humano no vuelven a reinar como el principio rector con el que fueron escritas nuestras constituciones republicanas, las cuales yacen hoy día en el rincón del olvido.

Porque, más destructor que el terremoto mismo—que cobró las vidas de entre diez y veinte mil compatriotas—, es el menticidio aplicado hoy en todo México mediante las sectas satánicas controladas por las bárbaras fuerzas oligarcas de la Tercera Roma y del Nuevo Acuerdo de Yalta.

Miles de capitalinos abandonan hoy la ciudad de México, aterrorizados por las apocalípticas predicciones sobre nuevos terremotos que destruirán a la capital, supuestamente, en los próximos meses. Salvo una minoría de burócratas, cuyas oficinas las está descentralizando el gobierno, la mayoría de esta gente sale sin la perspectiva de empleos dignos, porque las fuentes de trabajo en el resto del país fueron destruidas antes por un terremoto mil veces peor que el del 19 de septiembre: las condiciones inhumanas impuestas por el Fondo Monetario Internacional.

Sorprendentemente, pero no por casualidad, la mayor parte de las predicciones sobre la destrucción de la ciudad de México, sitúan el año de 1988 como la fecha límite de tan grande catástrofe.

Las fuerzas de la "mexicanidad solar", controladas por las

redes de antropólogos de Jacques Soustelle, circulan "códices aztecas" precolombinos que preconizan la "maldición de Tenochtitlan" contra la "imposición de la cultura occidental". Tenochtitlan es la ciudad azteca que fue destruida por los españoles, y sobre la cual se construyó la ciudad de México en 1521.

Es la prensa controlada por Henry Kissinger y el Departamento de Estado de los Estados Unidos, como el periódico mexicano *The News*, la que más difusión le ha dado a esta versión fundamentalista azteca de la Tercera Roma.

Por dondequiera se parlotea de la "pequeñez del hombre" frente a las "imbatibles" fuerzas de la naturaleza.

Tenemos que devolverle a la población la confianza en las grandes obras y en nuestra capacidad de dominar el Universo, como lo ordena el Génesis. En Iberoamérica, cada cierto tiempo desaparece una ciudad como resultado de inevitables terremotos, pues estamos en la zona del llamado "círculo de fuego", en la cuenca del Pacífico, de alta actividad sísmica.

Sabemos que a través de grandes proyectos de desarrollo, en menos de una década podemos convertir a Iberoamérica en una formidable potencia económica para el bien de la humanidad. Pero, ¿para qué construir grandes obras que pueden ser destruidas, en tiempo de paz, en menos de dos minutos? ¿Es posible detectar un terremoto antes de que suceda? Resulta una afrenta para la ciencia moderna el hecho de que los únicos que están respondiendo positivamente a esta pregunta en México son los astrólogos y los brujos. Este es un verdadero reto para la ciencia hoy día, y yo convoco a los científicos agustinianos de Europa, las Américas y el Japón a enfrentarlo. Todos los gobiernos de Iberoamérica verían con inmenso interés la formación de un Instituto de Estudios Sísmicos de Iberoamérica. Debemos estudiar las experiencias japonesas en predicción de sismos. Debido a que las placas tectónicas que están sujetas a enormes presiones, una sobre la otra, generan campos paramagnéticos detectables, es posible desarrollar métodos de predicción de temblores. Sabemos que un grupo de científicos japoneses ha logrado detecciones con

dos semanas de anticipación y hora y media de precisión. El señor LaRouche ha recomendado que el estudio de los terremotos debe verse como un subproducto del estudio de los fenómenos hidrodinámicos en la astrofísica.

En la solución de este y otros problemas científicos y económicos de vida o muerte, tales como el holocausto ecológico provocado por el FMI, que está devastando al Africa y que amenaza con destruir al mundo entero, se pone a prueba ese potencial de razón creativa que ha caracterizado a la civilización occidental a través de los siglos.

Sabemos bien que el innombrable genocidio que se cierne sobre Africa ahora mismo es el espejo de lo que sucederá muy pronto en Iberoamérica y en todo el mundo, si no sabemos ir mucho más allá que los grandes héroes que hicieron posible nuestras repúblicas.

Esta es la última oportunidad de despertar en la humanidad la chispa divina de la libertad y la belleza, que es la verdad. Sólo con estas armas, los ciudadanos del mundo salvaremos la patria de San Agustín.

III

AUGUSTINE, THE FATHER OF MODERN SCIENCE

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GIUSEPPE FILIPPONI

Bernhard Riemann e la scuola idrodinamica italiana

Sant'Agostino nel suo libro *De Trinitate* sostenne apertamente l'idea platonica di un universo in continuo sviluppo qualitativo e quantitativo, un universo in cui il compito dell'uomo è quello di contribuire con le proprie azioni al progresso.

S. Agostino sostenne questa idea in aperta polemica con la concezione cultista di un universo stazionario, sempre lo stesso dalla creazione, governato da leggi fisse e immutabili. Un universo in cui l'identità di un uomo non è data dalle sue azioni ma da concezioni oligarchiche sulla razza, stirpe, linguaggio ecc.

Basandoci sulle idee di S. Agostino possiamo porci due questioni.

1. Ci chiediamo prima di tutto quale sia la fisica matematica capace di descrivere i processi di sviluppo.

2. Ci chiediamo quindi cosa significhi contribuire al progresso.

Per uno scienziato, in questo caso, tale compito non può essere solo quello di generare invenzioni originali, ma anche di agire politicamente affinchè siano sviluppate nella popolazione le capacità di assimilare e padroneggiare tali scoperte scientifiche.

Come il ruolo di Leonardo da Vinci nel Rinascimento italiano (Vedi *illus. 16*) e quello di Gottfried Wilhelm Leibniz dimostrano chiaramente, esiste una corrente scientifica europea detta *idrodinamica* che è sempre stata associata ad una intensa attività politica repubblicana. Trattasi di grandi scienziati e contemporaneamente grandi organizzatori politici e patrioti.

Uno degli esempi piu importanti di questa corrente è senza dubbio la grande scuola idrodinamica italiana che si sviluppò nella seconda metà del 1800 sotto l'influenza del geometra tedesco Bernhard Riemann. Esaminiamo ora per un attimo il metodo scientifico di questa scuola.

Riemann e quindi Betti, Beltrami, Casorati e Cremona studiavano l'idrodinamica e l'elettrodinamica con l'idea di concentrare la loro indagine sui cosiddetti fenomeni singolari, nei punti cioè dove il processo fisico non è piu lineare. Infatti, proprio attraverso trasformazioni non lineari, i sistemi fisici si auto organizzano secondo configurazioni fisico geometriche ben definite. Lo studio di Riemann sulle onde d'urto, così come quello di Beltrami sui vortici liberi da forze, sono un esempio di questo metodo, che potremmo definire con Klein fisico geometrico e che anticipò di più di cento anni il volo supersonico e le scoperte più recenti nella fisica dei plasmi.

In altre parole, contrariamente a quello che prescrive il secondo principio della termodinamica, la natura mostra di avere una grande capacità di auto organizzarsi. Le particelle elementari come elettroni, protoni, e neutroni rappresentano un certo livello di organizzazione dell'energia elettromagnetica ancora non ben compreso. Nuclei, atomi e molecole rappresentano una ulteriore autoorganizzazione di queste particelle

e la vita nella forma di piante e animali prolifera l'organizzazione strutturale di tali molecole in forme sempre più complesse e belle.

Dove tali processi di autoorganizzazione sono sempre stati più accessibili all'indagine teorica e sperimentale è appunto l'idrodinamica e la fluidodinamica in generale. I fluidi e i gas, sappiamo infatti, nel loro moto si organizzano secondo vortici di vario tipo (Vedi *illus. 17*). Per esempio intorno ad un'ala in volo si stabiliscono due vortici, una circolazione intorno all'ala e una serie di vortici generati regolarmente in coda. Come Riemann mostrò fin dal 1859 tale organizzazione cambia totalmente quando ci si avvicina e si supera la velocità del suono. In questo caso i vortici spariscono e si forma un'onda d'urto di pressione discontinua. Un'onda d'urto però che come Luigi Crocco mostrò nel '36 è sempre anche essa associata ad un nuovo vortice ovvero genera una rotazione globale del fluido.

Per fare un altro esempio, attualmente la linea di ricerca più avanzata nella fisica dei plasmi si basa proprio sullo studio delle condizioni in cui, nei plasmi, si formano stabili strutture vorticali, in genere a coppie e libere dalla forza sia di Lorentz che di Magnus. Questi sono gli stessi vortici che Beltrami studiò, per primo, nel 1889, ovvero sistemi in cui le linee di flusso e quelle vorticali coincidono. Nel campo della elettrodinamica sono la corrente elettrica e il campo magnetico che coincidono.

Un esempio del flusso di Beltrami è quello che si genera nell'aria che fuoriesce nella parte terminale di un'ala in volo. Questo tipo di vortice si può vedere riportato in uno scritto di G. A. Crocco del 1936. Sarebbe interessante inoltre indagare se il vortice che Luigi Crocco trovò essere generato dall'onda d'urto può essere del tipo di quelli studiati da Beltrami. Riscontriamo infatti in natura una notevole tendenza dei sistemi fisici ad organizzarsi secondo configurazioni fisico geometriche che corrispondono a stati di azione minima e liberi da forze. Da questi brevi cenni si può subito capire l'importanza della geometria in queste ricerche. Cremona sottolineò più volte infatti la necessità di espellere dalla ricerca

ogni metodo algebraico e come diceva, liberare la geometria dall'algebra.

Si sviluppò a quel tempo una grande polemica su questo punto. Betti, Beltrami, Casorati e Cremona si opposero fermamente ai metodi matematici basati sull'algebra che in particolare i gesuiti avevano imposto nelle scuole e nelle università italiane.

Questi metodi, come quelli di Cauchy e Ruffini, tendono infatti a linearizzare ogni fenomeno fisico, riproponendo così la stessa concezione di universo stazionario contro cui S. Agostino combatte.

Come raramente succede nella storia della scienza Betti, Cremona, Casorati, Beltrami, Brioschi ed altri, non solo ebbero un ruolo importante nelle lotte risorgimentali, ma dopo l'unificazione, quando come disse Cavour che fatta l'Italia occorreva fare gli italiani, il loro ruolo fu cruciale. Essi presero infatti in mano la politica dell'educazione del nuovo stato italiano. Betti fu segretario del ministero dell'istruzione e Cremona addirittura ministro. Brioschi creò il Politecnico di Milano, Betti la Scuola Normale di Pisa, e Cremona la scuola di ingegneria di Roma e altre scuole e università. Cremona in particolare basò il sistema di insegnamento nei politecnici sulla geometria descrittiva e proiettiva e sullo studio delle funzioni a variabili complesse di Riemann e Gauss. Queste università non solo preparavano i futuri quadri tecnici e scientifici per l'economia nazionale ma facevano una intensa ricerca scientifica e tecnologica. In pratica fungevano da centri propulsori per lo sviluppo tecnologico nelle industrie.

Fu un allievo di Betti, infatti, Galileo Ferraris, che con la sua idea di campo magnetico rotante costruì un primo sistema efficiente per trasformare corrente alternata in forza motrice. E questo in aperta polemica con Lord Kelvin che pubblicamente sconsigliava ritenendolo inutile ogni tentativo di questo tipo. E non è un caso che nel 1883 vicino a Milano ad opera di Colombo (direttore del Politecnico di Milano) fu costruita la prima centrale elettrica europea.

In seguito da queste scuole di ingegneria e politecnici, na-

scerà la famosa scuola aerodinamica italiana con Crocco, Ferraris, e Pistolesi. Una scuola in stretta connessione con quella di Prandtl in Germania e che negli anni venti diventò nota affermandosi nel 1920-21 nelle gare di velocità della Coppa Schneider. In seguito, alla metà degli anni Trenta fu creato il Centro di Ricerche Aeronautiche della Aeronautica Militare di Guidonia. Un centro che fu subito all'avanguardia nel mondo in molti campi e in particolare nella sperimentazione supersonica.

Vorrei concludere dicendo che in un momento come questo, in cui appare urgente la collaborazione italiana ed europea al progetto di difesa strategica USA, l'idea di ricostruire da parte delle Forze Armate Italiane un centro di ricerche scientifiche come fu quello di Guidonia, sarebbe molto importante e dovrebbe essere presa in seria considerazione.

Ovviamente non solo sull'aerodinamica, ma anche sui laser, ogni tipo di energia direzionata e sulle attività spaziali.

E' con iniziative di questo tipo che possiamo far rivivere la grande tradizione scientifica italiana.

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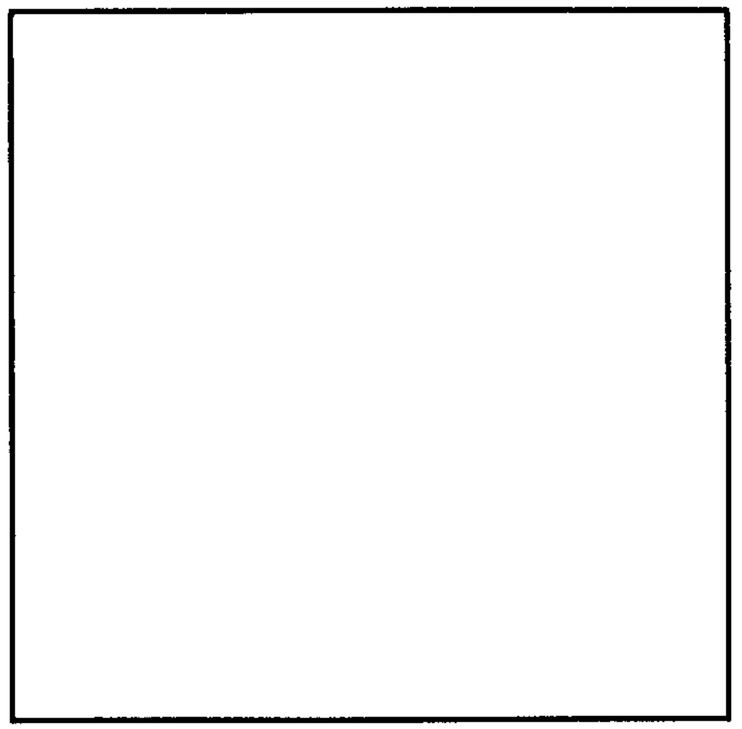
Luigi Broglio



La sperimentazione supersonica in Italia, da Guidonia al San Marco

Guidonia ebbe vita brevissima, dalla metà degli anni Trenta al settembre 1945. Tuttavia i selezionatissimi ricercatori di quel grande centro sperimentale italiano ebbero a disposizione mezzi di indagine di vera avanguardia.

Luigi Crocco e Antonio Ferri furono le vestali della sperimentazione supersonica a Guidonia.

La galleria supersonica di Guidonia, diretta e guidata da Ferri, era a funzionamento continuo. Essa fornì risultati preziosi, ma soprattutto permise al giovane Ferri di comprendere i limiti di un impianto che non poteva raggiungere adeguati numeri di Reynolds.

A seguito degli eventi bellici, nel settembre 1944 Ferri si trasferì definitivamente negli Stati Uniti. Dalla NASA di Langley prima e successivamente dal politecnico di Brooklyn egli

inizia la sua battaglia a favore delle gallerie supersoniche discontinue. Si trattava delle gallerie "blow-down" ove l'aria è preventivamente compressa in serbatoi ad alta pressione e poi scaricata in pochi secondi attraverso la gola di prova del condotto supersonico. E' in sostanza il concetto di ottenere la similitudine di Reynolds impiegando aria più densa del normale, in propagazione alla scala del modello impiegato nella prova. Concetto oggi universalmente accettato.

Nella sua vittoriosa battaglia, Ferri si giovò del prestigio scientifico derivatogli dal successo del suo libro sulla *Aerodinamica supersonica* tradotto in undici lingue, russo e cinese inclusi.

Successivamente, Ferri ingaggiò, fino alla sua morte prematura, una seconda battaglia, questa volta a favore del velivolo supersonico per trasporto civile. I recenti grandi progetti NASA per un velivolo trans-atmosferico valorizzano le proposte di Ferri e in particolare, le sue ricerche nel settore della "combustione supersonica".

La tradizione lasciata da Ferri e da Crocco ha dato ulteriori frutti anche in Italia. Infatti, nel 1954, lo scrivente realizzava, con l'aiuto di una valente schiera di giovani collaboratori, una galleria supersonica "blow-down" fino a Mach 4, con l'intenzione di affrontare un nuovissimo filone di ricerca. Infatti l'avvento delle ali a freccia poneva nuovi problemi alla sperimentazione supersonica nei "blow-down". L'aria in pressione di tali impianti fa deformare più del rapporto di scala le superfici sottili, ali e code dei modelli. Per tali ragioni i "blow-down" erano stati sino ad allora impiegati essenzialmente con modelli molto rigidi (fusoliere e corpi di rotazione). D'altra parte le deformazioni elastiche dell'ala a freccia modificano fortemente le caratteristiche aerodinamiche di un velivolo supersonico. Lo scrivente elaborò allora metodi di sperimentazione capaci di rispettare anche la similitudine che governa simili fenomeni aeroelastici già ricordati. I dati ottenuti furono utilmente impiegati dagli enti scientifici USA che sovvenzionarono la ricerca interamente italiana.

Sulla scia dei risultati ottenuti ed in vista dell'inizio dell'era

spaziale lo scrivente elaborò e sperimentò anche metodi di sperimentazione ipersonica capaci di rispettare anche la similitudine che governa i flussi di calore che investono una astronave nella fase di rientro nell'atmosfera terrestre. Allo scopo, tra il 1955 e il 1959, furono realizzate presso l'aeroporto dell'Urbe in Roma, con la collaborazione dell'aeronautica militare italiana, una serie di gallerie ipersoniche fino a Mach 12 e un impianto ipertermico ad alta entalpia. Tali impianti ritornano oggi di attualità in vista dei grandi progetti europei quali la navetta "Hermes" proposta ed accettata in sede ESA.

Nel gennaio 1961 incominciava, sempre in collaborazione tra università di Roma e Aeronautica Militare, la sperimentazione aerodinamica dello spazio e cioè nell'altissima atmosfera. Prima con i razzi sonda del poligono di Pedas De Fogu poi con i satelliti San Marco.

Il cuore dei satelliti San Marco (1964, 1971, 1974) è la bilancia che permette la misura diretta e continua delle azioni aerodinamiche che si esercitano sui satelliti in orbita quando si muove nell'atmosfera sensibile, nonchè, come conseguenza della densità e temperatura locali e istantanee dell'atmosfera stessa.

Veniva così per la prima volta reso possibile lo studio accurato degli importanti fenomeni di breve durata, come ad esempio le tempeste geomagnetiche che si originano nell'alta atmosfera a causa delle eruzioni solari e che hanno poi rilevante influenza su molti aspetti pratici della vita di ogni giorno sulla terra.

LUIGI CROCCO

Gaetano Arturo Crocco e le origini dell'aeronautica italiana

Se io sono stato invitato a questa conferenza, è per due ragioni: prima di tutto perchè ho trascorso più di trent'anni della mia vita all'estero e quindi posso guardare con distacco quello che si è fatto in Italia, e in secondo luogo perchè, nonostante la mia tenera età, sono stato per più di settant'anni testimone dello sviluppo della storia aeronautica. A quattro anni, infatti, io cominciai a seguire tutto quello che mio padre faceva in questo campo.

Naturalmente non c'è stato soltanto un progresso aeronautico ma anche astronautico in Italia, che non è neppure molto riconosciuto oggi salvo qualche caso sporadico. Devo dire che l'Italia oggi non ha una presenza molto abbondante nel campo dell'aeronautica, però prima della Seconda Guerra Mondiale, la presenza dell'Italia era molto importante. Le riviste di scienza

aeronautica italiana erano lette in tutto il mondo e molti venivano in Italia per imparare le nostre tecniche e sentire i nostri risultati.

Io non posso parlare della storia aeronautica se non parlando di mio padre, il quale pubblicò il suo primo studio di argomento aeronautico sulla stabilità degli aeroplani nel 1904. I fratelli Wright avevano volato alla fine del 1903. Era quello il momento in cui l'aeronautica nasceva. Non è una coincidenza il fatto che mio padre abbia pubblicato nel 1904 e che i fratelli Wright abbiano volato nel 1903, era un bisogno dell'umanità di lanciarsi nell'avventura aeronautica. E mio padre fino all'età di ottant'anni è stato presente con le sue invenzioni, con le sue costruzioni, con le sue realizzazioni pratiche e con le sue pubblicazioni scientifiche sul mondo aeronautico e astronautico.

Per inciso vi dirò che un dirigibile costruito da mio padre nel 1907-1908, volò la prima volta in settembre od ottobre 1908 sul lago di Bracciano. Durante questi voli di prova mio padre decise di portare mia madre con sè nel dirigibile. Io sono nato nel febbraio del 1909, quindi posso proclamare di essere stato uno dei primi feti a volare o forse il primo feto che ha volato!

Gli italiani oggi non realizzano quanto sia stata importante la partecipazione dell'Italia, degli scienziati italiani e dei tecnici italiani allo sviluppo dell'aeronautica mondiale, perchè tutto ciò che è stato fatto negli anni del fascismo è stato considerato fascista, e non era più scienza, non era più tecnica, era "fascismo". Ancora oggi, pochi mesi fa, è stato proposto di intitolare una piazza di Roma a mio padre ed i comunisti si sono opposti. Questo per dire come venga interpretata la scienza in termini politici.

Però veramente, se si risale a questi primi anni dell'epopea aeronautica bisogna riconoscere che l'Italia ha fatto molto, non solo nel campo dei dirigibili che sono stati i primi a ricevere l'attenzione degli italiani, ma anche nel campo degli aerei perchè nel 1912 mio padre fu il primo a formulare una teoria della stabilità laterale degli aeroplani, il primo nel mondo, per

il quale studio ricevette una bella medaglia d'oro dell'Académie des Sciences di Parigi che io ho e conservo preziosamente. Ma devo dire che mio padre, che era una mentalità poliedrica (vi dò soltanto qualche indicazione, non posso seguire, come ho qui su un libretto, tutta la sua vita che è stata troppo densa per poterla condensare in un tempo breve), aveva anche, oltre alla qualità scientifica molto approfondita, anche la qualità del realizzatore, due qualità che non vanno spesso d'accordo.

Nel 1912 fece il progetto di un dirigibile del tipo rigido, cioè del tipo degli Zeppelin tedeschi, in cui aveva introdotto delle notevoli novità. Per esempio: mentre gli Zeppelin avevano ancora i motori attaccati all'involucro e le eliche vicine all'involucro, il che rappresentava un notevole pericolo, mio padre inventò le cosiddette gondole motrici staccate dall'involucro, ognuna delle quali dotata del suo motore e della sua elica. Per costruire questo dirigibile, occorrevano tecniche che ancora non esitevano in Italia, quali la tecnica del duralluminio. Mio padre allora andò in Inghilterra, e andò in Germania, dove questa tecnica si era già affermata. In Inghilterra non si procedette alla costruzione [del dirigibile—NdR], perchè scoppiò la guerra poco dopo. Ma in Germania fu costruita una di queste gondole motrici in duralluminio. Ed io, da piccolo, l'ho vista, all'età di quattro anni, in quest'istituto dove erano riunite tutte le attività aeronautiche.

La cosa interessante è che, nonostante fosse scoppiata la guerra e la costruzione del dirigibile bloccata, gli Zeppelin successivi furono costruiti con le gondole motrici. Questo per dire l'importanza che può avere anche una nazione meno progredita in campo scientifico di quanto non fosse la Germania, quando esistono i necessari presupposti. Mio padre, durante la prima guerra mondiale, ebbe un'attività intensa, fece costruire una trentina di dirigibili e, devo dire, perchè è una cosa interessante dal punto di vista storico, che i dirigibili italiani furono i primi a partecipare ad un'operazione bellica, perchè furono utilizzati nella guerra di Libia.

Durante la prima guerra mondiale l'impiego dei dirigibili

fu molto intenso: i dirigibili furono armati persino con cannoni, ciò che sembrava contrario a quello che era logico. Verso la fine della guerra vennero creati i primi missili. Erano delle bombe alate che venivano sganciate dal dirigibile a una ventina di chilometri dall'obbiettivo, erano guidate da un sistema giroscopico e a una certa distanza ben precisa si affondavano sull'obbiettivo. Ne è stato costruito un certo numero ma non sono mai state impiegate, forse per fortuna, perchè la guerra terminò. Ed io anche queste le ho viste da bambino, ho visto un siluro con le ali, ho visto tante realizzazioni che certo preludevano agli attuali missili mentre non esisteva ancora nulla di questo genere.

Alla fine della guerra mio padre si ritirò dal mondo ufficiale dell'aeronautica e diventò un privato. Fece il progetto di alcuni importanti dirigibili fra cui un certo dirigibile Roma che andò negli Stati Uniti e tornò. Fece altri studi, sempre da civile, e poi fu chiamato ad un'attività non aeronautica, nel Ministero delle Industrie del tempo per dirigere le industrie.

Nel 1926 vennero create in Italia due scuole di ingegneria aeronautica: una a Roma, l'altra a Torino. Quella di Roma chiamò subito mio padre a farne parte, e per molti, molti anni, forse fino al 1956 o 1958, mio padre ha insegnato e anche diretto questa scuola. Verso la metà degli anni venti mio padre aveva già pubblicato alcuni articoli sulla capacità che avevano i razzi di fare meglio di quello che facevano i cannoni. Era una possibilità che non era ancora stata realizzata ma che si dimostrava scientificamente.

Il governo italiano decise di mettere a disposizione dei mezzi per fare delle esperienze e dal 1927 al 1930 si fecero in Italia delle esperienze sui razzi a propellente solido, che furono il mio primo cavallo di battaglia, perchè io, che non ero ancora laureato, mi associai alle ricerche di mio padre e tra il 1926 e il 1929 feci molto lavoro con lui, feci alcune cose da pubblicare che non furono poi pubblicate perchè era segreta la ricerca. Il mio interesse era piuttosto nel campo della meccanica dei fluidi che in quello dei razzi, e infatti pubblicai la mia prima pubblicazione nel 1931: cinquantacinque anni fa!

Direi che, guardata da lontano, era abbastanza importante. Poi ebbi il mio servizio militare da fare e, dopo il servizio militare, riprendemmo con mio padre queste esperienze e realizzammo dei razzi, dei motori per razzi, a propellente liquido che non volarono, ma funzionarono a terra per una decina di minuti. Scoprimmo una certa sostanza che si chiama monopropellente, una sostanza in cui non c'è bisogno di unire un combustibile con un comburente, ma che contiene in sè tutto come potrebbe essere un esplosivo. E così andammo avanti in questo campo e questa ricerca terminò verso il 1938-39 a causa della guerra.

Durante la guerra molte cose si fermarono, lo sforzo era tutto concentrato sulla guerra ma, dopo la guerra, ripresero. Io fui chiamato negli Stati Uniti a dirigere un centro di propulsione a reazione a Princeton, mio padre continuò la sua attività qui come professore e come preside della scuola di ingegneria aeronautica a Roma. Durante questi anni, nel 1950-1951, cominciò a pubblicare molte cose sull'astronautica, sui problemi dell'astronautica e anche sui problemi che poi diventarono noti come i problemi dei missili balistici che lui chiamava "geodetici", cioè destinati a ricadere sulla terra. Aveva già fatto almeno una decina di pubblicazioni nel campo astronautico quando il primo "Sputnik" volò. Anche qui, non si trattò di una coincidenza: questo campo di studi era maturo. Quindi, mentre i russi se ne occupavano in pratica, gli americani non se ne occupavano, o se ne occupavano poco, perchè [Wernher] von Braun che era già venuto dalla Germania non aveva però trovato il sostegno da parte degli scienziati e del governo in quanto si pensava che fosse "science fiction", fantascienza, non della vera scienza. Naturalmente, col lancio dello Sputnik le cose cambiarono completamente e l'Italia non fu presente allo sviluppo del volo spaziale salvo per quello che il professor Luigi Broglio ha potuto fare e che è abbastanza interessante, ma è stata comunque un'attività ridotta, fino a poco tempo fa.

Mio padre ha continuato a fare una grande propaganda scientifica con conferenze di volgarizzazione per far sì che le autorità

si decidessero ad occuparsi di questo nuovo campo che era veramente per lui uno dei più affascinanti. La prima pubblicazione in cui si era occupato di astronautica è stata nel 1926, in cui suggerì la possibilità di applicare l'energia atomica, che allora era conosciuta soltanto sotto forma di radioattività, alla propulsione spaziale. Voi vedete dunque che ha seguito tutto lo sviluppo dell'aeronautica e dell'astronautica italiana fino alla sua morte, avvenuta diciassette o diciotto anni fa.

Devo dire qualche parola in più su quello che lui ha contribuito a creare. Mio padre ha contribuito a creare Guidonia, questo centro sperimentale e teorico di cui parlava il dott. Filipponi poco fa. E Guidonia è stato un focolaio importante in quell'epoca. Mio padre organizzò il famoso congresso "Volta" nel 1935, un congresso come non se ne sono mai visti, un congresso in cui erano presenti i più grandi aerodinamici del mondo, ciascuno con un tema che gli era stato assegnato (Vedi *illus. 18*). Prandtl doveva discutere la portanza a velocità supersonica, Karman doveva discutere la resistenza alla velocità supersonica, un altro doveva discutere la propulsione a velocità supersonica, e così via.

A Guidonia, l'Italia è stata non la prima a costruire un vero tunnel aerodinamico, una galleria aerodinamica supersonica, ma certamente ha posseduto la galleria supersonica più importante del mondo per parecchi anni. Infatti in Svizzera era già nata una galleria supersonica dello stesso tipo sotto la direzione del professor Hackerett, un uomo di grande qualità, mentre nel resto del mondo nessuno aveva costruito una galleria supersonica, salvo piccole cose di laboratorio. In America per esempio esisteva una certa galleria subsonica ad aria compressa, dove c'era un enorme uovo di acciaio che si caricava a dieci atmosfere per fare le esperienze a quella pressione, per raggiungere un risultato molto importante che è l'effetto della viscosità. Questa galleria scaricava l'aria compressa fra due prove a vuoto. Ci fu un americano, un certo Jacobs, il quale ebbe l'idea di fare la prima galleria "blow down", cioè una galleria, che utilizzasse lo scarico di questo gas. Allora un russo americano di nome Akimov venne in Italia, dove ferveva

l'intenso sviluppo aeronautico di cui parlavo, e propose di costruire una galleria supersonica utilizzando il metodo impiegato da Jacobs, ossia introducendo l'uso di pompe che comprimevano l'aria, per poi lasciarla espandere di nuovo.

Questo accadeva quando mio padre era ancora in posizione tale da poter decidere in merito. Quando infine si ritirò dal ruolo di direttore delle esperienze gli successe un certo generale Bertozzi il quale mi chiamò e disse: "Vedi tu se questa galleria vale la pena di essere costruita". Io feci uno studio e capii che non valeva la pena di essere costruita, perchè c'era quella di Hackerett che era molto migliore e fu così che l'Italia ordinò alla Brown Boveri una galleria superiore tuttavia a quella di Hackerett perchè di dimensioni doppie.

In questa galleria di Guidonia l'attività è stata breve, per via della guerra. Ha cominciato nel 1936 a funzionare e dopo la guerra è stata smantellata. Ma molte cose interessanti vennero fuori e forse una delle cose più interessanti fu Antonio Ferri, un giovanissimo ingegnere del genio aeronautico che fu messo a dirigere, malgrado la sua inesperienza, questa galleria. In seguito divenne noto in America e anche in Italia come uno dei grandi specialisti del volo supersonico. Purtroppo è morto giovane. Prima di morire aveva progettato un aereo ipersonico, che doveva volare a un numero di Mach superiore a 7, per esempio a 10, 11 Mach, e lo aveva studiato in maniera estremamente accurata sperando che gli Stati Uniti si decidessero a costruirlo. Poi invece venne fuori lo Shuttle, la navetta spaziale, che costava di meno e il progetto di Ferri fu messo da parte. Oggi si è sul punto di riprendere questo studio di Ferri e già c'è della gente che ci lavora.

Cosa dirvi di più? L'Italia ha le capacità e ne ha dato prova. E' stata per molti anni, come si suol dire, "fuori del giro". Io credo che negli anni a venire la nostra nazione si rimetterà nel giro, che nasceranno delle buone scuole aeronautiche, oggi assenti dal panorama universitario, e che l'Italia guadagnerà di nuovo il posto che le compete. Io vi ringrazio.

WARREN J. HAMERMAN

Will Western Civilization Survive the AIDS Pandemic?

The present Acquired Immune Deficiency Syndrome (AIDS) pandemic—the worldwide spread of a disease which is one hundred percent lethal—is far, far deadlier than full-scale thermonuclear war. Since viruses do not recognize frontiers, the potential battlefield is global, and the very survival of Western civilization may well be decided on that battlefield. Current estimates indicate that perhaps as many as tens of millions of individuals worldwide are presently infected with the AIDS virus, and the doubling rate of those "infected" with the disease may be increasing so rapidly that within several years, mankind in general could be imperiled, if global public-health measures are not implemented.

For example, were the doubling rate of those infected to be merely once per year from a starting base of, for example,

fifty million infected worldwide, one hundred million would be infected in 1986, four hundred million by 1988 and, sometime between 1989 and 1990, the figure would surpass one billion people. And in this hypothetical extrapolation, before 1992—barely seven years from now—the number of infected would *hypothetically* surpass the then currently living human race. Since the AIDS virus is an unusual "lentivirus," or "slow virus," those infected could break out with the full-blown symptoms of the lethal disease in wave after wave over the remaining years of this century and into the twenty-first century.

But will the AIDS infection rate always continue to double in this linear way? Not necessarily. There are two possibilities, and only two possibilities:

1. The AIDS infection rate will accelerate and take off even faster than doubling once per year worldwide. It could suddenly spread in non-linear fashion at an even faster rate, with one deadly disease "piggybacking" upon another, as they recombine into ever more deadly strains or revive endemic diseases such as plague.

2. The spread of AIDS will be halted through the implementation of traditional public-health measures. Throughout history, "pandemics" have not been stopped with "miracle cures" but by society imposing strict public-health measures. Furthermore, since it has been exhaustively shown that one of the primary ways in which AIDS has spread throughout America, Europe, and elsewhere is through the drug abuse community, the War on Disease is synonymous with the War on Drugs.

But we have no margin of error in waiting to declare the War on Disease. The basic issue for all mankind at this moment is stopping the biological holocaust in Africa. Herein lies the great test for humanity.

Leading scientists of Europe put the figure of Africans already infected in the nine countries of the so-called AIDS Belt alone (*Fig.* 22), as nearing thirty-two million. Scientists from various leading research institutes have indicated their

agreement with an order of magnitude of over ten million infected in the African AIDS Belt.

Dr. William A. Haseltine of the Dana Farber Cancer Institute at Harvard Medical Center estimates the number infected in the AIDS Belt in Africa as over ten million. One scientist in the United States recently told a colleague of mine that all of these figures are grossly conservative because they only take into account nine countries; for Africa as a whole, he estimates that up to fifty million may already be infected when northern Africa and southern Africa are included.

Leading researchers of several nations would go so far as to assert that, on the continent of Africa, the *entire* population—more than one-half billion persons—is at risk.

Tropical disease specialists in the United States and Europe as well as physicians on the scene in numerous Ibero-American countries are convinced that there has been massive underreporting of the AIDS cases in Ibero-America and that, next to Africa, it may be the worst situation. The Asian and European situations are also far worse than is being reported. For example, one leading West German scientist asserts that there are at least five times more AIDS cases in his country than the official statistics show, with West Berlin being the epicenter of the disease. Simultaneously, East Germany and East Berlin claim to have zero cases. I know no scientist who could make a case for the existence of so precise an "AIDS Curtain."

The overall situation in the United States is best summarized by a recent statement by Dr. Myron Essex, the chairman of the Department of Cancer Biology at the Harvard School of Public Health: "We must act fast enough so that we won't have twenty to forty million Americans infected and several million with AIDS."

While every area of the world is now being overwhelmed by AIDS, it should be noted that the viruses seem to be afraid to march into Soviet territory. It is a fact that the Soviet Union and its militarily-allied states claim to have only a handful of cases, and none among native-born Russians.

The present health policy coordinating institutions such as the Soviet-controlled Swiss-based World Health Organization have proven themselves entirely inadequate to the crisis and subject to manipulation by political forces which either (a) are committed to *not paying the necessary costs* required for research, emergency public-health measures and alleviating the economic squalor which breeds disease, or (b) would find it desirable for Western nations to be crippled by the deadly disease AIDS while the nations of the Warsaw Pact were relatively unscathed, or (c) have a deep philosophical commitment to encouraging the spread of AIDS and other deadly diseases in Africa, Asia, and Ibero-America as a specific means of drastically reducing what they believe to be "excess" populations in what they call "overpopulated" areas of our planet.

The Soviet Role

In one of the most cynical and outrageous series of lies ever promoted, the Geneva-based World Health Organization (WHO) has just completed an African Workshop on AIDS under the coordination of the Soviet-controlled Dr. Fakhri Assaad. The WHO workshop reached the preposterous conclusion that there has not been an out-of-control AIDS epidemic in Central Africa because *no black African country notified WHO of a single case of AIDS*.

Fakhri Ayyad Assaad, the head of the AIDS Task Force at the WHO, directly reports to his superiors in the WHO chain of command—the Soviet official Dr. Sergei K. Litvinov, head of the Communicable Diseases Division of the WHO in Geneva, and his deputy T.A. Bekhtimirov, head of the Virus Disease Section at WHO, who is also Russian. The head of the sub-unit on psychosocial aspects of disease is Dr. Jablensky, a Bulgarian. The head of the Smallpox Eradication Unit is Dr. Jezek of Czechoslovakia, and head of WHO's unit of "Biological Psychiatry" is also a Russian, Dr. Morosov.

Thus, the Soviet specialist on African Infectious Disease,

Dr. Sergei K. Litvinov, who is currently still a top official in the Soviet Federal Ministry of Health itself, is literally in full command at WHO of all principal divisions and subdivisions for the surveillance, control, and supposed prevention of virtually every deadly disease known to man, including: AIDS, tuberculosis, malaria, smallpox, leprosy, venereal diseases, diarrheal diseases such as cholera, and all parasitic and viral diseases in general.

Litvinov's superior in the explicit Soviet chain of command is not only the Soviet deputy minister of health, but also the personal physician of all recent Soviet heads of state and a member of the Central Committee. His name is Dr. Yevgenii Chazov, and he has just been named co-winner of the 1985 Nobel Peace Prize in his capacity as co-founder of the International Physicians for the Prevention of Nuclear War (IPPNW). When the Nobel prize announcement was made, in fact, Chazov was in Geneva at the WHO headquarters.

From Bangui, Central African Republic, in late October, the Soviet-controlled Dr. Assaad announced that WHO will now take hands-on control of all AIDS work in Africa directly through three on-site laboratories—one in Zaire, one in Gabon, and one in the Central African Republic.

WHO is desperately attempting to put the lid back on the reality of the African situation that—through a combination of conscious actions by the International Monetary Fund and Swiss-orchestrated Malthusians—tens of millions of Africans have already been infected by AIDS and large numbers have already died of the disease. Their repugnant philosophy of brutal population reduction is also the commitment of the evil State Department of my nation, which wrote the infamous *Global 2000 Report*.

As part of the WHO attempt to put the lid back on the African AIDS pandemic, two new Soviet-WHO lies are being circulated. The first is a typical WHO "accountant's trick" to try to cover up the true magnitude of AIDS cases by simply renaming AIDS cases in Uganda by another name—the so-called "Slim Disease." Secondly, the official newspaper in

Ghana carried the blatant Soviet racist propaganda line denouncing whites for "trying to blame" the start of AIDS on black Africans. The editorial says there is no scientific basis for saying AIDS came from monkeys, adding, "In the white societies of Europe and America where rabies-carrying dogs . . . keep the company of women and even some homosexuals, these are not deemed to be a probable or even just possible cause of AIDS," and African media should be wary "not to push this latest whiteman's burden to the doors of the blackman." The dangerous propaganda piece mocks the "white supremacist propaganda" as a "New Form of AIDS."

The line that AIDS should be blamed on "degenerate America," and "AIDS is *not* an African-originated disease," will lead to the mass murder of millions of Africans by disarming any potential emergency public-health actions. This line is also the official Soviet policy line. Not only has this line appeared in Soviet journals over the past weeks. In early October, Sergei K. Litvinov himself, while sitting in his Geneva WHO office, told a European journalist that exaggeration and panic *"on AIDS are spread from the country where AIDS originated—the United States of America."*

There are four aspects to the Soviet-run World Health Organization coverup of the real story of AIDS:

1. They want to blame the mass murder of Africans through the AIDS epidemic and other diseases on the United States.

2. They want to buy time for the murderous International Monetary Fund. The lesson of Africa makes very clear that to rid the world of AIDS means massive upgrading of nutrition, sanitation, and many ambitious development programs. The WHO is located in Geneva, near the Bank for International Settlements (BIS) whose policy is to subvert development. They want to protect the IMF and the bankrupt global banking system. They have time to gain.

3. Finally, the individuals who started and continue to run the WHO have an overall Malthusian policy; they've stated in print that these areas in Africa are overpopulated. Their

philosophic outlook is that of Bertrand Russell. They actually believe that disease is the *natural* way to reduce population. I recall a 1977 statement by Robert McNamara when he was president of the World Bank. He stated that the world must deal with rampant overpopulation, and drastic population reduction must be imposed against the will of individuals. He stated that there were only two ways to do this. One way was to *curtail the birth rate,* but this way was not being sufficiently effective. The only other way he stated was, of course, to *augment* the death rate. Through what means? The natural means, he argued—famine and disease.

One European physician recently revealed the details of a specific instance in which WHO deliberately set up an African-disease lie. The disease in question was smallpox, which is most significant. The Soviets used their control points at the WHO to officially declare that smallpox had been eradicated, and that therefore there was no need for nations to go on producing the vaccine. Nonetheless, Dr. Litvinov was recently stimulated to assert that the Soviet Union is currently producing, and will continue for at least three years, to produce the vaccine for "security reasons."

The European physician had been practicing in a country in the middle of the African AIDS Belt in the 1970s. There, in a hospital servicing a rather large city and the region around it, about seven to ten patients were treated for smallpox every week. One day, a WHO official came to prepare the official yearly epidemiological report. He visited the hospital once, and stayed in the city for several weeks, apparently spending much more time in dinners, lunches, and other social activities than either in the hospital or in the field. When the last day of his stay came, he gathered some of the physicians working in the hospital to write up his report. When smallpox was mentioned, he said, "Okay, smallpox, zero cases."

One of the physicians said: "What? But we *do* have smallpox cases, about seven to ten cases per week. You can't write that." The WHO official then proceeded to explain that small-

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pox had officially been eradicated from Central Africa and that he could not report any new case there. WHO would not accept such a report.

Furthermore, he claimed, the President of the African country would refuse such a report, and that would create problems; should he file a report speaking about smallpox cases, he would be labeled "a racist." And anyway, he added, "If you insist these smallpox cases be reported, you'll probably lose your job here. . . ."

As the story documents, the Soviet-controlled WHO uses standard KGB methods to impose its policies. The hypocritical Soviets are the biggest racist genocidal butchers in Africa. Their lies and methods have led to the mass murder of millions of Africans. The blood of disease-killed Africa is on Russian hands.

Therefore, the AIDS pandemic is the ultimate global showdown.

The Global Risk

From the standpoint of the overall magnitude of the disease, the explosion of tuberculosis cases on a world scale in the past few years is very important. In July of this year, the Pasteur Institute of France succeeded in isolating the AIDS virus from the pulmonary secretions of a thirty-year-old Haitian woman. In a scientific paper which we have just published in *Executive Intelligence Review*, we commented on this result by stating that AIDS transmission may be directly associated with tuberculosis-style respiratory aerosol modes of transmission in the tropics. Furthermore, several scientists point out that the people who are dying *now* of AIDS are dying of immune suppression, but we expect a second larger wave of cases to crop up over the coming years, of people who will die of brain and lung infection. AIDS and tuberculosis, the classic disease of economic breakdown which spreads in crowded and un-

sanitary conditions among malnourished people, will develop in tandem. . . .

Institutions such as the World Health Organization have the cart before the horse. They say AIDS generates secondary infections, such as tuberculosis, but there are many cases where people already have TB in inactive form, then get AIDS, have their immune system suppressed, and the TB breaks out into active form and they die of TB. WHO and America's Centers for Disease Control (CDC), which has been irresponsibly covering up the real story on AIDS in the United States, classify this as a "TB case" and not an "AIDS case." The implications are huge.

Approximately *two billion* people in this world have inactive TB. America's CDC officially lists ten million Americans "infected" with TB, with over twenty thousand new cases a year in the United States alone. The tuberculosis situation is very ugly on a global scale; there were massive increases in France last year, for example. Much of today's active tuberculosis is in fact reactivation of previous infection in individuals immune-suppressed by AIDS virus. When people are immune-suppressed they rapidly develop progressive miliary tuberculosis, which is why TB is such a precise "marker" disease for AIDS (*Fig.* 20). How can people be immune-suppressed? One way is through malnutrition; another is through infection with AIDS. If you look at the figures, about one-half of the world's population has exposure to tuberculosis, i.e., they are carrying the bacillus in an inactive state and have the potential to develop active disease under conditions of immune breakdown. This is the immediate real time bomb mankind is now confronting.

In addition, there exists explicit evidence that in tropical conditions the AIDS retrovirus may be transmitted through multiple bites of infected mosquitoes in unsanitary environments. In Africa, for example, it has been estimated that the average person is bitten by 150-200 insects a night. Furthermore, calculations have been done on the "blood carrying capacity" of mosquitoes, which demonstrate that the amount

of blood tranferred to an individual from 100 mosquito bites is roughly equivalent to the amount of blood which would be transmitted to that individual in a common syringe injection. In the collapsed sugar cane cutting town of Belle Glade, Florida (cf. *Fig.* 21), Public Health officials have massive indirect evidence that AIDS is transmitted, in direct correspondence with traditional tropical arbovirus diseases such as Dengue Fever, through multiple bites of mosquitoes. A recent study of 250 outpatients in rural Zaire, reported on in the British journal *Lancet* on Sept. 7, 1985, directly correlates instances of malaria with instances of AIDS. The authors of the report raise the hypothesis that AIDS and malaria could be transmitted the same way.

While much is not known about AIDS, nonetheless it were prudent to not delay public health actions.

In 1974, eleven years ago, at the initiative of the great economist Lyndon H. LaRouche, Jr., I directed the work of what we called the "Biological Holocaust Task Force," which has been studying the unassailable relationship between economic breakdown and the spawning of deadly pandemic diseases. Eleven years ago our Task Force published a detailed study, complete with charts, maps, and graphs (*Figs.* 24-26), which forecast under Lyndon LaRouche's guidance the consequences to the world's population and the biosphere as a whole, if the blatant Malthusian and "Zero Growth" policies then being implemented by the International Monetary Fund (IMF), Robert McNamara's World Bank, and the Swiss-based Bank for International Settlements were not drastically altered. There are many individuals in these organizations and among their backers who *knew or should have known* that their policies would lead to mass murder.

The LaRouche "Biological Holocaust Task Force" forecast that, given the policies then being implemented by the IMF, World Bank, and BIS to "triage" essentially the tropical zones of the developing sector, treat them as so-called Fourth World graveyards, and slash the food and energy consumption of the world's population, a global biological holocaust would be the

inevitable consequence. These areas were written off as unworthy of any investment. Recently a tropical disease expert now collaborating with our Task Force commented to me:

> If the world is not willing to pay the cost or make the commitment to raising the standard of living in the tropics of Africa, Asia, and Latin America, then the tropical diseases spawned there will overwhelm the rest of the world. That's the real lesson of AIDS and other tropical diseases.

Our published forecasts eleven years ago warned of the disease pandemics and famine deaths which have come to pass; specifically, we made the following forecasts:

1. A *biological holocaust* would develop in successive waves of famine and disease, ratcheting downward in a succession of exponential step functions, to a final potential general *breakdown phase* of the biosphere—to which we gave the name "Biological Holocaust"—in the period 1987-88.

2. The process would include the emergence of new mutated deadly types of diseases, never before experienced by man, which would have the capacity of overwhelming his collapsed immunological defenses. We asserted that the combination of long-standing lethal pestilences and new "recombined" disease strains would have the potential of causing more general devastation to mankind than did the hideous Black Death of the fourteenth century.

3. The process between 1974 and 1988 would undergo several phase changes in 1980, 1982, and 1984, as blight and collapse of basic agricultural production capacity were expected to hit Asia, Africa, and Ibero-America.

4. We forecast that, preceding the final breakdown, a cholera pandemic would erupt in Africa. We based this forecast on a study of the way in which the British Empire's cholera pandemic in the nineteenth century overwhelmed the world.

5. Our Task Force presented data estimating that the final phase of the biological holocaust would take a toll far, far greater than did the Black Death. Specifically, we warned that up to approximately one billion persons worldwide would be murdered *directly* by this disease process.

6. We also forecast that the "cost efficient" World Bank programs of Robert McNamara would generate conditions of gross desertification, laterization, and erosion of top soil, as ecological collapse takes place in fragile jungle zones. The growing desertification and destruction of photosynthetic-dense jungle areas would have global consequences on weather patterns.

As the great Louis Pasteur once commented with respect to the returning virulence of plague:

> An epidemic in which the enfeeblement of the virus has been attained can flare up again by the restrengthening of the virus under certain conditions. . . . The plague is a virulent disease peculiar to certain countries. In all these countries its virus must exist, ready to resume its active form whenever the conditions of climate, poverty, or famine give it a fresh opportunity.

Over the span of human history, pandemics have inexorably resulted whenever an intrenched oligarchy has violated the basic precept of Natural Law: God's injunction that, Man, in His living image, "Be fruitful, and multiply, and replenish the earth, and subdue it."

From the first recorded pandemics in the immediate two millennia before Christ, through the outbreak of cholera and AIDS in the IMF and World Bank-created "Fourth World" graveyards of the tropics today, science can document two basic epidemiological laws of history:

1. Pandemics do not strike productive, expanding populations, but rather follow inevitably as the consequences of decades of oligarchical debt-looting regimes.

2. Although pandemics may first break out among a "high risk" weak-link and localized population, under conditions of overall economic austerity, the world population as a whole is threatened.

As the Bible documents, the very basis of Judeo-Christian civilization was developed as a powerful movement against famine, pestilence, and brutalized slave labor. In A.D. 542, after the evil Emperor Justinian tried to reimpose brutal slave

labor practices, a hideous plague spread via Byzantium, and wiped out up to one hundred million persons. In the fourteenth century, after the looting regimes of the Bardi, Peruzzi, and Acciaiuoli succeeded, for example, in brutally reducing the population of Florence from 105,000 in the year 1300 to 80,000 in 1347, the Black Death struck the already weakened society and wiped out up to half the population of Western Europe (*Fig.* 19). In the nineteenth century, the British Empire imposed such brutal colonial austerity that cholera pandemics swept the globe. During this century, the 1918 killer influenza killed more people in six months by a factor of ten, than had died in all the fighting of World War I.

History has relentlessly proven that healthy people live in healthy economies. Therefore, it is our most urgent joint task to resuscitate Africa from the brutal policies which have been imposed on it by the IMF, the U.S. State Department, the Soviet Union, and the Malthusians at the Geneva World Health Organization.

Mankind clearly stands at a monumental crossroads; either civilization as we know it will be destroyed by AIDS or other pandemics, or we will exercise our full capacity in the coming century to create a New Just World Economic Order on Earth, and flourishing "biospheres" *de novo* on the Moon and Mars. In the post-IMF era, the human population could grow rapidly to tens of billions, as we begin our historic mission to "improve" the universe. To accomplish these goals, we will need many, many astronauts and new St. Augustines to provide intellectual and spiritual guidance in that glorious enterprise.

Therefore, we can think of no greater necessity than beginning to treat every African, Asian, and Ibero-American child now as a precious potential astronaut. Scientists already have at their fingertips extraordinary technologies and biomedical knowledge as a by-product of the space project. We must dedicate ourselves to the goal of making every child on Earth as healthy as an astronaut, so that they may have the joyful opportunities to found new "Cities of God" in resuscitated Africa and on foreign planets.

JONATHAN TENNENBAUM

Science and the Battle Against Ecological Holocaust

It is no accident, that at this moment of deepest political and moral crisis in human history, a monstrous pandemic disease has broken out. AIDS (Acquired Immune Deficiency Syndrome), if unchecked, could wipe out most of the world's population within a decade. The Great Plagues of history, from Biblical times on down to today's deadly pandemic of AIDS, were never just "natural catastrophes"; their spread was always the consequence of human actions.

Today we can prove scientifically, and I shall outline the proof to you, that killer epidemics are the direct result of oligarchical policies—policies of the sort practiced today by the International Monetary Fund, the U.S. State Department, and the warlords of the Holy Soviet Empire.

We know far too little, scientifically, about the disease AIDS.

Let me sum up the chief characteristics as they have been revealed by research up to the present:

1. AIDS is associated with a special type of virus, a lentiviral "slow virus," which attacks cells of the human immune system and central nervous system. It destroys brain tissue and leaves the body defenseless against viral, bacterial, fungal, and cancer diseases. It is presently incurable and deadly, killing at least 75 percent, and possibly 100 percent, of its victims.

2. The AIDS virus has already infected an estimated two million persons in the United States and Western Europe, more than ten million persons in Africa, and large numbers in Ibero-America. On the basis of present knowledge, we must assume that the majority of those infected will actually get the disease. The number of acute cases in the U.S. and Europe is doubling every six to seven months.

3. The incubation-time between infection and outbreak of AIDS symptoms, is estimated to be at least five years and as much as fifteen years. An infected person can thus transmit the disease to hundreds or even thousands of others over a period of several years, without knowing that he or she has the virus.

4. AIDS spreads in combination with other infectious diseases, notably tuberculosis, which greatly facilitate the transmission of the AIDS virus. Contrary to statements of certain public-health officials, AIDS can be spread by droplets in the air, not only through intimate sexual or blood contact.

5. The spread of AIDS could most certainly be halted if aggressive public-health measures were implemented, of the sort formerly applied in the successful control of TB in many countries. Such measures are currently *not* being implemented, owing to a campaign of disinformation and sabotage radiating from channels of Soviet influence in the World Health Organization (WHO), and in a variety of institutions and organizations in the West. This includes the actions of Soviet official Sergei Litvinov, who is Assistant General Secretary for Infectious Diseases in WHO. In addition, officials of the U.S. government are refusing to take effective action, out of fear

that the direct connection between the spread of AIDS and economic collapse would emerge, destroying thereby the cherished political illusion of the "economic recovery."

As a result of these acts of treachery and cowardice, the world now faces unprecedented catastrophe. *If AIDS continues to spread at the present rate, the entire human population will be wiped out within less than a decade!* Anyone who says "that could never happen" is a fool.

The AIDS epidemic was *predicted*, more than ten years ago, by an organization represented in this room. In 1974, Lyndon LaRouche assembled a group of scientists, and charged them with the task of determining the consequences to the global ecology which would follow, if policies then being implemented by the International Monetary Fund were to be continued into the following decade. The findings of this group, published the same year, fully corroborated Mr. LaRouche's original hypothesis: IMF policies would trigger an "ecological holocaust"—a collapse of the entire biosphere system, of weather, climate, and the complexes of micro-organisms, plants, and animals upon which human existence on this planet depends.

Now, many of you must be asking the question, what does financial and economic policy have to do with the weather? Well, contrary to the superstitions of liberals, human actions have real consequences in the real world. It is estimated that about 30 percent of the land mass of the Earth is cultivated by agriculture. On those areas, human technology has vastly accelerated the rate of photosynthesis: that is, the rate of capture of solar energy by plants, and conversion of that energy into living tissue. The result is to increase rates of evaporation and oxygen production, and speed up the energy flux in the biosphere. This, in turn, moderates the climate and improves the conditions for further growth of life processes on Earth.

A change of only one-tenth of one percent in biosphere energy-flux over those cultivated areas, shifts an amount of energy equivalent to more than ten times the total world energy production. Where agriculture is destroyed, where

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rich areas of natural vegetation are devastated, the energy flow in the biosphere is destabilized, and adverse climate changes result.

This has occurred in history. For example, the 1930s Dust Bowl in the United States, whose sand storms destroyed millions of hectares of agricultural land, was the direct result of the farm bankruptcies and production cutbacks of the Great Depression.

Today, possibly for the first time in history, *agriculture is being destroyed all over the world at the same time*. In the United States, 40 percent of all farmers are going bankrupt. Throughout the developing sector, huge areas of vegetation and forest are being burnt for fuel, since no credit is available for modern energy sources. Markets for cash crops and food are collapsing, farmers can no longer pay for fertilizer and equipment to keep production going. We are now moving toward a global "Dust Bowl," of which the droughts and desertification in the Sahel and other areas are only a foretaste.

The scientific analysis carried out under Mr. LaRouche's direction shows that ecological collapse does not proceed gradually, but in discontinuous jumps.

The biosphere as a whole, like an economy or a living organism, evolves as a Riemannian hyperspherical function. Although the negentropic growth, normally characterizing living systems, is most simply represented by a self-similar conical spiral, growth can never continue indefinitely in a single mode of organization. We see this most clearly in economics: Human society would have collapsed long ago, if man had not successfully progressed from horse-power, to steam power, to the internal combustion engine and today's nuclear power. We must therefore represent growth in a single mode by a spiral on a *sphere*; the North Pole on the sphere represents the "saturation point." To continue growing, the negentropic system must "jump" to a larger sphere, introducing new features of growth and a higher form of organization.

The evolution of species on Earth reflects exactly this sort of hyperspherical "jump"-function in the negentropic development of our biosphere. At each jump, the energy-throughput increases. In fact, human technological progress has accelerated the evolution of the biosphere—particularly through the intensification of photosynthesis in modern agriculture.

What is happening now, as LaRouche's task force predicted in 1974, is that the hyperspherical function of our biosphere is "winding down." But, this does *not* simply mean going backwards and reversing earlier evolution. As the biosphere jumps downward in energy-throughput, from higher to lower spheres, the excess energy-throughput is converted into the growth of *entropic processes*. That means, in particular, a resurgence of lower forms of life and growth of disease, as the lower forms "eat up" higher forms whose existence can no longer be maintained by the shrinking energy-throughputs of the biosphere.

The 1974 task force concluded that the spread of pandemics through the world population would become a leading feature of the first stages of ecological holocaust. These pandemics would generally develop first in areas hardest hit by IMF austerity, spreading to the world population in successive waves.

They also predicted that populations weakened by undernourishment and endemic disease would become breeding grounds for new and more dangerous diseases. This is exactly what is happening.

Pandemic diseases spread in waves. We are now seeing worldwide resurgences of the classical epidemic diseases, often in more virulent and resistant forms: cholera, malaria, sleeping sickness, yellow fever, measles, etc. Through the combination of economic collapse and multiple epidemics, mortality rates from diseases are going up. Before 1980, for example, the mortality of cholera in Africa was 1-2 percent; now it is in the range of 10-15 percent. Measles, ordinarily relatively harmless, has become killer number one of young children in West Africa. When combined with undernourishment or malaria, measles is deadly.

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These waves of epidemics which we see here are *entropic shock waves*. They can only be understood from the nonlinear hydrodynamics standpoint of Leonardo da Vinci and Bernhard Riemann. The viruses, bacteria, and parasites are but singularities of a generalized disease-process, which cannot be understood by merely examining the various diseases one at a time.

When the World Health Organization claims that this or that disease is "under control," it is committing fraud. In the present state of biosphere collapse, *no* disease can be regarded as "under control." For example, WHO claims that smallpox has been eradicated. But, a huge pool of "cousin"-viruses of smallpox is multiplying in the monkey population of Africa—viruses demonstrated to be capable of jumping over to man and creating devastating epidemics of new smallpox varieties. Since WHO has eliminated vaccination against smallpox in the West, the population would be totally defenseless against any new resurgence of the disease.

Worse, *new* diseases are emerging at an accelerating rate.

Dr. Whiteside of Miami, Florida has described this process in the example of the migrant labor town Belle Glade. In this American town, conditions are comparable to the African refugee-camps: undernourished people, crowded into small areas under unsanitary conditions of impure water and massive infestations of insects, and carrying a variety of infectious diseases. We know, as Dr. Whiteside stressed, that when two or more viruses infect the same cell, the genetic material in the viruses can recombine into new combinations, creating entirely new varieties of virus. As health conditions deteriorate, the rate of generation of new viruses increases, and dangerous new diseases emerge. Animals also participate in this process, providing a vast reservoir of diseases which, under certain conditions, can jump over to man.

This is probably how the deadly AIDS virus came into being—in the famine, squalor, and chaos of IMF-ravaged Africa. The virus merely replicates the entropy of the conditions under which it was "born." So, it kills not only the

poor and undernourished, but also healthy individuals with high living standards.

AIDS proves that no man is safe as long as hunger and disease run unchecked in some part of the world.

Only a fool could believe that new medical treatments alone could stop AIDS and other epidemics. Even if we had a complete AIDS cure, ten new victims would be infected for every one cured. And, even if we cure AIDS, new and old diseases will continue to multiply, until the ecological holocaust is either halted, or wipes out the human race.

What is required is a War on Disease, in which the chief weapon is *economic development*. We must immediately impose emergency measures of screening and quarantine to stop the spread of AIDS, but we must also act immediately to eliminate the epicenters, the breeding grounds of disease—typified by the town of Belle Glade in the world's once-richest nation, the United States of America. That means building modern housing, assuring pure water supply, eliminating harmful insects, expanding agricultural production, and increasing protein consumption worldwide. That means a new world economic order.

At the same time, medical science must return to the tradition of Louis Pasteur. Only the unbridled development of human productive powers, based on revolutionary advances in science and technology, can defeat ecological holocaust and guarantee man's future.

As my colleague Laurent Rosenfeld documents in a soon-to-be-published report, Pasteur was a direct product of the Ecole Polytechnique, center of one of the greatest explosions of scientific ferment in all history. Under the leadership of the devoted republican Gaspard Monge, the Ecole combined crash programs for the education of engineers and scientists, with development of the most advanced military and civilian technologies and research on the frontiers of science—based explicitly on the geometrical method of Leonardo da Vinci.

It was here, in the work of Polytechnicians Gay-Lussac, Malus, and Fresnel on what we now call optical biophysics,

that the basis was laid for Pasteur's later breakthroughs in the battle against microbial disease. Malus and Fresnel proved that light is propagated in transverse waves of rotational action, i.e., that the geometrical characteristic of light is a self-similar cylindrical helix. Their understanding of light was qualitatively more advanced than the Maxwell theory which replaced it, half a century later.

Building on Fresnel's discovery of circular polarization, Pasteur demonstrated that the negentropic character of living organisms is reflected in a fundamental asymmetry in the polarization of living processes on the microscopic, molecular level.

It was in the circle of the Polytechnique scientists, grouped around the Société d'Arceuil in the early 1800s, that Alexander von Humboldt met the brilliant young German chemist and student of Gay-Lussac, Justus Liebig. A passionate enemy of Malthusianism, Liebig went on to discover the elements of organic chemistry, laying the basis for development of chemical fertilizers whose application has vastly increased the productivity of agriculture.

Alexander von Humboldt and the exiled Lazare Carnot brought the methods of the Ecole Polytechnique to Germany, working together with the Göttingen mathematician Carl Gauss. This was the root of the great burst of scientific genius in nineteenth-century Germany, which included the famous "microbe hunters" Paul Ehrlich and Robert Koch, discoverer of the bacterial agent of tuberculosis and originator of public-health measures against its spread. Advances in the science and technology of medicine went hand-in-hand with the introduction of electricity, development of the chemical industry to produce fertilizer, disinfectants and pharmaceuticals, and improvements in living standards through urbanization and industrialization.

We need just such a combination today: The most advanced technologies must be immediately brought to bear, in crash programs of economic development, research, and the treatment of disease.

The same laser technologies which will provide defense against nuclear missiles, which open the promise of unlimited fusion energy, are also crucial tools for fundamental progress in the understanding and treatment of disease. The x-ray laser, now under development as part of the Strategic Defense Initiative, will provide medical research with a novel new form of microscope, fifty times more powerful than any in use today. The science of optical biophysics is on the threshold of revolutionary developments. Using circularly polarized laser-light, we can now for the first time detect specific viruses in living tissue in mere fractions of a second. Every biological process, every disease process, has its characteristic, polarized optical signature—harmonic values which constitute, in effect, the "language of life."

In addition, as a crucial aspect of this program, man must move forward to embrace the challenge of colonizing Mars. This means introducing a series of new species of plants and other organisms, capable of surviving in the hostile environment prevailing there now, and eventually creating an Earth-like atmosphere and climate where man can live and work. This means taking biological evolution into our own hands, mastering the negentropic processes by which life earlier transformed our own planet into the garden it is, or should be, today. If we mobilize the people and economy of the world behind such tasks of scientific conquest and discovery, then we shall soon leave behind us the horrors of the ecological holocaust.

IV

TOWARD A WORLD ORDER OF REASON

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HELGA ZEPP-LAROUCHE

The New and Just World Economic Order: Humanity's Only Chance for Survival

Never before in his history has man suffered more agony; never before have human beings been subjected to such misery, far surpassing the powers of imagination, with millions of the world's citizens swept away by hunger and disease. And today for the first time, humanity is potentially confronted with its total extinction.

The moral brutalization that comes along with this, is all the worse, since it represents a step backward for our culture. Human perversion has sunk into depths of horror, which even Dante could not have imagined in the Hell of his *Commedia*. Leading circles, obsessed with their unscrupulous greed for power, have no compunction about exterminating hundreds of millions of human lives, or even entire continents.

There is no doubt about it: Evil lives among us, and its

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satanic, destructive will surpasses even that of Nero, Hitler, or Stalin. Evil is alive in the persons of those responsible for the catastrophe threatening us today. The murder, torture, and fanatic caprice being acted out daily before the world's eyes, are more bestial than the conditions against which St. Augustine raised his voice during the collapse of the Roman Empire. Epidemics are now spreading more rapidly than the Black Plague in the fourteenth century, when as a result of the effects of a parasitical system of usury, one-third of the population from India to Iceland was killed off.

The fanaticism of fundamentalist sects, masquerading as great world religions, is more brutal than what set the world trembling at the fall of Constantinople in 1453. And if present political trends continue, the coming horrors will surpass those of the First and Second World Wars many times over.

Where can we find hope, that at this late and far-gone historical date, we can still swing the rudder around? Can we still find a rational solution, and indeed, might we still be able to establish a world order commensurate with the dignity of man?

If we want to solve this immense problem, then it will only be from the standpoint of the very highest moral and philosophical principles, and never on the basis of the lowest common denominator, as has been the case until now at meetings and conferences of such institutions as the United Nations. Only when we take the highest ideal of humanity as the point of departure for our efforts, will we be able to have a just world order based upon a community of national sovereign republics, progress among all peoples, and thus, peace.

It is precisely because the people and forces who personify evil in the world today, have succeeded in fomenting war between nations and civil war between competing political factions, setting tribes and ethnic groups against one another, and pitting men against their fellow men in terrorist attacks—precisely for this reason, it is imperative that we take the opposite, most exalted point of departure.

We must therefore begin with a definition of man, which

is derived not from below—emphasizing that which is particular and divisive—but rather a definition from above, which can characterize the highest potentials and capacities of all human beings. And there is no one better suited to provide such an approach than St. Augustine, without doubt one of the fathers of European civilization, who in view of the far-reaching implications of the fall of the Roman Empire, should perhaps be called *the* father of European civilization. Augustine, an African, was born in what is now Tunisia, and at precisely the point when Christianity was in greatest peril, it was he who established the universal nature of mankind.

Augustine was a Christian Platonist, whose major work, *De Civitate Dei* (*The City of God*), written following the fall of Rome in A.D. 410, was a powerful apology against the hideous sects of his time, which had been seeking to destroy Christianity. He was the first to conceive of man as *imago Dei*, "the image of God," from which man draws his dignity. This likeness to God is what enables man to participate in knowledge of the divine and in the quest for truth.

Augustine was also one of the most crucial forerunners of modern science, in that he proceeded from the idea that God, upon creating the universe, also embedded within it the germinal forces for the subsequent unfolding of all matter (*Plate IV*). Thus, he not only anticipated the Christian theory of evolution, which was later elevated into an exact science by Nicolaus of Cusa; he also assailed the pre-Christian view of history as an eternal cycle, ever returning to its initial starting-point—the conception around which all oligarchical cults have been built, from the Mithra cult down to Nietzsche and the cult of the Nazis. Augustine, on the other hand, assumed a self-developing process of universal creation in which the human being efficiently collaborates, as a helper and likeness of God; and in so doing, Augustine created a new philosophy of history.

Given the broad and rich history of the impact of Augustine's conceptual edifice, here I want to concentrate on one thinker who took up Augustine's most important ideas and developed

them further, and of whom I can say, that his thought contains all we need today, to bring about the new world order. I am speaking of Nicolaus of Cusa, who shared more than just his philosophy with Augustine; neither was a bloodless academic, and both in their own way were politicians with body and soul, who passionately took part in the political reality of their times, and shrank back from neither truth nor polemics.

Nicolaus of Cusa was the founder of Christian humanism and the modern natural sciences (*Plate XXIII; Fig. 27*). He is the uncontested intellectual giant of the fifteenth century and the Renaissance. He influenced not only Kepler, Leibniz, Gauss, Riemann, and Cantor, but further, his ideas on the inviolability of human dignity prefigured the American Declaration of Independence, German classicism, and the idea of national sovereignty.

Perhaps his greatest fundamental concern was to expound upon the indwelling dignity of all human beings. He derives this dignity from the fact, that for Augustine as well, the human being is the image of God—indeed, man is the image of the divine Trinity—and as we shall see, it was against this revolutionary thought, that all subsequent oligarchs, Nazis, and fascists were to direct their onslaughts.

Because man, in the image of God, participates in all of God's qualities, especially in His capacity as creator, man thereby becomes the driving element, who not only comes to know the natural laws of evolution—since his reason is the microcosm into which the laws of the macrocosm are reflected—but who can also actively intervene in those laws and enhance their action. The more the human being develops this creative capacity, the more he becomes the likeness of God; and the more closely he approaches his own destiny, the more fully he lives, and is happy. Such is the true life, the divine life.

Like Augustine before him, and Leibniz after him, Nicolaus proceeded from a principle of natural evolution, whose characteristic is the movement from chaos to order. Flowing from this came a conception, which Cusa scholar Professor Haubst

called the "principle of the maximum," and which points the way through a complex of problems which are of vital concern for science today. Nicolaus explicitly poses the question of the transition of one species into the next higher species. This transition, or singularity, the *terminus specie*, whereby one species reaches its highest degree of realization, and passes over into a new species, also has crucial significance for the theory of evolution. Indeed, here Nicolaus established a kind of fundamental biogenetic law.

According to this law, no being, regardless of its species, can be activated to the limit of its capacities, or can develop to its full potential, if it is nothing more than a mere individual of its species. This full potential can only unfold, if the individual being contains within itself a principle of the next higher species. This is equally true for man's ascent from bestiality to humanity. "Our bestial-animal nature only reaches the outer limits of its realizable potential, when it is hauled upwards to 'mix' with man's spiritual-intellectual nature" (*De Docta Ignorantia*, III:1).

Nicolaus contrasts *homo spiritualis* with *homo animalis*, who imitates Adam's commission of original sin in Paradise, thereby renouncing his participation in the divine; Nicolaus therefore calls the latter *homo secundum Adam*. "The more the living image of God in man distances itself from the divine life, and mingles with the bestial life," Nicolaus writes, "the more he comes to resemble death and corruption."

It is obvious, that this conception of man fundamentally contrasts with prevailing opinion today. Nietzsche, one of the fathers of national bolshevism, not only declared that "God is dead," and not only resurrected the cyclical conception of the universe; he also praised the "dionysian innocence of man," handing mankind a free ticket to everything evil, base, and depraved.

All the so-called theoreticians who furnish the basis for today's theory of "overpopulation" in the developing countries—such as Charles Darwin, the evil Parson Malthus, or such evil anthropologists as Margaret Mead, Jacques Sous-

telle, and Paul Rivet—deny man's participation in the divine. They define mankind "from below," that is to say, from his biological roots, from his membership in some ethnic or tribal group. And starting from this, they arrive at such bestial conceptions as the glorification of the Aztecs in Ibero-America, whose cultural high-point consisted in ripping open the chests of living victims and eating their palpitating, blood-soaked hearts. Or, they offer the threadbare and insidious argument, that the industrialization of Africa interferes with the tribal right to practice voodooism, etc.—which is obviously just a rationalization used by those who want to maintain Africa in colonial backwardness. No! Cultural relativism is evil, because it raises human depravity into an idol.

But *homo animalis* also rules supreme for all those who make man's "natural needs" into his highest criterion—people such as Sigmund Freud, and all forms of liberalism, not to speak of the denizens of the drug-culture, pornography, the Jet Set, etc. "Man the beast" is their motto, and all these nihilists—from Nietzsche with his "will to power," to Sartre with his demand for unlimited subjectivity of choice—deny the existence of sin.

Nicolaus correctly understood that this *homo animalis*, on the one hand, never attains the goal for which he strives, precisely because all his wishes are directed at material things; while on the other hand, he does not miss the presence of the eternal. Nicolaus compares such a person to a child, blind from birth, who cannot imagine the realm of visible things. Nicolaus says:

> The abundance of the strong will's so-called "wealth," is an extreme deficiency in the *homo defectus*. Where ego-fixation prevails, participation in the divine is absent, leading to an actual deformation of the ego [*cuvitas in se*]. The child of the world is far more miserable than he himself knows. What appears to him as wealth, is really his poverty and his wretchedness.

In this way, Nicolaus shows us the entire span between man's lowest and the highest potentialities. But he also says

that "God created man perfect," that God's intent in creating man, was that his humanity be fully actualized. And then, as Nicolaus says in *The Hunt for Wisdom*, man becomes "a second God." Man holds the key in the person of Christ, who is at once God and man. "You see clearly, how your concrete human nature is far more palpably realized in Him [Christ], than in your brother or your father. In Christ, your own nature attains its fullest potential."

Thus, Nicolaus bases the inviolability of all human life on his participation in the divine, symbolized in the person of Christ, who is at once man and God. But he was also well aware, that many religions and sects of his day rejected precisely this *Filioque* principle. I am equally aware today, of course, that by no means all nations or persons share the desire to be Christian. The issue here is not whether or not we should recruit them—that is the affair of the Church, not politicians. However, it is my view, that the principles developed by Nicolaus of Cusa are in concordance with the natural lawfulness of the physical universe, and also set the necessary standard for a new and just world economic order, precisely because they define the highest level of all human beings' equality before the law.

Furthermore, drawing upon Augustine and the School of Chartres, Nicolaus presented the concept that man is the image of the threefold God, of the Trinity (*cf. Plates VI-VII, XV, XIX*, and *Fig. 30*). According to this conception, the divine Persons are distinct from one another, in that the Son emanates from the Father, and the Holy Spirit from Father and Son. The unity of the Trinity consists in their three Persons being by their very nature a single God. Hence, "Father, Son, and Holy Ghost," are the *one* principle of all creation (*unum universarum principium*) and are the one Creator. For Nicolaus, this divine Trinity was the mysterious, most primordial cause of all Creation.

Nicolaus develops his doctrine of Trinity in *De Docta Ignorantia*, II:7-9:

> In comparison to unity in multiplicity, similarity in

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> diversity, and the harmonious ordering of everything in the universe, God is the first cause, absolute unity [*unitas*], equality [*æqualitas*], and connection [*conexio*], and thus, the triune fundament which from out of itself develops all multiplicity and diversity.

He further demonstrates, that divine "unity" begets absolute "equality," and that their connection proceeds from both at once.

In his work *De Coniecturis*, he further expands upon this thought, writing in the chapter entitled "*De Homine*" that the convolution of absolute unity, infinite equality, and their connection in God, along with the corresponding relation of God to His creation, is conjecturally transferred to man and his relation to man, and in turn, to man's relation to what he himself on different levels "creates, guides, and sustains."

This particular work was dedicated to Cardinal Cesarini, and in the final chapter entitled "De sui cognitione," Nicolaus personally advises the cardinal that man's great likeness to God consists in man's ability, through his understanding, righteousness, and love, to participate in the "triune light" of divine unity, equality, and connection. Man, in this form, is the image of the Triune God, at once receptive and creative, who microscopically within himself encompasses and transcends the entire cosmos.

This is particularly timely for us today, because his work *De Pace Fidei*, which proposed this Trinity doctrine as the foundation for a peaceful order, was composed under the shadow of the barbaric atrocities which marked the fall of Constantinople in 1453 (*cf. Fig. 37*).

De Pace Fidei is written in the form of a Platonic dialogue, in which St. Peter holds discussions with representatives of various religions and nations on how it could be, that each claims to be waging war in the name of what they believe to be the one God, causing so much injustice and bloodshed in the process. As in his other works, here too Nicolaus proceeds from the premise that a solution to the conflict can indeed be found, since in every religion and every nation there are phi-

1. *Acropolis at Athens, fifth century B.C.: The classical Greek notion of beauty was measured by definite principles of constructive geometry.*

2. *Temple of Mithra, second century A.D.: Excavations under the Church of S. Clemente, Rome. A shrine of the bull-castration cult of the Roman legions.*

3. *The City of God and the Earthly City (manuscript illustration, fifteenth century Flemish master). "Love of self, carried to the point of despising God, begets the earthly city; the love of God, even to the extent of eliminating our egotism, begets the heavenly city."*

4. *The City of God (detail, Virgin with the Chancellor Rolin, by Jan Van Eyck, 1435, Paris, Louvre). The triple opening of the loggia (evoking the Trinity) opens onto an idealized portrait of a city, a metaphor for the "Civitas Dei" and its manifestation on earth.*

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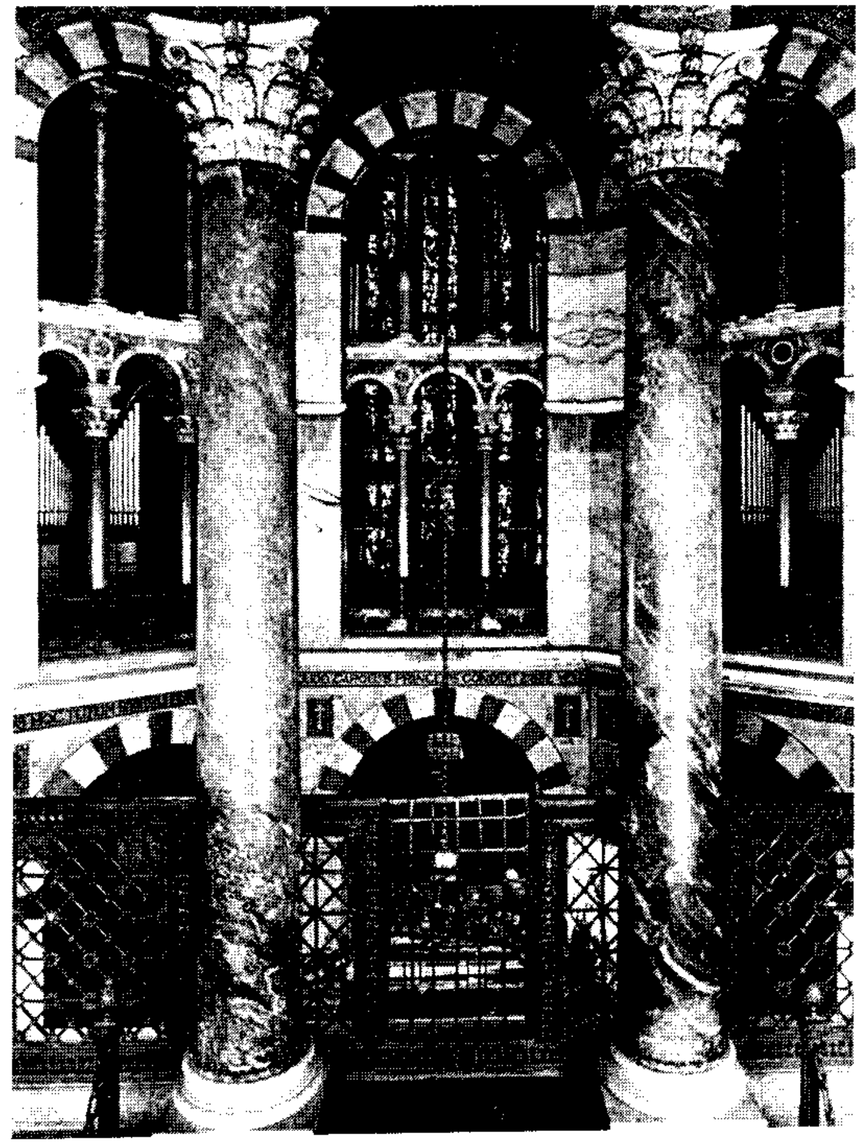
5. *St. Augustine Writing, c. 1490, by Sandro Botticelli, Florence, Uffizi Gallery. The* Confessions *were written in 397-98, and his great* City of God, *between 413 and 426.*

6. *Bishop Ambrose ordains Augustine as a priest (detail of Plate I, Augustine Altar, c. 1490). The two acolytes in the background may be Augustine's son Adeodatus and his friend Alypius, baptized with him in April 387.*



7. *Charlemagne's Palatine Chapel at Aachen (West Germany), eighth century.*

8. *The Emperor Charlemagne (742-814), who built the first civilization based on the Filioque of St. Augustine. Portrait at Aachen, after 1349.*

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Figure 9.

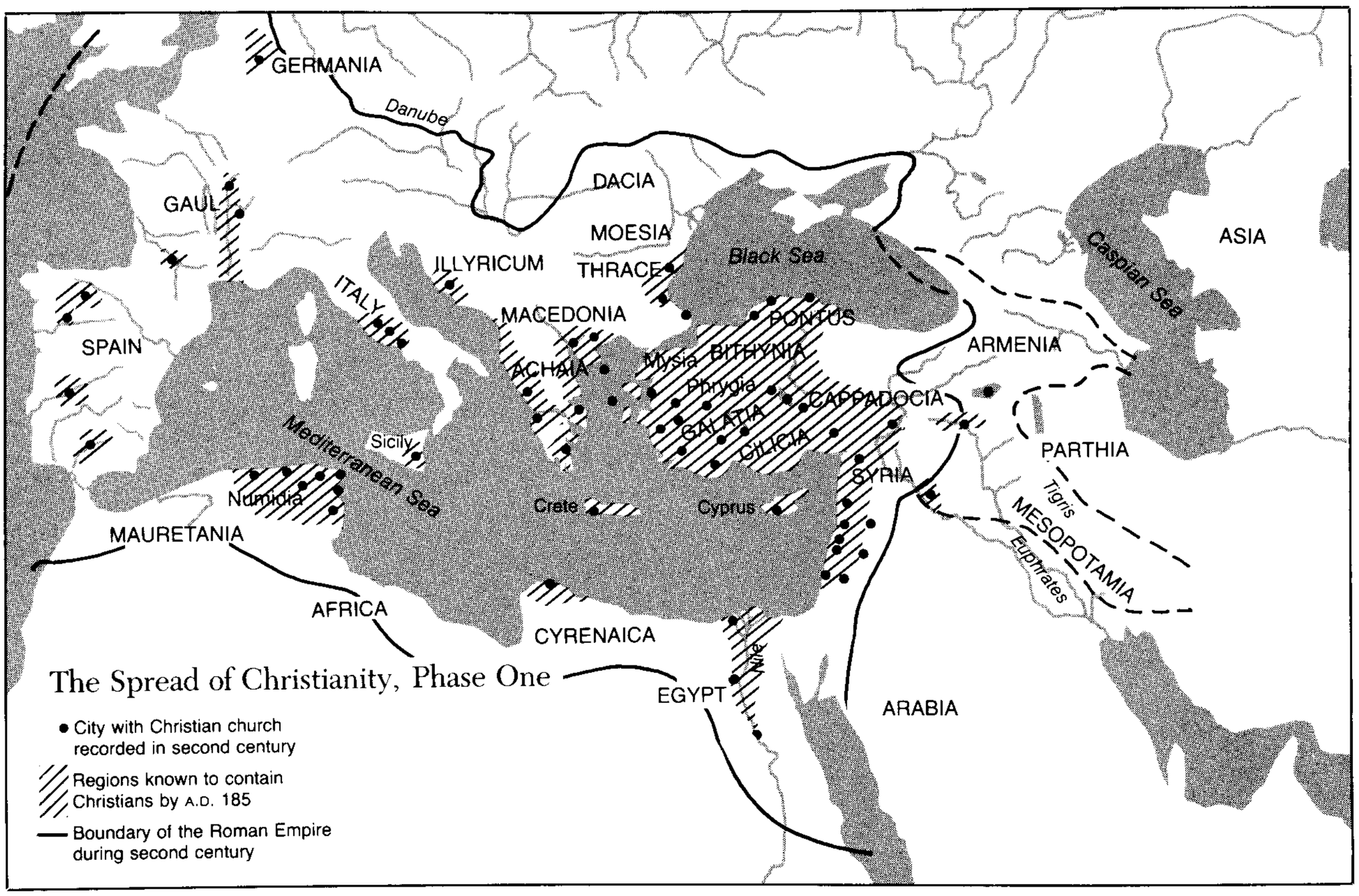
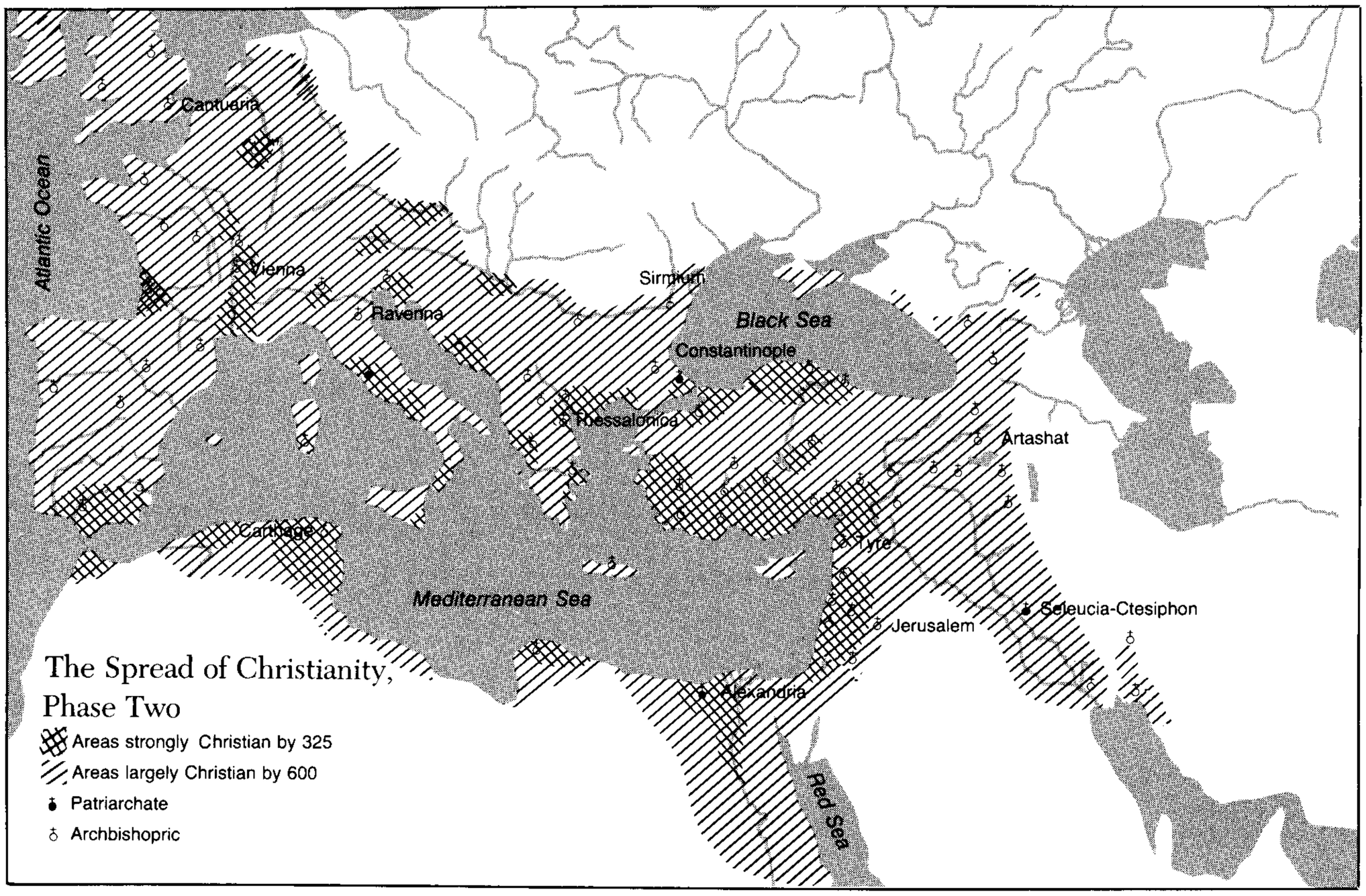


Figure 10.



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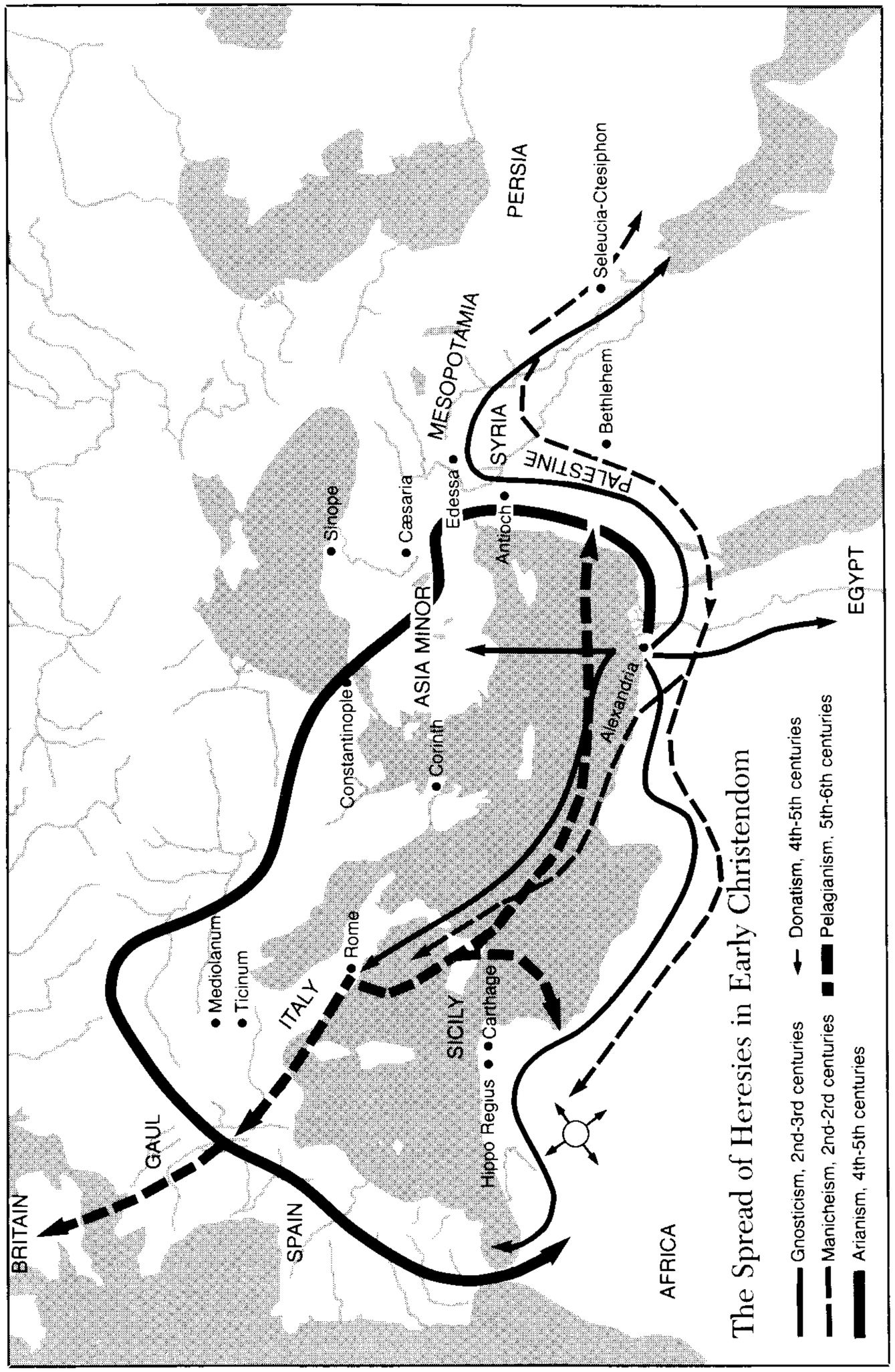


Figure 11.

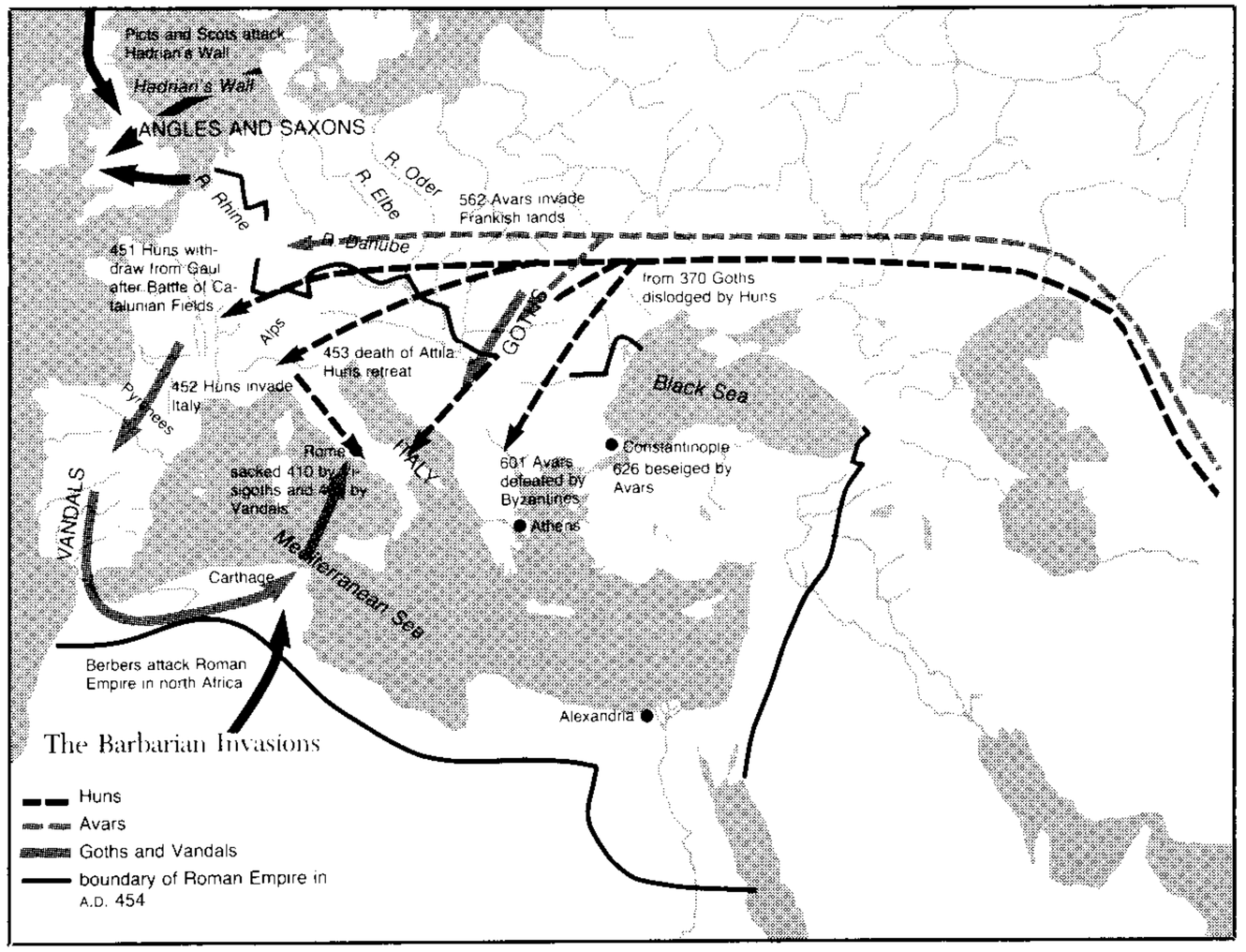
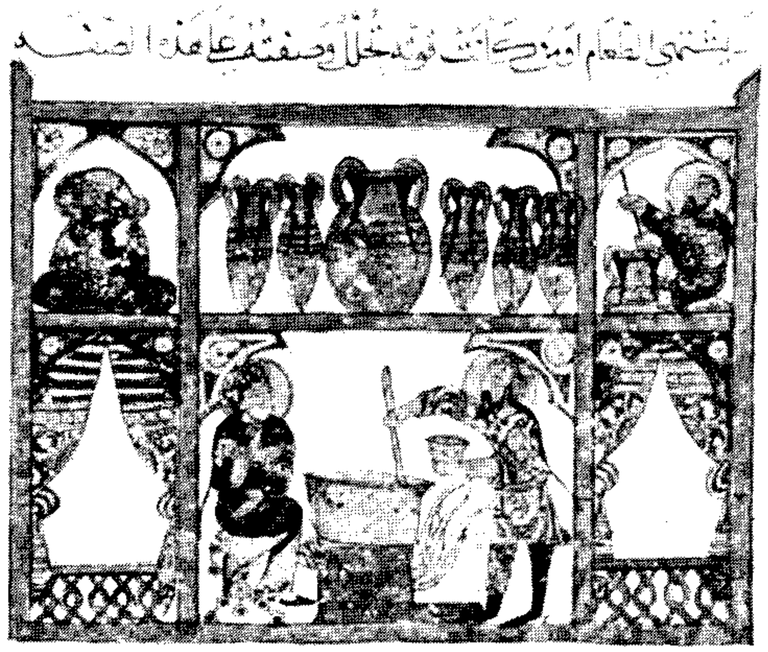


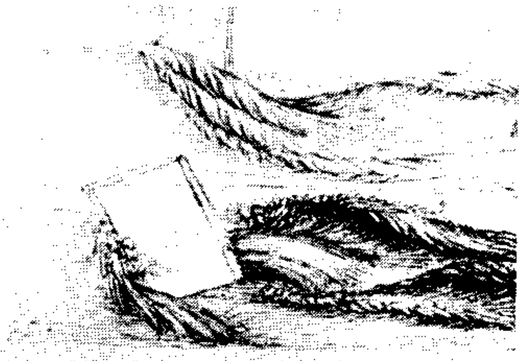
Figure 12.

13. *St. Ambrose (detail of altarpiece by Dosso Dossi, Ferrara, National Gallery, sixteenth century). The scourge on the edge of the step, symbolizes his relentless pursuit of the Arians.*

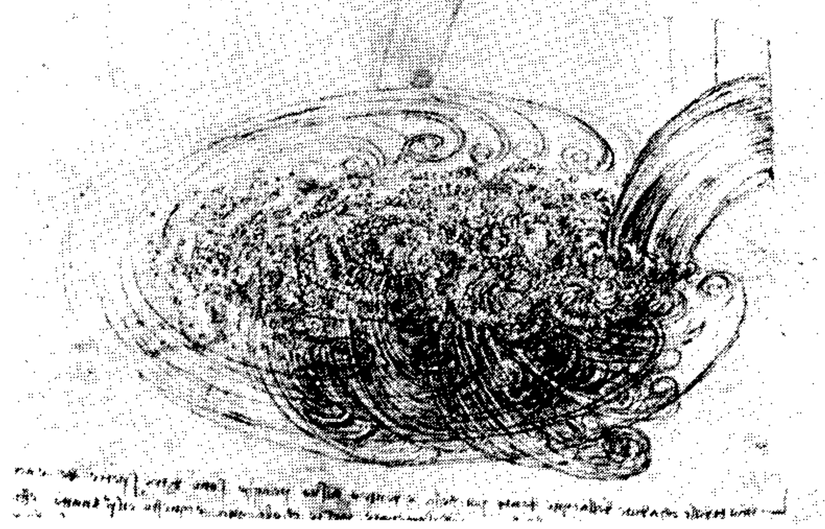
14. *The Three Magi. Ravenna, Sant' Apollinare Nuovo, sixth century.*



15. *Science in the Islamic renaissance. Baghdad manuscript of the Materia Medica Dioscurides, 1224: making medicine.*



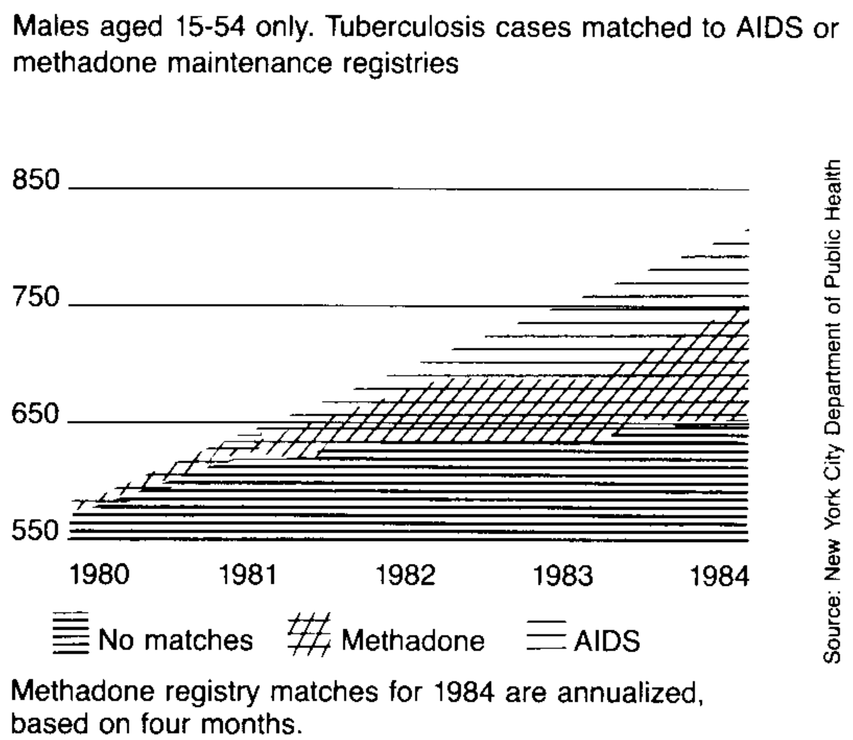
16. *Hydrodynamic study by Leonardo da Vinci, Windsor Castle, c. 1490.*



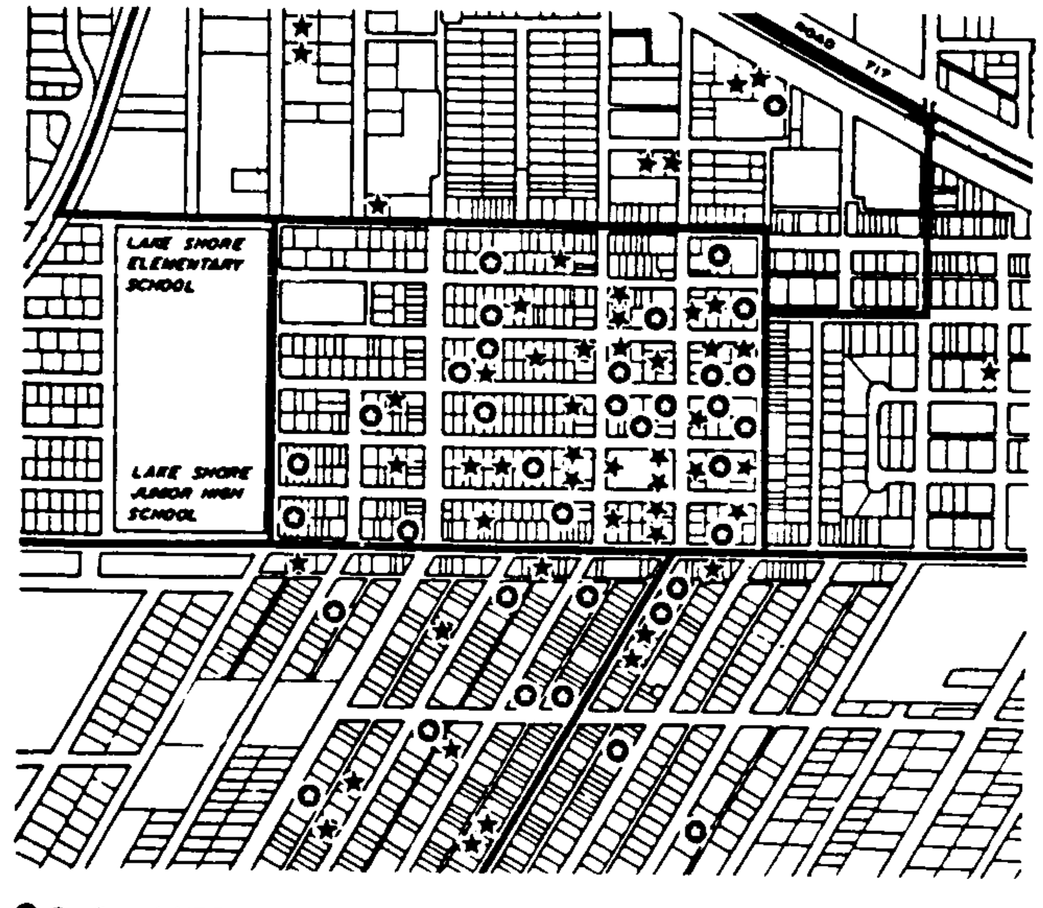
17. *Galaxy, Type SC in Canes Venatici. On the galactic level, the organization of matter is vortical, as Leonardo had observed for fluids.*

18. *The Volta meeting on aerodynamics of 1935, a milestone in the development of supersonic flight. Gen. G. A. Crocco presided. Prandtl is fifth from the left in the first row, and von Karman is behind him, in the white coat.*

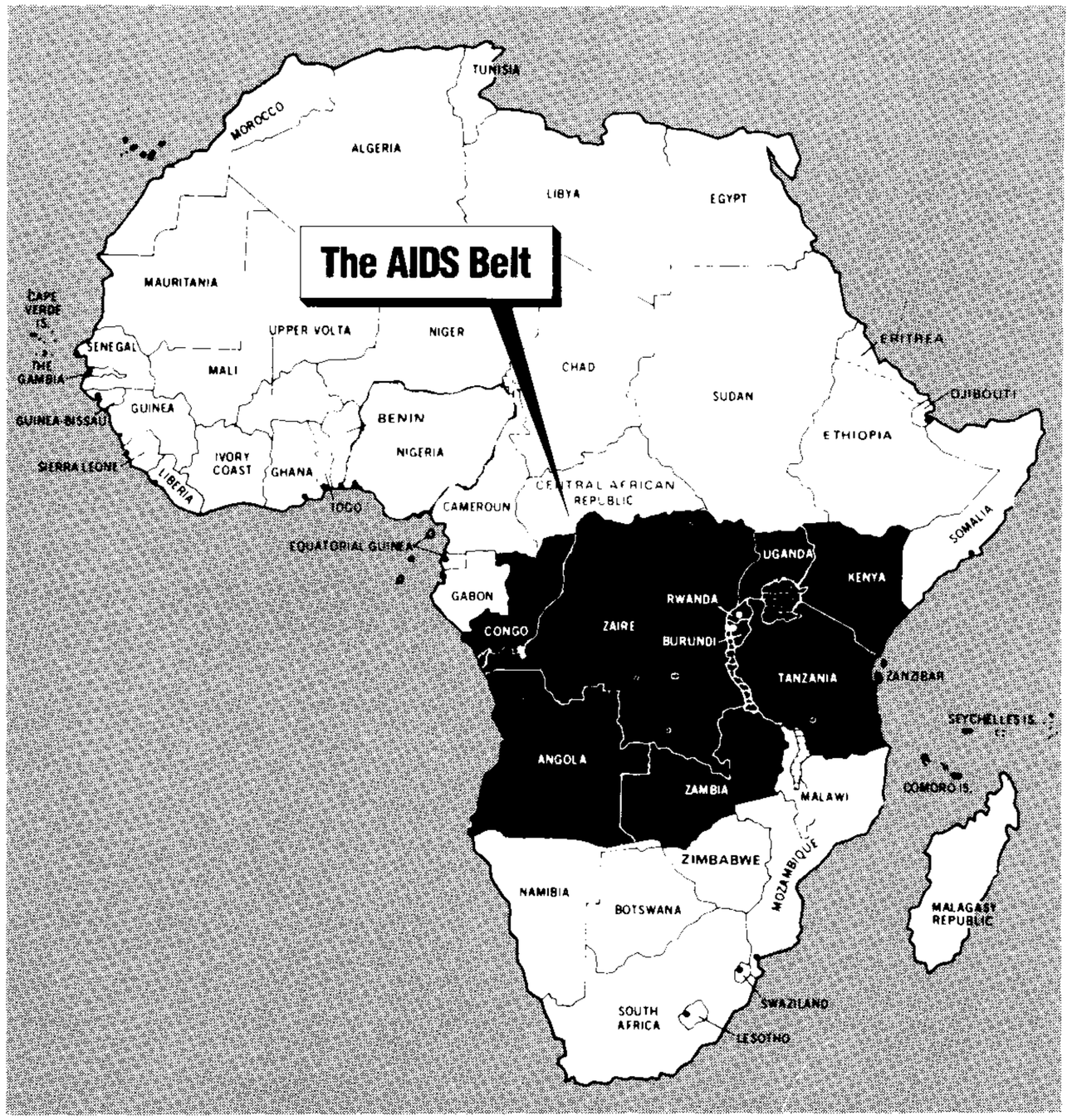
19. *The Black Death of the fourteenth century: fragment of a fresco in Florence (Museum of S. Croce) showing survivors of the 1348 catastrophe.*



20. *Tuberculosis cases in New York City, 1980-84.*

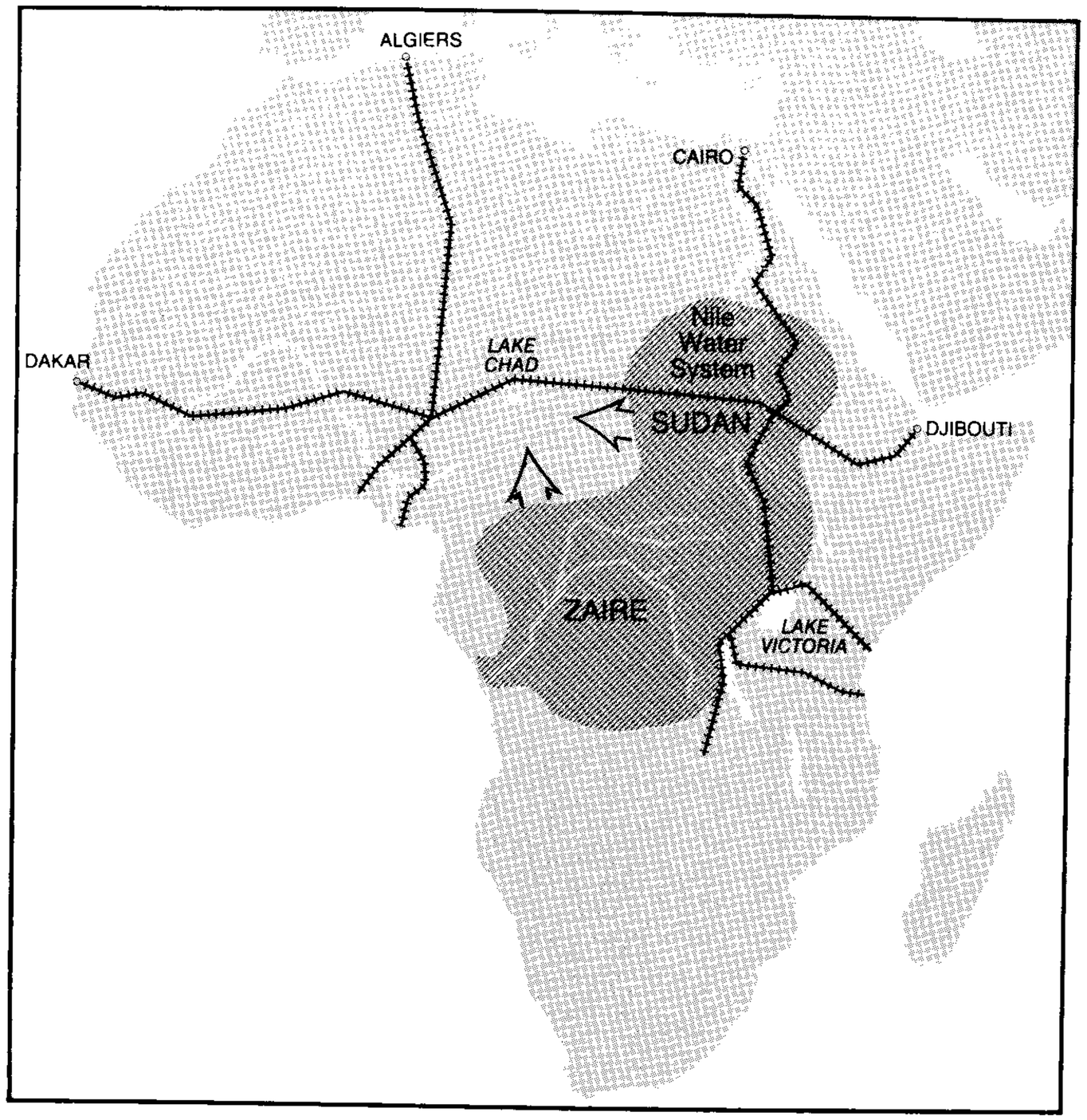


21. *Correlation of incidence of confirmed AIDS and tuberculosis in Belle Glade, Florida.*



The AIDS belt in Africa

22. The nine countries shaded on the map are the area where world experts estimate that between 10 and 32 million people are infected with the AIDS virus. They are precisely the areas where the International Monetary Fund and World Bank looting policies have blocked infrastructural investments, gouged living standards, and forced population-reduction measures on debtor countries.



Priority infrastructure for the development of Africa

23. Trunk rail lines must criss-cross the continent. Water must be diverted into the arid Sahel region, around Lake Chad, a seasonal lake, from plentiful watersheds of the Congo River in Zaire, and the highlands of the Lake Victoria-southern Sudan region. The waters of the upper Nile—the Blue and the White Nile rivers—can be cooperatively developed in a rich water-management program.

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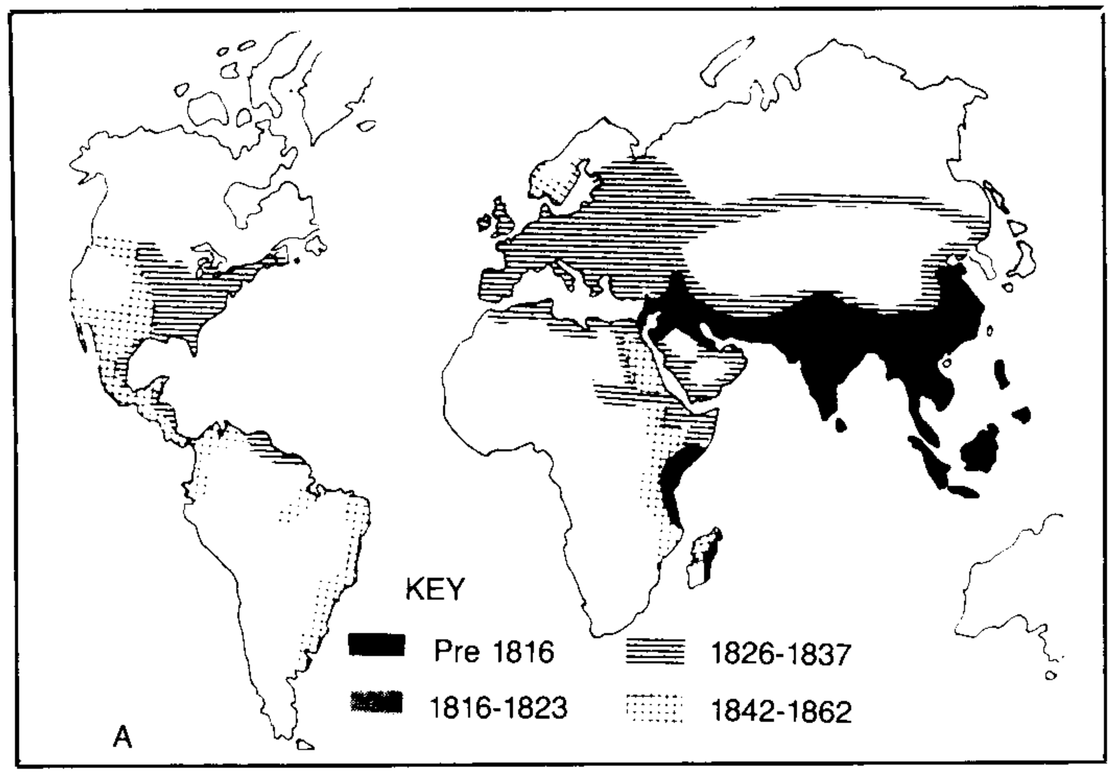
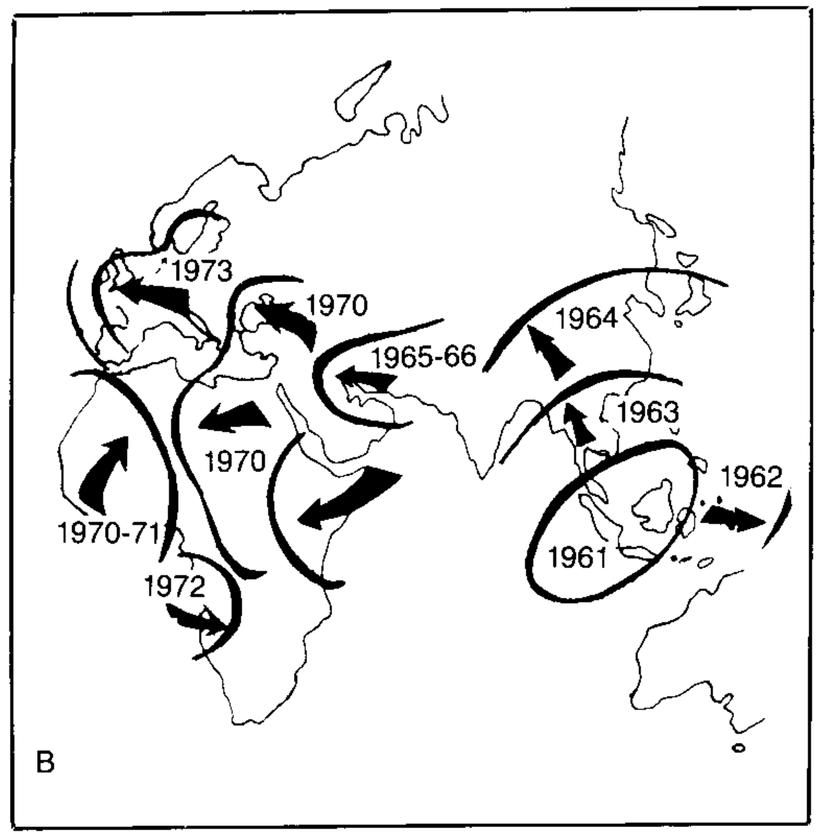


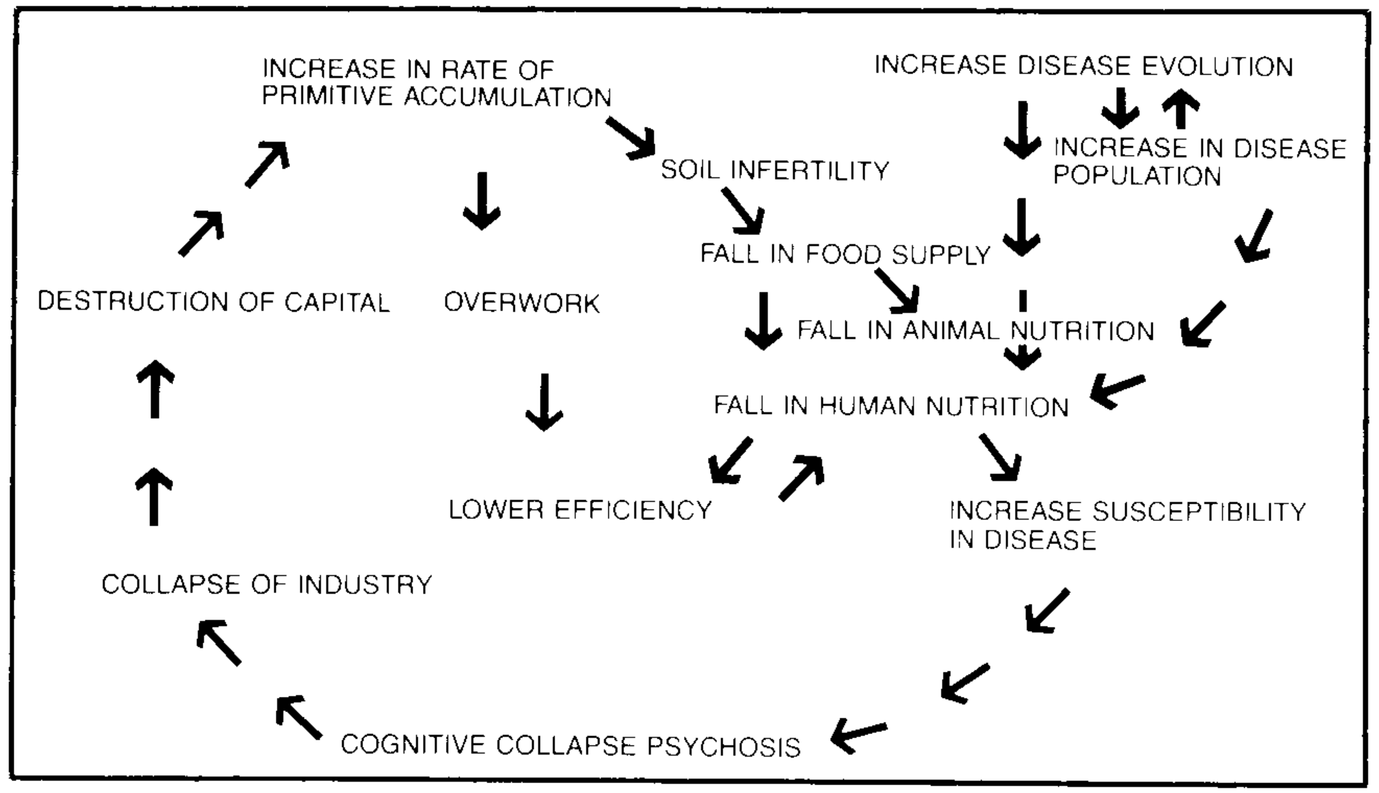
24a. *The spread of pandemic cholera. Cholera swept the globe in the early to middle nineteenth century. Originating in India, cholera spread rapidly to Southeast Asia, Japan, the Mideast, the north and east coasts of Africa, Western Europe, and from there to the Americas, as shown in* Map A.

24b. Map B *traces the route of the El Tor cholera pandemic, which originated in Southeast Asia. Geographical progress of the two pandemics is noticeably similar: In the 1970s' pandemic, however, Africa (and especially the famine-wracked Sahel) was hard hit, whereas in the nineteenth century pandemic, the relatively unexplored African continent was only peripherally touched.*

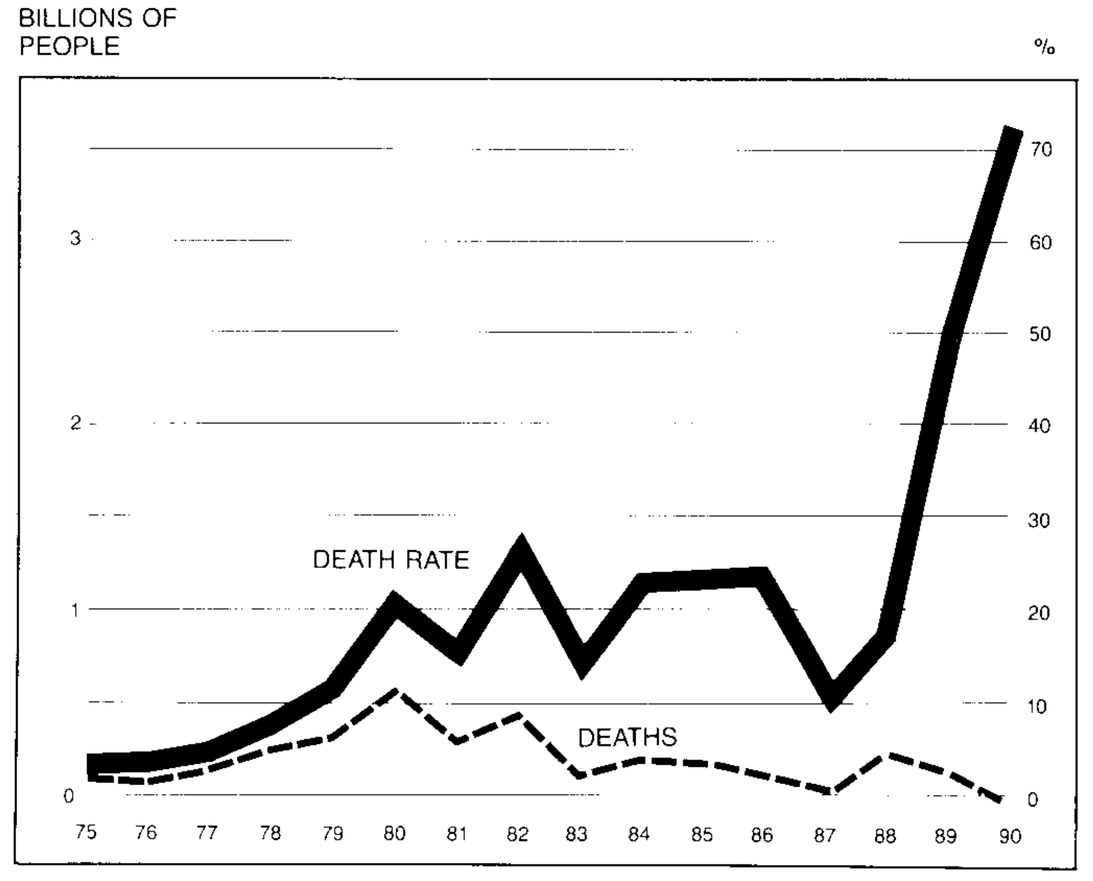
Maps are reproduced from the 1974 study commissioned by Lyndon LaRouche.



Highlights of the 1974 study



25. *Schema showing process of ecological holocaust, which would advance devastatingly if disease spreads unchecked, production collapses, and primitive accumulation and starvation drive humanity into psychosis. Source: New Solidarity,* January 16, 1975.



26. *This graph, first published in December 1974, shows schematically the expected increase in deaths (dotted line) and the increase in the death rate (heavy line) as described in the study of the coming ecological holocaust by the research team headed by Warren Hamerman.*

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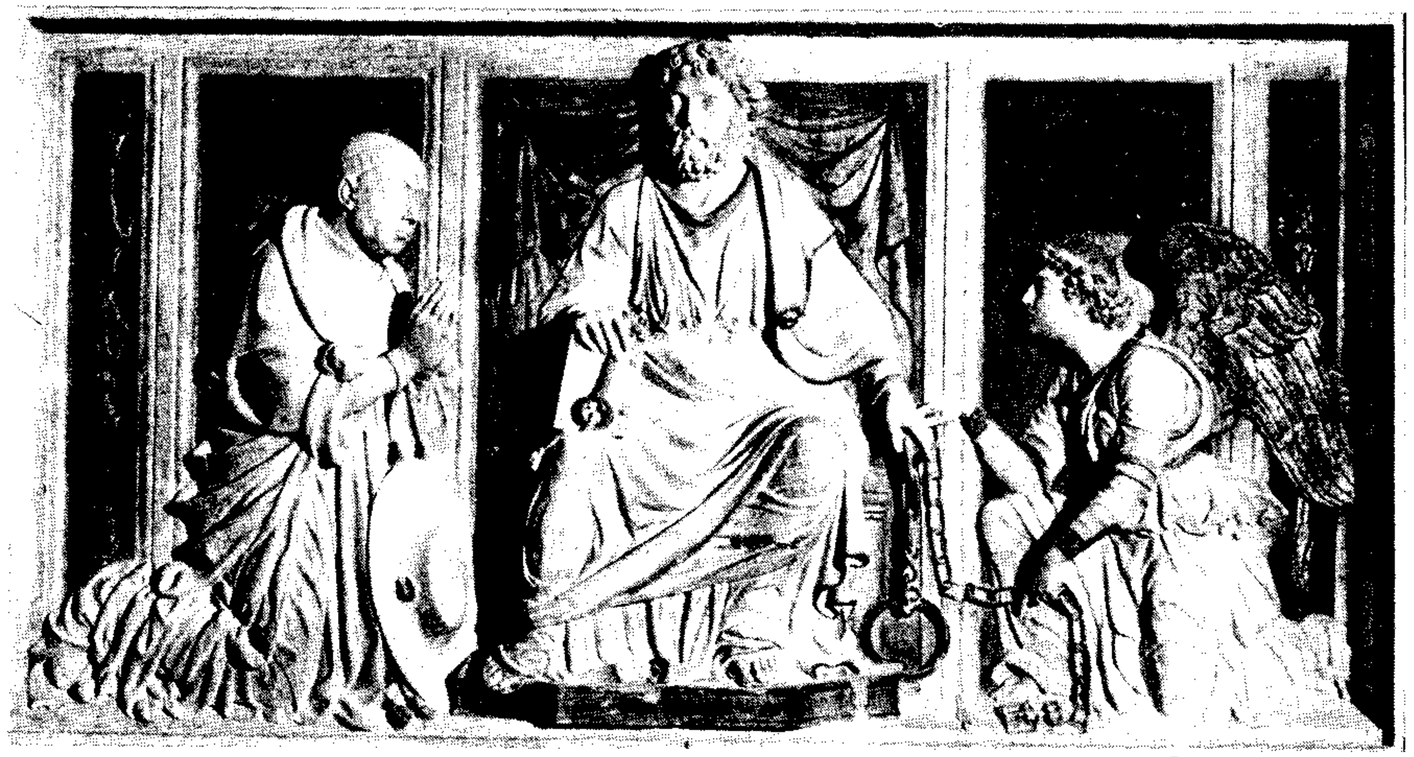

27. *The tomb of Nicolaus of Cusa, Rome, S. Pietro in Vincoli, 1465. Cardinal Nicolaus, buried in his titular church, kneels at the right hand of St. Peter. In Cusa's* De Pace Fidei, *St. Peter presided over a Platonic dialogue among the different faiths.*

28. *Pythagoras teaching his system of musical proportions (detail of Raphael's School of Athens, Rome, Vatican, 1509-10—see also Plate VII).*

29. *Luca Pacioli, Leonardo da Vinci's collaborator, with a student. (Portrait in Naples, Capodimonte Museum, 1496). The solid on the right side is a dodecahedron, constructed on the basis of the Golden Section.*

30. *Trinity: 1511 woodcut by Albrecht Dürer, the great German Renaissance master who studied perspective science with Luca Pacioli.*

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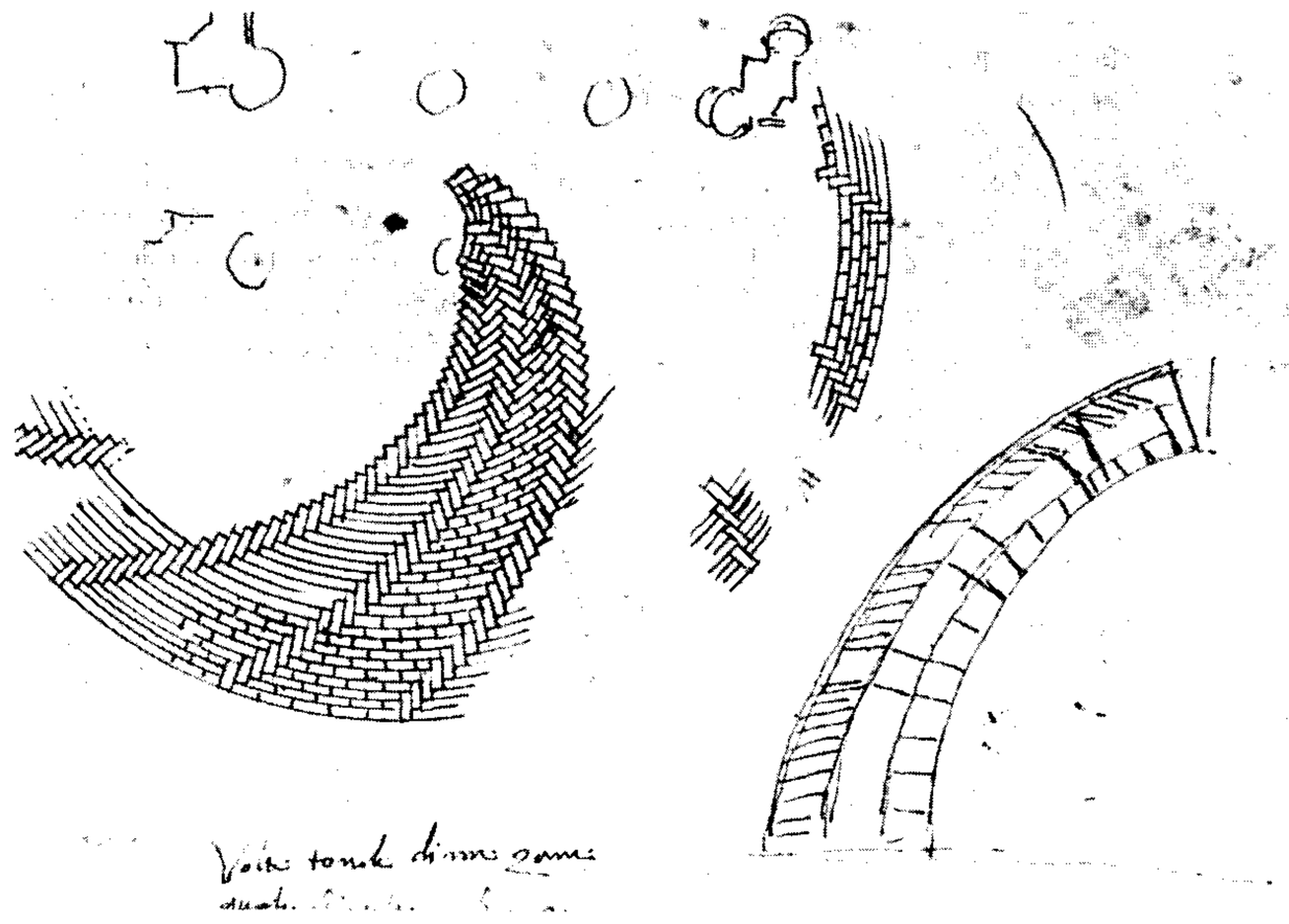
31. *Dante composing his* Divine Comedy, *by Luca Signorelli, Orvieto Cathedral, Brizio Chapel, 1500-1504.*

32. *The story of Paolo and Francesca, from Dante's Inferno. Codex Urbinatis, Vatican Library, c. 1480 (cf. Plate V).*

33. *Christ Pantokrater, Byzantine mosaic, twelfth century, Cathedral of Monreale, Sicily.*



34. *Brunelleschi's brickwork for the cupola of Florence cathedral, as drawn by a late fifteenth century architect.*

35. *The reading of the Union document at the Council of Florence (1439). Detail, bronze door of St. Peter's, Rome, by Filarete, 1445. In the pulpit: Ambrogio Traversari, for the Roman Church, and Bessarion, for the Greeks.*

36. *Patriarch Joseph of Constantinople, arriving for the Council, by Benozzo Gozzoli (See Notes to Plate XIV).*

37. *Fall of Constantinople to the Turks, 1453: Amidst general bloodshed, Muhammed the Conqueror (right) names the monk Gennadios as new Patriarch, and Gennadios repudiates the Filioque. (Drawing, c. 1560).*

38. *Former Manhattan Borough president Hulan Jack (left) is applauded by Senator Carollo of Italy, Schiller Institute founder Helga Zepp-LaRouche, and Fiorella Operto, president of the Schiller Institute in Italy.*

39. *Senator Josmell Muñoz of Peru (left) and Parliamentarian Ahmed Kedidi of Tunisia.*

40. *A concert by mezzosoprano Joyce Carter and pianist Mary Scanlan brought the Augustine conference to an inspiring conclusion.*

connection, is the first cause and the first image, and is the ultimate purpose of everything. In this perspective, the coincidence of absolute and original unity, equality, and connection in God ultimately also reflects the mystery which, to us, is hidden within itself: the relationship of the three Persons, the Personal Trinity in God Himself. Indeed, it reflects this more clearly than in the three names applied by the Christian confession in the New Testament—"Father, Son, and Holy Ghost"—which are more graphic, yet can still be easily misinterpreted from the standpoint of polytheism.

In his work *De Pace Fidei,* Nicolaus employs what Haubst called the "principle of the maximum"—namely, the principle that every individual must participate in the next higher one, in order to attain his full potentiality—as a pedagogical device to refute the thesis that Jesus was "only a man." Only through the divinity of Christ, is the way open to the maximum perfection of a human life. To be sure, these ideas, since they presuppose love and wisdom, are only accessible to the wisest of "all nations," those upon whom the task falls, to pass them on "in milder beams to all parts of the nation," as Schiller would say.

The implications of all this for the formulation of a new and just world economic order, are obvious. Concordance, peace, Nicolaus also says, can never be founded upon an alignment of consensus agreements between heterogeneous elements. Only if this order begins with the most exalted definition of man as the image of the threefold God, man who in microcosm reflects the creative force which constitutes the order of the universe's existence—only then can this order be a just one.

This dignity of man can only be guaranteed by the sovereign nation-state, in which the representative system—likewise and not accidentally developed by Nicolaus—represents the interests of individuals with respect to the state, and conversely, those of the state with respect to individuals, for the maximum flourishing and development of both. The republican representative system—first conceived by Nicolaus in

Concordantia Catholica, and politically first realized as a democratic republic by the American Revolution—is the only system which guarantees the individual dignity of man.

Therefore, as I said at the beginning, if we desire to extricate ourselves from humanity's worst crisis to date, this will only be possible through a worldwide cultural renaissance, which can restore the conception of man—now so soiled and dishonored—to this high ideal, with the aid of the principles explained to us by St. Augustine and Nicolaus. The idea of the sacredness of each individual human life, and of the inviolability of his right to develop all of his capabilities—on this, both Christians and non-Christians can unite, because this principle is in harmony with the natural physical lawfulness of our negentropically developing universe, and thus establishes the level of reason, on which unity is uniquely possible.

And so we must strive in all haste, to realize a world order of national, sovereign republics which can make feasible and guarantee the progress of all peoples.

"The new name for peace is development," said Pope Paul VI in *Populorum Progressio*. And Pope John Paul II in *Laborem Exercens* called for an urgently necessary reorganization of the world order with respect to human rights. And these human rights are nothing less than divine.

Discussions about the theoretical groundwork on which this reorganization must take place, are no more an academic debate, than were the writings of St. Augustine and Nicolaus in their times. They wrote their works, so to speak, during the brief intervals left over from their tireless organizing to achieve improvements in their own day and age.

And so, for us, this discussion is anything but academic. President García of Peru has made himself into the leader of all the oppressed peoples who have been condemned to death by those who personify evil in the world. Our very survival as a species will probably depend upon whether we support García, and whether we do everything in our power to reorganize the world economy according to the economic prin-

ciples of Operation Juárez, drawn up by my husband Lyndon LaRouche as concrete, practical instructions for reordering the international monetary system.

The concrete alternative is in our hands: a new, just world economic order. Through President García, this is now beginning to be realized. We have drawn up all the concrete infrastructural development and industrialization programs, which will be necessary to put an end to hunger and epidemics in the developing countries. We must avoid committing the sin of omission now, so that we may avoid bringing about our own annihilation as well.

But above all, we need that tender love for the high ideal of humanity, which filled the hearts and minds of St. Augustine and Nicolaus, and we must passionately commit ourselves, with our entire personal existence, to the progress of all peoples, and to the inalienable rights of all individuals on this planet. Permit me to express my thanks to St. Augustine and Nicolaus of Cusa, for having bequeathed to us the concepts we need today, in order that we may restore the dignity of man.

WILHELM WEHNER

Nikolaus Cusanus und die arabische Welt

Wenn wir heute drei verschiedene Formen sozialer Systeme unterscheiden, so geschieht dieses allgemein unter dem Gesichtspunkt ihrer Organisation und ihrer ökonomischen Leistungsfähigkeit. Während die demokratischen Systeme des Abendlandes hochindustrialisiert sind und einen Überfluß an materiellen Gütern produzieren, sind die sozialen Systeme der dritten Welt leistungsschwach, so daß ihre Menschen unter materieller Not leiden. Anders ist es bei den kommunistischen Systemen. Obwohl diese ebenfalls hochindustrialisiert sind, gibt es auch hier auf dem Versorgungssektor permanente Mangelerscheinungen. Das liegt aber am Wirtschaftssystem und vor allem an der einseitigen Nutzung der Ressourcen für militärische Zwecke.

Bleiben wir jedoch beim Problem der dritten Welt und hier

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besonders der arabischen Welt. Zur Behebung ihrer Probleme wird seit langem der Transfer moderner Technologie in die arabischen Länder betrieben, obwohl hier der islamische Fundamentalismus immer stärkeren Einfluß gewinnt, der diesen Technologietransfer als Überfremdung des islamischen Lebens- und Kulturraumes ablehnt und sogar bekämpft. Dadurch wird deutlich, daß wir es nicht allein nur mit einem ökonomischen, sondern in einem noch viel stärkeren Maße mit einem kulturellen Problem zu tun haben. Ja, es besteht sogar die Gefahr, daß durch Technologietransfer eine Kulturfeindschaft zwischen den Industrieländern und der arabischen Welt heraufbeschworen wird, wie es im Iran unter dem Ayatollah Khomeini geschieht, obwohl dieser Technologietransfer als eine notwendige Hilfe und nicht als ein imperialistischer Akt angesehen werden muß.

Aus diesem Grunde möchte ich mich dem kulturellen Aspekt unseres Problems zuwenden, der uns eine tiefere Weisheit offenbart und uns in die Lage versetzt, etwas Gemeinsames, also etwas Verbindendes, in unserer Unterschiedlichkeit zu erkennen, das uns allen zum Heil verhelfen könnte, wenn wir es nur zu unserem geistigen Eigentum machten.

Die Tatsache, daß einflußreiche Kreise innerhalb der arabischen Welt den zivilisatorischen Austausch zwischen internationalen sozialen Systemen ablehnen, ist vornehmlich darauf zurückzuführen, daß die ursprüngliche gemeinsame geistig-religiöse Orientierung der Völker rings um das Mittelmeer verlorengegangen ist. Damals hatte das Mittelmeer eine Mittlerfunktion zwischen Orient und Okzident. Es war nicht nur Brücke von Ost nach West für materielle, sondern nicht minder auch für den Austausch geistiger Güter. Wenn wir daher einer aufkommenden Kulturfeindschaft entgehen und etwas Gemeinsames, uns Verbindendes, finden wollen, müssen wir in diese Zeit zurückblicken und alle Anstrengungen unternehmen, um die damalige Gemeinsamkeit zurückzugewinnen. Denn die Lösung der Probleme der arabischen Welt ist nur in der Gemeinschaft der islamischen und christlichen

Völker möglich und notwendig, wenn sie zur Fortentwicklung der Menschheit beitragen soll.

Damals—und das ist die entscheidende Erkenntnis—hat die arabische islamische Welt der christlich-abendländischen Welt etwas Entscheidendes gegeben; es war der Transfer der geistigen Werte der platonischen und aristotelischen Philosophie durch die islamische Gelehrsamkeit, deren Anfänge sich mit der geistigen Bewegung der Mu'tazilia bereits während des zweiten islamischen Bürgerkrieges abzeichnen. Damals versuchte die Mu'tazilia zwischen den religiösen Parteien, der Schi'a, der Murgi'a, den Sunniten und den Harigiten, in welche die „umma" zerfallen war, zu vermitteln. Zwar blieben ihre Bemühungen ohne Erfolg, so daß mit den Harigiten und den Schi'iten jenes revolutionäre Potential entstehen konnte, das zum Sturz der verhaßten Omayyadendynastie und zur Herrschaft der abbasidischen Kalifen in Bagdad führte. Aber gerade die Abbasiden, von Abu Daschafaar al-Masor über Harun al-Raschid bis hin zum Kalifen al-Ma'mun förderten die Mu'taziliten und damit deren Versuche, die Religion des Islam rational zu durchdringen. Dabei bezogen sie platonisches und aristotelisches Denken in ihre Betrachtungsweise ein, denn sie bemühten sich in hervorragender Weise um das Verständnis von griechischem und hellenistischem Geistesgut. Dabei wurden sie vor allem vom Kalifen al-Ma'mun gefördert, so daß zu dieser Zeit eine islamische Wissenschaft aufkam, ohne die es nicht die großen islamischen Denker al-Farabi, Avicenna und Averroes gegeben hätte, die das geistige Gut sowohl der griechischen Antike wie auch arabischen wissenschaftlichen Denkens und Forschens dem Abendland vermittelten. Was wäre aus der Kultur des Abendlandes geworden ohne die aristotelische Logik, die arabische Mathematik und Astronomie und die arabische Medizin? Während die Mu'taziliten innerhalb der arabischen Welt im Machtkampf mit den Sunniten, angeführt von Ibn Hanbal, scheiterten, wurde ihr geistiges Erbe zum Impuls für die Entwicklung einer Weltkultur, aus der die arabische Welt leider durch ihre gewalt-

same Einbeziehung in das Osmanische Reich ausgeschlossen blieb.

Dessen ungeachtet ist das geistige Gut der arabischen Denker zu einem integralen Bestandteil der Weltkultur geworden, worauf es sich nur zu besinnen gilt! Erst durch den arabischen Einfluß wurde die christliche Scholastik des Mittelalters möglich. Erst durch diese konnte ein so großer Philosoph und Wissenschaftler wie Nikolaus Cusanus seine beiden großen Lehren von der *coincidentia oppositorum* und der *docta ignorantia* konzipieren, durch die er die im Gange befindliche geistige Revolution so weit vorantrieb, daß sich seitdem eine von allem unabhängige Wissenschaft und Forschung entwickeln konnte, die sich ausschließlich nur an der *ratio*, der menschlichen Vernunft, orientierte. In seiner Schrift *De docta ignorantia* wies er nach, daß die aristotelische Logik nicht länger in den Dienst der Theologie gestellt werden dürfe, da sie sich „als eine bloße Logik des Endlichen erweise, die immer und notwendig versagen müsse, wo es sich um die Anschauung des Unendlichen handelt".

Mit diesem Gedanken, der nach Cassirer „auf eine völlig neue Gesamtorientierung" hindeutete, löste Nikolaus das geistige Band, das die Philosophie mit der Theologie verband und befreite das Wissen aus seiner Abhängigkeit vom Glauben, das sich nunmehr auf die rationale Durchdringung der diesseitigen Welt konzentrieren konnte. Und dies, obwohl Cusanus Kirchenmann, sogar Kardinal, war. Sein Werk wurde von dem großen europäischen Philosophen Leibniz fortgesetzt, der die abendländische Tradition naturwissenschaftlichen Denkens und Forschens in hervorragender Weise begründete.

Damit zeichneten wir eine Verbindungslinie, die von der arabischen Mu'tazilia über Avicenna und Averroes bis hin zur christlichen Scholastik führt, deren Höhe- und Wendepunkt Nikolaus Cusanus bildet, dessen Werk weiterleitet zur Wissenschaft eines Leibniz. Damit erkennen wir das Gemeinsame islamischer und christlicher Kultur, auf das es sich zu besinnen gilt. Dafür steht Nikolaus Cusanus auch noch in einem an-

deren Sinne. Sein Werk enthält über das Ausgeführte hinaus alle Grundlagen für eine gerechte Weltordnung, da er, wie Helga Zepp-LaRouche ausführt, „die konzeptionelle Basis für eine ökumenische Friedensordnung in der Welt entwickelt hat".

In diesem Sinne stimme ich mit Frau LaRouche überein, „daß eine gerechte Weltordnung nur zustande kommen kann, wenn die Menschen des 20. Jahrhunderts sich auf die geistige Höhe dieses Denkens des 15. Jahrhunderts hinaufentwikkeln." Die zentrale Idee dabei ist, daß die Erhaltung des Friedens nur möglich ist, wenn die ontologische Entwicklungsstruktur übertragen wird auf die politische Wirklichkeit. Dabei weist Cusanus ausdrücklich darauf hin, daß der Friede nicht gegründet sein kann auf eine Nebenordnung heterogener Elemente. Er fordert, daß sich alle Mikrokosmen gemeinsam, wenn auch arbeitsteilig und kontrapunktisch angelegt, auf ein gemeinsames Prinzip beziehen. Dieses Prinzip kann nur das höchste aller Prinzipien sein, die Vernunft als Übereinstimmung zur Gesetzmäßigkeit des Universums, denn nur auf der höchsten Ebene findet die *coincidentia oppositorum*, die Zusammenkunft der Gegensätzlichkeiten, statt.

Dieses sollte unsere arabischen Freunde ermutigen, sich in der Diskussion über die weitere Entwicklung der islamischen Welt für einen islamischen Modernismus auf der Grundlage der fundamentalen Leistungen der islamischen Gelehrten zu entscheiden, deren Vermächtnis gerade in der heutigen Zeit, wo es um die Frage der Verbesserung der sozialen Systeme in der Welt geht, eine neue überragende Bedeutung erhält. Wenn man von diesem Denkansatz ausgeht und das Erbe der islamischen Wissenschaftler und Gelehrten weiterentwickelt, dann bedeutet auch Technologietransfer nicht mehr Überfremdung, sondern eine spezifische Form der Erfüllung der geistigen Kultur des Islams.

GIUSEPPE MATTEUCCI

Il *De Musica* di Sant'Agostino: la musica come scienza della mente

La musica può avere un ruolo fondamentale nell'aiutare l'individuo della nostra società malata a riacquistare l'idea di Bellezza, ma solo la musica che rispecchia la geometria della nostra mente che è in accordo con la geometria dell'Universo.

Di questa musica parla Sant'Agostino nel suo Trattato *De Musica*. Chi comprasse questo libro, con la speranza di trovare un manuale avanzato, con regole pratiche, per imparare a comporre musica in fretta, ne avrebbe una grande delusione. Eppure questo libro contiene l'essenza del significato della musica, in esso vi sono le basi di quello che deve essere il metodo di pensiero di chi si mette a trattare la musica.

Il teorico del '200, Giovanni de Muris ben disse: "Musicus est qui musicam in se habet" (Il musico è colui il quale possiede la musica all'interno di sè stesso): questa è la sintesi del pensiero agostiniano.

Mentre l'uomo tende a pensare al fenomeno musicale come un'attività esteriore, relativa al mondo fisico dei suoni, seppur combinati in modo piacevole, Sant'Agostino porta il lettore a scoprire in sè stesso quell'armonia interiore della mente che è espressa, come semplice riflesso, nell'armonia della composizione musicale. Agostino si preoccupa di educare il lettore a cogliere nella sua anima le molte voci che concorrono nel formare in lui il concetto di Bellezza, Ordine e Armonia.

Egli pone in una posizione inferiore i suoni fisici emessi dagli strumenti ed osserva come i rapporti geometrici che sono relativi agli intervalli musicali, devono essere cercati all'interno di noi stessi, all'interno della nostra mente. Dal momento che la musica è movimento, inteso sia come vibrazione del corpo che produce la nota che come passaggio da un intervallo ad un altro, Agostino introduce il concetto di numero. Analizzando i numeri in modo geometrico, nelle loro proporzioni, egli rende esplicito come l'armonia che regola i moti dell'anima, sia superiore a quella che regola i movimenti del corpo. Divide infatti i numeri in due specie:

Numeri del corpo, detti corporali, che comprendono i ritmi-numeri non derivati soltanto dal suono, ma anche quelli relativi alla danza e ad ogni altro movimento visibile.

Numeri dell'anima: questi hanno al loro interno una gerarchia che è espressa da queste sottospecie: *numeri occursori—progressori—recordabili* e *giudiziali*. I giudiziali sono i più importanti perché si possono considerare numeri eterni, che procedono direttamente da Dio, con i numeri relativi alle leggi della Composizione dell'Universo e si dividono a loro volta in sensuali: quei numeri che approvano o disapprovano i moti dell'anima quindi danno diletto o sgradimento sensuale, razionali: i numeri che permettono di giudicare se il diletto sia o no conveniente, questo giudizio è di competenza della ragione.

Per far comprendere meglio questi numeri superiori, Agostino prende ad esempio un canto di chiesa, tra i più noti allora, almeno a Milano. E' il "Deus Creator Omnium" (Dio Creatore di Tutto), inno composto, testo e musica, da Santo

Ambrogio. I numeri che entrano in funzione nella mente quando lo si ascolta sono gli occursori, che han facoltà di attenzione per qualcosa che avviene nel mondo fisico; i numeri progressori entrano in funzione quando si esegue il pezzo musicale; riconosciamo le melodie con i numeri ricordabili; diamo un giudizio con i numeri giudiziali, vale a dire la facoltà della ragione di determinare i motivi del piacere o del dispiacere generato dall'ascolto.

Ognuno di noi, mette in funzione questi tipi di numeri all'interno della sua mente, quando è colpito emotivamente nell'ascoltare un pezzo ben conosciuto. I numeri della Ragione stanno quindi alla base della Bellezza, che non è un qualcosa, come viene inteso oggi, legata al gusto personale, che fa dire: "E' bello perchè mi piace", e fa abbassare il giudizio solo ai numeri inferiori che regolano il piacere sensuale.

Voglio citarvi un passo dal libro VI del *De Musica* dove è affrontata l'idea di Bellezza:

> Dobbiamo riconoscere che questi numeri della ragione sono preminenti per la Bellezza: se noi ci separassimo completamente da questi, quando ci indirizziamo al corpo, i numeri progressori [quelli che entrano in funzione quando eseguiamo una musica—NdR] non riuscirebbero a proporzionare convenientemente i numeri sensuali: i quali, nel rinnovato muoversi dei corpi, producono le sensibili bellezze dei tempi: e così andando incontro ai sonori sono creati anche i numeri occursori. L'anima, assumendo come suoi tutti questi impulsi, li moltiplica in sè stessa e crea i numeri recordabili: questa sua potenza si chiama memoria, un aiuto davvero grande alle attività così intense di questa vita.

La non conoscenza di questi concetti è il motivo per cui oggi è in grande congiuntura non solo la composizione, ma anche l'esecuzione della Bella Musica del passato, dei pezzi di Bach, Mozart e Beethoven. Nessun musicista odierno, in nessuna scuola, è educato secondo il metodo di Sant'Agostino.

Deve essere chiaro però che non stiamo riprendendo queste idee per la prima volta dopo 1600 anni. Queste idee sono quasi

perse del tutto nel mondo contemporaneo, che è caratterizzato da una grande crisi culturale, ma sono state sempre presenti nei momenti storici di grande progresso, quando l'uomo ha realizzato opere eccezionali, come nel caso del Rinascimento in Italia. Per farvi comprendere meglio come i concetti agostiniani siano stati alla base dello sviluppo dell'arte in quel periodo, vi voglio mostrare un meraviglioso dipinto di Raffaello, che tutti voi potrete vedere se andrete a Bologna, alla Pinacoteca Nazionale. Si tratta de "L'Estasi di Santa Cecilia," la santa protettrice della musica (*Tav. a colori XXI-XXII*).

Raffaello era uno degli esponenti più importanti di una associazione, chiamata l'Oratorio del Divino Amore, fondata da Erasmo da Rotterdam intorno al 1509. Questa associazione raggruppava persone, tra le quali molti cardinali, esperti ed appassionati di musica, poesia e teatro, i quali intendevano usare l'arte come mezzo per educare la popolazione con un metodo avanzato, in modo da formare cittadini degni di vivere nella Città di Dio. Questo dipinto è stato concepito sulla base del *De Musica* di Sant'Agostino. Vediamo di analizzarlo. Dovete pensare di avere di fronte a voi un'azione teatrale, con dei personaggi non statici, come accade nell'opera lirica. Intorno a Santa Cecilia ci sono quattro personaggi: San Paolo, a sinistra con la spada, poi in ordine San Giovanni Evangelista, Sant'Agostino vestito da vescovo e Maria Maddalena. Santa Cecilia sta reggendo a malapena un organo portativo, le cui canne stanno per cadere a terra dove giacciono vari strumenti abbandonati: una viola da gamba rotta, un triangolo, piatti, tamburelli, flauti, timpani (particolari: *Tav. XXII*). Che cosa è successo? San Paolo guarda a terra, verso gli strumenti, molto pensieroso, sembra in difficoltà. San Giovanni è stupito, e intrattiene un dialogo con Sant'Agostino, il quale è chiaramente consapevole di quello che sta succedendo a Cecilia. Ma se guardiamo in alto, nella direzione a cui tende lo sguardo della santa, troviamo la soluzione del mistero. Ci accorgiamo che da uno squarcio del cielo si vedono sei angeli con spartiti che cantano: la musica delle sfere! Il volto di Santa Cecilia manifesta la sua piena consapevolezza della capacità della mente

di comprendere le leggi che regolano i processi nell'Universo che non è sotto il controllo dei nostri sensi; viene affermata la superiorità dell'anima, della mente creatrice rispetto ai suoni reali emessi dagli strumenti, che infatti giacciono a terra abbandonati in malo modo. Come nel teatro, dove alcuni personaggi si rivolgono al pubblico, così Maria Maddalena si rivolge allo spettatore come per invitarlo a partecipare al processo che si svolge nel quadro. Come Maria Maddalena, così Santo Agostino invita il lettore a partecipare al processo di apprendimento che si svolge nel suo volume. Il *De Musica* è in forma di dialogo tra Maestro e Discepolo nella tradizione educativa dei dialoghi di Platone. Abituati ai tanti tromboni accademici che sproloquiano cose spesso incomprensibili, nelle università ed in alcune istituzioni culturali odierne, il Maestro del *De Musica* fa capire che cosa significhi educare veramente; il suo compito consiste infatti nello stimolare il discepolo a trovare nella sua mente, le risposte ai problemi che vengono man mano posti. La base della pedagogia umanistica è proprio la conoscenza del fatto che il discepolo ha già la verità nella sua mente, e imparare è cercare la luce all'interno di sè stessi, perchè la propria ragione è l'unica e vera maestra. Infatti nel *De Musica* anche il Maestro impara molte cose durante il dialogo. Voglio darvi un esempio, leggendovi la parte del Libro I in cui Sant'Agostino spiega perché la Musica è una scienza.

Maestro: Rispondimi dunque: ti sembra che moduli bene la sua voce l'usignolo in primavera? Il suo canto è ritmico e delizioso: se non erro ben s'addice alla stagione.

Discepolo: Mi sembra davvero.

Maestro: Forse l'usignolo è esperto di quest'arte liberale?

Discepolo: No.

Maestro: Vedi dunque che il concetto di scienza è assai necessario alla definizione.

Discepolo: Perfettamente.

Maestro: Ora, ti prego, dimmi una cosa: non ti sembrano simili all'usignolo tutti quelli che cantano bene, sorretti sol-

tanto da un certo istinto (c'è ritmo e dolcezza in quel che fanno), ma che interrogati sui ritmi impiegati o sugli intervalli dei suoni acuti e gravi non sono in grado di rispondere?

Discepolo: Assai simili li giudico.

Maestro: Che dire inoltre di coloro che, privi di conoscenze specifiche, volentieri li ascoltano? Vediamo gli elefanti, gli orsi e alcune specie di animali muoversi secondo il ritmo musicale, e gli stessi uccelli si dilettano del loro canto (infatti se non vi riconoscessero qualche utilità non canterebbero così, come cantano, senza un certo piacere): quegli uomini non sono forse da paragonare alle bestie?

Discepolo: Son d'accordo: ma tale biasimo investe quasi tutto il genere umano!

Maestro: Non è come tu intendi. Eminenti personaggi, ignoranti di musica, o vogliono abbassarsi al livello del popolo che molto non differisce dagli animali (e si tratta di una vera moltitudine), e lo fanno con notevole misura e prudenza, oppure, con lo scopo di sollevare lo spirito e ristorarlo dopo gravi affanni, ne ricavano, in completa serenità, qualche piacere. Ed è proprio di un animo ben temperato cogliere talvolta così questo piacere; ma lasciarsi prendere anche solo qualche volta è turpe e indecoroso.

L'affermazione del sistema ben temperato, che fa si che i rapporti fra le note della scala siano in grandezze incommensurabili, come la diagonale rispetto al lato di un quadrato, all'interno del semplice rapporto 1:2 dell'ottava, si è avuta grazie allo sforzo di alcuni compositori scienziati di trovare delle proporzioni nelle scale che si avvicinassero ai numeri eterni di cui parla Sant'Agostino.

Gli strumenti musicali oggi sono accordati in modo ben temperato, però ben pochi conoscono la profondità concettuale che sta dietro a questa accordatura. E' nostro compito diffondere di nuovo queste idee di Sant'Agostino perchè in un Nuovo Ordine Economico Mondiale, la Musica avrà un ruolo educativo estremamente importante.

DAVID P. GOLDMAN

St. Augustine and the Prospects for a New Musical Renaissance

We celebrate this year two anniversaries of the profoundest significance for our civilization: that of Augustine's conversion, and the 300th anniversary of the birth of J.S. Bach, and of other great composers who created the most beautiful product of Western culture, the music of the so-called Vienna classic. The occasion is fortunate: We will not revive classical composition without the aid of Augustine's philosophical vantage-point. Augustine wrote not as a musician, but as a philosopher and shepherd; but it was his intervention and his successors' that made it possible for poets to compose great music, according to the principles by which the universe itself was composed.

To musicians who repeat the old canard, "music for music's sake," we must say: Western classical music, as we know it

in the work of Bach, Mozart, and Beethoven, descends from St. Augustine's book *De Musica*, as it was elaborated for the Golden Renaissance by Cardinal Nicolaus of Cusa. But Augustine figures only tangentially in the received account of musical history, his great successor Cusa not at all. The incapacity of the last century's musicians to compose beautiful music, has everything to do with the omission, or deliberate obfuscation, of their contribution. We cannot hope to restore our science and our culture without rediscovering whence came their most beautiful expression.

Specifically, it was St. Augustine's superior insight into the contents of Plato's *Timæus*, that established the vantage-point from which the scientists of the Golden Renaissance established the well-tempered musical system of twenty-four major and minor scales. Buried by the Counterreformation centered in Venice, the well-tempered system re-emerged two centuries later in the work of G.W. Leibniz and his circle, including the young J.S. Bach.

In this brief discussion, I shall try to demonstrate that the musical-scientific discoveries of the circles of Cusa and Leibniz were possible from no other standpoint than the one Augustine defended in *De Musica*, a view that diverges sharply from accepted musicology, and indeed from the common run of imagination. Augustine, living in the worst period of decline of language, as well as music, in our written history, had no examples at his disposal but those of an inferior literature, the written Latin of his day, and no beautiful music from which to illustrate musical harmonics. Despite these limitations, he explained, for those able to soar along with his thoughts, by what means both beautiful speech and beautiful music might be recreated. To understand his definitive contribution in the history of music, compels us to escape from the mass of detail, and consider the moral standpoint of a great composer, in its simplest and most profound form.

His example suits us well: Our language has decayed into a half-recognizable parody of the speech of our great poets, and our music has split into the ugly cacophony of the mod-

ernists, and the evil banality of popular song-writing. A century of errors stands between the great music of the past, and our ability to hear the intent of great composers. St. Augustine is, for us today, not merely a moral example, but a faithful guide to the rediscovery of those moral and intellectual powers which shall enable us, once again, to create beautiful music.

We speak of the well-tempered musical system in this regard. A young musician, studying today, learns that Bach's well-tempered system was a mere arbitrary adjustment of so-called "natural harmonics," the secondary noise thrown off by a vibrating string. He is told that Bach made adjustments to these "natural" sounds—tempering the musical scale to make all its tones equal—to suit his own quirks, or the taste of his day, and that the atonalists, exoticists, jazz performers, or torturers of computer-synthesizers, have done no differently.

Plato, Augustine, Cusa, and Leibniz persuaded musicians differently: that the well-tempered system embodied the geometrical principles by which the world was first created, i.e., that it was formed by the Composer of the Universe before the birth of the first human composer. The existence of such a bounded musical system is what grants the composer the capacity for free poetic expression, that is also in consonance with the fundamental laws of creation. Man's free play in harmony with these laws of creation, which reaches its highest level in beautiful music, is the highest form of human creativity, and the most powerful means of uplifting the oppressed minds of humanity.

In the history of our culture, there are really only two standpoints. One tells us that the objects of the senses are self-evident, and that man's function is no better than to catalogue, collect, and analyze them. The other—and this was Augustine's bequest to Western classical music—knows that we see through a glass darkly, and that sense-perception as such is meaningless. But the harmony among these perceptions leads us to the ordering principle beyond the senses—what Augustine called, in *De Musica*, the "numbers of the mind," as opposed to the mere "numbers of the flesh."

Augustine writes (*De Musica*, 6:24), "If it thus seems right to us, that the possibility is given to certain numbers, and only through these numbers' inborn sense of perception, to approve of appropriate intervals, and disapprove of confused ones; we must also, however, recognize Reason, which is ordered above this sense-perception, and not without its own more enduring numbers, which are able to judge the numbers standing below them."

He refers here to Plato's harmonic conception of the ordering of the universe, reported in *Timæus* to be a body of knowledge known centuries before Plato's own lifetime. Plato's musical scale is the approximation of our equal-tempered system, attributed to Pythagoras, based on the most elementary self-similar projection in visual space (*Fig. 28*). Begin with a fundamental tone—for reasons outside the scope of this presentation we take C = 256 as our starting-point—and halve the string-length corresponding to this tone, to obtain the tone's upper octave. Take the arithmetic mean of the tone and its octave, and their harmonic mean—the arithmetic mean of their inversions—and the result is the upper and lower fifth of the fundamental tone. Thus we obtain lower and upper C, and then F, and G, from which tones the entire diatonic scale is derived. The numerical statement of this projection is the so-called harmonic series 2, 1, 3/2, 4/3, and so forth.

But the musical ratios derived from harmonic projection in visual space—what Augustine calls the "numbers of the flesh"—are only a distortion. The mind imposes "its own more enduring numbers, which are able to judge the numbers standing below them." That is the essence of the well-tempered system. The projective fifth is out-of-tune with the octave: A series of fifths, such as occur in music which traverses more than one key, is painfully out of tune with a series of octaves.

The true musical harmonics must, as Augustine insisted, stand above the harmonics of mere visual space. The mind and the ear hear consonance not through the projective ratios, but by the congruent division of the octave into consonant intervals and their complements. Musical harmonics, in the

greatest and most complex compositions, demands no more than a musical system in which counterpoint based on these intervals and their complements may, freely and lawfully, bring the listener into the most remote reaches of the tonal domain.

Nicolaus of Cusa's essay "The Layman on the Mind," as well as his best-known philosophical work, *De Docta Ignorantia*, establish beyond doubt his authorship of the well-tempered system in the modern period. Cusa admitted the Pythagorean harmonic ratios as determinants of the musical scale (i.e., as in Plato's *Timæus*), as long as it were understood that these were understood as singularities in visual space, which the limited human mind grasped as reflections of the true ratios; whereas these true ratios were irrational numbers expressing continuous geometric growth, like the ratio of the diagonal of a square to its side, which cannot be expressed as an arithmetic number.

Although Augustine did not touch the debate over musical intervals which appears to have been the favorite topic of Hellenistic mathematicians like Claudius Ptolemy, who concocted the notorious geocentric solar system in opposition to pre-existing heliocentric Greek science, he clearly stands far above it, at the level of Cusa; indeed, he set forth a program which explicitly argues for the standpoint later adopted by Cusa and Leibniz. The frequencies of the well-tempered scale are a self-similar geometric series, in which the proportion of each member to the previous one is the same. They cannot be expressed by ratios of integers, and, for this reason, the Aristotle-Ptolemy current sought to exclude them from from the musical system. In the mathematical terminology inherited from Euclid, they are "mute numbers," inexpressible numbers, also numbers that cannot sound musically.

For this reason, the most elementary questions in music have always been the subject of the most important battles in the history of science. The terribly false notion of "mute number," as it comes down from Euclid, corresponds to the standpoint of Aristotle, Ptolemy, and the modern opponents of the

well-tempered system, most emphatically Descartes: that science must limit itself to what visual space may accommodate. In ruler-and-compass constructions of visual space, only the rational numbers may be measured in terms of each other, i.e., are "commensurable." The tones of the well-tempered system, which cannot be constructed by means of ruler and compass, are therefore "incommensurables." There is nothing more than the assumption that the bounds of visual space are also the bounds of science, to Descartes' infamous assertion that science must be restricted to matters which may be expressed in terms of algebraic equations, i.e., reduced to ruler-and-compass constructions. Descartes was, not by coincidence, the seventeenth century's principal sponsor of attacks against the well-tempered system of the Golden Renaissance. Leibniz's invention of the calculus, of course, crumpled Descartes' entire argument. Leibniz also revived Cusa's investigation of the well-tempered system, to the direct benefit of the young J.S. Bach.

That mere harmonic projection of the octave, i.e., the Pythagorean fifth, is only a distortion of the true musical values, distorted in the perception of our poor brain and senses, is a concept implicit in Plato's discussion. Augustine made this the center of the musical agenda in future centuries.

The six books of *De Musica*, for all the limitations of the material available to their author, force the reader to rise above the level of sense-perception, and consider how Reason may correct the brain's own distorted impression of the universe. The first five books, as Augustine explains at last, are something of a trap: They present the Pythagorean notion of musical ratio (as it is also found in Plato), and apply it, in great detail, to the mathematics of poetic rhythm and meter. But the final book proves that the mind cannot possibly function at the level of musical ratio, i.e., the "numbers of the flesh." A higher order of number must stand above these and impose order upon them, which the senses cannot perceive directly. Augustine proposes not a solution, but a program; and it was the program that culminated in Georg Cantor's discovery of the

transfinite numbers, which indeed stand above the rational numbers, and order them.

The mind's capacity to impose the "numbers of reason" upon the mere "numbers of the flesh," he associates with Christianity itself. The final sentences of *De Musica* dismiss the significance of the book's own, lengthy discussion of the musical ratios, informing the Christian that he need not trouble himself with the exposition of the "numbers of the flesh," included for the education of pagans.

To our knowledge, no writer before Cardinal Nicolaus of Cusa fully appreciated the greatness of Augustine's approach. In the best of the intervening writers, we find too much fascination for the Pythagorean mechanics in Augustine's first five books, and too little appreciation for the irony with which Augustine demands that the reader abandon the earlier type of investigation, and permit his mind to soar.

Cusa, writing around 1440, i.e., half a century before the musicologists admit equal-tempering was discovered, insisted that the true musical numbers were "irrational," like the ratio of the side of a square to its diagonal, or like stereometry, the measurement of a series of weights in geometric series. The problem, Cusa continued, is that these numbers were "too simple" for our mind to perceive directly; the mind fathomed more easily the clear demarcations of the Pythagorean numbers, their shadow in visual space.

That Cusa's influence set in motion the musical renaissance is a matter of historical record. The first printed discussions of equal-tempering are found, at the end of the fifteenth century, among the circles of his followers in Milan and Paris. Leonardo da Vinci, a student of Cusa's closest scientific collaborator Toscanelli, joined a circle in Milan including the mathematician Luca Pacioli, and the Milan Cathedral choirmaster Franchino Gaffori. Gaffori, whose 1496 book *Practicæ Musica* contains the first discussion of equal-tempering admitted by the musicologists, heavily drew on the work of the publisher of Cusa's writings in Paris, Jacob Lefèvre d'Etaples (Faber Stapulensis).

Their project was a fair model for the sort of collaboration among scientists and musicians we need today. Franchino Gaffori was a close friend of Leonardo, and the music professor at the Milan Academy where Pacioli taught mathematics. Gaffori, who declared himself a student of St. Augustine, adopted Plato's construction of the diatonic scale from the *Timæus*, reporting that the organists of his time adjusted the fifth slightly, i.e., tempered the entire scale deriving from the fifth. Gaffori arranged the translation of the old Greek musical treatises, in collaboration with Marsilio Ficino, then completing the first translation of the complete works of Plato. Through his study of the Greek tonal system, Gaffori argued for a new system, the "*Genus Permixtum*," a well-tempered scale including all twelve chromatic tones.

Gaffori proceeded to define the equal-tempered system from the standpoint of Plato and Augustine: The data of the senses, i.e., the distorted version of the scale obtained by harmonic projection, are not self-evident, but important only as they "participate" in a higher-order of species-being. He writes, "An irrational proportion is the relation of two mutually incommensurable quantities, as in the relation of the diameter of a square to one of its sides, for there is no common measure by which both quantities can be measured exactly . . . such an irrational proportion is not found in arithmetical measurement, since of all numbers at least number one (as mathematicians believe) is a common measure.

"Yet we believe there is a certain irrationality in harmonic measurement," Gaffori continued, arguing that the Pythagorean harmonics themselves produced an "irrational," that is, "incommensurable," result. "Since arithmetic proportion consists in numbers, geometric proportion in lines, and stereometric proportion in a measurement of weights, also called geometric by some [Cusa calls music the mathematics of weight, i.e., geometric proportion], musical proportion participates mutually in their relationship." Following suggestions by his friend Faber Stapulensis, then engaged in publishing Cusa's works in Paris, Gaffori proposed the division of the scale in geometric proportion.

In Gaffori's original Latin text, he writes "*communicatio*," i.e., making commensurable, or "*participatio*," i.e., the participation of the musical ratios in geometric proportion, to mean musical "temperament." Thus he identifies his use of well-tempered musical intervals specifically with Cusa's instructions, i.e., to step over the barriers of visual space, i.e., of "commensurability."

Gaffori's fellow-teacher in Milan, Luca Pacioli (*Fig.* 29), contributed a further, crucial element to Cusa's program. Pacioli, whose masterwork *De Divina Proportione* contains perspective drawings of the Platonic solids by Leonardo, demonstrated that self-similar growth characterized by the Golden Section was the unique property of living processes. This, he argued, must also determine the musical scale. In the realm of visual harmonics, we obtain specific values for the musical tones, but they are out of tune—mutually incommensurable. In geometric growth, which Cusa first identified as the principle of the well-tempered system, the individual tones cannot be defined in terms of ratios of integers. An apparent antinomy emerges between discreteness and continuity.

Two thousand years earlier, Plato had argued (in the *Philebus*) that the construction of the musical scale was the prototype of a solution to the problem of discreteness vs. continuity, of the Many vs. the One. Pacioli now brought forward an additional, crucial, discovery: that the Golden Section, the projection into visual space of self-similar geometric growth, provided a "footprint" by which the solution could be traced. Pacioli argues (in *Divina Proportione*), that a geometric series, such as describes the well-tempered intervals, may be constructed between any two arbitrary numbers, representing a form of self-similar growth; but the Golden Section generates self-similar growth in a way that the proportion of growth is always the same. In this sense, the Golden Section is an "invariant" of self-similar growth, Pacioli wrote.

Pacioli's hypothesis, that the Golden Section must determine the "participation" of the musical tones in geometric growth, leads immediately to the determination of the well-

tempered system: construct a self-similar spiral on the mantle of a cone, i.e., in Gaussian complex space. Project this spiral onto the base of the cone, to form a logarithmic spiral—the same spiral we find in cosmic nebulae. Draw radial lines to divide this spiral by the largest number of singularities that may be constructed in visual space: These correspond to the 12 sides of the dodecahedron, the regular solid figure characterized by the Golden Section. From the dodecahedron, composed of twelve pentagons, the regular plane figure based on the Golden Section, the four remaining regular ("Platonic") solid figures are derived, as Pacioli reported.

Thus the well-tempered system is no arbitrary adjustment of overtone harmonics, but an expression of the most elementary topological principles by which our universe is constructed. The Golden Section, the "footprint" in visual space of self-similar growth in the complex manifold, generates the discrete singularities by which we may perceive, indirectly, those "numbers which are too simple for our senses to comprehend directly," in Cusa's words. A musical Renaissance flowered under the immediate influence of the Cusans; suffice it to mention that Josquin Desprez, the great contrapuntalist of the period, spent his youth as a singer at the court of Ludovico Sforza, the patron of Leonardo, Pacioli, and Gaffori.

Almost exactly 300 years after Cusa renewed Augustine's musical program, the great mathematician Leonhard Euler—quoting earlier suggestions by Leibniz—first proved that the division of the logarithmic spiral by 12, constructed the well-tempered system. Euler, whose proof of the uniqueness of the five Platonic solids completed Pacioli's earlier work, identified this construction as a solution to the problem of the commensurability of the consonant intervals.

But the musical Renaissance begun at Milan in the 1480s was dispersed by the political disasters that brought down the High Renaissance generally. By the time of Hapsburg Emperor Charles V's victory at Pavia in 1523, Leonardo, Gaffori, Pacioli, and Josquin were dead, and the Venice-centered Counterreformation dominated musical patronage.

The Venetian Aristotelianism of the sixteenth century—of Aaron, Fogliano, and their popularizer Zarlino—poisoned the musical Renaissance, as its descendants poison our musical life today. In equal-tempered counterpoint, the commensurable musical intervals are the composer's vehicle for lawful freedom: The construction of contrapuntal musical subjects based on commensurable, that is, well-tempered intervals, opens up the complete domain of twenty-four major and minor keys. There may be nothing arbitrary in well-tempered counterpoint: The most extreme reaches of modulation in the music of Bach and Beethoven are all founded upon synthetic-geometrical constructions within the well-tempered domain.

On the contrary, the Venetian school left the composer the choice of following the rules, and writing deadly textbook music, or introducing arbitrary effects to titillate his listeners. They did nothing more than to insist that the out-of-tune harmonic intervals must be accepted as self-evident. Why? Because Aristotle said we must proceed from nature, and the out-of-tune harmonics are supposedly natural. There is no difference between this and Descartes' assertion that physics must limit itself to the phenomena of visible space, i.e., to algebraic methods, or some mathematicians' obsession that only the integers are "natural numbers."

But the out-of-tune intervals restrict what the composer may write, to a narrow set of "rules of counterpoint." The quirks and eccentricities of these out-of-tune harmonics gave rise to an entire Cabbala of "rules of counterpoint." Everything beyond the deadly textbook rules, the Venetians argued, was arbitrary chromaticism. Therefore two Venetian schools, two sides of the same coin, emerged at the end of the sixteenth century. One was the so-called strict counterpoint of the Counterreformation; the other was the pornographic deviations of Monteverdi and the *seconda prattica*.

Venetian patronage overthrew the well-tempered system already in universal use by the first decade of the sixteenth century, incorporated in the perfection of the harpsichord in 1503, and in the arrangement of the keyboard which persists

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to the present day. There was no gradual evolution toward equal temperament, no tinkering with the natural scale, as the textbooks say: There was an attack on Renaissance science which imposed upon musicians, a cultish obsession with so-called natural harmonics.

Contrary to the myths of musicologists, Bach and his immediate predecessors did not discover or introduce the well-tempered system. Rather, they belonged to a republican current with sufficient political power to revive it. After a century-and-a-half of Venetian oppression, such Neapolitan and Roman composers as Alessandro Scarlatti, Arcangelo Corelli, and Agostino Steffani revived well-tempered counterpoint. The last-named, a close friend and political collaborator of G.W. Leibniz, became court composer at Leibniz's court in Hanover, where he influenced the circles of Bach's teachers, and taught the young G.F. Handel.

Not until Leibniz and his circles revived Cusa's conception of the well-tempered system, could a gifted young musician summon the moral and scientific resources of a J.S. Bach. Bach and the Vienna classical composers were the continuation, after a two-century interruption, of the musical Renaissance Cusa had begun in the middle of the fifteenth century. Leibniz's collaboration with the Neapolitan-Roman school began in 1685, the year of Bach's and Handel's birth. We may characterize this as the turning-point in musical history, at which the Augustine-Cusa conception of music passed, through the hands of the Platonic current in science, to the musicians of the Vienna classic.

That the Leibnizian concept of music informed the Vienna classic through Beethoven's lifetime, is a matter of historical record. I only note here that Beethoven's friend and collaborator, the Prussian staff officer Friedrich von Drieberg, not only published Leibniz's musical writings, but wrote a series of books demonstrating that well-tempered counterpoint characterized music back to the ancient Greeks.

Our own impoverished era is, by contrast, a throwback to Claudius Ptolemy, and to the Aristotelians of Venice. Helm-

holtz's acoustics still dominate music teaching, despite Bernhard Riemann's devastating published refutation of Helmholtz. His axiomatic prejudice that the well-tempered system is a mere arbitrary tinkering with so-called natural tone values, corrupted the outlook of our most gifted musicians, including the musicologist Heinrich Schenker. At the bottom of it all, there is nothing more than the old, Aristotelian rejection of so-called "mute numbers": Helmholtz insists that the ear can only truly perceive the distorted harmonic intervals, based as they are on ratios of integers, because the ear could not count the number of beats associated with the well-tempered intervals. Once musicians accepted Helmholtz's presumption that Bach's well-tempered system was no more than a matter of taste, Pandora's box was open.

Let us end this cultish nonsense, with the assistance of St. Augustine, that great dissolver of cults. Let us restore the great accomplishments of the Platonic current in science, which he inspired. There is no mystery to the musical harmonics of the great composers: They embody the simplest principles by which our universe was composed. The knowledge of Augustine, Cusa, and their successors, has proven capable of bringing about a musical renaissance. Let us, then, proceed to create our own.

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ADRIANO BASSI

I musicisti agostiniani

La grande importanza che ebbe S. Agostino nei vari settori della cultura, sia filosofici che teologici, si è sviluppata anche in modo articolato, nella musica. Un elemento che gli dette l'opportunità di creare delle ampie riflessioni basate sulla pratica musicale del tempo.

Tutti noi sappiamo che trattò articolatamente gli argomenti inerenti al settore musicale, nel suo libro *De Musica* rimasto incompiuto e consistente in 6 libri. Una raccolta di scritti di varia natura, ma che avevano in comune i problemi metrico-ritmici della musica da chiesa, con particolare riferimento alla pratica del canto ambrosiano. Mentre trattò l'estetica come verifica di una condizione compositiva, nata da una ricerca approfondita del gusto musicale al di là del solo aspetto religioso. Un pioniere che dette l'opportunità ai posteri di con-

tinuare sulla strada dell'analisi, che ancora oggi ha un lungo cammino da compiere.

Comunque dopo questa breve parentesi introduttiva, possiamo parlare dei musicisti agostiniani anteriori al sec. XIX, che seguirono le orme del maestro, componendo e sviluppando le tematiche inerenti al ritmo e all'estetica. Inoltre, bisogna anticipare che questi compositori vestirono tutti l'abito agostiniano, ricoprendo contemporaneamente il ruolo di sacerdote e di musicista.

Un ennesimo esempio della forza trainante di S. Agostino che, a distanza di secoli, era riuscito ad imporre il suo pensiero e le sue teorie. In questa sede divideremo in tre punti fondamentali i personaggi che operarono all'insegna di S. Agostino e cioè: "Gli storici, i teorici ed i compositori". Tre differenti modi di sviluppare il discorso agostiniano, ma che hanno in comune la volontà di chiarire i rapporti che esistono fra musica e testo oppure le sottili distinzioni del "bello in musica". I nomi che citerò sono ormai spariti dai libri di storia e la loro scoperta è stata possibile dopo un'accurata ricerca nei luoghi agostiniani, avendo analizzato documenti del tempo ed avendo operato una scelta, non dettata dalla loro importanza più o meno vasta ma da problemi di tempo e di spazio.

Gli storici

Nel primo caso (gli storici) possiamo ricordare P. Giacomo Alberici da Sarnico il quale diventò padre agostiniano nel 1570 nel convento di S. Agostino di Bergamo. Fu uno dei più importanti teorici della regola agostiniana e da alcune cronache del tempo troviamo scritto che: "Negli studi di logica, filosofia e teologia riuscì eccellentissimo. Applicatosi al predicare, fece pomposa mostra dei più pregiati talenti che possano asprodicitore arricchire". Divenne procuratore a Roma (1600) e fu vicario generale (1601) della sua congregazione. Morì il 26 aprile 1610 a Roma, priore di Santa Maria del Popolo ove fu

sepolto. Ma vediamo in che cosa consiste la sua importanza all'interno della problematica agostiniana.

Egli scrisse opere di grande divulgazione tra le quali possiamo ricordare il *Libro della sua vita* di Beata Chiara di Montefalco, lucida testimonianza della convivenza fra le debolezze umane e la forza dettata dall'amore per il Divino. Comunque il suo lavoro maggiore consiste nell'aver fatto ristampare il *Quaresimale Ambrosiano*, nel quale si possono ritrovare tutti i legami con la notazione musicale che ha già mutato il modo di scrivere dal gregoriano all'ambrosiano.

Di conseguenza una valida testimonianza della sua attenzione ai problemi ritmici che il canto gregoriano ha sempre avuto sin dai tempi della sua pratica. Nei suoi scritti, si trovano dei costanti collegamenti con la filosofia agostiniana, avendo molta attenzione per la metrica basata sull'esatta interpretazione del canto ambrosiano.

Anche un altro padre agostiniano, don Fausto Calvi da Bergamo, ebbe una notevole importanza nel settore degli storici. Nacque l'11 novembre 1613, si dedicò all'insegnamento leggendo filosofia e teologia. Vice principe degli *Eccitali*, prese il nome di *Ansioso*, da qui il motto del suo stemma: "Anxius urget". L'Accademia degli Eccitali nacque nel 1642 ed ebbe la sua sede nel convento di Bergamo e per patrono S. Agostino.

Calvi studiò per tutta la vita la filosofia agostiniana dando alle stampe venti opere di vario genere, tra le quali è degno di nota il *Proprinomio evangelico* libro denso di cultura e di erudizione storico-patristica, dal quale la figura di Agostino non è mai lontana, specialmente nella parte finale del libro, che si sviluppa intorno all'aspetto spiccatamente estetico. Ma l'opera per la quale Calvi trova posto nella storia della musica è la *Scena letteraria degli scrittori bergamaschi*, dove nella prima parte parla di cinque musici e nella seconda di due, specialmente della cantante e compositrice Suor Maria Caterina (al secolo Cornelia) Colegari. Un'altra importante figura che nella sua produzione riunì in un tutt'uno il ritmo del testo al ritmo musicale, come voleva la tradizione di S. Agostino.

Infine, non dobbiamo dimenticare P. Giuseppe Maria Do-

menico Engramelle, il quale nacque il 24 marzo 1727 a Nedoachal nell'Artois e visse a Parigi nel monastero della regina Margherita. Diversamente dai due primi personaggi antecedentemente citati Engramelle si dedicò alla parte pratica della musica, inventando nuovi strumenti, seguendo (in modo più moderno) la concezione agostiniana di ampliare lo studio della musica. Infatti nell'assemblea delle Belle Arti del 22 giugno 1799 presentò uno strumento di sua invenzione il quale doveva servire come divisione geometrica dei suoni per accordare in modo perfetto gli strumenti. Un tentativo di creare qualcosa di nuovo rimane pur sempre vincolato alle teorie di S. Agostino.

I teorici

Dopo aver trattato, seppur brevemente, il primo punto dei tre citati, passiamo al secondo basato sui teorici, che lasciarono una traccia consistente nella ricerca musicale, legandosi in modo più profondo alla figura del santo. Un legame basato su quali elementi? Principalmente sul fatto di aver studiato le regole del grande maestro, tentando di scoprire una strada alternativa, non per contestare il suo operato, bensì per allargare lo spettro d'azione essendo differenti i momenti storici ed essendo cambiate le esigenze di tutti gli studiosi. Per cui il primo che, partendo da S. Agostino scoprì altre teorie fu Padre Giovanni Van der Elst. Di nobile famiglia nacque il 1627 nel castello di Maulenakers (Belgio) e morì il 6 febbraio 1670 nel convento agostiniano di Gand. Si dedicò con entusiasmo alla teoria, riuscendo ad inventare un nuovo sistema di notazione, ritornando ad un uso musicale già adottato nel secolo XIV. In che cosa consisteva questa pratica musicale? Nel sopprimere il diesis ed il bemolle, chiamando le note naturali do-re-mi, le diesizzate: di-ri-fi mentre le bemollizzate: da-ra-fa. Tutto ciò lo riunì in interessante libro dal titolo: *Notæ augustinianæ, sire musices ganicis exibendis aptiores* (1657). Nel presente lavoro si possono notare delle interessanti si-

militudini con le teorie agostiniane, in quanto la semplificazione semantica portava ad una più facile comunicazione spirituale, instaurando un nuovo criterio musicale più vicino alla cultura del popolo. Dopo questa sua esperienza teorica, si dedicò alla stesura di un altro volume di non minore importanza, dal titolo: *Fondamenta musicæ* il cui titolo originale è: *Den onden ende nieuwen Grandt van de Musike* (1662).

Nel libro rianalizza con una visione più vicina alla realtà del suo tempo le regole della tradizione, prendendo spunto dalle teorie di S. Agostino, presenti nel *De Musica*.

Per cui l'immagine che esce di questo importante personaggio agostiniano è quanto mai importante, essendo stato uno dei più validi continuatori dell'opera del santo, cercando un'alternativa basata ugualmente sulle strutture del pensiero agostiniano. Altri teorici potrebbero essere inseriti nell'elenco, quali P. Nicola Pasquale Roig e Stefano Vanni; ma è sicuramente più importante parlare di Lodovico (Luigi) Zacconi di Pesaro per comprendere più a fondo il significato di ricerca teorica collegata alla filosofia agostiniana. Nato l'11 giugno del 1555, diventò agostiniano molto presto dedicandosi totalmente alla musica. Ebbe come maestro il grande Andrea Gabrieli organista di S. Marco a Venezia, imparando perfettamente la teoria e la composizione. Viaggiò moltissimo, abitando nei conventi di Matelica, S. Severino, Ancona, Venezia, Pavia, Padova, Forlì, Genova ecc. Nel 1585 lo troviamo a Graz, compositore nella Cappella di Carlo d'Austria con 8 fiorini al mese ed un vestito all'anno. Nel 1592 pubblicò la prima parte del suo lavoro dal titolo: *Prattica di musica* dedicato all'arciduca Guglielmo. La *Prattica* è diventato uno dei più importanti trattati pubblicati in Italia, nato come testimonianza della situazione musicale del sec. XVII sia come teoria che come prassi esecutiva.

Un altro libro che non vuole essere la continuazione del *De Musica* ma intende diventare un aggiornamento quasi d'obbligo dopo i cambiamenti avvenuti sia nel campo della composizione che nel settore dell'estetica. Ma non a caso Zacconi ha inserito nella ultima parte del lavoro le sue idee riguardanti

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il gusto musicale, che doveva essere sempre più vicino alle possibilità culturali del popolo. A riguardo esiste un aneddoto che vale la pena di ricordare—Zacconi pubblicò la sua *Prattica* in volgare reagendo alla volontà del granduca che la voleva in latino. Un preciso impegno che ci fa ricordare il suo motto preferito: "frugar non flectar". Il libro oltre ad essere un testamento spirituale delle idee di Zacconi è stato steso con una facilità e chiarezza di stile, dove si trovano esempi di Zarlino, Diruta, Banchieri; dimostrando al mondo culturale dell'epoca che le sue teorie di libertà erano suffragate da altri teorici e compositori, e in particolare da G. Zarlino, alla base delle cui teorie stava la precisa definizione di *maggiore* e *minore*. Anche in un altro suo brano dal titolo *Cronica dell'Agostiniana Religione* (1626) troviamo un rispetto per le teorie del maestro, ma con una precisa proiezione in avanti e cioè verso un futuro in pieno sviluppo, basato su una ampia idea dell'estetica e quindi un'estetica più pratica che si rifaceva ad una deroga riguardo alla spiritualità agostiniana e cioè basandosi su un utilizzo più ampio degli strumenti (*musica organica*).

I compositori

Più numerosi riguardo agli storici ed ai teorici, i compositori hanno avuto una parte di grande importanza a livello creativo, in quanto sono riusciti, attraverso gli scritti ed i consigli di S. Agostino, a seguire una determinata strada nella quale la cultura non era assolutamente legata a schemi o giochi di potere. E' questo il caso di P. Mario Agatea. Il compositore scrisse con grande perizia tre cantate per Alto e Basso continuo dal titolo: "Vanti pure il Dio cupido—poichè la vera fede—spesso cambiando ciel si cambia sorte". In queste composizioni sono presenti tutte le concezioni ritmiche agostiniane, infatti confrontiamo il testo con la parte musicale, notiamo che la metrica è perfettamente uguale. Inoltre la perfezione dello schema "A, B, A" risente dello sviluppo armonico delle forme di tradizione agostiniana. Un altro padre agostiniano "P. Ippolito

Baccusi" di Mantova, Maestro di Cappella del Duomo di Mantova, fu uno dei primi compositori che utilizzò gli strumenti per sostenere le voci nella musica da chiesa. Lo stesso Zacconi, già citato antecedentemente, trovò la produzione di Baccusi importante per il clima di rinnovamento instaurato e per il coraggio di inserire nuovi elementi alla concezione liturgica. Il Baccusi scrisse moltissima musica e quindi fare un elenco risulta quanto mai difficile, comunque possiamo citare il libro *I Missarini a 4 voci* (1588) che contiene 5 messe frutto: "De assiduis mearum lucubrationum studiis". Nelle presenti composizioni sono state inserite tutte le conoscenze contrappuntistiche, giungendo ad una perfezione schemistica invidiabile.

Infine, per dimostrare la sua apertura alle innovazioni che nel suo periodo cominciavano a delinearsi all'orizzonte musicale, dobbiamo ricordare la sua produzione profana; in quanto nel 1597 pubblicò presso l'Amadino (Venezia): "stanze dell'Ariosto e del Tasso a 3 voci. Harmonia celeste. Solo e pensoso. Care lacrime". Di conseguenza uno studio del profano che voleva essere un omaggio a S. Agostino, in quanto con queste composizioni poteva allargare le concezioni dell'estetica. Una lettura alternativa delle regole agostiniane, ma sempre valide nella ricerca del *bello*.

E che dire di P. Giovanni Lorenzo Cattani? Nato a Massa Carrara, apparteneva ad una famiglia benestante. Diventato ben presto Maestro di Cappella dei Cavalieri di Pisa, riuscì a migliorare la tecnica strumentale e compositiva, rifacendosi ai ritmi agostiniani, specialmente nelle sue messe, che doveva comporre obbligatoriamente quando era maestro di cappella. Il Cattani ebbe uno stile severo ma ugualmente aperto al nuovo, come fusione di timbri. Riuscì a provare personalmente questi tentativi avendo a disposizione ben dieci strumenti che facevano parte della cappella da lui diretta.

Un altro agostiniano P. Agostino Diruta (nipote e discepolo del P. Gerolamo Diruta francescano) autore del famoso *Transilvano* divenne uno dei più importanti compositori con uno spiccato gusto contrappuntistico. Specialmente nelle due messe concertate a 5 voci del 1622 si notano uno spiccato gusto per

il sottile equilibrio delle voci, con un senso efficace del *bello*, inteso come forma perfetta di sonorità per la voce e lo strumento, inoltre nelle sue composizioni è sempre presente una filosofia basata su un autocontrollo della materia che, alcune volte, può cadere nello statico. Anche un altro compositore agostiniano Guglielmo Lipparino, bolognese, aveva alcune similitudini con Diruta, specialmente nelle messe, che seppur più grandiose (a 8 voci) avevano un perfetto senso "della misura" che lo rese famoso al di là di ogni moda. Pubblicò ben 14 opere, l'ultima delle quali nel 1637. Di queste, sette si trovano al Liceo Musicale di Bologna.

Sempre di Lipparino si possono ricordare le *Sacre Laudi* che si cantano nella S. Casa di Loreto. Per comprendere la grande fama raggiunta dal compositore si può aggiungere che Abramo Schad inserì nel suo *Promptuarii musici Pars Ia* (1611) due brani composti da Lipparino dal titolo *Hodie Nobis* a 7 voci e "Puer meus" a 8 voci. Egli rimase per molto tempo uno dei più importanti e validi compositori riscuotendo un buon successo da parte della critica religiosa. Da come si può notare i musici agostiniani erano tenuti in grande considerazione per la loro bravura, tanto che P. Mario Agatea. P. Gerolamo Bartei, P. Stefano Vanni ed altri sono tuttora citati nei trattati musicali. Per continuare nella carrellata di musicisti appartenenti all'ordine agostiniano, possiamo ricordare P. Tiburzio Massaini, cremonese, il quale visse in parte in S. Lorenzo di Piacenza e poi in S. Maria del Popolo a Roma come Maestro di Cappella. Massaini riscosse ottimi successi come i precedenti compositori ed infatti la *Gazzetta musicale* di Milano del 13 novembre 1653 scrive testualmente: "Ove nelle scuole italiane vi furono sin dal principio del sec. XVII insigni uomini che scrissero meravigliose composizioni. . . . Abbiamo i mottetti da 8 a 16 voci del P.T. Massaini Agostiniano". Ma quale era il suo stile? Molto semplice e contemporaneamente efficace, utilizzando anche regole contrappuntistiche, tutte in grado di creare delle ampie sonorità che andavano ad arricchire la funzione religiosa. Anche l'uso delle voci viene fatto con gusto, utilizzando una polifonia raffinata e contemporaneamente efficace, usando

con generosità *imitazioni*, procedimenti a canone ed altri artifici che potevano rendere sempre più interessante ogni lavoro. Sempre analizzando le sue composizioni possiamo riprendere le *Sacre Laudi*, che sono il più importante testamento del compositore, dato che il testo viene rispettato nella sua metrica, lavorando di cesello con la parte musicale, che vive parallelamente alle parole. Viaggiò moltissimo, divulgando le regole musicali di S. Agostino specialmente nella ritmica e nella dottrina riguardante il gusto.

Nell'esempio musicale troviamo nella cellula

il segreto dello stile di Massaini. Una piccola formula che si troverà facilmente in quasi tutti i suoi lavori. Senza dimenticare che questo frammento ritmico sarà variato continuamente, con una fantasia abbinata ad un gusto raffinato del *bello* musicale.

Anche la produzione di P. Carlo Milanuzzi non è da trascurare in quanto di grande impegno e di prestigiose virtù contrappuntistiche, riuscì a creare componimenti di profonda intensità spirituale. I *Salmi in tripla* a 3 voci sono un raro esempio di perfezione che rinnova le perfezioni del pensiero agostiniano. Un manoscritto della sua opera: *"De Musicæ præstantia ac dignitate"* è conservato presso il Liceo G. B. Martini di Bologna.

Egli fu anche un poeta che usò questa sua dote difendendo dai nemici la sua musica e trovando parole di notevole efficacia per contrastare le critiche che diventavano sempre più minacciose. Sant'Agostino fu sempre l'esempio principe della sua produzione, poichè in ogni suo brano esisteva la volontà di seguire le orme del suo Maestro. Tutto ciò è scritto nelle sue testimonianze, che sono un raro esempio di cronistoria del tempo.

Musiciste nelle religiose agostiniane

Sembrerà strano, ma nella nostra storia esistono numerose figure femminili che pur essendo legate ad ordini religiosi, hanno coltivato in modo costante la musica. E'questo il caso delle suore agostiniane di S. Vito in Ferrara. Infatti in questo monastero furono coltivati in modo speciale la musica e il canto, non a caso le cronache del tempo citano, in modo entusiastico, la bravura delle suore di S. Vito nell'uso dell'arte dei suoni. Tra queste virtuose bisogna ricordare suor Raffaella Alcotti che fu un'organista e compositrice molto famosa. Stampò motetti e madrigali che, malauguratamente, non sono più reperibili. Nata a Ferrara nel 1570, a 6 anni già suonava l'arpicordo e componeva. Un vero fenomeno! Anche in questo caso la figura di S. Agostino si staglia in modo preciso, specialmente per lo spiccato gusto per il contrappunto e cioè per un'arte geometrica del comporre che la rendeva pari allo spirito. Un'altra religiosa diventò famosa per la bravura musicale e precisamente Suor Santa Chiara Teresa Sforzini che tutti ricordano per la sua splendida ed ineguagliabile voce. Pur Suor Maria Angelica Salamoni riuscì a crearsi un suo considerevole posto nella musica perfezionandosi nell'organo e nel canto. Altre religiose completarono questo inusuale amore per la musica; Suor Eletta Cecilia, Suor Sulpicia Cesis, Suor Faustina Borghi che agirono sempre nel rispetto della "vastità e della geometrica costruzione dei suoni, facendo omaggio di queste loro attività al grande S. Agostino. Se le Agostiniane di San Vito in Ferrara coltivarono in modo perfetto la musica come fonte di preghiera, anche le agostiniane di Pontremoli non erano da meno, dato che le suore, sotto la guida di P. Ferdinando Gondani, iniziarono ad avvicinarsi all'arte del comporre e del cantare con un profondo spirito di sacrificio; raggiungendo in breve tempo degli apprezzabili risultati. A tal proposito riporto esattamente una diretta testimonianza di Gondani che getta una luce precisa sulla situazione musicale del tempo:

> Mi messi all'impresa e in un anno cominciarono a mettere su la musica, si attacarono dieci violini sopra la parte, e poi si trovò un'altra madre che sonava il baso di viola, si che si cominciò a fare un bel concerto. E tutte quelle che cantavano facevano venire d'altre parti composizioni nuove, e facevano a gara a chi poteva avere più belle cose e si dava molto gusto a quelli che venivano a sentire.

Per terminare l'elenco delle agostiniane dedite alla musica, possiamo citare le Agostiniane di Savona. La loro passione per la musica era tanta che quando qualche ragazza chiedeva il velo, ma non aveva la dote sufficiente, vi rinunziavano per non danneggiare la loro cantoria e non privarsi così di un nuovo soggetto.

Ma il fatto più importante consiste nel cercare i compositori che, non essendo agostiniani, hanno seguito le regole e le tradizioni di S. Agostino, prendendo spunto dal pensiero filosofico che ancor oggi è valido e preciso.

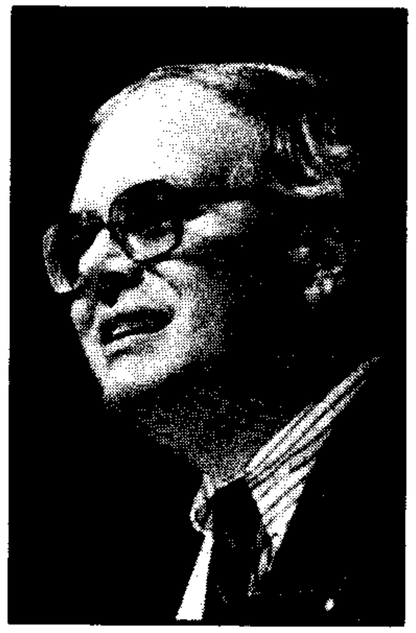
In special modo la scuola milanese del 1700 ha preso esempio, dedicandosi presistentemente al mondo sinfonico che poteva sviluppare la parte ritmica, molto importante per la filosofia agostiniana. Un compositore in particolare sentì l'esigenza di studiare le teorie agostiniane e fu Giovanni Battista Sammartini che essendo stato maestro di cappella ed organista si adoperò per la divulgazione della musica strumentale.

Se analizziamo brevemente le sue composizioni notiamo un ritmo preciso che vive in perfetta sincronia con la parte melodica; costruendo un prodotto sia armonico che stilistico. Una coerenza che gli fa onore, poichè nel 1700 si badava prevalentemente al successo piuttosto che ad una ricerca profonda della filosofia.

Specialmente nelle composizioni liturgiche e nei due oratori si trovano i collegamenti con il mondo agostiniano, comprovando così una ricerca che ancora nessuno ha scoperto. In sintesi rimane sempre vivo il fatto che la figura di S. Agostino non è anacronistica, ma ha in sè ancora molte verità che si stanno dimostrando tuttora valide nel nostro secolo, alle soglie di una catastrofe ideologica.

Conclusioni

La ricerca potrebbe continuare ancora per altri compositori, poichè tutta la scuola sinfonica del settecento è stata sensibile a questi insegnamenti. Comunque la risposta finale al quesito vuole aprire una nuova strada verso direzioni prima impensabili.



Sant'Agostino sulla Trinità: le fondamenta della civiltà occidentale

Alla fine di agosto dell'anno prossimo, il mondo celebrerà il milleseicentesimo anniversario della conversione di Aurelio Agostino, poi diventato Sant'Agostino, al cristianesimo. Lungo l'arco di sedici secoli quel fatto si erge come uno spartiacque della storia mondiale. Quella conversione comportò molto più che una semplice svolta nella vita di un professore di retorica di Milano che da eretico manicheo diventava fedele della Chiesa Cattolica Romana. La decisione di Agostino di farsi catecumeno cristiano fu uno dei fatti più centrali che portarono alla fondazione di una nuova civiltà che doveva sorgere come una Fenice dal cataclisma dell'Impero Romano. Perchè, se c'è un uomo di cui si può dire che abbia fondato la Civiltà Occidentale, la cultura del cristianesimo latino e germanico che doveva trovare la sua prima espressione politica adeguata quasi quattro

secoli dopo nell'Impero di Carlomagno, allora quell'uomo è certamente l'africano Aurelio Agostino, vescovo di Ippona.

La celebrazione di questo anniversario ci fa riflettere sull'opera titanica di Agostino, la fonte di tutto il nostro modo di vita, perchè fu lui a dare forma a ciò che possiamo solo chiamare il paradigma o matrice culturale che ha reso possibile portare lo sviluppo del potenziale dell'umanità al livello oggi implicitamente a portata di mano. Ad attirare la nostra attenzione è prima di tutto la tremenda forza innata del paradigma culturale agostiniano, il più grande potere di qualsiasi civiltà della storia umana, il potere che, solo, ha aperto all'uomo il microregno dell'atomo e il macroregno dei pianeti e delle galassie, che ha moltiplicato la nostra specie umana fino agli attuali cinque miliardi di anime, che ha fondato le nostre città, le nostre industrie e le nostre nazioni. Ma d'altro canto, dobbiamo tristemente prendere atto del fatto che la nostra amministrazione del dono agostiniano, il nostro bene più prezioso, è stata trovata lacunosa. La civiltà occidentale odierna non è degna del nostro grande predecessore. Oggi più che in ogni altro momento dei passati sedici secoli, la nostra civiltà occidentale agostiniana corre il rischio di essere spazzata via da una combinazione di crollo economico e politico endogeno, mire militaristiche di un nuovo totalitarismo bizantino-ortodosso dall'est, una peste la cui virulenza è senza precedenti nella storia e, più che altro, da una degenerazione culturale senza precedenti dall'era pagana.

Celebrare Sant'Agostino propriamente significa perciò rinnovare il nostro impegno alla matrice culturale che ci ha dato, una concezione e un metodo che sono più di una religione, che devono essere considerati come gli atti di fondazione di un intero mondo storico e culturale. Agostino completò l'elaborazione del cristianesimo apostolico come una religione imbevuta dello spirito di Platone.

Adattando il metodo dialettico di Platone alla sua nuova fede, Agostino corresse gli errori fatali che avevano determinato l'incapacità dell'Accademia Platonica di impedire il consolidamento dell'Impero Romano quale progetto dei sa-

cerdoti di Babilonia. Il vantaggio definitivo del cristianesimo sull'Accademia Platonica è sottolineato ripetutamente da Agostino nelle sue *Confessioni* e altrove: che con Cristo "il verbo si è fatto carne ed abitò tra noi . . . pieno di grazia e di verità" (Giovanni, I.14). Questa trasformazione della storia mondiale da parte di una storia spirituale sconfisse la disperazione penetrante del mondo pagano, portando con sè un vangelo di Fede, Speranza e Carità. La grazia della fede permette la salvezza dell'uomo. Agostino appare qui il culmine della corrente platonica del cristianesimo patristico rappresentato anche da San Giovanni e San Paolo.

Sulla base di questa dottrina, Sant'Agostino fu in grado di fornire una soluzione all'altra principale vulnerabilità dell'accademia platonica originale, i culti pagani e gnostici fomentati dai sacerdoti babilonesi e dai loro alleati, che egli combattè vittoriosamente. Agostino aveva sperimentato in prima persona i "deliri" dello gnostico Mani, alla cui eresia egli sferrò dei colpi mortali. I manichei insegnavano che il male è una necessità ontologica nell'universo, e che Dio non è spirito, come insegna il cristianesimo, ma piuttosto un essere corporale o una cosa materiale. In seguito, Agostino doveva diventare profondamente impegnato nelle battaglie con gli Ariani, gli eretici che originalmente dominavano la corte bizantina di Costantino e la cui influenza poi si diffuse nelle regioni germaniche. Gli ariani negavano la divinità di Cristo e la sua consustanzialità con Dio padre. Come vescovo di Ippona, oggi una città dell'Algeria, Agostino fu inoltre obbligato a trattare con l'eresia donatista, e con la sua ala estremista omicida-suicida, i Circoncellioni. Tra gli altri avversari di Agostino si contavano gli eretici Pelagiani e i monofisiti di varie sorti. Queste orrende deformazioni del cristianesimo apostolico e patristico avevano tutte il comun denominatore di esser gnostiche, di cercare di abiurare e distruggere la Sacra Trinità favorendo un'idolatria irrazionale e occultista dei demoni (Vedi *illus. 11*). I successori odierni dei sacerdoti di Babilonia stanno naturalmente escogitando nuove edizioni di questi stessi culti secondo ricette vecchie di secoli, come per esempio nel ten-

tativo delle Fondazioni Rockefeller e Guggenheim di popolarizzare i cosiddetti "vangeli gnostici" di Nag Hammadi (vedi Elaine Pagels, *I vangeli gnostici*, New York, 1981).

Agostino fu anche potente nemico di ciò che oggi va sotto il nome di fondamentalismo, la nozione ignorante e feticistica della interpretazione letterale di tutte le Scritture. Fu dal suo grande maestro Sant'Ambrogio, vescovo di Milano, che egli apprese per primo la verità dell'ammonimento di San Paolo secondo cui i bravi ministri del nuovo testamento devono parlare "non della lettera, ma dello spirito: poichè la lettera uccide e lo spirito vivifica" (II lettera ai Corinti, 3.6). Agostino riferisce nelle sue *Confessioni* (V, 14) vari passi del Vecchio Testamento "che presi alla lettera erano esiziali per me" (V, 14). L'accento ripetutamente posto da Agostino su questo punto, che riempie e motiva tutta la sua monumentale produzione letteraria (così vasta che "*mentitur qui se totum legisse fatetur*") reca l'inconfondibile messaggio che il fondamentalismo di chi interpreta alla lettera è una patologia aliena all'intero spirito della civiltà occidentale. Le file germoglianti dei fondamentalisti odierni sono pregate di prenderne nota. Come Sant'Agostino mostra più volte e nella pratica, la spiegazione e l'interpretazione sono assolutamente necessarie per evitare l'errore, e richiedono ragione e penetrazione.

Agostino è il fondatore della scienza occidentale, la più grande mente scientifica tra i padri della chiesa, in stridente contrasto con la moderna dicotomia tra "scienze dello spirito" e "scienze naturali". I frequenti riferimenti alla matematica e specialmente all'astronomia contenuti nelle sue opere (come nella disputa con Fausto il manicheo) documentano l'interesse nella ricerca dell'ordine naturale coltivato per tutta la vita.

Allo stesso tempo, Agostino è un distinto teorico musicale, autore di un trattato, il *De Musica*, che usa la nozione di armonia per illustrare l'esposizione delle relazioni tra le persone della Sacra Trinità.

Agostino è anche originatore della moderna concezione occidentale dell'individuo creativo e razionale, un progetto che elaborò nelle *Confessioni*, la più efficace fenomenologia della

mente creativa mai composta. Nella misura in cui la moderna psicologia conosce qualcosa, ciò è stato anticipato in una sintesi molto superiore da Agostino.

La filosofia, la scienza, la musica platonica, la mente individuale creativa, una teologia della grazia e della speranza oltre alla guerra senza compromessi ai culti gnostici; tale è la impressionante lista dei contributi di Agostino che hanno determinato i contorni del paradigma culturale occidentale. Troneggia su tutti uno ancor più spettacolare, il trattamento agostiniano della Trinità, la pietra di volta della nostra cultura e le fondamenta religiose-ontologiche del concetto occidentale dell'individuo. Quanto segue è un breve riassunto degli aspetti principali di questa elaborazione, che poi cercherò di mettere in maggior rilievo contrastando il pensiero trinitario di Agostino con la triadologia profondamente differente avanzata contro Agostino durante il nono secolo dal patriarca Fozio di Costantinopoli, portavoce di una civiltà aliena e nemica, quella bizantina-ortodossa, non a caso quella che costituisce oggi una minaccia contro l'eredità di Agostino e contro tutti noi.

A mio avviso il capolavoro di Agostino è il suo trattato *Sulla Trinità* (*De trinitate*), che sviluppa i dogmi più vitali del cristianesimo (*Tav. a colori II*). Agostino comincia il suo trattato non *in medias res*, ma piuttosto sollevando certi interrogativi per il lettore. Comprendere la Trinità, egli afferma, significa "vedere" Dio (benchè egli stia attento ad osservare che la Trinità è invisibile), e ciò può essere realizzato solo da coloro che sono puri di cuore, come ci istruisce la Beatitudine. Agostino ci chiede di "purgare le nostre menti" dall'immaginazione carnale o corporale che ci rende ciechi all'essenza della Divinità. Egli ci mette in guardia molto esplicitamente contro l'idea di proiettare la nostra nozione pratica e ingenua di relazioni nel molteplice, in altre parole le categorie, sull'essenza sublime di Dio Padre. L'avvertimento di Agostino è sostenuto da un appello alle Scritture in riferimento all'epistemologia platonica celebrata da San Paolo: "In questo momento noi vediamo attraverso uno specchio in enigma, allora vedremo faccia a faccia; ora io conosco parzialmente, allora conoscerò

per intiero, come anch'io sono stato conosciuto" (I Lettera ai Corinti, 13.12).

Il mistero della Trinità è solo nell'infermità delle nostre menti.

> Pertanto quello che non troviamo in ciò che vi è di migliore in noi, non dobbiamo neppure cercarlo in Colui che è infinitamente migliore di ciò che è migliore in noi. Pensiamo dunque così Dio, se lo possiamo e in quanto lo possiamo: buono senza qualità, grande senza quantità, creatore senza necessità, al primo posto senza ubicazione, che contiene tutte le cose ma senza esteriorità, "tutto presente dappertutto ma senza luogo", eterno ma senza tempo, immutabile eppure creatore di tutto ciò che muta ed estraneo a ogni passività [*De Trinitate*, V, 1].

Per Agostino Dio è la Trinità di Dio Padre, Dio Figlio e Dio Spirito Santo. La Sacra Trinità è un'essenza divina, in cui si possono distinguere tre persone. Ognuna delle tre persone è consustanziale, coeterna e assolutamente uguale alle altre in potere, gloria ed esaltazione. Ogni persona della Trinità è esattamente uguale in questo modo a ognuna delle altre presa singolarmente, o alle altre due o alla Trinità nel suo insieme.

Agostino ci raccomanda di parlare di una singola essenza divina nella Trinità e di tre persone. Fa notare la pratica greca di riferirsi a una singola essenza, l'*ousia*, e alle tre persone, l'ipostasi di quella essenza.

Dio Padre, eternamente e al di là del tempo genera nostro signore Gesù Cristo Suo Figlio, e il Figlio è così generato dal Padre. Questa è l'unica differenza tra loro, e tutte le altre qualità del Padre sono esattamente le stesse del Figlio. Padre e Figlio sono consustanziali, in contraddizione con le eresie degli ariani. Il Figlio è l'eterno Verbo di Dio, di cui San Giovanni evangelista scrive: "In principio era il Verbo e il Verbo era presso Dio e il Verbo era Dio" (I.1). Il Figlio è il Mediatore tra Dio e l'umanità, nonostante sia simultaneamente una persona della Trinità. Agostino rifiuta ogni interpretazione letterale delle parole di Cristo nella Bibbia in cui egli sembra subordinarsi nella forma di un servo "spedito" da

Dio Padre. Per Agostino, Cristo è vero Dio esattamente nello stesso senso che il Padre è Dio, con uguale onnipotenza e divinità. Ma mentre Cristo è tutto Dio, e in nessun senso una creatura, egli è anche tutto uomo, possedendo simultaneamente in sè queste due nature differenti di Figlio dell'Uomo e Figlio di Dio.

La terza persona della Trinità è lo Spirito Santo, che Agostino identifica come la ineffabile comunione del Padre e del Figlio, ma allo stesso tempo consustanziale ed uguale ad essi. Agostino identifica variamente lo Spirito Santo come il Confortatore dell'umanità, il Paracleto, il Dono all'umanità e l'Amore. Lo Spirito Santo procede, o prende la sua vera essenza, dal Padre e dal Figlio. Questa processione dello Spirito Santo non è la stessa del Padre che genera il Figlio: è un atto ontologico di causa. Padre e Figlio sono la causa dello Spirito Santo, una causa singola e non multipla.

La Sacra Trinità così costituita è un'essenza immutabile, invisibile e indivisibile, ed è la causa prima di tutte le cose.

Agostino è consapevole lungo tutta questa esposizione della inadeguatezza della prosa di ogni linguaggio umano a rendere giustizia al grande soggetto affrontato. Parlando della Trinità, egli nota, sorge la questione delle tre persone.

> Se però ci si domanda che cosa sono questi Tre, dobbiamo riconoscere che il nostro linguaggio umano è troppo misero per rispondere in modo conveniente. Diciamo che sono "tre persone" non per esprimere quella realtà, ma per non rimanere senza dire niente [*De Trinitate*, V, 9].

Ecco le relazioni essenziali nelle parole di Agostino:

> Dunque, come il Padre ha generato e il Figlio è stato generato, così il Padre ha mandato e il Figlio è stato mandato. Ma come nel caso di chi ha generato e di chi è stato generato, così colui che ha mandato e colui che è stato mandato sono "una cosa sola", perchè il Padre e il Figlio sono una cosa sola. E anche lo Spirito Santo è una cosa sola con il Padre e con il Figlio, perchè i *tre* sono una cosa sola. Difatti, come per il Figlio "nascere" è essere dal Padre, così "essere mandato" è per il Figlio essere

conosciuto nella sua origine dal Padre. E non possiamo dire che lo Spirito Santo non proceda anche dal Figlio: non per nulla infatti è chiamato lo Spirito del Padre e del Figlio. Non credo che Gesù Cristo abbia voluto significare altro quando, alitando sui suoi discepoli, disse: *Ricevete lo Spirito Santo*. Quel fiato corporeo che procedeva dal suo corpo con una sensazione di contatto fisico, non era certo la sostanza dello Spirito Santo, ma la rappresentazione, attraverso un simbolo idoneo, della processione dello Spirito Santo non solo dal Padre, ma anche dal Figlio. Chi mai infatti sarà così stolto da pretendere che uno sia stato lo Spirito Santo dato da Gesù Cristo ai suoi discepoli alitando su di essi, e un altro quello che mandò loro dopo la sua ascensione? Uno solo è lo Spirito di Dio, Spirito del Padre e del Figlio, Spirito Santo, che *opera tutto in tutti* [*De Trinitate*, IV, 22].

Agostino, come se anticipasse le obiezioni in seguito sollevate dal Patriarca Fozio, è attento a indicare che non può esserci dubbio sul Padre e sul Figlio che appaiono come due cause separate dello Spirito Santo:

> Bisogna ammettere che il Padre e il Figlio sono "l'unico principio" dello Spirito Santo, non due principii. E come il Padre e il Figlio sono un unico Dio, e in rapporto alla creazione sono un unico Creatore e un unico Signore, così relativamente allo Spirito Santo non sono che un unico principio [V, 14].

Tutto ciò ha la conseguenza molto importante di rendere lo Spirito Santo, vale a dire la ragione e l'amore divini, interamente accessibili all'umanità, agli individui umani concreti. Attraverso l'azione di Cristo da una parte, e dello Spirito Santo dall'altra, ogni essere umano può partecipare della saggezza divina. Agostino scrive:

> . . . Lo Spirito Santo è perciò detto non solamente lo Spirito del Padre e del Figlio che l'hanno dato, ma anche nostro, perchè l'abbiamo ricevuto. Così si dice: *Salvezza del Signore*, per indicare lui che è la salvezza, e: *Salvezza*

> *Nostra* per indicare noi che la riceviamo. Lo Spirito Santo è perciò "di Dio", perchè ce l'ha dato, ed è anche "nostro" perchè lo abbiamo ricevuto.

Come nota Agostino, le Scritture sono piene di passaggi che sostengono la conclusione secondo cui lo Spirito Santo della ragione divina alberga tra noi. Egli riassume:

> Vi sono ancora molti altri testi nella scrittura che concordano nell'attestare che lo Spirito Santo è il Dono di Dio, in quanto è dato a coloro che per mezzo di lui amano Dio. Ma sarebbe troppo lungo riportarli tutti. D'altronde quale testo potrebbe bastare a coloro cui non bastano quelli che abbiamo citato? [XV, 19].

Ma un ultimo brano dal *De Trinitate* completerà l'esposizione: Agostino cita il detto di San Paolo,

> "*Non sapete che i vostri corpi sono tempio dello Spirito Santo che è in voi e che avete ricevuto da Dio e voi non appartenete a voi stessi? Infatti voi siete stati comprati a gran prezzo. Glorificate dunque Dio nel vostro corpo.*" Ma che cosa è dunque la sapienza, se non una luce spirituale ed immutabile? [VII, 3].

A questo punto vi invito ad estrarre l'argomentazione dal suo contesto teologico e unirvi a me nell'investigare le sue tremende implicazioni nell'area dell'epistemologia e della politica. La tesi centrale di questo concetto della Trinità, e di questa teoria della processione dello Spirito Santo a cui possiamo riferirci come il *Filioque*, asserisce niente altro che ogni essere umano è dotato di ragione, una scintilla di divinità che instilla in tutti noi un potere che è potenzialmente divino. Questo potenziale può essere espresso per mezzo di cambiamenti progressivi nell'ordine naturale delle opere di bene ("glorifica Dio nel tuo corpo", agendo come causa del bene, e cioè lo sviluppo, nell'universo materiale). Un individuo umano pieno di Spirito Santo è capace di conoscere l'ordine della natura e agire su di esso. Poichè il Figlio è una causa, anche noi che siamo fatti a immagine di Dio possiamo essere cause efficienti. In altre parole, possiamo assumere il ruolo di aiutanti

o assistenti di Dio in un processo di creazione che non è stato completato e finito il settimo giorno, ma che va ancora avanti e non ha fine.

Il concetto della Trinità di Agostino è l'unico corretto, non solo a causa dei motivi teologici e quelli che adduce dalle Scritture, ma anche per ordini di legge naturale. Perchè è al tribunale della legge naturale, della ontologia dell'individuo umano e dello sviluppo della società umana che vengono giudicate le molte religioni dell'umanità, non da ciò che queste religioni offrono in termini di libri sacri, ma dalla legge naturale che governa tutte le società, a prescindere dalla religione che esse scelgono di professare, e che è determinata oggettivamente al di là di ogni disputa teologica o ecumenica. Il concetto di Trinità di Agostino pone l'uomo al suo posto, vicino a Dio, in grado di partecipare in qualche grado della divinità. Ogni altro concetto di Trinità non solo farà saltare le relazioni interne del Dio Uno e Trino, ma aumenterà anche la distanza tra Dio e l'uomo, riducendo quest'ultimo allo stato di una bestia degradata e mortificando il potenziale divino della sua ragione.

E' perciò significativo che la grande divisione tra la nostra civiltà occidentale agostiniana e il mondo bizantino-ortodosso dell'est sia avvenuta precisamente su questa nozione della Trinità e specialmente sulla teoria di Agostino della processione dello Spirito Santo dal Padre e dal Figlio (*Filioque*). Noi sosteniamo che il conflitto odierno est-ovest, compreso il conflitto tra le due superpotenze e la questione della libertà e dei diritti umani in questa epoca, sono radicati in ultima analisi nel fondamentale disaccordo tra l'occidente da una parte, e il mondo ortodosso-bizantino dall'altra, sulla processione dello Spirito Santo e le sue implicazioni per il Credo universale o simbolo di fede delle chiese cristiane.

Quando Sant'Agostino morì, nel 430, orde di vandali devastavano l'intero vescovado e assediavano Ippona. Si era in pieno crollo dell'Impero Romano d'occidente, l'inizio di una protratta disintegrazione della fabbrica della civiltà, nota come i Secoli Bui. Per vedere realizzate le implicazioni politiche

degli scritti di Agostino, come veicolo organizzativo per il risorgere della civiltà, dobbiamo attendere l'ottavo secolo, fino al tempo dell'Impero Franco di Carlomagno, che fu coronato Imperatore Romano nell'antica Basilica di San Pietro il giorno di Natale dell'anno 800. A causa di limiti di tempo, è impossibile qui mostrare la misura in cui tutti gli aspetti salienti dello stato carolingio erano radicati nella dottrina di Sant'Agostino, i cui scritti servirono come manuale omnipresente di Carlomagno e per la sua cerchia di consiglieri, tra cui Alcuino di York. Basti dire che l'impero di Carlomagno costituì la prima cristallizzazione politico-istituzionale della civiltà agostiniana occidentale. Carlomagno assimilò la Lombardia, la Sassonia e la Baviera attorno alla sua patria Franca tra la Mosa e la Mosella, e combattè in Spagna e Ungheria. La spinta centrale della politica interna di questo nuovo superstato fu l'alfabetizzazione e l'istruzione per elevare le masse a ciò che oggi chiameremmo le responsabilità dei cittadini. E' certamente vero che le aree oggi più avanzate d'Europa sono quelle corrispondenti all'Impero di Carlomagno. Sul piano internazionale, la nazione costruita da Carlomagno era vista con odio e ostilità violenta dall'Impero Bizantino, che giustamente la considerava una violazione del monopolio di Bisanzio sulla autorità politica legittima.

La teologia carolingia era esplicitamente basata sul *Filioque*, come si può vedere nella *De Fide Sanctæ et Individuæ Trinitatis* di Alcuino, e in un altro libretto che circolava alla corte di Aquisgrana, il *Libellus De Processione Spiritus Sancti*, che riunisce tutte le autorità della patristica e delle Sacre Scritture a sostegno del punto di vista agostiniano sul soggetto. Fu diversi decenni dopo la morte di Carlomagno e Alcuino che emerse la profonda divisione tra l'occidente e l'oriente. L'occasione fu la presenza di missionari franchi e papali in Bulgaria, un paese che confinava con l'impero bizantino e che, sotto il re Boris, rappresentava per quello un formidabile pericolo militare. Tutte le correnti a Bisanzio erano chiaramente interessate a tenere ben lontana l'influenza franco-romana. Il

politico che lanciò l'attacco dottrinale e teologico ai missionari occidentali fu il celebre Fozio, Patriarca di Costantinopoli tra l'858 e l'867 e nuovamente tra l'878 e l'886.

Fozio è autore della prima spaccatura ufficiale tra la Chiesa Cattolica romana dell'occidente latino e la chiesa ortodossa d'oriente, che avvenne quando egli scomunicò un pontefice romano, Nicola I, che si rifiutò di riconoscerlo. Lo scisma foziano, rinnovato sotto il regno di Papa Giovanni VII, e non la spaccatura seguente, quella del 1054, segna la divisione tra est e ovest. A livello dottrinale, Fozio fece del *Filioque* il pomo della discordia.

Fozio discendeva dalla antica nobiltà bizantina, e si fece prete solo per essere nominato Patriarca. Fornitore di libri condensati, egli lanciò una rinascita di studi aristotelici che passa per il "rinascimento bizantino del nono secolo". A differenza dei generali imperiali che pensavano di poter sbaragliare i bulgari con la spada, Fozio confidava nella guerra psicologica per controllare i bellicosi vicini molto più efficacemente e durevolmente. Pensò di controllare la Bulgaria iniettando in essa la religione e la cultura bizantina; da qui la necessità di tenere fuori i Franchi e dentro i missionari greci. Fozio fu uno dei grandi patroni dei monasteri di Monte Athos, la cui attività era principalmente diretta verso il nord bulgaro e slavo. Fozio così costruì l'anima slava, melanconica, profonda, ruminante, l'ideologia sintetica che domina il mondo ortodosso slavo, Russia compresa, ancora ai nostri giorni.

Fozio è considerato tuttora un eroe dagli ortodossi. In realtà egli fu un eretico, autore di una teologia del dispotismo orientale che si adattasse all'idolatria del cesaropapismo bizantino, dove l'imperatore era considerato un dio vivente.

Nei giorni (1867) quando l'occidente era ancora consapevole di ciò che ci divide da Bisanzio, uno studioso tedesco cardinale della Chiesa Romana, Josef Hergenroether, potè offrire questo giudizio di Fozio:

> Fozio è la personalità che incarna nel modo più perfetto il bizantinismo del IX secolo; nella sua grandezza e splendore, così come nelle sue qualità negative e repellenti,

> egli non è che l'espressione completa e l'archetipo della degenerazione profonda dell'ellenismo del suo tempo, questo ellenismo modernizzato dalla provetta intelligenza e flessibilità, dalla sua politica tanto sottile ed esperta del mondo quanto ipocrita, con i resti della precedente grandezza e con l'inizio di una barbarie sempre più forte, lucidato all'esterno e putrido all'interno, dalla mente pura e calcolatrice ma dal pensiero depravato.

Attraverso il velo delle spurie argomentazioni teologiche di Fozio è sempre possibile discernere il suo impegno fondamentale all'autocrazia totalitarista bizantina così come esisteva ai suoi giorni, e che indubbiamente anticipa il mondo di Ivan Grozny, Stalin e del Gosplan.

La teologia bizantina tradizionale tendeva a interpretare la Trinità attraverso le lenti del dispotismo costantinopolitano e dei residui di fatto ariani. Giovanni Damascene, un teologo bizantino attivo un secolo prima di Fozio, scrive:

> Tutto ciò che il Figlio e lo Spirito possiedono proviene dal Padre, compresa la loro stessa esistenza. Se il Padre non esistesse, non esisterebbero nemmeno il Figlio nè lo Spirito. E se il Padre non possedesse una qualità specifica, nè il Figlio nè lo Spirito la possederebbero. Non parliamo del Figlio come causa. . . . parliamo dello Spirito Santo come dal Padre e lo chiamiamo lo spirito del Padre. E non parliamo dello Spirito come se dal Figlio, benchè lo chiamiamo lo Spirito del Figlio. [*De Fide Orthodoxa*].

Per Fozio, la dottrina del *Filioque* difesa da Agostino è pura eresia, ed egli asserisce che questa "bestemmia contro lo Spirito Santo, o piuttosto contro l'Intera Trinità, basterebbe da sola per colpirla con mille anatemi, anche se tutte le altre accuse non esistessero" (Fozio, *Enciclica al Trono Arcivescovile d'Oriente*).

Nelle opere fin qui citate, e specialmente nel suo lungo trattato intitolato *Mystagogia*, Fozio tenta di costruire un attacco al *Filioque*. Il suo punto centrale è che lo Spirito Santo procede solo dal Padre, ed enfaticamente non dal Figlio:

> Così lo Spirito, che procede dal Padre-senza-causa . . . [conserva] il carattere eterno della sua processione. Così anche il Figlio, che è nato dal Padre-senza-causa, non saprebbe come essere l'origine di ogni nascita o ogni processione . . . egli non saprebbe come distorcere il suo privilegio di essere Figlio introducendo qualche nuova relazione [*Mystagogia*, in *Patrologia Græca di Migne*, citato da R. Haugh, *Fozio e i Carolingi*].

Qui la proiezione del cesaropapismo totalitario nella teologia è la più spudorata possibile. L'argomento principale offerto da Fozio contro il contenuto del *Filioque* è l'idea che la processione dello Spirito Santo dal Padre e dal Figlio in qualche modo mina le prerogative e i privilegi del Padre. Se lo Spirito ottiene il suo essere dal Padre, chiede,

> Che cosa guadagna allora che non possiede già nella sua processione dal Padre?. . . Se la processione dello Spirito dal Padre è perfetta, e lo è, perchè è un Dio perfetto che procede da un Dio perfetto, che cosa aggiunge quindi la processione dal Figlio? Se aggiunge qualcosa, è necessario dichiarare che cosa. Questa teoria è assolutamente di alcuna utilità nè per il Figlio nè per nessuno . . . Non c'è modo che egli ne abbia a guadagnare [Cf. Haugh, p. 146].

Questo brano puzza del cinico pragmatismo di un contadino furbo. In ogni caso, è che Fozio non difende una Trinità degna del nome, ma una creazione mostruosa in cui entrambi, specialmente il Figlio ma in ultima analisi anche lo Spirito Santo sono ridotti a semplici robot o servi di un Padre tirannico che desidera monopolizzare tutte le azioni e le iniziative per se stesso, e soffocare queste potenzialità nelle altre due ipostasi, e perciò anche nell'umanità. Per Fozio la Trinità è la "Trinità monarchica" che la processione dal Figlio sovvertirebbe e distruggerebbe.

Il resto dell'arsenale di argomentazioni di Fozio contro il *Filioque* è fatto di sofismi nominalisti logico-formali applicati al regno sublime del Dio Padre; il tutto appare abbastanza trito e ritrito. Fozio usa una serie di riduzioni ad absurdum

già familiari ai lettori del *Parmenide*, in cui Platone sottomette il metodo usato da Fozio (quello delle categorie aristoteliche) alla sua propria *reductio ad absurdum*.

Se entrambi Padre e Figlio causano lo Spirito Santo, sostiene Fozio, allora la Trinità è infestata di due cause separate. Ciò apre la strada ad una terza causa. Se il Figlio procede dal Padre per generazione e lo Spirito dal Figlio per processione, lo Spirito Santo allora diventa il nipote (come nella canzone "Io sono mio nonno"). Cavillando sulle relazioni temporali, Fozio escogita lo spettro di una doppia processione dello Spirito Santo. Allo stesso tempo asserisce che se il Padre perde il suo monopolio di causalità, allora non è più differente dal Figlio e sarà confuso con esso. Lo Spirito partecipa della sua propria processione, e ciò apre la strada a una persona totalmente nuova che procede dallo Spirito. Per completare il caos e la confusione, questo trombone di Fozio propone uno scambio logico delle proprietà delle persone, così che il Padre viene ad essere generato. Per Fozio tutto ciò porta al politeismo, al paganesimo e all'eresia.

E per quanto riguarda l'autorità di Sant'Agostino e i numerosi padri latini che lo seguirono nella dottrina del Filioque? Fozio, gonfio e tronfio di smoderato orgoglio, è generosamente disposto a farli restare Padri della Chiesa, ma non è piamente disposto a seguirli quando sconfinano nell'errore. In altre parole, il dogma centrale del cristianesimo, la concezione agostiniana della Trinità, viene rifiutato come prodotto di "ignoranza o negligenza". Per Fozio, il ricorso dei teologi carolingi ad Agostino è parricidio. In una metafora ancora più scurrile, egli chiama i suoi avversari latini "imitatori di Cam" che non coprì le nudità del padre Noè. Allo stesso modo i latini attirano l'attenzione sugli errori di Agostino, Fozio sostiene che essi sono ancora peggiori di Cam, poichè questi mancò solo di coprire le vergogne del padre, mentre i carolingi espongono indecentemente quelle del loro.

Fozio conclude la sua diatriba con un appello alle sanzioni contro coloro che includono il *Filioque* nel Credo, chiedendo che i vescovi e i sacerdoti che lo fanno siano deposti, e i monaci

e i laici scomunicati per apostasia, eresia e blasfemia. Il grande Agostino è implicitamente in cima alla lista.

Le linee di battaglia così delineate definiscono lo scontro di sistemi radicalmente differenti e antagonistici di cultura e civiltà che dominano il mondo contemporaneo. Dal punto di vista della legge naturale, è chiaro che le dottrine addotte da Agostino sono unicamente vere e giuste, e quelle di Fozio false e maligne. Ogni volta che esso ha potuto funzionare, il paradigma agostiniano ha dimostrato la sua superiorità innata sul sistema neobizantino, quello dell'impero russo odierno, che nega l'esistenza dell'individuo e che così non può sperare di raccogliere i frutti dei contributi creativi e originali, comprese le scoperte scientifiche, che solo la libertà e la dignità dell'individuo possono produrre. Niente esprime meglio la crisi disperata dei nostri tempi, della volontà di non pochi traviati e ostinati, spesso in posti di responsabilità, di propiziarsi il nemico bizantino di oggi, anche rinunciando, e cancellandola dal simbolo di fede, a quella parola, *Filioque*, che racchiude efficientemente ed economicamente le conquiste e l'eredità pagata a caro prezzo di mille e seicento anni di civiltà occidentale agostiniana. Il giorno in cui quel prezioso *Filioque* verrà cancellato, prepariamoci al giogo schiacciante e alla sferza impietosa della servitù o della morte, perchè queste non saranno lontane. Ma i cristiani e gli uomini liberi son ora chiamati a combattere: la loro causa e la loro spada sia il nostro padre comune, Agostino.

Fiorella Operto

Il ruolo di Dante Alighieri nello sviluppo della lingua africana

Vorrei riassumere alcune considerazioni elaborate nel corso degli ultimi mesi in discussioni con amici e contatti africani sul problema dello sviluppo di una lingua africana che possono essere utili, e che saranno alla base di un gruppo di lavoro che si formerà a questo scopo.

Dante Alighieri creò la lingua italiana seguendo gli insegnamenti di Sant'Agostino; infatti, egli sviluppò una lingua parlando la quale ed imparando la quale gli italiani venissero nobilitati, al di sopra dei brutali dialetti del villaggio ed oltre il latino (Vedi *illus. 31*).

Il processo di creazione della lingua italiana iniziò con l'attività poetico artistica di cantori, poeti in vari dialetti italici che scrivevano e cantavano le storie e gli avvenimenti importanti, e che le diffondevano di città in città, di villaggio in

villaggio. Fu quell'attività, raccontare, o meglio, cantare ad altri che non fossero del villaggio, e scrivere, in dialetto, i racconti orali, con l'attenzione rivolta verso altri dialetti italici che iniziò a fondere un'unica lingua italica.

Questo avvenne soprattutto intorno all'opera ed al regno di Federico II Hohenstaufen, a Palermo ed a Napoli.

Dante sviluppò l'attività dei cantori utilizzando gli insegnamenti di Sant'Agostino. Come Agostino nelle *Confessioni*, Dante scrisse la *Divina Commedia* come un processo dall'Inferno, al Purgatorio (Vedi *Tav. a colori V*), per arrivare al Paradiso, una scalata compiuta dal poeta stesso. Le storie che vengono narrate lungo tale ascesa diventano così momenti di importante riflessione sulla storia di un popolo, compiuti attraverso la poesia.

Prendiamo il caso degli episodi più noti della *Commedia*, come l'incontro di Dante con Paolo e Francesca (*Vedi illus.* 32). Si tratta, se volete, di un'infedeltà coniugale, di un tradimento, una storia che dovette essere molto nota all'epoca, e che doveva avere fatto molto scalpore, a causa della tragica fine dei due amanti. Immaginate che quella storia dovette essere oggetto di ballate, canzoni, forse scene teatrali, parte della tradizione orale. Doveva essere usato, l'episodio, come esempio e monito, pietra di paragone, bagaglio della tradizione popolare. La tradizione. Il problema era proprio quello, nel 1200: come educare una popolazione superstiziosa, bigotta, che viveva in villaggi contadini, soprattutto terrorizzata da ogni cambiamento, da ogni processo; come convincerla a guardare con fiducia ai necessari miglioramenti culturali, economici e scientifici che Dante voleva? Cantare le storie della tradizione orale, le storie note e tante volte ripetute, gli avvenimenti importanti di un popolo, all'interno di una scalata verso il Paradiso, verso la scienza, di un'opera scritta che progredisce.

In tal modo, il villico ascoltava la *Commedia*, che veniva letta nelle chiese, sulle piazze, e, nell'ascoltare, pensava: "Guarda, io credevo che quel certo fatto si fosse svolto così e

così e dovesse essere così e così, ora ho una comprensione migliore di come funzionano le cose in questo mondo".

Che cosa è successo? La bellezza gli ha toccato il cuore, ed è una bellezza a lui accessibile, che lo conduce senza più paura verso il regno del Paradiso. Il pauroso villico del 1200 che crede nella stregoneria e nella magia inizia ad appassionarsi alla scienza.

Il 1985 non è il 1200 e noi dobbiamo realizzare in due, tre mesi un ordine economico in cui siano finanziati grandi progetti. In tale ordine mondiale morale, sono certa che l'Africa bantu potrà avere, in non molte generazioni, una lingua unica, se cantori africani con arpa e tamburo inizieranno a cantare le storie dell'Africa, in dialetto, o nelle lingue nazionali, confrontando i dialetti tra loro, prima quelli più simili fino a quelli più lontani tra di loro.

Bisogna scrivere epopee, come quella di re Alfonso del Congo e le storie recenti, e cantarle nei villaggi, durante i matrimoni, le cerimonie, le feste.

L'esistenza dei dialetti africani ha una storia: popolazioni separate e divise dai mercati di schiavi, migrazioni forzate e guerre di religione hanno diviso la popolazione in dialetti. Ogni africano sa che il tribalismo è un prodotto della cultura della schiavitù.

Ma, tutti i dialetti e le lingue africane bantu fanno parte di un ceppo linguistico unico e, come ogni altra lingua, anche una lingua africana unica potrà emergere dalla narrazione, scritta ed orale, di epopee, storie che siano contenute, iscritte, in uno sviluppo a tre livelli del tipo delle *Confessioni*, o della *Commedia* di Dante.

Nel processo di fondere una lingua, dobbiamo anche renderla bella: i suoni devono essere modulati, come faceva Petrarca che suonava il liuto quando componeva, per modulare le sue rime. Dante, nel *De Vulgari Eloquentia*, insegna come abbellire una lingua, modulando i suoni in accordanza con la nobiltà del loro contenuto. Nelle lingue e nei dialetti africani, molti suoni troppo duri, gutturali o labiali dovrebbero essere

nasalizzati! Per ogni lingua, vi sono delle regole auree, ma credo che il *De Vulgari Eloquentia* di Dante debba essere letto e discusso in Africa. Molte lingue attuali sarebbero migliorate, non escluso l'inglese e l'americano, dall'adozione della modulazione dei suoni secondo Dante e Petrarca. Per questo, sono lieta di annunciare che una buona traduzione in inglese è stata prodotta da un socio dell'Istituto Schiller, e chiunque sia interessato ad averne una fotocopia dovrebbe rivolgersi all'Istituto.

MARIA CRISTINA FIOCCHI

Il Concilio di Firenze

Il quesito oggi per l'occidente è se saremo in grado di raccogliere la richiesta per la convocazione di un vertice dei capi di stato per la creazione di un nuovo ordine mondiale più giusto, basato sull'intesa fra repubbliche sovrane per promuovere lo sviluppo, il benessere e la felicità di tutti i popoli, che ci perviene dalla maggior parte dei governi dell'America Latina, dell'Africa e dell'Asia, e se saremo capaci di far rivivere quello spirito che più di cinquecento anni fa portò i fondatori della nostra civiltà a quel traguardo politico del Rinascimento che fu il Concilio di Firenze del 1438. Se mancheremo questa opportunità, il crollo del sistema finanziario internazionale, così come il crollo delle grandi banche dei Bardi e Peruzzi nel XIV secolo, sprofonderà tutto il mondo in terribili epidemie e carestie. Oggi come allora la questione centrale è una

rinascita culturale, per edificare una nuova società basata sulla ragione, ed è per questo che non possiamo guardare le grandi opere del Rinascimento italiano come se fossero pezzi da museo, con quel tipico atteggiamento che tante volte abbiamo osservato sui visi della gente in visita nelle belle città italiane. Il nostro compito è far rivivere questi grandi tesori umanisti e usarli, così come vennero concepiti, per ispirare un nuovo ideale umano. Il Rinascimento italiano, infatti, trae le sue origini da una concezione scientifica rigorosa di come funzioni l'universo: gli artisti e gli scienziati rinascimentali mostrarono nelle loro opere il principio dell'ipotesi dell'ipotesi superiore, che rappresenta la forma più alta dell'attività umana.

Il Rinascimento fu un progetto eminentemente politico, il cui scopo era infondere negli uomini un ideale "repubblicano" di società, opposto al sistema oligarchico veneziano, nel quale l'individuo viene elevato perchè spinto a sviluppare le sue qualità più nobili per contribuire al benessere della società e delle generazioni future.

Nel Concilio di Firenze fu raggiunta l'unione religiosa tra i greci e i latini, fra l'oriente e l'occidente, e furono annullate le reciproche scomuniche tra il Papa e il Patriarca di Costantinopoli avvenute nel 1054. L'unità fu conseguita intorno all'aggiunta del *Filioque* al credo di Nicea fatta da Sant'Agostino, e che non era mai stata accettata dall'Oriente. Sant'Agostino in questo modo salvò il cristianesimo dall'influenza delle sette e creò le basi morali, teologiche ed epistemologiche per elevare l'intera umanità; il problema infatti, anche se si esprime in una forma teologica, rappresenta il nocciolo della civiltà occidentale.

Il dogma della Trinità, che è il più alto della religione cristiana, dice che Dio è unico, ma in tre persone uguali e distinte: Padre, Figlio e Spirito Santo. Qual è il rapporto fra le tre persone, come agisce lo Spirito Santo rispetto alle altre due? Lo Spirito Santo è l'amore che procede dal conoscersi reciproco tra Padre e Figlio, ed esso stesso, amore, è persona distinta e sussistente; secondo Sant'Agostino, lo Spirito Santo procede dal Padre e dal Figlio, da cui il *Filioque*, mentre per

gli orientali lo Spirito Santo procede solo dal Padre. Cosa vuol dire tutto ciò? Se lo Spirito Santo procede da Cristo, il figlio prediletto di Dio, fattosi uomo, così come dal padre, allora l'uomo mortale può comprendere lo Spirito Santo direttamente o perfezionando se stesso e la sua conoscenza, "l'uomo ad immagine di Dio" dirà Cusano, il grande artefice del Concilio di Firenze.

Senza il *Filioque*, l'uomo sarebbe ridotto ad un livello inferiore, bestiale, la sua unica relazione con Dio sarebbe di pura obbedienza, Dio sarebbe il monarca dell'universo, non il Creatore ma un Dio immobile. Guardate ad esempio il mosaico nell'abside centrale all'interno del Duomo di Monreale in Sicilia (Vedi *illus.* 33): solo le dimensioni della figura colossale del Cristo, 12,30 metri di larghezza, 60 cm. il naso, dito medio un metro, incutono un senso di paura e di dominio totale. Anche le icone bizantine illustrano questa concezione; spesso lo sguardo del Cristo è minaccioso, i lineamenti del volto sono immaginari e irreali. Per gli artisti di quel periodo infatti l'arte non riflette un principio di bellezza della natura.

Pensate alla profonda umanità espressa dalla Trinità del Masaccio (Vedi *Tav. a colori XIX*), nella chiesa di Santa Maria Novella a Firenze. L'affresco al quale lavorò anche il Brunelleschi esplica il dogma della Trinità all'osservatore: la Trinità è posta all'interno di una finta cappella con architettura rinascimentale, si vede il Padre, sotto lo Spirito Santo in forma di colomba, e Gesù Cristo crocifisso tra la Madonna e San Giovanni Evangelista. Ai due lati sono ritratte le figure dei committenti, in basso uno scheletro, cioè la morte con su scritto: "Io fui quel che tu sei, quel ch'io son anco tu sarai", che spinge l'osservatore ad affrontare il tema fondamentale del significato della vita umana.

L'elevarsi della mente umana verso lo Spirito Santo, cioè verso la conoscenza, è un processo d'amore. L'amore è un profondo desiderio di bellezza, che tipo di bellezza? Non la bellezza languida e sensuale, ma la bellezza come splendore della bontà divina che s'intende da tutto il creato; il bello è morale, come dirà il grande poeta F. Schiller che ispirò il

secondo grande Rinascimento: il Rinascimento tedesco. Gli artisti del Rinascimento italiano cercarono continuamente di far contemplare agli uomini la bellezza divina, che è la bellezza del mondo che circonda l'uomo e che è nell'animo stesso dell'uomo, ma deve essere continuamente sollecitata, sviluppata.

Un esempio di questa bellezza è la cupola del Brunelleschi (Vedi *Tav. a colori XVI*) che ispira un sentimento di allegria e di elevazione, tralasciando per ora l'aspetto tecnico della costruzione che Brunelleschi risolse inventando nuove e ardite invenzioni (si trattava infatti di innalzare sulla chiesa precedentemente costruita ed in particolare su un tamburo ottagonale e per giunta irregolare, una cupola di dimensioni enormi, pari solo al Pantheon e che Brunelleschi risolse senza ricorrere alle armature).

L'aspetto centrale e rivoluzionario dell'opera del Brunelleschi fu l'aver concepito la cupola come lo strumento per cambiare radicalmente il volto della città, delle campagne intorno, come scrisse l'Alberti (Vedi *Tav. a colori XVIII*). La cupola era: "Erta sopra i cieli, ampia da coprire con la sua ombra tutti i popoli toscani". Essa per le sue dimensioni e la sua forma si stacca e si impone a tutto il resto; è visibile dalle strade e, ancora meglio, dagli ultimi piani delle case, dalle torri, dalle colline intorno e supera in altezza tutti gli edifici della città. E' soggetta soltanto alle luci naturali, e non a caso al suo interno, attraverso un foro nella lanterna, l'amico di Brunelleschi, Paolo dal Pozzo Toscanelli, realizza il primo meridiano o gnomone per misurare la posizione del sole.

Le proporzioni della cupola sono armoniche: essa fu realizzata a spirale, con una tecnica che, inventata da Brunelleschi, consisteva in una successione di anelli orizzontali di mattoni percorsi da spirali di mattoni a spina di pesce che permettesse di far crescere in altezza la forma come un tutto autoportante senza bisogno, quindi, di armature (*illus. 34*).

La costruzione fu terminata alla vigilia dell'apertura dei lavori del Concilio di Firenze e, come abbiamo già accennato, Brunelleschi si valse della collaborazione del grande fisico e

protagonista del Concilio Paolo dal Pozzo Toscanelli. Inoltre Brunelleschi studiò approfonditamente prima e durante lo svolgimento dei lavori la *Commedia* di Dante, e questo ci porta a formulare un'ipotesi su un collegamento diretto tra i primi versi del canto finale del *Paradiso* e la costruzione della cupola.

E' noto che il Brunelleschi diede alla cupola il significato simbolico di una "ghirlanda" della Vergine perché era stata lei, la Vergine, a nutrire il bambino. Il canto del *Paradiso* inizia con la seguente orazione:

> Vergine madre, figlia del tuo figlio,
> umile e alta più che creatura,
> termine fisso d'etterno consiglio,
> tu se' colei che l'umana natura
> nobilitasti sì, che'l suo fattore
> non disdegnò di farsi sua fattura.
> Nel ventre tuo si raccese l'amore
> per lo cui caldo nell'etterna pace
> così è germinato questo fiore.

Perché la Vergine? Perché nel celebrare la nascita di Cristo—da una donna—come fecero molti degli artisti dell'epoca, vedi le numerose Natività, Brunelleschi volle magnificare il continuo progredire dell'umanità da se stessa verso Dio. La nascita non è quindi, come affermavano i Sufi dell'epoca, un venire fuori dalla materia, dal vuoto per andare verso il vuoto, ma è ogni volta un fatto divino, se Dio stesso per nascere scelse un'umile donna.

L'Annunciazione di Leonardo da Vinci (*Tav. a colori XVII*), che rappresenta la Vergine che studia mentre l'angelo si inginocchia umilmente ai suoi piedi, è forse uno dei migliori esempi che coglie il processo di trasformazione dell'umile donna in educatrice e futura madre.

Quale migliore monumento avrebbe potuto glorificare questo concetto se non una cupola che si regge da sé, la più alta, ma anche la più umile, "che sia semplice, che sembri piccola",

diceva il Brunelleschi, e che sarebbe stata termine fisso per ogni altra costruzione?

Nel duomo appena terminato ed addobbato a festa, il 6 luglio 1439 fu celebrata ufficialmente l'unione raggiunta (*illus.* 35). "Gioiscano i cieli ed esulti la terra. E' stato tolto di mezzo il muro che separava la Chiesa Occidentale ed Orientale, è tornata la concordia e la pace": con queste parole iniziava il decreto di unione. Il capolavoro di Benozzo Gozzoli ha conservato nei secoli la memoria del grandioso evento (Vedi *Tav. a colori XIV*). Nell'affresco vediamo i principali protagonisti del Concilio: l'imperatore Giovanni VIII Paleologo (*Tav. XIVc*), il vecchio Patriarca di Costantinopoli Giuseppe (*illus. 36*), il grande filosofo platonico Giorgio Gemisto Pletone. Tre sono i temi: il tema del Concilio di Firenze, il tema dell'Adorazione dei Magi, con il corteo che converge verso la natività di Filippo Lippi posta sull'altare, e il tema delle feste rinascimentali tipiche del quattrocento fiorentino, con scene di caccia e di allegria. I protagonisti del Concilio, così superbamente raffigurati da Gozzoli, avevano lasciato Costantinopoli, minacciata dai turchi, entusiasmati e convinti dal grande artefice del Concilio: il futuro Cardinale Niccolò Cusano. Due scritti del Cusano in particolare ispirarono il Concilio: *Concordantia Catholica* e *De Docta Ignorantia*, che scrisse durante il viaggio di ritorno da Costantinopoli nel 1438 e che discusse, come ha recentemente provato un giovane studioso italiano, con Paolo dal Pozzo Toscanelli. C'è ragione di chiedersi se senza l'incontro e la collaborazione tra Cusano, Toscanelli e Brunelleschi il grande disegno del Concilio di Firenze sarebbe stato mai concepito.

Il problema strategico che era stato discusso al Concilio era come fermare i turchi che avanzavano dall'oriente e minacciavano Costantinopoli e l'occidente stesso. Il successo dell'unione raggiunta tra gli occidentali e gli orientali scatenò l'oligarchia veneziana che insieme ai genovesi rifornì i turchi di nuove e sofisticate armi che resero possibile la conquista di Costantinopoli da parte del sultano Maometto nel 1453,

cercando di distruggere in questo modo il disegno ecumenico raggiunto a Firenze (*illus. 37*).

Ma i geni del Rinascimento, sulla base della loro illimitata fiducia nella capacità della ragione umana di far trionfare il bene, avevano già aperto un nuovo fianco: la scoperta delle Americhe, del nuovo mondo.

Al Concilio, Toscanelli e Cusano convinsero i presenti della necessità di scoprire le Americhe per spostare l'asse politico del mondo fuori dal controllo dell'oligarchia veneziana. Toscanelli si incaricò di stilare la prima carta dell'Oceano Atlantico che fu poi quella usata da Cristoforo Colombo. Cusano tracciò la prima mappa della Germania: erano nati gli stati nazionali. E' nostro compito oggi usare la grande arte lasciataci da questi straordinari umanisti e visibile nelle belle città d'Italia per creare un nuovo Rinascimento.

APPENDIX A

TRANSLATIONS

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FATHER CARLO CREMONA

The Meaning of St. Augustine for the Rebirth of Africa

You may wonder about what St. Augustine was like, physically. He was small, and if he were present at this conference he would not have gone up to the podium to speak, because it would have covered him up. And so, I prefer to speak from the table and not the podium, also to be more in communion with you, because I think that if St. Augustine were at this conference he would be enormously pleased with you, given that with your numbers, with your presence, witness to a love of culture, in a time in which this seems neglected in favor of a consumerism even of words and ideas—transitory ideas that are good for an instant but leave no impact on the mind.

I was very happy to join in this international conference, dedicated to St. Augustine, father and founder of African and European civilization, and I participate in it with enthusiasm. For me it was almost a surprise, and I could tell you that my life has always had the Lord's grace of being oriented toward the spiritual teachings of St. Augustine and particularly in

these last years. It was nevertheless a surprise to me that we are at the sixteenth centennial of the conversion and baptism of St. Augustine. This is a fact of great weight from not only the religious, but also the cultural, standpoint, which must strike men of culture, and not only them. For St. Augustine, beyond the religious categories, is close to every man. So I was delighted at this initiative, which is the first manifestation in celebration of this great event, of the great African's conversion and his baptism in Milan by Ambrose (see *Plate I* and *Fig. 6*), which took place in the summer of 386, for the conversion, and April 24, 387 for the baptism, in the baptismal font found a few years ago in the Baptistery in Milan during the excavations for the subway system.

This octagonal font emerged, exactly as St. Ambrose had designed it, and also the epigraph that St. Ambrose had written for this font, for this instrument of the fundamental Christian sacrament.

I want to tell you why I was happily surprised by this initiative. I am a modest but impassioned follower of the saint, who for me is also the most complete genius in human history, insofar as he certainly drew upon the culture that had preceded him. St. Augustine assimilated all the classical culture, philosophical and literary; he could recite Plato, Aristotle, Cicero, Varro, and Sallustius from memory. We could say that the first impulse toward conversion was given to him by Cicero, the pagan philosopher and writer, with his reading of the book *Hortensius* written by Cicero, which we no longer have, but we know some fragments of it through St. Augustine's works. So, he had assimilated all of this culture, all of humanism, enlivening and enriching it with the light of Christianity, by which he had become fascinated. But above all because his personal experience in the itinerary of reason, of faith in the harmony even of the soul with the physical part, the body, of man, these positions are mutually integrated and are the beacon of orientation for every man over the last sixteen centuries.

I have heard beautiful quotations, but even more admirable is the St. Augustine who discovers inwardness, and discovers

it through the Neoplatonic philosophers, and leads man back to inwardness, like Socrates, who led philosophy to the intimate part of man with the motto, "Know Thyself." First philosophy sought in the world the arguments of its reasoning: in physics, in nature, etc. St. Augustine invites us to return within ourselves, with that stupendous phrase: "Don't go outside yourself, enter into yourself, within the inner man resides the truth." And what is this truth? This truth is God himself. Here I must quote in Latin: just two words, which I will help you to translate, for those who might not grasp the Latin, but I think you will all understand it. "*Deo, intimior in intimo meo,*" God who is the most intimate part of me, God who is at the summit of my highest point, this God toward whom I extend my being, not the physical but spiritual being. God is God through love. St. Augustine in fact distinguishes the two functions of the soul: the first is that which allows it to animate the body, the second is that which permits it to make God live, since God is the soul of the soul. A soul is more a soul when it loves, relative to when it simply limits itself to "animating" the body, that is, when it only gives life to the body. For the soul which gives life to the body but does not live of its soul, which is God, is a dead soul.

I would like to confide in you that a few months hence, at the beginning of next year, Rusconi publishers will publish a biography by me entitled *Agostino*, with an introduction by the archbishop of Milan, Cardinal Carlo Maria Martini, the present-day successor to Ambrose, who assisted St. Augustine in his conversion. I tell you this by way of testimony to the love which was aroused in me by the reading of St. Augustine, to the point of prompting me to undertake a very laborious work for such a modest person, because I don't have a scholarly knowledge of Augustine. The laborious work I put myself to, was that of reconstructing a life which I hope, by doing it this way, I have not distorted. I tried to make him human, I tried to not describe a monument, not to make him into a monumental person that you could walk around and that's it. I tried to bring him to life by treating him as contemporary to con-

temporary. For, dear friends, and it is for this that I exhort you to concern yourselves with St. Augustine, the peculiarity of Augustine and the reason for his survival in cultural and human interest even today (and this conference testifies to that), is the depth and universality of his inner quest, but it is also the staggering resemblance of the situation of his time with that of our time, for which reason he can truly be our teacher.

The difficult path that we are following, he has already traveled. That collapse of the Roman Empire, which then embodied the ordering of the whole world; his suffering over it, even though he was authentically African, and as an African could certainly have gloated to view the decline of Rome; but he thought about this order which was at the basis of international life—even though to say international is incorrect, because there were no nations then—the world had been unified; that message of faith in the human future which he infused when, during the Sack of Rome in 410 and the panic that followed, he preached: "Rome will not perish if the Romans do not perish, because Rome is not in its walls, but is in the soul of its citizens." Raging at the time were the political crisis and the religious crisis, and in this connection I recall that a moment ago my friends were whispering about Circumcellions, the terrorists of then, who were no different than the modern ones.

Hence: The religious crisis, with the Donatist, Arian, and Pelagian heresies, prompted Augustine to an impassioned defense of truth. All this resembles the anguish of the modern man, frightened by a possible universal holocaust; at that time, the fall of Rome was the source of general panic. "If Rome falls, then the sky also falls," they used to say then, so great was the belief then in the impregnability of Rome. They were frightened, as we are today, by the conflict of ideologies (and we hope that in a few days in Geneva there will be some good result, good in the Augustinian sense of the term); frightened like us by destabilizing violence, and by the turbulence with which fashions not only pass away, but carry with them fun-

damental moral values. Buffeted as we are by all such worries, we are very close to the times of St. Augustine.

Augustine underwent his final illness and died at Hippo, while Hippo was besieged by the barbarians. Augustine understood that in the passing of one civilization to another, the providential possibility, however that one civilization may supplant another (for Augustine did not totally approve of Roman civilization), the possibility that the passing of the old way of life to the new one might take place with respect for human values, can be guaranteed only when the reference point, the chosen center of gravity is God himself.

What influence did *The City of God* have in the Middle Ages? What importance did *The Confessions* have for the mystical and spiritual education of man, or the book *On the Trinity*? He reacted to evil with a double force, which was really just one: the force of truth and the force of love for man as the creature of God, immensely beloved by Christ.

You have well said: Christ is the image of God and man is in Christ. What he did in those terrible circumstances, also intervening on issues of social justice, of political wisdom, because the rulers themselves continually asked his advice, was inspired by his contemplation of God, by the contemplation of the City of God, into which he wanted to transform the City of Man, the earthly city. What an insuperable teacher of life was Augustine! This quality of his of being a teacher moves me and prompts me to claim a different citizenship, for I feel myself African more than European, at least until Europe and Africa become one single continent, spiritually speaking.

God wanted this man to spring from Africa, proconsular Africa which had absorbed the civilization of Rome, but also Christian Africa, the Africa of Cyprian, of Tertullian, which independently from the Roman institutions had absorbed Christian civilization. It does not seem that proconsular Africa was Christianized by Rome. Augustine loved Rome, but he felt himself to be African. When he recalled Apuleius of Madaura, the great writer, the author of the *Metamorphoses* that

Augustine rebaptised *The Golden Ass*, a kind of "Pinocchio" of that day; when he named this great cultivator of the Greek and Latin language and other figures who had honored Africa, he was proud to say, "He is African, like us!" "*Nobiscum Afer*," said St. Augustine, with the beautiful synthesis of the Latin expression. There were then in proconsular Africa more than 1,000 bishops, between Catholics and Donatists, who were almost always fighting each other, for obvious reasons. Then, the entire glorious African Church was turned upside down. But Africa is again a center of attention of Christianity and of the Church, because of its indispensable contribution to a renewed and strengthened human civilization. Emblematic in this regard are the trips by Paul VI and John Paul II, up to the latter's recent journey, to which Africa responds with its whole incomparable soul. Africa wants to be for mankind, it could not but be for mankind, and it looks to the greatest of its sons, Augustine, who could not be a stranger to this rebirth in modern times. Africans of all national communities of their continent can glory in him, the Bishop of Hippo (today Annaba), the singer of the City of God, in the great human Genius, in Augustine, repeating, turning to him, "*Nobiscum Afer!*" Augustine, the greatest genius of humanity, is an African.

MATTEO PERRINI

The Meaning and Value of History in St. Augustine

The life of individuals and of peoples takes place in time and in history and itself constitutes history. Therefore it is natural to ask, is it necessary to grant a value, a meaning, to the path man takes, now triumphant, now sorrowful, a meaning or value which unfolds across the duration of history—or, we ask, is history nothing more than a fabric of transient things, which inexorably vanish into the void with the passage of time? To this ineluctable question, Augustine responds in his *City of God*. That "great and arduous" book would already deserve a post of the first importance in the history of culture by its great "work of disencumbering," completed with the triple refutation of the theory of eternal cycles, utopian perfection, and conservatism as an historiographic category and as a *forma mentis*. Starting from the Christian intuition of life, a new conception of a sense of duration is substituted for that of the cycle. The eternal return—so obsessively present in Greek thought—is a myth that denies the original and contingent nature of every historical event, and is a poor surrogate for the eternity of God. For St. Augustine, instead, it is impossible to transform the relative, the contingent—that which experience and reasoning tell us can be or can not be, and can be in one way rather than in another—into something absolute and necessary. In the flow of history, there is interpenetration of the past, the present, and the future (looked forward to or feared), there is continuity in the new, as in consciousness,

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but there is never the repetition of the identical. That which has been is unique: It is irreversible. The hands of the clock may return to the same hour, but experienced time, time as the life of consciousness, never returns. That which is, flowers once only, like the Mediterranean aloe. Often there are significant analogies, even very compelling analogies, since human nature is common to all the children of man, even in diverse times; but the subjects, the actors of the events are different and the events themselves are different.

Nor does Augustine sound a weaker note in his criticism of utopian perfectionism, which in those days was called millennarianism; today it is called Marxism and scientism and brings with it, as in other eras, a strong hypnotic suggestion. The substance of all millennarianism is the following: to project an absolute and total earthly happiness, almost as if there could be a suspension in history or an end to history itself. History, as long as it is history, is rather an exodus, *peregrinatio et militia*, and is not the place for eternal happiness, an idyllic realm, without error and without setbacks, of justice *plena et perfecta*. A "perfect" society would have to be formed exclusively of saints, since in such a society all laws, obligations, and juridical ties become completely superfluous! If the eternal cycle annuls the relative and the contingent, utopian perfectionism defies them, confounding the subordinate purpose (the condition of the new political city) with the supreme and transcendent purpose of the life of man. From this follows its inevitably idolatrous, illusory, alienating character. History attests that there has never been perfection internal to temporal history. Every civilization is always perfectable, precisely because a perfect civilization exists "in no place" (*utopia*), nor could ever exist. Building a civilization is always an uncompleted task, ever to be taken up again. All millennarianism is a lie. Only the City of God would be able to provide a true and secure—because full and eternal—happiness. But not here, energetically re-emphasizes St. Augustine. Here we possess it in hope, and "the present reality, without this hope, is a false happiness and a great misery."

Augustine also attacked the would-be conservative, in the figure of Porphyry, according to whom all transformation is for the worse, the new is always worse than stability, and the present is never to be preferred to the past. "Every wise man can verify," writes Augustine, "the falsity of this reasoning just by looking around himself." Not for this reason, however, does the opposite thesis become *ipso facto* true. In reality it is necessary to refer to quite different categories, other than the old and the new, stability and change, when one wants to grasp the intensely dramatic character of history.

Not every novelty is to be condemned, and it is not at all the case that all of the past is worthy of positive judgment. Certainly, what is very distant can be idealized without danger, but it is not legitimate to confuse history and myth. For Augustine, that mental attitude which refuses to consider the earthly values realized in any historical period as relative, is acritical and unproductive; whoever closes himself up in the fragile world he has inherited or has contributed to establish, is forced to idealize it to the extreme, "denying the presence of any evil in his past and the certainty of death in his future." This temptation is quite understandable, as is its opposite, the Utopian idea of perfection, even for a fine and honest mind, if it has no other "city" to praise than the political one, and if his horizon inexorably coincides with that.

The Two Cities: Specific Character and Mutual Relations

Having cleared the field of three errors which make the understanding of history impossible, we must ask ourselves with Augustine what is the meaning of history, of the interlacing of good and evil, of the useful and noxious which characterize it at any given moment, of the good which is fulfilled in it and of the battle being fought in this process. History has a universal meaning, precisely because human activity always goes back to a double spiritual attitude, which is found in the most

diverse times and places. Augustine redirects the history of the world, not as the Manicheans would, to two realities, but to two opposite attitudes, which individuals and peoples adopt with respect to the same reality. The double spiritual attitude consists in two different principles, two modes of understanding and living history. The ultimate root of the intelligibility of history is in two "loves" which characterize it and which are the origin of the two cities (see *Fig. 3*). "Two different loves beget the two cities, love of self, carried to the point of despising God, begets the earthly city [*civitas terrena*]; the love of God, even to the extent of eliminating our egotism, begets the heavenly city."

The opposition is first of all between the correct love of self, which always brings with it the generous gift of oneself, the rejection of iniquity; and exclusive, lawless, perverse egocentrism. Whoever believes that he loves himself and not God, does not truly know how to love himself, because he ignores his true good. One must know how to "lose" one's own life for the love of God in order to "refind it"—contrary to the person who wants to preserve it at all costs, even at the price of his own dignity and of the supreme Value upon which it is based and in which it finds its fulfillment. These are the only two real movements in the human world: that which ascends toward the truth, or *caritas*, and that which sinks downward and distances itself from truth to approach appearance, or *cupiditas*. The *civitas terrena* is the "city of the sons of the Earth," that is, of that society whose members, tied as they are preponderantly or exclusively by the love of earthly things, consider this to be their only true city. It is the city in which man, forgetful of God, becomes the idol of himself and of his own powers. It is the city in which man tramples upon or deforms natural law, denies his vocation for the eternal, and closes himself in the finiteness of the here-and-now, in the intoxication with himself and his earthly tasks, conferring on them, whatever they be, a value as it were absolute. Other important traits of the earthly city, though variously masked,

are the lust for power within one society and among different nations, violence chosen as a system, the casting-out and oppression of the conscience of those who do not buckle under to lies and brutality, a false conception of the public good, and an effective appropriation of wealth with the unjust exclusion of others, the shutting off of all authentic communication with other men and God, factiousness, racism.

On racism, the African Augustine is very explicit. He observes that, in virtue of our common origin, known through revelation, the unity of the human race is not only a realizable ideal, but a fact. It is a physical fact, since all men are related; and also a moral fact, since they are linked not only by simple natural resemblance, but also by an actual feeling of being a family. "No one of the faithful can have doubts on the fact that all men—however much they differ in race, color of skin, or even the form of their limbs—draw their origin from the first man created by God and that he was created uniquely" (*De Civitate Dei*, XVI, 8, 1). Nor does Augustine doubt that God himself had created in this way the entire human race "to make men understand how much unity in diversity was pleasing to him" (*ibid.*, XII, 22). Men are therefore—it is faith that makes us certain of this—naturally brothers in Adam, even before being brothers, supranaturally, in Christ.

In opposition to, and beyond, the *civitas terrena*, the *civitas Dei* lives, battles, and hopes. How can it be defined, how characterized? The City of God is the invisible community, beyond every boundary of time and place, of all who seek, love the good, and live to enact it in the historical situation in which they are called upon to implement it. Their characteristics are exactly the opposite and irreducible to those of the Earthly City and they stand to the latter as value to antivalue, good to evil, light to darkness. In particular to the lust for power, it opposes the notion of service: in the house of the just, those who command, do it not for reasons of pride, or a will to enslave, but because they have the duty to make themselves useful and the desire to provide. God has estab-

lished that "the reasonable being, created in his image, would only dominate over irrational beings: not man over man, but man over the rest of Creation."

But it is not enough to distinguish the two cities and compare them with each other; it is necessary also to specify their mutual interactions which have occurred in historical experience: "The two cities in this world are intertwined and confused." This formulation is justly famous and Augustine cited it very often. In fact, this notion of an inextricable mixture (*permixtio*) such as the stems of a wicker basket, and *commixtio*, as in a chemical emulsion, calls to mind the Biblical parable of the lord who planted good seed and his enemies came at night and planted weeds. Whoever grasps such a doctrine, will never be able to pass a Manichean judgment ("all the good here, all the bad there"). The boundary which divides these two cities is practically indiscernible to our eyes and is defined in the intimacy of our hearts. The inner nature of each person, his or her true beauty or ugliness, his or her degree of moral responsibility, are fully known only to God.

The purposes for which the two cities are effectively founded are qualitatively heterogeneous, irreducible, incommensurable with each other, recognizable on the basis of universal moral and psychological experience; but, whether particulars belong to one or the other city, is beyond the power of man to discern.

Another point of contact and differentiation between the two cities is the search for peace. Peace is not simply a normative goal, but also, in a certain sense, constituent part of human society. Extended peace without war, is possible; but an uninterrupted war without peace is impossible, because it would lead to the destruction of any and all social organisms. For this fundamental reason temporal peace can, under certain aspects, form a common meeting ground between the two cities. However opposite they may be in their final inspiration, the one and the other, in fact, in order to survive need peace, need a minimum of cooperation of the will and works of peace,

such as the production of the good needed for our earthly condition and indispensable to our mortal life.

It is all the more necessary to dispel one error: for St. Augustine the state is by no means the *civitas terrena*, nor can the visible Church *ut sic* be merely identified with the City of God. Such conceptions, which would merely authorize a radical pessimism in the social-political domain and a gross triumphalism in the religious field, are explicitly criticized by St. Augustine. Contrary to Cicero's thinking, a people and a state can exist without justice, when the laws and the organs of political organization are inspired by the utilitarianism—sometimes crudely aggressive, sometimes calculated—of the *civitas terrena*, which oppresses people, instead of serving their orderly development. In such cases, the state becomes totalitarian, pagan, and tends to identify itself with the "perverse city." Nonetheless this is always merely a process of fearful perversion, not something innate to the reality of the state and the temporal city. Likewise, the visible Church, by its mission, its universality, is on earth a less adequate prefiguring of the City of God; and for the most part directs its path toward the City of God, but it does not coincide with it point for point. The society of those "called to be saints," empirically is composed above all not of saints, but of sinners, of a humanity tormented in spirit and in bodies, in need of light, of pardon, of comprehension, of help. Moreover, St. Augustine observes with his usual delicacy that among the enemies of the Church there can be those elect souls who do not know, by diverse circumstances of education and experience—who, through no fault of their own, do not know the house of the Father, the fatherland for which even their generous souls long; and among the faithful who fill the churches, mingled with men who bear witness to the extraordinary beauty of all that which is authentically Christian, there are also those whose life itself is a betrayal of the faith they profess in words, a practical atheism, an outrage to God and to their fellow men.

In conclusion: Captured in its essence, the profoundly hu-

manistic and Christian message of Augustine on the meaning of history and on the nature of being "as Christians" in the human pathway of history can, we think, be formulated thus: It is always possible and necessary to improve the state, to act with heroic dedication to insert into civilian and political relations, into the laws, into the institutions, into international relations, something of those values we call truth, justice, and brotherhood; but it is likewise indubitable that the political city remains always something limited within its sphere, where not all the aspirations of human spirituality can be satisfied. Policy always needs a soul, a humanistic vision of life which sustains it and draws sustenance certainly not from policy itself. Even in the building of the temporal city, the trajectory traced by human action, at least as long as it endures in its energy for doing justice and its magnanimous generosity, can be homogeneous with the itinerary of the City of God and flow into the latter. But only partially.

The biggest temptation which presents itself to humanity in its pilgrimage through historical time, seduced by the real charm of certain values which are actually earthly, is that of forgetting the Supreme Good, the final goal of our journey. The artist is led to idolize his own art, the lover the object of his own love, and the man of action the city which he has decided to build. To them, St. Augustine repeats that man is not on earth for himself or for the earth, but for God. Man is not a kind of animal of whom is demanded the task of elaborating one civilization after another, like the ants and termites who work incessantly to make or remake their magnificent and fragile habitations. It is well and it is healthy to recall from time to time that upon the transitoriness of human constructions, the divine Architect builds the City of God, the only definitive habitation, the universal fatherland of the spirit, where the profound unity of the human race can be realized as the Christian message proclaimed it. That ideal is already operative in this life because the Kingdom of God is "in the midst of us, within us"; it is ferment, imperative, and hope, because already starting now, every instant, every era, every

generation, as every personal life of ours, can be related directly to God and is contemporary to him.

Augustine lived in an era of gravest crisis, but he did not surrender to the wickedness of his time.

From the great African, founder of Western civilization, comes to us the example and the appeal to overcome the temptations of pessimism, because the law of progress is to be able to advance even among obstacles and evil. In the last analysis, the meaning of history is in the words of Ecclesiastes:

Against evil, good, and against death, life.

JAIME SANÍN ECHEVERRI

St. Augustine the African

In the entire history of the Roman kingdom, republic, and empire, no rival achieved the dimensions of Carthage in Africa to contest Rome's dominion over the Mediterranean and the world. The North-South struggle had already begun. Even though Rome prevailed, it was not able to fulfill its tragic motto *delenda est Carthago* [Carthage must be destroyed].

Centuries afterward, just as the fourth century A.D. was waning, when the barbarians captured and ravaged Rome and its entire Western Empire, and besieged the episcopal city of Hippo, another African, greater and of more enduring fame than Hannibal, writes in Africa the elegy and epitaph of the most arrogant domination witnessed over the centuries, and over its rubble he builds, on papyrus, the *City of God*, fortified and garrisoned architecturally by the political philosophy of free will and human dignity, the *Imago Dei*, the Image of God, its battlements shaped by the theology of grace. All the

cities, towns, and nations which in Europe, America, and other continents are called Western civilization, have been built or reconstructed upon this foundation of mere words, deep and beautiful, filled with the peace and optimism that rains from on high, incomparably more solid and harmonious than the *Republic* of Plato, but also built upon the apparently flimsy structure of letters with the mortar of indestructible ideas. At times, it is held to be a synonym of Christian culture, but it is still more ecumenical, compatible with all the other civilizations and cultures, truly universal like the African mind of Aurelius Augustinus, the 1600th anniversary of whose conversion to Christianity the Schiller Institute is now celebrating in Rome.

How formidable is this man who changes the world of ideas with the force of the primordial cataclysms which have changed the physical face of the earth! Before this Teacher, born in Thagaste, grown up in Carthage, become a giant in Rome, converted to Christianity in Milan, the last clash of the vain pagan gods with the simple truth of the Gospel was raging. In his spirit, tormented and turbulent until he found the truth, contradictions were struggling against each other with the same violence with which invasions, persecutions, martyrdoms, and wars occurred in the outside world.

The son of Patricius and Monica absorbed all the poisonous honeys derived from the Gnostics who from the first century onward had spoiled the last years of the Evangelist in Ephesus. From his chair as professor of eloquence, where the African students had followed him, his powerful intellect struggled between Manicheanism and skepticism. His mind was gripped by the philospher's quandary of explaining the cause of evil and human suffering. He could not fit into his powerful reason a single, just, and good God, who was also the author of evil and suffering. Having killed the multitude of idols in his mind, he still leaned, like Zoroaster, toward accepting two principles, of light and shadow, each as powerful as the other, and ever in perennial conflict.

All of the intellects of Greece and Rome, especially Plato

and Cicero, fertilized in the human aspect this dialectical prodigy, who came from Carthage with sparks of intelligence as intrepid as the Punic hosts of old. But it was the Epistles of Paul of Tarsus, the old persecutor Saul who held the garments of those who stoned St. Stephen to death, which in the end succeeded in putting order into this chaos.

Augustine in the year 386 left his post as professor of eloquence where all the disciplines of the spirit strove. His longtime companion, the mother of Adeodatus, returns to Africa. And the life of Africa, the return to his native continent, came back to him as an overpowering urge at the age of thirty-two. He no longer thinks about going back to teaching, the profession he had practiced before, with energy and glory, in Thagaste and Carthage. He is attracted by other Africans. From the desert fathers, he had learned not wisdom, but ignorance. St. Anthony and his followers do not have a community of teacher and disciples, but submerge themselves in solitude to listen to the voice of God in the harshest penitence. His mother, Monica, has arrived in Milan. "The son of so many tears cannot be lost." She accompanies him in his jubilant discovery of the truth. Seeing him going astray with another concubine, she advises him to marry a virtuous young woman. But finally he takes the decisive step for truth for the soul and upright personal conduct. While he makes plans to master literature, the illiterates of Africa find peace of soul in their desert caves. *Surgunt indocti et ropiunt regnum cœlorum, nos, autem, cum nostris litteris, mergimur in profundum.* Finally, he embraces Bishop Ambrose, they intone the incomparable triumphal hymn *Te Deum laudamus, Te Dominum confitemur*, he receives baptism with his students and friends and his son Adeodatus, and he undertakes the great return to his beloved Africa with the plan to convert to being an Anchorite monk.

But at Ostia, his departure is delayed by his mother's death. His sobs of eloquence in her praise make him the universal example of filial love. Centuries later, an unfortunate biographer of his, Giovanni Papini, slandered him as a bad son to

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his father, Patricius, only because he was the best son of his mother, Monica, and the tenderest son in the history of the world. Upon his grief, he builds a monument to her.

Augustine does not give up returning to Africa, which calls to him with its warm appeals, but he changes course. After his mother's death, he gives up solitary meditation before pyramids and sphinxes, and he goes to his birthplace, Thagaste. There he has inherited wealth and property and has to administer the fortune which was Monica's. His administration now is to sell it all and give to the poor and to the church. He keeps a house in the country to form with his friends a monastery, of which there soon would be many, from whence the new, dynamic, constructive thinking could be spread. Later, he will have to sell the holy vessels to give the money to the destitute. His foundations for men attended to foreigners, and the convents for women cared for the poor and sick.

He is now in Africa, and his pen has never been so fecund or his teaching so brilliant. He transcends his country and reaches all the churches which are set up with the first barbarian kingdoms. One day, the congregation demands that he accede to the priesthood. He does not think himself worthy, but accepts the will of the people as that of God. Soon he will be vicar of the bishop and then succeed him in the bishopric of Hippo.

Successor to the apostles, he surpasses the famous victories against the Manicheans in new fights without quarter against the Donatists and Pelagians. His writings, by means of copyists, and his words by means of scribes, flood both shores of the Mediterranean, and brilliantly reach the Eastern Empire. Even though Tertullian, Lactantius, and Cyprian had been as African as he, no other African or Latin Christian attained the universal resonance of Augustine, ringing as an interminable echo over the centuries.

There he is, defying time, the example of a man who has arrived at the capital of the decadent empire from a faraway province, uniquely capable of judging the abominations of

pagan inequality by presenting the image of God, equal in all races and countries because its greatness does not come from blood nor from skin color but from its divine descent, substantially different from God, but capable, like God, of freedom, of assuming the challenges of intelligence, of choosing between contemplative and fruitful idleness, and non-idleness, the multiplying work capable of producing all the fruits of the earthly city, always directed toward this transcendental goal, outside of space and time, where this restless man will finally rest, where he will overcome his anguish and dissatisfaction to bring about improvement by his own hands, experiencing from here, in the earthly city, the anticipation of that city in which there will no longer be evil or suffering.

Return, Augustine! Come back to Rome and Milan, return to Thagaste, to Carthage, to Hippo, live again in your beloved Africa, and enlighten these nations which today are unjustly called underdeveloped, in which, as in your country then and now, as in the empires, marvelous seeds of freedom, of dignity, equality, and capacity for change exist, to put into our minds and our small muscles the greatest and most transforming tasks, like your books; guide us with your eloquence, which in you was poetry, philosophy, and theology in a single force of love for God and service to one's neighbor, which is all a single love!

VINCENZO CAROLLO

Augustine Teaches Us: The West Must Show Solidarity with the Developing Countries

The dedication of this conference to St. Augustine has a relevant and emblematic value for present history. On the one hand, the summed-up ideal and moral contents of Augustine's "Heavenly City" still condition life in the "Earthly City," that is, the life of peoples who justly pose the problem of their liberation from poverty and exploitation; and on the other hand, the new "barbarians" show that they can take advantage, as in St. Augustine's time, of the unsatisfied needs of these peoples, to promise exactly the opposite of what they really intend to deliver.

And thus the Vandals and Visigoths of today, who are believed, as in the fourth and fifth centuries A.D., to be liberators of the Third World, succeed in penetrating into the Earthly City that needs development and freedom, to replace the promise of prosperity with the authoritarianism of their own power.

In the *City of God*, St. Augustine brings out this contrast, recalling that the "pagans" of that time professed the cult of tolerance and freedom, but carried out oppression, i.e., exactly the opposite of what they had induced people to believe. Some 1600 years have gone by since St. Augustine was born in Africa; the African peoples today, as then, are emerging from colonial status, and some of them are convinced or hope that, since the centuries-old colonial imperialism of the major European powers has been defeated, they can trust in those

who have but one real aim: to replace the colonialism of past centuries with another type of colonialism which presents a different appearance but nonetheless still remains colonialism.

Indeed, when the Western Europe of the Roman or the French-Carolingian or Austro-Hungarian empire went into crisis, immediately the imperialism of Eastern Europe, starting with that of Byzantium, attempted to exploit this, moving time and again over the centuries into the countries of North Africa and Asia Minor. The situation today is identical; the Byzantine empire no longer exists, but there is another empire which is able to trick itself out in revolutionary liberationism but which is nonetheless essentially just a new edition of the czarist conception of power committed to expanding in the entire world. The critical Augustinian conception of the earthly city, within which the political authority is totally immersed in love for itself and in contempt for man and for God, reemerges in present history as a characteristic trait of the "leading state" of the Marxist-Leninist International.

The tactic, so well theorized by Lenin and by Stalin, who had the means of putting it into practice broadly and constantly, allows all adaptations, opportunisms, and transformisms which historical circumstances allow, but with the goal of creating the conditions of the gradual advance toward communist power throughout the world. And when these conditions are in place, then it becomes an urgent duty to realize certain strategic aims, in relation to which the independence and sovereignty of peoples must be immediately destroyed in the name of that apparent internationalism which in reality must coincide with the power of the "flagship state," Soviet Russia.

South Asia, Africa, and Central and South America today offer the most propitious conditions for this tactic to apparently guarantee the unchangeable strategic aims of domination.

It is true that peoples who pass under the influence and the direct or indirect sovereignty of Soviet Russia, were they democratically free to express their judgment and their vote, would not confirm their own ruling regimes, given that the

disappointments, bitterness, and human and social tragedies are significant, but they cannot because, when in these cases they become aware of the evil, it is too late to do anything about it.

Today the aims and content of the international policy of Soviet Russia are the destabilization of the geopolitical balances, with particular attention to the countries of Africa and Central and South America. I speak of policy, as I have the obligation to underline the negative aspects, which the moral, the Augustinian doctrine, would condemn, and which I condemn.

What must these countries of Africa, of Central and South America do, and in that context and in keeping with them, what must the Western powers led by the United States do?

To win the battle against the flagship state of international communist imperialism, the Western powers cannot just care about maintaining only the geo-strategic military balance, but they must concern themselves with facing the problem of geo-economic disequilibrium.

It is well known that for Marxism-Leninism the general poverty of the "working masses" is used to justify the imperious wealth of the worker vanguard or feudalistic *Nomenklatura*; it is likewise well known that authentically democratic power, the independence of peoples, and the freedom of man and citizen bring progress by means of the solidarity of the richest for the needs of the poorest.

If therefore the underdeveloped countries of the so-called Third World have an overall debt of $900 billion to the financial and political system of the Western powers, it is not admissible to imagine that for the next ten years they will have to work only to pay the debt and die of hunger as a result.

Granted, Russia prefers to supply weapons and not sufficient bread to Ethiopia and to Angola; but the West cannot hope to arouse and expand the consensus in its favor, the friendship, and the trust of the non-communist countries of the Third World by offering only the reminder of unpaid loans and not

the new resources they need for their further, urgently required, economic and social progress.

In turn, the numerous underdeveloped countries must clearly demonstrate that their adherence to the Western democratic world is not a political commodity to be sold to the highest bidder, but a choice of principle and historic value. I permit myself to say this, because it is known, especially to the Mediterranean countries, that some states want to resolve their problems by selling their own strategic-territorial positions for the best offer.

In conclusion: State capitalism, constructed on a Marxist-Leninist basis, is no less colonialist and imperialist than that which was built up in past centuries by the Western powers; and the peoples of the Third World cannot hope for anything from it.

But the democracies of the major Western countries cannot in turn win the struggle against Soviet destabilization and conquest in Africa, in the Mediterranean, in Central and South America, if they insist on blocking financial aid, in the hope that the democracy of poverty may be preferred to the poverty of dictatorship.

And not just the United States should be committed to this policy of international solidarity, but also the other economically strong democratic powers. I speak also of the continental European powers.

The present debts should be frozen—I speak of the $900 billion owed to the International Monetary Fund—and so forth; but other financial means should be supplied in the hope that the development of the countries being aided today can easily pay within ten years with the resources of already realized progress. Let us make them rich, in the sense of being able to produce well, and then they can, twenty years from now, let us hope, start not perhaps to pay the old debts, but at least not to have to take on new ones. But if we don't put them into the condition to produce blood in their own organism, how can we imagine taking away from them the

small amount of blood they have, since if we did that they would immediately die, with no gain even for the "rich."

If this is not done, the illusion of liberation from poverty by means of systems of government opposed to the democratic-Western ones, will succeed in gradually destabilizing the present geopolitical and geostrategic balance in the entire world over the next twenty years.

The proposals formulated by the President of Peru on September 17 of this year are in my judgment decisive, fundamental, and positive. These should be on the basis not only of relations between Central and South American countries and industrialized countries of the West, but also between these and all the underdeveloped lands of Asia and of Africa.

Political and democratic unity cannot be built outside economic unity and concrete, operational economic solidarity. St. Augustine condemned the claims to existence of the Emperor-God, i.e., the sacred conception of imperial power of Byzantium, when precisely the Emperor was considered as God on Earth. We today also reject this conception, which presumes to have fulfilled its task only by giving to humanity the gift of its own absolute power, but not the liberation from poverty and need despite the fact that in words everything is allowed to be imagined as if it were true.

We must build economic justice everywhere in this impoverished world and we must do it, not by giving loans or alms over and over, but by transferring the financial wherewithal which by penetrating into the various social structures of the Third World countries can encourage activity, development, and income, such that the Third World countries will not be condemned to always holding out their hands to take more or less easy charity, but so that they themselves will be in the condition to create their income, to create their resources with which they can over the next ten, twenty, or thirty years become self-sufficient, and at the same time capable of maintaining a system of alliances between healthy peoples and not between very strong peoples like Carnera and very weak peoples as enemies. At that moment, we would

no longer have either peace in the world or peace in our consciences.

For whatever the political viewpoint counts, I can say that [as to] the policy of creating industrial, productive, and agricultural structures in the Third World countries, my country, Italy, has shown on a small scale that it can do it. It would suffice to recall the treaty we made about ten years back with Algeria to exploit the petroleum resources of Algeria and also the accord with Tunisia.

But when it signed this accord, Italy did not claim to put political conditions on Algeria or on Tunisia to make them into colonies, because it was Italy itself that built the big gas pipeline, under the Mediterranean, thus supplying wealth or a part of it to those countries. When in the Western world, in the world of the underdeveloped countries poverty will have been overcome, we shall all benefit: those who today are poor and also those who today feel themselves to be rich, powerful, and hence exploiters.

St. Augustine and Christianity teach us that the man made of conscience, soul, and body is not a commodity to be offered from time to time now to this one, and then to that one, depending on which one happens to be strong, powerful, and can devour you without provocation.

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PUBLIO FIORI

Augustine and the Role of Italy in African Development

To speak of Augustine means to directly confront the great question of man, of values and of his dignity. It means to place at the center the theme of Western civilization, not as a geographical conception but as an indication of the profound reasons that caused the concept of the *Filioque* to prevail.

St. Augustine developed his theology of the Filioque in the works *De Trinitate*, *Tractatus in Joannis Evangelicum*, and *Contra Maximinum Arianum*. In the second of these books Augustine says: "Some people ask themselves if the Holy Spirit proceeds also from the Son. Why should it not also proceed from the Son, since it is also the spirit of the Son?"

Implicit in this theological discussion is the question whether God is present in every individual in the form of a divine quality or of the participation of the individual in the Divine.

The *Filioque* therefore gives the unique basis for true human knowledge, and for an effective human action upon nature and on the political world. It is this creative quality which makes man the continuer of divine creation in the course of history.

The *Filioque* also begets the principle according to which the individual participates both in freedom and necessity and must accept the responsibility of both.

The importance of the *Filioque* and of its insertion into the Creed became evident with Charlemagne. Charlemagne and his adviser Alcuin fought to create a humanist state devoted to progress out of the ruins of the Roman empire and barbarian invasions (see *Figs. 7 & 8*). For this they used St. Augustine's writings.

The Byzantine attempt to destroy the concept of *Filioque* was implemented by Photius, Patriarch of Constantinople in 858 and 886. Photius was the one who converted the Bulgarians and laid the bases for the conversion of Russia to Christianity. He published an encyclical against the *Filioque* and started to fight that doctrine, which represented a potential threat to the Byzantine system.

The argumentation of Photius is that if one accepts the thesis of the *Filioque*, this would introduce two causes into the Trinity, whereas, he says, there is only room for one, for a single God.

In reality what Photius was doing was defending in theology the principle of the undisputed chief. What he meant to say was hence that in reality if the faculty of taking initiatives were conceded to others besides the emperor, that would undermine his prerogatives.

With the battle between Photius and the Carolingians, the East became the Orient and the West, the Occident. The tragedy of Russia began when Vladimir chose the Orient in 988; a date which the Soviet Empire is getting ready to celebrate in two years.

The best way to celebrate the 1600th anniversary of the conversion of St. Augustine to Christianity is to recall this history, to forcefully re-propose today his teaching, and to take from it a renewed thrust toward progress.

The Augustinian concept of *Filioque* imposes considering every man as a "son of God," and hence a participant in the same creative capacity of the Father. Since in every man, according to St. Augustine, these creative capacities exist, the task of every nation or national or supranational institution must be to develop to the maximum the capacities of every individual, such that he can contribute more, with material and intellectual actions, to the progress of human society.

Unfortunately, we all know that this teaching is not always respected today.

The policies of austerity, of cuts in living and consumption standards, which the International Monetary Fund and World

Bank have imposed for years on the developing countries, are not only provoking famine and genocide in Africa and political destabilizations in Latin America, blocking world trade, but they must be considered one of the prime causes of the economic crisis of the advanced sector.

Indeed, on repeated occasions these financial institutions have imposed on the African countries, as a condition for extending credit, a harsh policy of demographic restriction, impeding thereby not only the development of individuals but their very birth.

With such methods, neither the problem of the Latin American debt nor that of underdevelopment in Africa can be solved.

And we continue to speak of peace and we all have our mouths full of this commitment, but I would like us all to ask ourselves how is it possible to speak of peace when in the world hundreds of thousands of persons are asking us to be able to survive from day to day.

Italy has a great tradition in this field, the tradition of ENI [National Hydrocarbons Agency—Ed.] and [ENI's founder] Enrico Mattei, who in the 1950s launched a project for the development of North Africa and the Mediterranean basin. Mattei's method was that of reaching accords with sovereign oil-producing states, through which in exchange for oil purchases these countries received effective high-technology exports capable of allowing their industrial development. In Egypt, in Algeria, in Tunisia and in other African countries Mattei's name is still the symbol of an Italy which was a technological bridge between Africa and Europe.

As we know, primarily because of Mattei's death, the project was not fully realized. Still, after over 20 years it continues to represent the model which Europe and the United States must understand and implement if they wish to resolve the great problem of underdevelopment.

There is a strong temptation to utilize the hunger and underdevelopment of many countries, to inaugurate a kind of neocolonialism.

Sometimes the desire arises to resolve national problems in the name of the needs of Third World countries.

Even in Italy a huge political-cultural debate is under way on these issues. The two bills approved by Parliament (No. 38 and No. 73 of 1985), while they make available a not insignificant amount of money (about 10 trillion liras) have not given the results we expected, and we are considering a new law which fuses the emergency with the long-term projects through integrated multi-sectoral programs in circumscribed zones.

But let me say: What other country if not Italy, which has a capital named Rome, which is the center of Christianity, should feel the moral commitment to be the promoter of a great battle of civilization at the service of mankind and its values. This is why the Italian Parliament still wants to fight in this direction and this is why I have come here to bring you witness of a great political, civil, and moral commitment.

We have at heart the autonomy of the countries concerned, the maximizing of their capacities for self-development, respect for their dignity, the building of bilateral relations of solidarity and cooperation also in politics and culture; these must be the objectives of Italy and of the industrialized countries.

Technology and progress therefore at the service of development and of life and not of destruction and death: This is the new, great, ideal frontier in the wake of Augustine's teachings.

MARCO FANINI

The Battle of St. Ambrose to Rescue Civilization

In A.D. 410 Rome was invaded, sacked, and destroyed by the barbarians led by Alaric. That date officially seals the end of the Roman Empire, even though it had been in its death throes for some time. St. Augustine wrote the book *The City*

of God after the fall of Rome, in which he set forth a devastating criticism of the oligarchic and usurious conception of the Roman Empire and defined the values of Christianity that would permit the building of a new society. Today, when we speak of Western culture, we speak of a Platonic and Christian culture that survived the destruction and chaos that came after the fall of the Roman Empire and the barbaric invasions, thanks to the work of St. Augustine and his mentor and predecessor St. Ambrose. These two great historical figures should be studied together, not only because Augustine was converted to Christianity 1,600 years ago by Ambrose (see *Plate I*), but because it was Ambrose who organized that vast Christian movement to which Augustine later turned in writing his manifesto for the new world economic order, *The City of God* (see *Fig. 3*).

Ambrose was a member of one of the most important families in Rome, and was a career diplomat who was elected governor of the city of Milan. In A.D. 374, Ambrose became Bishop of Milan. An imperial senator, he became a Christian, and was elected bishop. The news created a stir throughout the whole known world, since it was totally unprecedented. To understand the significance of this turn in Ambrose's life, it is necessary to consider the political situation at that time.

The Roman Empire could no longer stand up in the face of the barbarian invasions. The hordes of Goths and Vandals overran every part of the Empire. The world was constantly at war, massacres followed one after another, productive and commercial activity was paralyzed. Ambrose recounts how pestilence was decimating the livestock and the population itself. As Ambrose said, the "end of the world" was feared (see *Fig. 12*). Ambrose, although he was an imperial functionary, had received a rigorous Christian education, and knew that the only hope of stopping the barbarians was to supersede the Roman Empire with a new society, a Christian state. Ambrose's grand design was bold and desperate at the same time: He did not succeed in stopping the Sack of Rome in 410, but he created an organized movement based on his and Augus-

tine's teachings which laid the basis for the cultural renaissance of the Western world.

In 374, when Ambrose became Bishop of Milan, the Christian community was well-implanted in every part of Europe and the Mediterranean world, but it was divided in a fierce struggle between the so-called "Nicene" Christians and the Arian heretics (see *Figs. 9, 10, 11*). The Nicenes, defenders of the Creed of Nicea of 325, in which the divinity of Christ was fully recognized and defined in an indisputable manner, were attacked by the heretical followers of Arius, who denied the divinity of Christ, denying also that man was created "in God's image." Thus, the confrontation was between two different conceptions of man: the truly Christian conception, the Nicene, and the other of the Arians. The Arians started their attack on the West from the city of Constantinople, legitimized by Constantine the Great, who had created this city, the Second Rome, precisely as a jumping-off place to organize from the East the attack on the Christianized West. The Roman black nobility, which deemed the West to be already lost, conquered by Christianity, were gathered in Constantinople. And in fact, if a high-level functionary of the Empire like Ambrose could become a Christian, one can imagine to what extent the Christians had a following in the West and in Rome itself. The Roman oligarchs created an infinite number of pseudo-Christian sects that sought to corrupt from within the entire Catholic Church.

Ambrose, immediately after his election as Bishop, launched a tough polemic against these Arian sects, which he combatted in their infinite variety: Marcionites, Sabellians, Valentinians, Manicheans, Eunomians, Macedonians, Photinians, Apollinarists. Each of these groups criticized one aspect or another of Christian doctrine, but one scope united them all: denial of the concept of the Trinity; that is, denial that humanity, through the Light of the Holy Spirit, might be able to comprehend the Word and thus come to know God. The Arians thus contested the possibility that human beings might proceed toward an infinite understanding, using their creative

faculties, that make them "divine" beings, created in the image of God.

Two years after his election as Bishop of Milan, we find Ambrose at the imperial city of Sirmium in what is now Yugoslavia, contesting the right of the Arians to elect their own bishop in that city. The young Emperor of the East, Valentinian II, and his mother, the perfidious Justine, the real leader of the Arian movement, had relocated there. Ambrose publicly debated the Arians, won over the the local Christian community to his thesis, and ended up causing the election of a "Nicene" bishop. The battle was very difficult; in one meeting, Ambrose was speaking from the podium when a fanatic Arian grabbed his clothing, and tried to throw him to the ground. It must be realized that often the battles between Christians and Arians ended in brawls, at times massacres. Ambrose is always depicted holding a scourge with three thongs, a symbol seen in churches and on monuments, a reminder that Ambrose never ceased to combat the Arians (see *Fig. 13*).

In fact, it is well to remember that the majority of the leaders of the barbarian hordes were Arians! The Roman oligarchy, having retired to Constantinople, manipulated the barbarians, spurring them to total war against Rome, at the same time trying to weaken the Christian movement from within, infiltrating it with every sort of pseudo-Christian sect. Ambrose openly denounced the fact that the barbarian leaders were all Arians, and began a drive, parallel to his organizing drive to create a mass movement of Christians, with the goal of convincing the Western Emperors to adopt his grand design—transforming the Empire into a Christian society. He succeeded in his undertaking when the young Gratian, 21 years old, ascended the Western throne, and became Ambrose's most faithful disciple. For Gratian, Ambrose wrote his masterpieces, the books *Faith* and *The Holy Spirit*, in which he destroys the theses of the Arians and begins the difficult task of defining the three figures of the Trinity, which task was carried to conclusion by St. Augustine.

Gratian accepted Ambrose's hypothesis that the barbarians

would only be stopped if the Empire were transformed into a Christian state. In 378, the Emperor carried out the recommendation Ambrose had formulated during the Bishops' Synod at Rome: total separation of Church and State; renunciation of the title of Supreme Pontiff by the Emperor; execution on the part of civil authorities of orders of the Pope. In other words, if an Arian bishop were to be removed from office in some far corner of the Empire, it would be the Roman soldiers who would execute the orders, and not militant Christians. At the same time, the Emperor could not interfere in the internal affairs of the Church, given that, as Ambrose said, "The Emperor was in the Church, and not above the Church." Gratian also ordered, on advice of Ambrose, that the Altar of Victory, the symbol of the pagan cult of the Empire, be taken out of the Senate, that the subsidies and tax exemptions of the pagan priests and the Vestals be suppressed, and that the funds of the temples be confiscated.

The reaction of the Roman oligarchy was rabid: history records the letters of protest from the Roman Prefect Symmachus to Gratian, to which Ambrose replied harshly in public. These protests found ultimately a more drastic solution to the danger of Gratian's attempt to Christianize the Empire; he was assassinated in 383. In that same year, Prefect Symmachus sent to Milan a young Carthaginian professor, the theoretical leader of the Manichean sect, sworn enemy of the Christians, with the mission of countering the growing influence of Ambrose on political affairs. This man was Augustine, obviously not then a saint, who found himself at Rome to teach the crazy doctrines of the Persian hermit Mani.

When Gratian was assassinated, Ambrose directed all his efforts to the Spaniard Theodosius, who in the turn of events was elected Emperor of the East and later Emperor of both East and West, reunifying for a brief period the two offices. Theodosius was nominally a Christian emperor, but in truth he was manipulated by the oligarchical clique at Constantinople. His clashes with Ambrose are historic; in 380 Theodosius had decreed that the Bishop of Constantinople be

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considered the second bishop in importance after the Bishop of Rome, that is, the Pope. It is easy to perceive that this would have meant legitimizing the split between the Western Church and the Eastern Church. In his memorable letter "Sanctum," Ambrose wrote in fiery words that it was not the Emperor's task to concern himself with the affairs of the Church and that his decisions were to be considered null. When Theodosius subsequently moved his court to Milan, Ambrose refused to allow him to enter the Church because Theodosius had ordered the massacre, for trifling reasons, of thousands of persons in the city of Thessalonica.

Theodosius was a violent man and could not be called a Christian; the Emperor had to proceed alone, dressed in humble attire, in a procession from the outside walls of Milan to the basilica, with an astonished crowd on either side, to ask, on his knees, forgiveness from Ambrose!

What gave Ambrose the power to treat the Emperor in such a manner? Why do we find him at the center of every political development in that period, how was he able to convoke councils, to make and unmake bishops? Ambrose had organized at Milan a sort of "cadre school" for bishops, and convoked at Milan by turns the bishops of the whole Christian community. To them he explained the deep meaning of the Nicene Creed, and exhorted them to combat the Arians and to organize the resistance against the barbarians. Ambrose wrote tens of books, and also simple and easy to understand manuals, like the *Athanasian Symbol*, in which the questions of the Trinity were treated in a way easy for anyone to understand. The secret of Ambrose's organizing method lay in his pedagogical use of music and poetry, in addition to his famous and inflexible polemical spirit.

Ambrose was the first to introduce into the Western Church the antiphonal chant, that is, the first rhythmical division of the musical score. St. Augustine recounts that he was so impressed by hearing antiphonal chants in the church in Milan, that he began to write *De Musica* (*On Music*), the first treatise on music in the world. Ambrose himself composed hymns and

poetry which always drew inspiration from the concept of the Trinity that he had analyzed in depth in his books. In this way, he became the spiritual and political guide of the Christians.

Above all, Milan's position in those years as the most important city in the world, was due to the fact that Ambrose convinced Gratian and then Theodosius to move the imperial court to that city. It is also no accident that Augustine from far-off Africa ended up in Milan, even though for motives opposite to what they should have been. But notwithstanding the creation of such a powerful movement (the Arians had lost every important bishopric in Europe), Ambrose's design was not immediately successful. The Emperor Theodosius had placed in the Roman army the leaders of the Visigoths, including Alaric, in hopes of working out a compromise with them. This compromise instead brought about a different result, most probably a deal made with the oligarchs in Constantinople, which was the penetration inside the defenses of the Empire by the barbarians, who succeeded in a short time in conquering Rome.

Ambrose died in 397, Theodosius the following year, and in 410 Alaric conquered Rome and razed it to the ground.

Augustine operated in a certain sense in a different situation than Ambrose—the Empire had already fallen, but in defining the model for the new society, Augustine availed himself largely of the theoretical, and practical, work of Ambrose. The bishop of Milan, preaching the transformation in the Christian sense, of the Empire, necessarily had to define for the first time in history the concept of a Christian state. The Christian state, according to Ambrose, had to be organized according to the concept of justice, of the equal rights and duties of every citizen, and the commonality of goods, hence directing all production toward the common interests of society. The final goal of the state was that of assuring "world peace," repelling thus every enemy of God and society. Clearly, the barbarians had to be fought militarily, and Ambrose celebrates the "honest war," that in which the soldier, filled with fighting virtue,

is ready to sacrifice his own life in order not to lose his own liberty.

Today, when the Bretton Woods empire, the empire dominated by the oligarchical and usurious conception of the International Monetary Fund, is falling to pieces, when the barbarians of the Third Rome, the barbarians of the Kremlin, are threatening to invade, may the lesson of Ambrose and Augustine help us to build a strong humanist movement, and carry us to victory.

FATHER GABRIEL DEL ESTAL

Augustine's Concept of the Just War

Saint Augustine is the spiritual father of the West, which, more than a geographical concept, is a spirit which has radiated through all continents of the world.

Man is not a thing, but a value. He is not animal biology. He is responsible consciousness. His role in the world is consistent action, willful risk-taking, a project for the future, ever-renewed adventure. Man is on the Earth not as an inert particle, the pawn of cosmic gravitation, but as a transforming

Editor's note: This is a condensed version of a paper submitted to the conference, which has been abbreviated for reasons of space. The editors have kept the full paper, titled "St. Augustine and Today's World: An Appeal to Build It By Peace, Not Destroy It By War," and it is available from the Schiller Institute in the original Spanish version, for readers who wish to order it.

power, subjected only to the gravity of the spirit. Rather than a docile tool, he is a cause.

Society, the state, man, technology, all the creations of man exist for him to perfect himself, in the world and in himself. All men are sons of God, not mere speaking beasts, but rather, creatures in the image of God, regenerated in Christ. This means that we are brothers, and as such, we must help each other. We have no castes or ranks given by nature or privilege. In the eyes of theology, we are all equal. Only God is the absolute master of the goods, the riches, of the all-embracing universe of human properties. From this standpoint, the economic barriers between the first, the second, and the third world must disappear if we desire justice to reign upon the Earth.

The higher object of justice is peace. Augustine expresses this correlation with the categorical words: "Practice justice and thou shalt obtain peace" (*Enarr. in ps.*, 84, 12, PL 37, 1078).

No one other than Augustine has so precisely expressed the concept of peace in its various orders and degrees, as in his work, *The City of God.* These are his words:

> The peace of the body is the orderly temple of each part. The peace of the irrational soul, the orderly quiet of its appetites. The peace of the rational soul, the orderly balance between thought and action. The peace between the body and the soul, an orderly life and the health of the subject. The peace between mortal man and Immortal God, orderly obedience in faith under eternal law. The peace of man, orderly concord. Peace in the home, the orderly concord of orders and obedience between those who therein dwell. Peace of the celestial city, the most orderly and most harmonious society, prepared to rejoice in God. . . . The peace of whole things, the quiet of order. And order, the disposition of equal and unequal things through each one being adjusted to its true and proper place [*De Civitate Dei*, XIX, 13, 1, PL 41, 640].

For St. Augustine, a defensive war is always just. Therefore he writes words which he puts into the mouth of Evodius:

> The soldier who kills the enemy in combat is a pure executor of the law, since he carries out his task without wrongdoing. Certainly, the law itself, which has been promulgated to defend the people, cannot be called licentious. Because he who gave it, if he did so by divine order, i.e., in accordance with the principles of eternal justice, can act free from all guilt [*De libero arbitrio*, I, 5, PL 32, 1227].

Offensive wars, devoid of other causes, are those which are unjust in themselves. Thus, Augustine says:

> To declare war on neighboring peoples, and from thence, to yet other conquests, to plunder and subject peaceful peoples with only the aim of increasing the domains of the state, what name does this deserve save that of a gigantic theft? [*De Civitate Dei*, IV, 6, PL 41, 116-1170].

Peace, for St. Augustine, as the direct work of justice, prevails over war. Without doubt, he states with certainty: "A certain peace can exist without any war, but never war without any peace" (*De Civitate Dei*, XIX, 13, 1, PL 41, 641).

To such ends, between war and peace, the explicit counteropposition and the value judgment cannot be clearer:

> The will must be directed towards peace, while war should be undertaken by necessity alone, so that God may free us of necessity and keeps us in peace [*Epist. 189 ad Bonifacium*, 6, PL 33, 856].

Although peace is placed higher than war as a value, this does not prevent Augustine from considering legitimate the defense of the state, with military organization and weaponry for the struggle against any aggressor. This is the law of primary existence. (Cf. García Prieto, *La paz y la guerra*, Zaragoza: Octavio y Felez, 1944, pp. 90-105, in relation to St. Augustine's thought on this subject.)

But placing peace higher than war is not pacifism as such. There are three sorts of pacifism today:

Utopian pacifism. This is a sincere pacifism, ruled by a simplistic heart. It is professed by most ordinary people, the ecologists in general, and some angelic ecclesiastics who read and preach the Gospel with more of a lyrical than a pastoral bent.

Manipulated pacifism. This is a form of pacifism between sincere and servile, ruled by a depersonalized reason, professed by ardent souls, who are knowingly or unknowingly the tools of a warlike power bent on the conquest of the world. The temptation and the proposal to reconstruct one *civitas* alone will be brought secretly to fruition by the most brutal war, thus surprising those who stand unprepared, without weapons and in no condition to resist. The certain final consequences will be the victory over arsenals trustingly left empty. The demonstrations and hostile cries against Ronald Reagan on his recent trip to Europe, on May 4-9, 1985, culminating in the most untriumphal fashion in Madrid on May 7-8, are the model for this type of frivolous pacifism.

Both NATO and the SDI, the Strategic Defense Initiative, also known as space defense or Star Wars, have gotten such a treatment of repudiation from certain European circles. It must be said nevertheless that these pacifists, who are more smart-alecks than intellectuals, want to freeload on economic prosperity, but not to bite the bullet of paying for the natural burden of defense that goes with it.

Realistic pacifism. This is true pacifism, ruled by critical thought. This pacifism grasps, explicates, and takes upon itself the necessity for war, but only within just limits of those arms required to defend the highest value of peace. This is how St. Augustine understands pacifism, when he writes to General Boniface: "Peace is not sought to promote war, but war is fought to win peace" (*Epist. 189 ad Bonifacium*, 6, PL 33, 856).

This realistic pacifism, in the terms of our times, is represented today by President Reagan and his program known as the Strategic Defense Initiative, and this pacifism corresponds to the U.S. President's recent speech at the United

Nations last Oct. 24, on the fortieth anniversary of the founding of the United Nations, when the President committed himself in words to uphold decisive action in order to achieve a true peace, throwing down the gauntlet to the U.S.S.R., that its good faith be shown by palpable deeds.

One should also bear in mind that Augustine, in his doctrinal dialectics, writes under the guidance of the theology of sin and of grace, with its enveloping atmosphere as a constant of life, as a pastoral impulse, and as a standard for reason. This theology sets man against man in a constant state of warfare, since the fall of Adam. Therefore, Augustine says: "There would be no war if human nature, using its free will, were steadfast within the uprightness in which it was created" (*De Civitate Dei*, XXI, 15, PL 41, 729).

In order that the ideals and revolutionary needs of hope may lead actively to the peace of "orderly concord," there is no more noble and speedy herald than the efficient heart. St. Augustine knew this secret perfectly when in 429, he wrote an amiable letter of greetings to Count Darius, plenipotentiary of the Empire in northern Africa, sent there to reconcile the rebel General Boniface with the Ravenna court, to do everything possible to keep this last imperial province of the North African diocese from falling to the Vandals.

It was a moment of intense anxiety. The *Pax Romana*, far from being immortal, was in its death rattle on every frontier. In addition to the external danger, there were the internal disorders, worse than the sword of the barbarians. Faced with this fragile panorama of divided resistance and wills, Augustine wrote in telegraphic style in the text of that letter, the following luminous words:

> Not only those who are strong fighters shall be great and enjoy glory, but also those who fight faithfully, which is a lineage still more deserving of praise . . . but before killing men with arms, it is far more glorious to kill war itself with words, and gain and consolidate peace with peace, never with war [*Epist. 229 ad Darium*, 2, PL 33, 1019-1020].

The *Pax Romana* of the dying empire suffered yet another terrible jolt, with the Sack of Rome in August of 410. Other citizens of the *civitas*, especially those of Rome itself, who had remained faithful to the pagan divinities, attributed the causes of the catastrophe to Christianity. Augustine refutes this accusation. He suffered more than anyone from the fall of Rome. But he blamed the Romans themselves, because of the perversion of their morals, for the terrible devastation wreaked upon the City. And to demonstrate this, he writes his great Christian theology of history, represented by the twenty-two books of *The City of God*. Thus he can say in the first pages of this *magnum opus*: "Those evils, which they justly suffer due to the perversion of their habits, are imputed by the blasphemers to Christ" (*De Civitate Dei*, I, 3, PL 41, 17).

The death rattle of the *Pax Romana*, which Augustine witnessed in his day, could well become the death rattle of the *pax humanitas*, which many of us foresee for our time. Unless we desire to perish in a universal holocaust, it has never been more urgent to walk together along a civilizing path, ever higher toward peaceful concord. The choice is compelling. Either we build a new world through peace, or we destroy the one we are living in through war.

ALY MAZAHERI

The Meaning of the *Filioque* in Iranian Culture

St. Augustine is a landmark in Western history for many reasons, mainly for his defense of the Trinity and of the more important—essential I would say—concept of the *Filioque*,

against the doctrinal position of the dualists, who were, and remain yet today the Manicheans or crypto-Manicheans. In the past they claimed to be "monotheist," just as today they proclaim themselves "democrats."

But these are false monotheists, in theological terms, and false democrats, if we speak of ideology.

Looking more deeply into the problem, we realize that St. Augustine was acting exactly like a good Iranian of his time, such as the Sassanid king Yazdgard I (399–420), who was assassinated by the ayatollahs of the time, the dualist magi. This most human prince and author of a civil code which inspired his disciple Theodosius the Younger, whose brother Arcadius had entrusted him to the prince for learning discipline the Iranian way, this King Yazdgard I, whom the dualists so hated that they killed him after twenty-one years of humanist rule, on the same model as Frederick II Hohenstaufen, was accused by the magi of having Christian, or even Jewish, leanings. He had married a Jewish princess Suzanne and decided to name as crown prince his son Bahram, born of this Jewish princess.

The king Yazdgard I—which may seem paradoxical—shared the same ideologico-theological feelings as our St. Augustine. He would not have negated the writings of this Latin Church Father on the Trinity, the Eucharist, or the City of God!

You may think he was Christian or even "Latin." Not at all. But a certain logic drove him onto this path. A politico-religious experience similar to that of the Augustinian Italy of his times.

Iran had only escaped Manichean dualism to fall prey to the gnosticism-dualism of the magi—these ayatollahs of the day. They had usurped power and made it despotic and tyrannical from A.D. 277 onward, and turned the prince into a mere accomplice and executor of their dreams for total domination.

Since the time of the evil magus Kartir (A.D. 273), who had pushed his way up from the rank of mere *herpat* or priest to that of Caliph and Imam, by persecuting religious minorities, Jews, Christians, and Buddhists, and then by going brutally

after all kinds of dissidents; for one century therefore, he and his associates had set up an absolute theocratic regime. They had laid hold of the goods of the state and, true to the well-known method of "divide and conquer," had reduced ever more the royal authority. It was against the evil magi that King Yazdgard I rose up.

Although claiming to refute the Manicheans, these cruel magi, these ayatollahs, had taken over the Manicheans' role and place and turned out, also, to be true dualists, by denying the prince's right to be supreme judge and to name civil judges.

In the Iranian conception, the Trinity is conceived of as the perfect chord in music, a chord in which, as you know, the tonic, the mediant, and the dominant played all at once, produce the harmony of the corresponding octave, in major as well as minor, both in the bass clef and the treble clef.

The Trinity is also conceived of as an instantaneous vision of an optical process. Any point of light, placed on a dark background, is seen as the intersection of three luminous straight lines forming six angles of 60 degrees. And this phenomenon, verifiable to the eye, is also picked up by photography.

The Iranian sage Zarathustra was the first to realize this, during his twelve years of medical studies, and he called these luminous straight lines "eternal beams" (*hamesha spenta*); for they are universal, as physical, or if you prefer, metaphysical law.

You can verify this optical phenomenon by observing a light source through a small hole made in a piece of black paper that you hold at a certain distance between yourself—point *O*—and the luminous source—point *S*.

The photograph of a distant light source—a lamp or star—would also give you that intersection of three white lines on a dark background which I mentioned. This phenomenon is a universal law (eternal/*hamesha* as Zarathustra said).

And this Trinity is the very center of the physical and metaphysical doctrine of the Iranian sage.

This is therefore the unity of the Trinity or vice versa. In

Iran it is a very old philosophical principle, much older than Christianity itself.

What Georges Dumézil calls the "Three Functions" is often discussed in Iran. But that author only perceives of a deformed aspect of them: the three sempiternal classes, the "three estates" which Louis XVI will convoke at Versailles calling them the Assembly of the General Estates! And that is a misinterpretation of the social Trihedral, whose real significance is the separation of Three Powers or Three Responsibilities.

The original Iranian conception takes up something like the perfect chord in music: the tonic, mediant, and dominant, or, if you prefer a visual symbol, the three sides of a regular trihedral.

St. Augustine, in one of his letters, compared the Trinity to what is formed in the soul by "memory," "intelligence," and "will," which also conforms to Iranian custom (the *Gathas* of Zarathustra and the *Epistle for the New Year/Nawruziya* of Ibn Sina), and this is solely and exclusively embodied in three verbs of the Persian language (know, can, and want) which have a special syntactical function.

These three branches form a whole, as I said: the three dimensions of divine essence or of mankind's soul.

The Iranians honored God in the form of Three Lights called Kharrad, Goshnasp, and Burzen. In a Persian book entitled the *Chronicles of Artshir*, Prince Bapak dreams three nights in a row that these three holy lights are shining above the hut of his herdsman Sassan and, upon questioning him the next day in every way, he finds out that Sassan is in fact a direct descendant of Darius, but exiled among the shepherds in order to live hidden and in peace. Bapak makes him his son-in-law. . . .

These same three lights, in the form of the three good Magi kings arrive on the day of the Epiphany in Bethlehem, at the manger, in the midst of the shepherds, in order to contemplate the birth of the Son of God. And these three kings of Orient: Balthasar, Melchior, and Caspar (see their entourage at S.

Apollinare in Ravenna, *Fig. 14*) correspond respectively to the three lights Kharrad, Goshnasp, and Burzen which we have just spoken of.

The second wise man, a very young, still beardless, man, called Melchior at Ravenna, is the Goshnasp of the Iranian *Chronicle* and symbolizes the mediant, the judicial power, which could only be really independent if exercised by a just and legitimate prince, a good and God-fearing one: the Son of God. With the Persians, the king was a *Baga-Putra*, Son of God, and his kingdom was the Kingdom of God. He was supposed to keep a balance of equal justice among all men, of all creeds and races, living under heaven.

Without such a prince above all parties, we fall into Manichean dualism, the theocratic gnosticism of the ayatollahs, or into the ideological gnosis of Eastern Europe where justice has disappeared from society. In the first case you have the "party of Allah" (*Hizb-Allah*), and elsewhere, the Marxist party: Both reduce men to slavery.

To deny, or reject the *Filioque*, is therefore to accept the gulag as earthly paradise. It is the infamy of the ayatollahs, the despicableness of the *nomenklatura*, it is the despicableness of a "Father of the peoples" or an "Imam" who reduces 99 other unfortunate people to slavery. This is the infamous regime of Sparta.

Without *Filioque*, without this middle term that I symbolized as the B side of the trihedral or the dominant of the perfect chord, or the intelligence of St. Augustine, there would be no more true trihedral, no more perfect chord, no entire soul, since intelligence would be lacking for that healthy judgment, which distinguishes man from beast, the mediant that makes the perfect accord, the side B which allows the trihedral to stand up.

If the Spirit does not proceed from both the Father and the Son, and is not Holy—if there is not a defined, independent judicial power, the other two powers, legislative and executive, would form the gulag and the *Hizb-Allah*: It would be

the reign of the arbitrary and man would be subject to the consequences of "original sin," that is of his natural aminality and bestiality.

We would have a mad and suicidal society. Then would reign, as the sages of India say, the Law of Fish (the reign of sharks).

To deny the *Filioque* comes down to doing away with elementary justice, this essential element of the function of the prince. For nothing can replace a true king, a supreme arbiter placed above parties.

A simple football or rugby game without an authoritative and respected referee, would be a brawl. We witnessed this a few months ago in Brussels, where the English fans massacred innocent Italian players.

Legislative power is nothing—a mere code the size of a phone book could replace it. Executive power, likewise, could be replaced by a machine, an electric chair, a guillotine, or any other device.

The important thing is hence judicial power, or the Judge. In my opinion, Holy Spirit means, in our everyday language, the "right way" or the right direction, for "spirit" (*spiritus*) means "wind," wind in the sense of direction, and that is why it is also immediately opposed to "bad" wind, bad direction, or the wrong way. In Christian symbols, this "right way" or right direction is signified by a dove, a homing pigeon that knows his own nest.

My purpose here is not to tell you that the Augustinian doctrine on the Trinity or the City of God (understood as a true democracy) or on the best of regimes in order to have the best judicial system, existed also in Iran, in a kingdom which was not even Christian.

I chose to show by sociological method what is just and logical in this theory; so I wished to emphasize its universal value, and from there to condemn the grave error—criminal error I would say—which would result from denying it, and falling into the gnostic dihedron of the Manichean dualists.

Incidentally, I point out that a good deal of our poor mankind

is victimized by dualism and deprived of justice and of an arbiter worthy of the name. Such an ayatollah, who considers his unhappy subjects as beasts, admits at the same time that he is only an Imam or king of beasts!

As for assassins and bandits, they would not want a king, nor an arbiter, nor justice; they would be satisfied with the law of the jungle. And their false monotheism does not even hide their true dualism, since, of themselves, they have banned themselves from humanity by their unique and despotic party. Strange monotheism!

In the Iranian concept, the soul, in its journey toward the Beyond, comes before three judges: in the middle of the tribunal is a Judge, who is the son of God and therefore charitable—a redeeming king; but, to his right, sits a Judge who notices these failings and, to the left of the King, another, equipped with a scale who measures the soul's works. Such is the Last Judgment in the Iranian version, where lies and perjury are among the most serious sins.

AHMED KEDIDI

Augustine's Message for Today: Toward a New World and a Liberated Mankind

It is a simple truth, but one which has symbolic value: In coming from Carthage to Rome to participate in your colloquium, I travel the same path as the great thinker St. Augustine, who, in the year 384, left Carthage for Rome, then Milan—that was sixteen centuries ago. But the universal message of St. Augustine lives on, and is still acutely pertinent for today. For from Carthage to Rome, the journey was not

only geographic, but for St. Augustine in 384 or for us, meeting here in homage to his memory in 1985, the journey is essentially political, spiritual, intellectual, and the issue, above all, is civilization itself. Such is the energy and warmth of St. Augustine's message.

Northern Africa—and notably Tunisia—which has given humanity a man like St. Augustine, is proud of having always been a bridge between the two immense cultures, Christian and Muslim; between the two prestigious civilizations, European and African; between the two unquenchable sources of the fertile humanism of the northern and southern shores of the Mediterranean basin.

It is there that we find, today, the strength of presence of St. Augustine, son of Carthage and of Rome, bearing immortal aid to our contemporary world which, alas, is foundering in the abysses of a new barbarism and in the pits of a new slavery. Yes, this world of the end of the twentieth century needs new heralds, new horizons, a new freedom, so that the next millennium, which we will open in fifteen years, may be that of humanity reconciled with itself, of the free man renewed in his greatness, of a world having recovered its dignity by the salutary coming of the healthy spirit, emancipated from war, famine, AIDS, terrorism and state terrorism, and the bondage of the international financial institutions, i.e., what Augustine sixteen centuries ago in his *Confessions* called "the impure shackles which prevent the spirit from imagining, in his prison, that behind the infamous walls there is a horizon, the sun, and beauty."

That is our true battle; all the others are secondary. Humanity as a whole must give its priority to rebuilding the world on the basis of new values. Look around you at the world we are bequeathing to our children:

A West which is decomposing, because it is losing its spiritual vigor and moral weight day by day; pornography is establishing itself to alienate man and make him into a carnal machine of animal desire, with neither beauty nor faith.

Pandemics rage, and AIDS strikes like a curse from God

and nature's vengeance. Tensions and terrorism are blindly achieving the destruction of the last bastions of civilization which survived the apocalypse of the Second World War. The multinationals based on profit, the giant banks, and the tentacles of the drug trade are contributing to enslave man, and subject him to the law of the jungle, a jungle of cement, glass, and formica where the souls of individuals pile up, where two neighbors can live on the same floor, side by side, for ten years, without ever meeting or speaking to each other, they cross paths without ever meeting. Human communication is excluded; the heart's warmth is stifled, in order to allow this modern inferno to thrive: this purgatory of incommunability, of scorn, of xenophobia, and of racism. Between man and his neighbor, invisible screens and barriers arise. Mankind is engulfed in chaos, transformed into a simple-minded clump of individuals, separate, crushed, submissive, cloistered in the same housing blocks, erected in cities without heart.

As for the Muslim world, torn to pieces by needless wars launched by armed bands, and comprising close to a billion people. . . . It is regrettable to see the immense gap which separates the true Islamic faith transmitted by the Koran from the early times by the prophet Mohammed, and the present usage that a part of the Arab world makes of the Islamic message.

In fact, Islam taken from its pure sources, is a religion of concord and tolerance. The first universities of medicine were founded under the banner of Islam, as were those of pharmaceutical studies, of botany, and of philosophy from Baghdad to Córdoba (see *Fig. 15*). At the university of Kairouan called *Beit-El Hikma* or "Faculty of Science" in the ninth century, one could find the Muslim Arab Ibn Jazzar, the famous founder of Arab medicine, working side by side with the Jew, Isaac Ibn-Omran, the famous author of a celebrated treatise on mental illnesses, both of them generously communicating the results of their research to the University of Sicily where Christians were teaching. This is an example, taken from the region where St. Augustine was born, which illustrates that

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spirit—unfortunately now dying—of coexistence between the peoples of the book, promulgated by Mohammed and at the origin of the development and diffusion of our religion, of which the name itself, Islam, means, in Arabic, *peace* and adherence to peace.

But what remains of these eternal values which ruled Muslim societies, and what have Muslims done to perpetuate them? Listen around us to the deafening sound of the bombs and missiles of the Gulf war, between two Muslim peoples, who each turn five times a day during their prayers towards the same Mecca, and whom the fanaticism of the rulers of Iran obliges to kill each other. This same fanaticism excludes all the essential virtues of Islam to transform it into a leitmotif used to destabilize the moderate regimes of the Muslim world; and inciting an integrism of a type which rules out one of the very bases of Islam, known under its Arab name as *Ijtihad*, that is man's permanent reflection on the necessary adaptation of religion to the demands of the natural development of men and the dialectical evolution of societies. Fanaticism denies reason, and so calls up the reign of anarchy; it denies the order and authority of the institutions and, therefore, preaches the absence of the state; it crushes the dignity and freedom of man, and so it clamors for imposing that arbitrary "justice," which hallows the worst bloody dictatorships, from Teheran to Tripoli, as well as nourishing terrorism throughout the world.

My country, the only civilian democratic republic of the Arab world, a state based on law, on stability and tolerance for two thousand years, is still victim of the aggressions of the Master of Tripoli, whose doctrine is to destroy democracies, burn libraries, and fight the ideas of the renaissance and renewal of the world. I'm not making anything up, I am just reading to you the third chapter of what is called the *Green Book*, written by Qaddafi himself, and which is institutionalized as the power system in Libya.

Here is the state of humanity today, torn between a Western world which is disintegrating and an increasingly fanaticized

Islamic world. One sees the same phenomenon in both; the massacre of what is human, the creative spirit, which in Christianity as in Islam, is the symbol of fertility, synonymous with beauty, generating wisdom, and promoting the eternal communion with God. This spirit is buried, today, under mountains of absurdity, the waste of atheism, of racial hatred and of blind terror. Ask yourselves, dear friends, while it is still possible, the essential question. Ask your conscience: Can you accept to exchange your humanity for the mythology of a criminal economic and cultural order, whose goal is the dehumanization of man?

Can you accept for yourselves, and tomorrow for your children, to live side by side with fear, hate, AIDS, drugs, criminality, and misery of the soul?

It is urgent today and a matter of world destiny to revive the ideals which in former times were those of St. Augustine and, closer to us today, Friedrich Schiller. . . .

Schiller, who gave his name to our honorable institute, a treasury of his ideals, thanks to the flame lighting the consciences of its founders, Helga and Lyndon LaRouche, whom I greet most warmly in offering this quotation taken from the life of St. Augustine, who in the year 410, lived through the siege of Rome and its looting by the Goths led by Alaric and who wrote in his book *The City of God*: "I saw the Vandals and barbarians destroy the cities, because the cities were built on our sins and our weaknesses. . . . Let us build together our cities on faith and love . . . and they will be invincible. . . ."

USELE MAWISA

For a Rapid Industrialization of Africa

First, I want to thank the organizers of the present conference for the invitation which they have extended to the Secretariat of the Organization for African Unity (OAU) which I have the great honor of representing. I would like also to ask you to excuse Mr. Paul O. Etiang, deputy general secretary of the OAU who was not able to accept your invitation personally due to his very heavy work schedule.

For the OAU secretariat, it is an honor and a pleasure to partake in these deliberations, on the occasion of St. Augustine's anniversary, and to bring its support to the organizers thereof. Our organization's secretariat gives great importance to initiatives such as this one, to the extent that they try to reflect upon possible solutions to crucial problems with which our world is confronted, to stimulate a spirit of solidarity and cooperation, and to bring men closer to one another.

The presentation I have the honor of making here is called: "For a rapid industrialization of Africa." In this presentation, I will try in particular to underline the relationship between the universally recognized priority of agriculture and food production, and the industrialization of Africa.

From Political Independence to Economic Independence

In 1963, when our Organization for African Unity (OAU) came into existence, the immediate concern of its founders was first

to liberate the continent politically. But, beyond this aspiration to political freedom, the broad movement of decolonization which characterized the 1960s also had as a goal to create the necessary conditions for the promotion of the African populations' welfare. For the pioneers of independence, political liberation was in fact an indispensable condition for economic development. Thus, it is not surprising that Africa, hit by a persisting economic crisis which is worsening every day, as it was becoming politically independent, has been led to reflect upon the policies and strategies followed up to that point, and to seek the ways and means to contain the disease before it is too late.

The Lagos Plan of Action

The Monrovia symposium and the Lagos Economic Summit marked a decisive phase in this process of search for a new strategy appropriate to the particular conditions of the African continent.

The Monrovia colloquium, organized February 12 to 16, 1979, under the aegis of the Organization for African Unity, brought together about forty prominent African experts from all corners of the continent with the aim of discussing the economic and social development of Africa and the reorientation which the latter must be given in order to prevent a further deterioration of the grave situation in which Africa found itself. This meeting led to what is generally called the Monrovia Declaration of Commitment of the Heads of States and Governments of the OAU, on the guiding principles to be respected and measures to be taken in favor of national and collective self-sufficiency in economic and social development, with a view toward the founding of a new international economic order. Otherwise, the heads of states and governments' summit which was supposed to take place in the capital of Nigeria in April 1980 to examine the means to implement the Monrovia strategy for the development of Africa, gave

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birth to the Lagos Plan of Action and Final Act, which has become today the basic document of the member countries of the OAU, especially concerning the strategy of autonomy and collective self-sufficency.

In content, the Monrovia strategy as well as the Lagos Plan, insist particularly on:

i) The importance of the domestic market on the regional and sub-regional level, as a supply source for the production factors and as a consumer of the goods and services to be produced;
ii) The promotion of a voluntary policy of self-sufficiency, of acceleration of a self-centered process of growth aimed at eliminating underemployment, the poverty of the masses, and an equitable distribution of the fruits of economic growth;
iii) Economic growth benefiting the African masses and populations, based upon an increased use of raw materials and natural resources of African origin, as well as upon the development of entrepreneurial capacities.

As for the application measures, the Lagos Action Plan insists upon the following priorities:

i) The improvement of the agricultural situation and the realization of the objective of food self-sufficiency;
ii) The industrial development of Africa as the driving factor of economic growth;
iii) An adequate knowledge of the natural resources in view of a better utilization of these;
iv) The mastery of technology and the enhancement of the value of available human resources through adequate training;
v) Transportation and communications as a driving force of economic growth, as a force of integration and promotion of exchanges among African countries;
vi) An appropriate solution to the energy problem;
vii) The integration of women into development.

The Need for a Rapid Industrialization of Africa

Agriculture, as we can see, is the first priority in the Lagos Plan of Action. This priority is based on a will both to solve the food crisis and to put an end to the drain on foreign currency resources, caused by food imports. The point is in effect for Africa to get out of the paradoxical situation in which it has put itself, that is: to produce what it does not consume and to consume what it does not produce.

Industry represents the second priority after agriculture and food. But we must stress that the food self-sufficiency objective within the context of a self-centered and self-maintained development, cannot be reached without the support, upstream, of basic industries capable of supplying inputs, such as fertilizers and pesticides, agricultural machinery and tools, transport equipment and, downstream, the processing, conservation, stockage, transport, maintenance and repair possibilities.

The priority given to industrialization is also the result of the very experience of industrialization in Africa. As we know, such industrialization experience in Africa is characterized by two main features: a development policy based on the export of raw materials, on the one hand, and the policy of import substitution, on the other.

Of these two policies, the one which is based on the export of raw materials is particularly responsible for the train of miseries which is today affecting the economic development of Africa. The deterioration of supplies, the serious shortage of food products, a growing dependency on the import of products of prime necessity, which we have seen in the last years, are to a large extent the result of this economic orientation. The extroverted character of the African economies, their excessive vulnerability to the international crisis, which is more felt in Africa than anywhere else, is the reflection of the dominant role given to raw material exports, to substitution industries using imported production factors—in short, to a

strategy which stresses the production of currencies and their use for the different factors coming from outside.

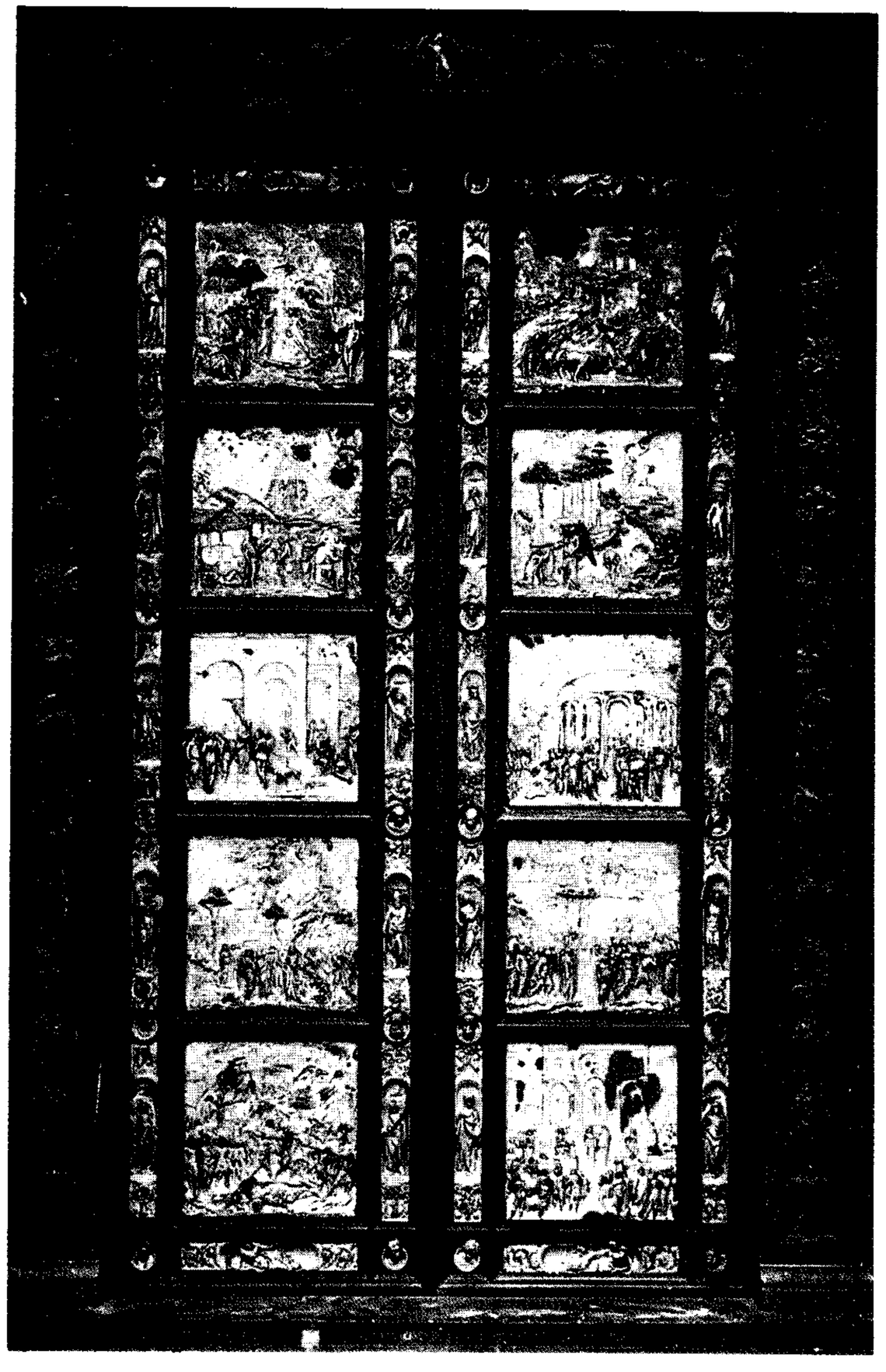
Import Substitution Policy

Several factors justify the implantation in Africa of import-substitution industries. First, this type of industry is a good answer to the generally narrow needs of the African markets, and to the buying power of the African populations. Moreover, in terms of financing, the required investments are not too considerable, and on top of that, the conditions offered the investors are generally excellent and the rate of return is more than satisfying. The favorable financial conjuncture which benefited these ventures has resulted in particular from the proliferation of investment codes based on overbidding, and from a borrowing policy centered upon available credit.

However, a thorough examination demonstrates that import-substitution industries, while contributing to fulfilling certain needs of African countries in terms of consumer goods and employment, have contributed more to the interests of foreign investors than to those of African countries. The apparent loss of a market for finished products, previously exported by developed countries, has been more than compensated by the export of intermediate raw materials by these countries, or sometimes basic raw materials, as well as by the export of technology, equipment, and spare parts—this does not take into account the value increase of capital.

We also see that import-substitution industries are generally concentrated around large cities and are limited to the manufacture of products suited to the demand of a small, relatively rich group and have not succeeded in promoting the integration of the agricultural sector into the process of growth. The value added, often used as a justification for the implantation of these types of industries, is generally weak. Furthermore, these concerns often look alike from one country to another, and often, limit their market to the national territory of each

XII. *Lorenzo Ghiberti:* BAPTISTERY DOORS, FLORENCE.



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XXIII. *Andrea Bregno:* NICOLAUS OF CUSA

country. In effect, they do not favor industrial cooperation between African countries.

To conclude, this strategy has more than not contributed to creating an industrial structure which is dependent in many ways (equipment goods, intermediate goods, supply goods), and as a result of the exhaustion of financial resources, can no longer function normally.

To get out of this dead-end, there is no other way than that of an endogenous and self-sufficient industrialization. In other words, if our countries must adopt a policy of import replacement, such a policy must be based on the use of local human, physical, and material resources, because the point is not only to produce in Africa the goods formerly imported, but mostly to do that with production factors of African origin, This particular dimension is precisely what has been lacking in the traditional import-substitution policy which the Lagos Plan of Action condemns and proposes to correct.

Viewed in this perspective, the import-substitution policy would not only make it possible to meet the needs of all the African populations in terms of finished products, but would also help to reinforce the agricultural sector, to create jobs, to increase significantly the added value, and would make the African economies less vulnerable.

A Policy Based on Raw Material Exports

Africa is known for the abundance of its natural resources. These include particularly the mineral substances of agricultural and forest products, cattle-raising and fishing products, sea resources, renewable and non-renewable energies. This immense potential of varied natural resources represents moreover the main reason for the permanent interest the African continent has generated since the colonial period.

The economic activity of most of the African countries remains dominated by the exploitation of raw materials and their export to Europe and America, mainly as semi-finished or

unfinished products, to be processed and enhanced in value. This situation, as we know, is not the result of a deliberate policy of African countries, but of the necessity for the colonizers to have access to cheap raw materials. By orienting their investments mainly in this sector and seizing the foreign currency gains resulting from the sale of these raw materials as a result of the payment of the debt service and the sale of finished products, the developed countries have helped to create in Africa a greatly dependent and excessively vulnerable development structure, given the fact that the prices of raw materials are often subject to fluctuations, while the prices of finished products totally escape the control of African countries.

Consequently, having failed to develop other activities, given the weakness of domestic savings and a difficult access to financing sources, the economies of most African countries thus find themselves dependent on a very limited number of natural resources, in particular mineral resources, from the standpoint of their export gains, tax gains, and currency gains. For example, we can cite the case of Zaire and Zambia for copper, Niger for uranium, Nigeria and Congo for oil, etc.

Thus it is not surprising that, faced with this situation, the Lagos Plan of Action insists on the need to enhance the value of natural resources and process them on the spot, that is on industrialization, for this is the surest means for Africa to meet its needs in consolidating its agricultural development, to create jobs and revenues, and to gradually reduce its dependency on the outside to fair proportions.

In conclusion, if it is undeniable that agriculture and food production are the priority of priorities, it is no less true that no viable result can be reached in this sector without a simultaneous action in the other related sectors and, mostly, without an industrial base capable of sustaining it. The second priority of the Lagos Action Plan, industry is also an indispensable condition for food self-sufficiency and self-centered, self-maintained development. It is moreover, in order to stress the importance of its decisive role and of its impact on agri-

culture and on reversing the extroverted tendencies of the African economies, that the industrialization of Africa has been made the subject of the 1980s.

Concerning the decade of the industrial development of Africa, it is important to know among other things that there exists a joint secretariat, made up of the ONUDI, the CEA, and the OAU, whose task is to assist member countries in the elaboration of their program. In the framework of the activities of this secretariat, directives have been worked out for member countries and a series of meetings was organized at the level of the different African sub-regions (Western Africa, Northern Africa, Central Africa, and Southern Africa) during the year 1983-84. Such meetings have made it possible to identify, given each region's own potential, key sectors and projects to promote in the domain of fertilizers, metallurgy, mechanical industries, production and maintenance of agricultural tools and machines, in the domain of agro-industries, processing industries, treatment and conditioning of agricultural products, enhancement of the value of raw materials of African origin—all this with the aim of ensuring a self-centered and self-sustained development, and particularly food self-sufficiency.

Conclusion

Since the adoption of the Lagos Plan of Action and Final Act and the proclamation of the Decade of the Industrial Development of Africa, we must recognize that not only has the economic situation in Africa not improved, but has considerably deteriorated; and Africa is now facing an extremely severe economic situation, so severe that the heads of states and governments of the OAU deemed it necessary to devote their last summit exclusively to an examination of this critical situation. During this important summit, where the problems of development in Africa were reviewed, the heads of state not only reaffirmed their support for the objectives of the

Lagos Plan of Action and their commitment to finding viable solutions to the crisis, but they also insisted on the necessity of holding a high-level meeting on the critical situation in Africa, and on convening a conference on the debt issue. The debt problem does represent today for Africa the main obstacle to its development. Despite the efforts deployed and the adoption of austere adjustment measures, the African countries are not in a position to reactivate the process of their development and ensure debt service. Only a policy of resource allocation tending to direct consistent financial flows to the Third World, on the basis of a true spirit of solidarity and sharing, can make it possible for Africa to find again the path to prosperity.

JOSMELL MUÑOZ CÓRDOVA

Peru Needs Help in Its Battle Against the IMF

I greet Mrs. Helga Zepp-LaRouche, yesterday founder of the Club of Life, today founder and chairman of the Schiller Institute: the greetings of a Senator of the Republic of Peru, the greetings of Peru, and the greetings of Alan García Pérez, President of Peru.

I greet Lyndon LaRouche. I commend to his wife to take my greetings to this great man, the future President of the United States, hope of the peoples of the world.

My affection, my greeting to each one of you representatives of the different countries of the world; my appreciation, my love, and my brotherhood.

I come from this country which is in South America, whose

population is eighteen million inhabitants. I should explain, so that you have a clearer idea of what Peru is like, by going back and making warm homage to two wise men. Antonio Raimondi, a Sicilian, an Italian, was in Peru in the past century and went all through Peru and marveled at the natural resources he encountered in this country: fluvial, maritime, fauna, mineral, polymetallic resources and non-metallic resources; an extraordinary country. When he finished traveling through Peru, in the past century, he said, "Peru is a beggar sitting on a golden chair." There was another wise man, a German whom my country also recognizes, Alexander von Humboldt, who discovered a maritime current, and today Peru, in homage to this wise German, has called this current the Humboldt Current.

We achieved our independence 160 years ago, and sixty years ago in Peru, in the face of so much injustice, misery, and death, a struggle and an ideology were born, called the American Popular Revolutionary Alliance (APRA). This movement could not be founded in Peru and its leader had to go to another country to found the APRA; he had to go to Mexico and return from Mexico by crossing through all the countries to come back to our country. On the way, he went along founding other political movements to integrate America, and to fight from then on against imperialism. This great man, the founder and leader of this movement was named Víctor Raúl Haya de la Torre. This political party was never able to achieve power, sometimes because in the elections the popular vote was defrauded, and other times, because when we managed to go over the top in votes, the weapons arrived, there was imperialism, and they again persecuted us, and they again ripped up the country.

In 1978 this great movement succeeded in forming a great constituent assembly to draw up the Political Constitution of Peru, the Magna Carta. The man who presided over this constituent assembly was Víctor Raúl Haya de la Torre, and I had the fortune of being a member of it. Alan García who is today President, also had the fortune of being a constituent.

And in this Political Constitution of the State, we declared Man to be the supreme goal of the State, and respect for life, respect for dignity. But again diatribe imposed itself, and in the 1980 elections, a political party once again won by evil means, which was in the service of exploitation, in the service of the transnationals, in the service of the International Monetary Fund. We were set back enormously.

This country, which does not need to import minerals, which does not need to import metals, which does not need to import oil, which does not need supplies or outside inputs to feed ourselves—our misfortune was so dramatic, that one example suffices. In Peru potatoes are grown, this tuber which then went to the whole world. Our misfortune was so complete that we had to import into Peru this product which had originated in my country.

The credits had been used to build museums, to make what we call monumental, pharaonic public works, white elephants which did not contribute to productivity, which did not contribute to my country's development. Loans were obtained to arm Peru, as if we were a country in danger of war. The country came to be one of the most heavily armed countries on the South American continent, and yet, my countrymen were dying of hunger; yet, we had the highest infant mortality rate in the world. The average lifespan of the worker in the highlands, who has to work in the highest mines in the world, is only forty to fifty years.

What did the International Monetary Fund do with my country? It is the same tragedy we heard yesterday and are hearing today: the letters of intent. The austerity meant that the previous government had to shut the factories; massive unemployment was created. And no matter how much we fought in the streets to defend productivity, to defend the factories, to defend the right to work, they had the gall to use representatives who were traitors to the country to change the labor law. This population could not take any more. This population was always very dignified, very respectful of the sovereignty of the peoples of the world. We are honorable,

we are the heirs of a lineage, heirs of a sovereignty, of a nationality, we are sons and grandsons of patriots and martyrs who have fought for freedom, who have fought for life. For this reason I am here; for this reason I give you a revolutionary greeting.

This movement, called the Aprista Party of Peru, today led and presided over by Alan García Pérez, is bringing back credibility to this people who had lost their faith and their hope in democracy. Let me just remind you how whole villages no longer desired to live, and they turned themselves over to the struggle led by treasonous terrorism, to this terrorism which cohabits in my country and lives in union with drug-trafficking.

These are the conditions that the International Monetary Fund created in my country. These unemployed people, who no longer had decent jobs, went back to the Andes, went back to the valleys to plant coca, and the ones who could not go back there devoted themselves to trade, to dope trafficking. My President Alan García is working, and we are working night and day, against the worldwide scourge which is the drug traffic.

In twenty-eight days, we have been like no government of the world. Finding ourselves face to face with an unequal struggle, we have destroyed several clandestine airports built by the drug traffickers in my country. We have destroyed thousands of clandestine laboratories where they prepared the cocaine-base paste and manufactured cocaine. We are rescuing thousands of citizens to incorporate them back into a decent life.

Yet I must here denounce the aggression of the usurious U.S. banks. We don't need support which injures our sovereignty in our fight against world drug-trafficking, against the terrorism which is allied with those bad citizens and evil sociologists of Paris, those individuals who in many universities of Europe, without knowing the reality of my country, support the terrorism of Shining Path (*Sendero Luminoso*), which they subsidize with dollars whereas over there, we are fighting

with our national currency; whereas over there, we, having suffered the "dollarization" of Peru, where our national currency had no value, had lost our Peruvian identity. Now I am very happy to tell you that the national currency has buying power, and there is respect for the national currency. We are fighting against dollarization and, how we are fighting!

Our soldiers and our police confront armies of drug traffickers and armies of subversive terrorists, and nonetheless, of one hundred of our police who go out to fight, only forty have weapons. Sixty courageous policemen, who are defending the citizens of the world against the scourge of drug-trafficking, put their lives on the line. And why are the police not armed? Because the previous governments, submissive to the International Monetary Fund, did not want the drug traffic to be fought. Now we are fighting. Our fight is now or never. We are not going to fail, we will not fail, and we are resolved to put our lives on the line to save the citizens of the world, to save the future generations.

We ask ourselves, what is the point of so much development in the industrialized countries, what good is so much technology, if future generations are going to die of drug addiction? It is known to everyone that our children, if we don't fight now, will be victims of drug addiction. Therefore we Peruvians, led by Alan García, are determined to commit our lives, that Peru will not go back to being a center of cocaine cultivation or any other drug which affects and damages the health of the world's citizens.

Of course—Peru's President already warned of it at the United Nations—the International Monetary Fund is attacking Peru. It was said yesterday by the chairman Helga LaRouche. The debt of Peru, and Peru itself, have been declared non-creditworthy. The clique of U.S. bankers, at the request of the government, has shut off loans to Peru; i.e., the war against Peru has already started. We respect the people of the United States, we know that it is a very noble people, but we are against the government of the United States; we are

at battle, at war, and we are not going to retreat in the face of the U.S. usurious banks. We are going to defend our sovereignty, we are going to defend life, we are not going to go back to tolerate, we are not going to allow that the hunger of the people, the disgrace and misery of my brothers will be upheld to pay the debt; this debt which has not contributed to development; these loans that never arrived in Peru, that enriched the bureaucracy and the oligarchy of Peru and impoverished my countrymen even more.

I announce to you: We are already fighting the war against the International Monetary Fund, already fighting there in Peru. Every day, policemen and soldiers die in the fight against drug-trafficking. Every day, politicians die, every day we are putting our lives on the line in this fight which perhaps you may not know about. And I ask you, will you abandon Peru in this fight? You must understand that the fate of Peru is the fate of the other countries of the world, the fight againt drug-trafficking is the fate and the future, and the different future of which our President Alan García speaks, for the coming generations. If we all make an effort, to come to this great conference to which I render my homage and gratitude, we come thinking that we have a right to life, we come thinking that we are working together so that our children have their future safeguarded, so that our future generations do not have to suffer as we have suffered in these underdeveloped countries. But all of this hope, all of this potential now being led by Peru, requires support now: Tomorrow could be too late.

I was telling some leaders yesterday that when Argentina, a neighboring country, got into a war against England over the Malvinas Islands, Argentina received many greetings, many telegrams, many cables, but it lost the war. We in Peru need greetings, but more, we need you to go back to your countries and support, through the government, this fight against exploitation, against usurious banks: This is the greatest support and the most patriotic reaction for the sake of life, for the sake of the children of coming generations. We in Peru don't want

handouts. We want, as an underdeveloped country, to be "taught to fish—we don't want to be given fish," as the saying goes. We want to develop ourselves.

We have the same initiatives, hopes with which many of you have come, many delegations of the world's countries whose fate is more or less similar. But the difference is that we in Peru already started this fight and we need your support. So I must recognize the effort of this conference. I have to thank the initiatives of the parliamentarians, of the senator and deputy who spoke yesterday. I must say thank you for the words of encouragement of many delegates which I will transmit to the President of the Peruvian Republic. This allows us to think that we are not alone in the fight, in this war. We will be under unequal conditions, but we are resolved to keep fighting because we are convinced that we will not retreat, we are convinced that we will not be traitors to our coming generations. We want to live with dignity, we want to save the right to life, the right to live in democracy with respect for human rights.

There are extraordinary powers which are coming together. It is amazing how the extremes come together when it is a question of a patriotic fight such as ours. There is the terrorist group Shining Path, with its flag of the hammer and sickle, defying this revolutionary government from within my country. Every day we have clashes and fights in the street, in the Andes, in the mines, in the little factories that are still left in Peru. There are daily battles against this terrorist group which hides in obscurity, which hides in diatribes, which claims to defy a nationalist force, a force born in the heat of sixty years of struggle. And it has to outrage us when this force receives the economic aid of many European institutions, and with this aid condemns many children to hunger and death.

Three days ago, President Alan García visited one of the few maternity hospitals that we have, and he found two women in labor in every bed. We have a children's hospital, with two or three babies in each cradle. Is this possible? I ask, must we allow a people to live in these conditions? Do we have to tolerate that men and women every day have to commit suicide

because they have no jobs, because they don't have work, because they don't have the means to bring home their daily bread and prefer a cowardly death, suicide, or going over to the drug-trafficking business, or going up to the Andes valleys to grow cocaine?

I believe that all of you are going to be with us because we want to save all the citizens of the world, as Alan García said at the United Nations. We don't demand that these citizens be Peruvian; we are not interested in nationality; we believe in life. Alan García and I are citizens of the world. For this, my fraternal embrace to each one of you, to the organizers of this conference, and I hope that in this conference you will reach accords destined to be the real, effective help we need today. Tomorrow may be too late.

Long Live Peru!
Long Live Alan García!
Long Live Life!
Long Live the Club of Life!

REV. DIBALA BANAYI MPOLESHA

Augustine's *City of God* and the Development of Africa

For the first time, the organizers of the International Conference of the Schiller Institute of Rome are sponsoring the travel and visit of an important delegation which is African in general, and Zairean in particular, a four-person delegation, among them myself—a very familiar figure to the attendees of conferences of this sort—and three others:

• The Very Reverend Mpoyi Mukoma, Vicar General of Kinshasa and legal representative of the Liberal Catholic Church of Zaire;

• Professor Sandala Landasa, director of the Superior Ecumenical Institute of Theology of Kinshasa and assistant professor at the National University of Zaire (UNAZA);

• Brother Ngalamulume Kapinga Nkanka, accredited journalist of Agence Zaïre Presse.

In the name of myself and the entire delegation that is with me, I find myself, first of all, obliged to acquit myself of the pleasant duty of thanking the organizers of this conference for the confidence they have placed in us, by associating us with the celebration of the great anniversary of the conversion of St. Augustine to Christianity 1600 years ago.

At this unprecedented event, far be it from us to think of disappointing you; we will give the best of ourselves through our interventions throughout this conference in order to set forth my continent's most urgent problems, following the Augustinian approach.

Many brothers and sisters present here will perhaps be astonished to see that whenever we have the chance, we bring up the problem of African development. The main reason is very simple: We do not find it prudent to try to do two things at once, nor to put out a match while it is still burning.

Tirelessly, and far from becoming ridiculous, in the United States as in Europe, we have always sung the same tune, and its refrain remains the same.

In our discourse concerning the development of Africa, we have always shown the need for an airlift to Africa. This airlift would facilitate a rapid delivery of food and medicine from the North to the South in order to save human lives.

We have frequently proposed implementing great projects for the development of Africa as immediate needs, and we do not forget Africa's great thirst for Western and American technology. For this technology, if it were at Africa's disposal, could teach her to fare for herself. As if by centrifugal force, our efforts have been joined to liberate Africa's future.

A second reason which compels us to bring up this issue, is to prevent certain gossip about the North-South dialogue from being taken seriously. Therefore, the theme of Africa's development will be the core of the conference today.

St. Augustine (354–430), after a stormy youth, was drawn to the works of his teacher St. Ambrose, and was attracted to the religious life, to which he finally converted, without sparing the Pelagians and the pagans, whom he often fought after his conversion. St. Augustine was the most famous of the Fathers of the Latin Church and the founder of religious philosophy, Western civilization, and modern science. He was also the defender of Christianity through his major works: *Homilies*, *The City of God*, his *Confessions*, and the *Treatise on Grace*, which made him the father of Protestantism.

Let us summarize some of St. Augustine's fundamental themes: Man is the image of God (*imago Dei*), having been lost through sin and saved through grace (fall-redemption); the foundation of knowledge in love and the inwardness of the subject; the insistence on justice and love in *The City of God*. . . .

The Apostle Paul says on this subject:

> The first man is of the earth, earthy: the second man is the Lord from heaven.
>
> As is the earthy, such are they also that are earthy: The second is the Lord from heaven.
>
> And as we have borne the image of the earthy, we shall also bear the image of the heavenly [I Cor. 15:47-49].

Since here I cannot give an exhaustive list of the works or topics of St. Augustine and treat them all in this speech, I propose to speak here about the Augustinian organization of human society in harmony with natural law in *The City of God*. And I shall be even more concise, limiting my speech to "an Augustinian approach to the development of Africa."

My aim is to demonstrate to St. Augustine's adversaries the continuing impact of his teachings on our era in general, and on the knotty problem of African development in particular.

To attain this goal, as an African, my method will be to

revive the teachings of St. Augustine and to apply them to the most urgent problems especially facing Africa.

To this end, I will first summarize some aspects of St. Augustine's teachings which may contribute to resolving Africa's priority problems and give us programs for furnishing concrete solutions to the problems of Africa today. In short, I will first briefly present of some striking aspects of the teachings of St. Augustine, before proceeding to study their impact on the development of Africa, and will then conclude with immortality and thus with the Holy Professor's presence among us.

Some Aspects of Augustine's Teachings

In *De Civitate Dei*, or *The City of God*, St. Augustine speaks of two cities built upon two different types of love, namely, the Earthly City and the Heavenly City.

The Earthly City is characterized by self-love—the worship of self which goes to the point of despising and even forgetting others, i.e., *ipso facto*, God. It is the kingdom of selfishness, lies, exploitation, and of wickedness, fear, hatred, etc. . . .

The main characteristic of the Earthly City is summed up in the "law of the jungle," the "law of might makes right." "Every man for himself, God save us all." Such a city is also called the animal realm, the empire, where a truly false love resides; it is the city of demons.

In contrast, the Heavenly City is characterized by the love of God—the worship of God and hence of others and of one's neighbor, going to the point of despising and even forgetting oneself. It is the kingdom of altruism, of sharing, and of true love.

All life in the Heavenly City can be summed up as care for others, seeking others' happiness, recognizing the value of others, and loving others as an end and not as a means. This city is therefore correctly called the City of God, where his children reside—that is, those who harken to and practice (his teaching of) the Word of God, those who respect God's Ten Commandments (Exodus 20:1-17).

Between these two cities, the choice is clear. St. Augustine prefers the Heavenly City over the Earthly City. And, as we have already remarked, love—that is, true love, experienced according to the divine Will—is the fundamental basis of St. Augustine's ideas. It is this true love which commands the knowledge which is founded on love, on the inwardness of man toward God, on the discovery of a presence within ourselves which is deeper than ourselves. This true love is also the *conditio sine qua non* for salvation.

Indeed, by his fall, man sinned and must now redeem himself through this love for his redemption.

This true love also preaches charity, justice, and equality. Through these, man is called upon to love his fellow man, to behave justly and equally toward him, considering him as his "other self," created in the image of God.

Unfortunately, these two kinds of love—selfish love in the Earthly City and true love in the Heavenly City—coexist in the world. Individuals are divided amongst those who live in the love of God and those who live in love of themselves. But despite this coexistence, St. Augustine remains convinced that the Heavenly City shall prevail, and that the love of God will be firmly implanted.

From the presentation of these aspects of St. Augustine's teachings on love for one's neighbor, it emerges that true love underlies all of Augustine's conceptions of the better city. This love, which showers charity, justice, and equality upon all men, since man was created in God's image, is the underpinning of St. Augustine's conception of interpersonal relations and—why not?—of international cooperation (John 13:33-34).

The Impact of Augustine's Teachings on the Development of Africa

Augustine's teachings have several applications. For myself, I prefer to apply them to international North-North, South-South, and North-South cooperation. I shall limit myself to North-South cooperation between the developed countries

and the underdeveloped countries, because whether Africa will develop or not, will depend upon this latter cooperation.

As the Apostle Paul shows:

> By honor and dishonor, by evil report and good report: as deceivers, and yet true;
>
> As unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed;
>
> As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things [II Cor. 6:8-10].

Such is the real physiognomy of Africa.

I suggest that we first run through the present state of North-South cooperation, before advancing some detailed proposals in light of the Augustinian conception of the city, and posing some concluding thoughts. . . .

THE CURRENT STATE OF NORTH-SOUTH COOPERATION: CONTENTS OF THE OLD INTERNATIONAL ECONOMIC ORDER

Economic Domain

We only need think about triangular trade, the black market, and the bad redistribution of income, to understand the crying inequality practiced in North-South cooperation. Only the privileged countries have imposed the international monetary system; it is they alone who fix the prices of raw materials sold by the underdeveloped countries, because they are the only buyers. Moreover, all of this trade is occurs in an inequitable way.

Faced with this European-American movement—the sole candidate for world leadership—several institutions have reacted and have raised their voices in defense of the interests of the non-European peoples. This is the case with the churches and the governments of the Third World countries. I refer you here to the special extraordinary session of the United Nations General Assembly.

In the particular domain of the economy, the countries of

the North practice selfishness, i.e., the love of self to the point of forgetting God and neighbor. Indeed, these countries are—as the economists themselves like to call them—the countries of the "Center" in relation to the peripheral countries, the "South."

To state it clearly: Everything revolves around the advanced countries. They impose the market and fix prices at will. The countries of the South produce as a function of the needs of the privileged countries; therefore, they have an outward-oriented economy, to the advantage of the developed countries which sell them, even more dearly, the finished products from their own raw materials.

Everything is done in reference to the European-American duo, which directs our economy and extracts the maximum profit from our cooperation by lending us the revenues to which we are entitled, in the form of "aid to the underdeveloped countries," as the privileged countries are so fond of putting it.

Taking this state of affairs into account, the Third World countries have reacted to raise their voices to abolish this old world economic order, which is the very cause of underdevelopment, in favor of the new world order. The old world economic order, which symbolizes the Earthly City, must be replaced by the new world economic order, which symbolizes the Heavenly City, an idea dear to St. Augustine. . . .

THE IDEAL STATE OF NORTH-SOUTH COOPERATION: CONTENTS OF THE NEW INTERNATIONAL ECONOMIC ORDER

On this second point, I will speak to you of ideal North-South cooperation, and hence of the new order, in the light of Augustine's teachings contained in *The City of God*, and based on the love of God and one's neighbor, true love to the point of forgetting oneself.

Indeed, as the Lord Christ said, "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." In this kind of cooperation, our

European-American partners must take pains to seek happiness for others, for the Third World; they must fight against their own selfishness, the cause of the dire underdevelopment of Africa.

To do this, I shall propose that Augustine's teachings be applied to the following few points, which together make up the elements of ideal cooperation, since they rest on the love of God and one's neighbor in the economic, political, juridical, and cultural domains.

Economic Domain

In concern and feeling for others, I propose the establishment of just economic cooperation. St. Augustine condemns the spirit of exploitation of man which motivates the merchants of false witness. . . .

Augustine is against exploitation, as the Bible is as well (Amos 2:6-7). There must be justice in competition and economic exchange with developed and industrialized nations, toward human development and the betterment of relations between persons and societies.

Instead of exploitation, we must think in terms of sharing, because man is a traveler on this Earth, and must put whatever he has to the benefit to others, who are likewise created in the image of God.

Thus, I would like to see the underdeveloped countries fix the price of their products themselves, and freely do business with the clients of their choice, without intermediaries or constraints, and above all, receive the full share of the revenues to which they are entitled. In other words, equity, sovereign equality, interdependence, and common interest must be the basis of North-South economic cooperation.

Political and Juridical Domain

In addition to the quest for material wealth and happiness of which I spoke earlier, the love of God and one's neighbor must underlie the international organization of politics and legal systems.

As for me, I envision a real and active "participation" in the political coordination and direction of the world, an active independence of nations, and above all a true sovereignty which must have economic power in order to guarantee the same rights and policies. This true sovereignty must not be merely an ideal, but must also be realized concretely.

To do this, we must review traditional international law in its application to the sufferings of the Third World. This right must be made concrete, and must not merely remain factitious, formal, artificial, and imaginary.

Recognition of the sovereignty and the rights of others assumes the existence of those others and the love accorded them. From this standpoint, it is advisable that we reconcile this effective recognition of sovereignty and rights, with St. Augustine's broader concern.

Moreover, the absence of justice opens the way to banditry, which is incompatible with love of the good and of one's neighbor.

Indeed, equitable economic power and the enjoyment of equal rights can only come about through equal sovereignty. These three factors cannot be dissociated from one another, if Africa is to develop.

Cultural Domain

Culture, considered as the totality of values experienced by a people, is one of the principal factors in development. Our principal cultural values, which in the past were crushed by the white man through the phenomenon of acculturation, must now be developed and given new worth.

This is explained by the fact that all good and real cooperation involves a dialogue, which in turn relates to the personality of each participant. Before all meetings and all dialogue, we must recognize ourselves and define ourselves, so as to avoid being assimilated by others. We ought to know our own aspirations, so that we can orient our own development. I must likewise specify that there is no such thing as one single model for development. The notion of development, like that

of culture, is plural. Each people has its own culture and its own type of development, which is capable of satisfying its own cultural and moral aspirations.

Indeed, the "other self," the "alter ego" was created in the image of God which we see only through the other. The countries of the North must accept their partners as they are, in their cultural autonomy, because they may bring something new into the concert of nations to change the economic, juridical, and political order, so as to build the great human civilization where human dignity will prevail throughout the international community.

For this reason, culture is a conservative conscience, a treasure, and an invention. We must know that, in giving back worth to our own principal cultures, each people will be present at the moment of giving and receiving.

Development, in my view, pertains to the material, to happiness, to the political, to the juridical, and also to the cultural.

The new international economic order, which must be the reflection of ideal North-South cooperation, is founded on love of God and one's neighbor in the political, juridical, cultural, and economic domains. Everything is subsumed in the concern for others: the policy of better redistribution of income in view of an endogenous, balanced, and harmonious development, and the effective revival of the values of sovereignty, law, and the cultural values of other peoples, can lead them to full development.

This love consists in seeking the good and justice in charity, which constitutes a propitious factor in the principle of internationalism.

In other words, it is a question of properly utilizing the Earth's riches through work, labor, and the transformation of creation. It is also a question of detachment, of the happy medium, and of moderation in deciding whether or not to use them. In the end, it is a matter of avoiding wastefulness in the consumer society, where superficial satisfactions come first, and where surfeit is spoiling the body and the will, sickening the heart.

What position should we take? I propose an attitude of recognizing the rights and aspirations of others, a renewed interdependence and solidarity, a true satisfaction of the need to master our own destiny, a fight against domination and inferiority, and a democratic creativity and dynamism.

What strategy should we adopt?

I offer for your evaluation a new pedagogy for African unity: the promotion of scientific, cultural, and sociological values; the mastery of the instruments of technology and finance; and finally, the kind of cooperation which favors cooperation between the developing countries themselves.

Progress cannot be made without us; we must take the management of our affairs into our own hands, and enjoy creative autonomy. For, the rich always want to maintain the poor in their condition.

In Conclusion

Together, this conference has enabled us to discover some of the chief ideas St. Augustine sets forth in his book *The City of God*. My major concern has been to revive some aspects of Augustine's teachings and to apply them to seeking solutions to the problem of Africa's development.

The key idea of Augustinianism lies without a doubt in the primacy of the Heavenly City over the Earthly City. Love of God and others characterizes the former, selfishness the latter.

The present state of international cooperation (North-South), the fruit of the old international economic order, symbolizes the Earthly City and perpetuates the underdevelopment of the Third World countries. Ideal North-South cooperation, the fruit of the new international economic order, symbolizes the Heavenly City.

This ideal cooperation must be effective, and not fictitious, in the domains of economics (better redistribution of income), politics and law (true sovereignty and honest justice), and finally culture (dignity and honor). These three factors are

intimately linked, because total development is not merely an accumulation of material and financial wealth and happiness, but also depends on sovereignty, justice, and human dignity.

Today, specialists speak openly of economic, political, juridical, and cultural internationalization. Despite the coexistence of the two cities, as St. Augustine said, the Heavenly City will prevail over the Earthly City. This great concern of Augustine must claim our attention and give us reason to hope, for we must remain convinced that the new international economic order will triumph over all the aforementioned domains, by virtue of the love of God and one's neighbor to the point of disregard for oneself.

In conclusion, I fervently hope that in these few pages, I have managed to immortalize once again the Great Teacher, St. Augustine. For these ideas will remain forever present, and the impact of their teachings shall be proven pertinent to the development of Africa and the countries of the Third World.

HUGO LÓPEZ OCHOA

The Legacy of the IMF in Ibero-America: Worse Than Natural Catastrophes

It is a pleasure to greet the participants in this conference, which takes us back to the founding principles of our Western culture, today threatened at its very roots by the Dark Age forces of the pagan prophecy of the Third Rome and by the promoters of a new Yalta accord in the West.

We know that the hopes for a New International Economic Order rest, in large measure, on the growing power of our ideas in Ibero-America. A great movement is gathering continent-wide force in favor of Operation Juárez, the program proposed by Lyndon LaRouche for an Ibero-American Common Market and a bloc of debtor nations. A great President of Ibero-America, Alan García, who defines himself as a "patriot and world citizen," represents the will to independence of our peoples, in the face of the enslaving policies of the International Monetary Fund; and the working-class movement of Ibero-America is attentively following, day by day, the achievements of the Trade Union Commission formed by the Schiller Institute. As well, the President of Panama has said yes to the proposal of Alan García to hold a summit meeting of Presidents in that country.

But we also know that these promising achievements would be as fragile as a leaf buffeted about by the wind, if we were not able to revive in our peoples the great cultural tradition founded by St. Augustine, who inspired the Golden Renaissance of Europe, which saw precisely in the *New World* the opportunity to found the City of God.

We must recall that it was in the Americas that most of the nation-states adopted the republican form of government, as the result of the most shining period of the Augustinian conspiracy, the Century of Light.

We salute the "Patriots for Germany," front-line fighters for the survival of the human species, because we know that the battle for Germany represents, as nowhere else, the battle for humanity. And we greet them with special joy because we remember those giants of universal thought, Leibniz and Alexander von Humboldt, who in great measure inspired the founders of our republics, and who in turn were inspired by the battle waged by the Americas to consummate their great work.

Since its discovery, the New World was the battlefield between the defenders of the principle of the *Filioque*, and the oligarchs who wanted to perpetuate the old paganism of the New World populations, to keep them in slavery.

It was to demonstrate the effectiveness of the Augustinian principle of the *Filioque* that Leibniz wrote his *New Treatises on Human Understanding*, which served to combat against the racist arguments of John Locke on the inhabitants of pre-Hispanic America and Africa. Leibniz performed a double service to humanity with it: on the one hand, to humanize the indigenous population of Ibero-America, dominated by the superstition of Huitzilopochtli, the Aztec fanaticism which had as its horrifying dogma the demand for human sacrifice; and on the other, to demystify the Dominican Inquisition, which had imposed, with the Hapsburgs, a colonial regime more bestial than that of Huitzilopochtli.

And it was to demonstrate the "pre-established harmony" of which Leibniz speaks to us in his *New Treatises*, that Alexander von Humboldt traveled to the Americas. In Mexico and in South America, von Humboldt cultivated the scientific and political groups which, together with Franklin and Lafayette, wrote in the Americas one of the most beautiful pages of history. No less is demanded of us at this moment. The recent earthquake which destroyed a great part of Mexico City, reminded us of how fragile our efforts can be, if the Augustinian will and faith in human progress do not return to rule, as the guiding principle in the writing of our republican constitutions, which today lie in some forgotten corner.

Because, more destructive than the earthquake itself—which cost the lives of between ten and twenty thousands of my fellow citizens—is the menticide applied today all over Mexico through the satanic sects controlled by the barbaric oligarchical forces of the Third Rome and the New Yalta Accord.

Thousands of denizens of the capital are now fleeing Mexico City, terrorized by the apocalyptic predictions on new earthquakes that will destroy the capital, supposedly, in the coming months. Except for a minority of bureaucrats, whose offices are being decentralized by the government, most of these people are leaving without the prospect of worthwhile jobs, because the sources of labor in the rest of the country were previously destroyed by an earthquake a thousand times worse

than that of September 19: the inhuman conditions imposed by the International Monetary Fund.

Surprisingly—but not coincidentally—most of the predictions about the destruction of Mexico City situate the year 1988 as the outer limit for the date of such a big catastrophe.

The forces of "solar Mexicanity," controlled by Jacques Soustelle's anthropologist networks, are circulating pre-Columbian "Aztec codices" which praise the "curse of Tenochtitlán" against the "imposition of Western culture." Tenochtitlán is the Aztec city which was destroyed by the Spaniards, and over which Mexico City was built in 1521.

It is the press controlled by Henry Kissinger and the U.S. State Department, like the Mexican daily *The News*, which has given the biggest coverage to this Aztec fundamentalist version of the Third Rome prophecy.

Everywhere people are jabbering about the "smallness of man" in the face of the "unbeatable" forces of nature.

We must give back to the population their confidence in great projects and in our capacity to dominate the Universe, as ordered in Genesis. In Ibero-America, every once in a while a city disappears as the result of inevitable earthquakes, because we are in the zone called the "circle of fire," in the Pacific basin, which has a very high level of seismic activity.

We know that through great development projects, in less than a decade we can convert Ibero-America into a formidable economic power for the good of humanity. But, what good is it to build great works that may be destroyed, in peacetime, in less than two minutes? Is it possible to detect an earthquake before it happens? It is an insult to modern science that the only ones who are responding affirmatively to this question in Mexico are the astrologers and witch doctors.

This is a real challenge for science today, and I call upon the Augustinian scientists in Europe, the Americas, and Japan to take it on. All the Ibero-American governments would view the formation of an Institute of Seismic Studies in Ibero-America with enormous interest. We must study the Japanese experiences in predicting earthquakes. Owing to the fact that

the tectonic plates, which are under enormous pressures, one above the other, produce detectable paramagnetic fields, it is possible to develop methods of predicting earthquakes. We know that a group of Japanese scientists has achieved detections with two weeks' advance notice, accurate within an hour and a half. Mr. LaRouche has recommended that the study of earthquakes be seen as a by-product of the study of hydrodynamic phenomena in astrophysics.

In the solution to this and other life-and-death scientific and economic issues, such as the ecological holocaust brought on by the International Monetary Fund, which is devastating Africa and threatens to destroy the entire world, the potential for creative reason which has characterized Western civilization over the centuries is put to the test.

We know well that the unspeakable genocide which hovers over Africa right now is the mirror of what will soon take place in Ibero-America and the whole world, if we cannot go far beyond the great heros who made our republics possible.

This is the last opportunity to awaken in humanity the divine spark of freedom and beauty, which is the truth. Only with these weapons, will we citizens of the world save the fatherland of St. Augustine.

GIUSEPPE FILIPPONI

Bernhard Riemann and the Italian Hydrodynamic School

St. Augustine in his book *On the Trinity* openly puts forward the Platonic idea of a universe in continuous qualitative and quantitative development, a universe in which the duty of man is therefore that of contributing to progress with his actions.

St. Augustine maintains this idea in an open polemic against the cultish conception of a static universe, which is always the same since Creation, and is governed by fixed and immutable laws—a universe in which the identity of a man is not given by his actions, but by oligarchical conceptions such as race, descent, lineage, and so forth.

Basing ourselves on St. Augustine's ideas, we can ask ourselves two questions:

1. First, we ask ourselves: What is the mathematical physics capable of describing development processes?
2. Then we ask ourselves: What does it mean to contribute to progress?

For a scientist in this case such a task cannot be merely that of generating original inventions, but also of acting politically, such that there is developed in the population, the capacity of assimilating and mastering such scientific discoveries.

As the role of Leonardo da Vinci in the Italian Renaissance (see *Fig. 16*), and the life of Gottfried Wilhelm Leibniz clearly demonstrate, there exists a European scientific current called "hydrodynamic" which has always been associated with intense republican political activity. Great scientists are at the same time great political organizers and patriots.

One of the most important examples of this current is undoubtedly the great Italian hydrodynamics school which developed in the second half of the nineteenth century under the influence of the German geometer Bernhard Riemann. Let us now examine for a moment the scientific method of this school.

Riemann and then Betti, Beltrami, Casorati, and Cremona studied hydrodynamics and electrodynamics with the idea of concentrating their investigation on the so-called singularities—that is, the points where the physical process is no longer linear. Precisely through nonlinear transformations, in fact, physical systems self-organize themselves according to well-defined physical-geometrical configurations. Riemann's studies of shock waves, as well as Beltrami's on force-free vortices,

are in fact examples of this method, which, with Felix Klein, we could call physical-geometrical, which anticipated supersonic flight and the most recent discoveries in plasma physics by more than a hundred years.

In other words, contrary to what is prescribed by the Second Law of Thermodynamics, nature shows itself to have a great capacity for self-organization. The elementary particles such as electrons, protons, and neutrons, represent a certain level of organization of electromagnetic energy which has not yet been understood. Nuclei, atoms, and molecules represent a further self-organization of these particles, and life, in the form of plants and animals, proliferates the structural organization of such molecules in forms that are ever more beautiful and complex.

Where such self-organizing processes have always been more accessible to theoretical and experimental investigation, is precisely in hydrodynamics and, in general, in fluid dynamics. Fluids and gases, we know, organize themselves in their motion according to various kinds of vortices (see *Fig. 17*). For example, around a wing in flight, two vortices are established: a circulation around the wing and a series of vortices generated regularly in the tail. As Riemann had already demonstrated in 1859, such organization changes totally when it approaches and surpasses the speed of sound. In this case, the vortices disappear and a shock wave of discontinuous pressure is formed: a shock wave, however, which, as Luigi Crocco demonstrated in 1936, is always itself associated with a new vortex, or, rather, generates an overall rotation of the fluid.

To give another example, currently the most advanced line of research in plasma physics is based precisely on the study of the conditions in which, in plasmas, stable vortical structures are formed, in general in pairs and free of either Lorentz or Magnus forces. These are the same vortices that Beltrami was the first to study, in 1889—or rather, systems in which the flux lines and the vortex lines coincide. In the field of electrodynamics it is the electrical current and the magnetic field that coincide.

An example of flow in Beltrami's work is that which is generated in the air issuing out of the back part of a wing in flight. This type of vortex can be seen reported in a paper by G. A. Crocco in 1936.

It would also be interesting to investigate whether the vortex Luigi Crocco found to be generated by the shock wave, can be of the type of those studied by Beltrami. In fact, we encounter in nature a notable tendency of physical systems to organize themselves according to physical-geometric configurations which correspond to least-action, force-free states. From these brief indications one can immediately grasp the importance of geometry in this research. Cremona stressed more than once, in fact, the need to drive all algebraic methods out of physics and, as he said, to liberate geometry from algebra.

A huge polemic broke out on this point at that time. Betti, Beltrami, Casorati, and Cremona were firmly opposed to the mathematical methods based on algebra, which the Jesuits in particular had imposed on the Italian schools and universities.

These methods, like those of Cauchy and Ruffini, tend in fact to linearize every physical phenomenon, thus re-proposing the same static conception of the universe against which Augustine fought.

As rarely occurs in the history of science, Betti, Cremona, Casorati, Beltrami, Brioschi, and others, not only had an important role in the Risorgimento fight to build the Italian nation, but after unification—when, as Cavour said, it was necessary, having made Italy, to make Italians—their role was crucial. They took charge of education policy in the new Italian state. Betti was the secretary of the Education Ministry and Cremona was a minister. Brioschi created the Milan Polytechnic, Betti the Normal School of Pisa, and Cremona the Engineering School of Rome and other schools and universities. Cremona in particular based the teaching system in the polytechnic institutes on descriptive and projective geometry, and on the study of Gauss's and Riemann's functions of complex variables. These universities not only prepared the future

technical and scientific cadres for the national economy, but did intense scientific and technical research. In practice, they functioned as the driving centers for the technological development of industry.

It was one of Betti's students, Galileo Ferraris, who, with his idea of rotating magnetic field, built a first efficient system to transform alternating current into a motor force. This he did in an open polemic with Lord Kelvin, who publicly advised against it, maintaining that any such attempt was useless. It is no accident that in 1883 near Milan, under Colombo, the director of the Milan polytechnic, the first European electrical power station was built.

Following these polytechnic institutes and engineering schools, the famous Italian aerodynamic school was born with Crocco, Ferraris, and Pistolesi. This school was closely linked to that of Prandtl in Germany, and in the 1920s became well known with its victories in the 1920-21 Schneider Cup speed competitions.

Afterwards, in the mid-1930s, the Air Force Aeronautics Research Center of Guidonia was created. It soon led the world in many fields, especially in supersonic experimentation.

I would like to conclude by saying that at a moment such as this, in which Italy's and Europe's collaboration with the U.S. Strategic Defense Initiative is crucial, the idea of the rebuilding by the Italian armed forces of a center of scientific research like Guidonia would be very important, and it should be taken seriously into consideration.

Obviously, it would study not only aerodynamics, but also lasers, all kinds of directed energy, and space activities.

It is with initiatives of this sort that we can revive the great Italian scientific tradition.

LUIGI BROGLIO

Supersonic Experimentation in Italy, from Guidonia to San Marco

The Guidonia Institute had a very short life, from the middle of the 1930s to September 1945. Nonetheless, the highly select researchers of that great Italian experimental center had at their disposal means of investigation which were truly in the vanguard of science.

Luigi Crocco and Antonio Ferri were the "vestals" of supersonic experimentation at Guidonia.

The supersonic wind-tunnel of Guidonia, directed and guided by Ferri, was of the continuous-function (variable Mach number) type. This gave very valuable results, but above all it allowed the young Ferri to understand the limitations of a facility that could not attain sufficient Reynolds numbers.

Following the war, in September 1944 Ferri moved permanently to the United States. At the National Advisory Committee for Aeronautics at Langley [Air Force Base Laboratory—later the National Aeronautics and Space Administration] first, and later at Brooklyn Polytechnic, he began his battle in favor of discontinuous supersonic [single Mach number] wind tunnels. These were "blow-down" wind-tunnels where the air is pre-compressed in high-pressure tanks and then discharged in a few seconds through the experimental duct of the supersonic conduit. It is, in essence, the concept of obtaining a similarity of Reynolds numbers by using denser-than-normal air, propagated on the scale of the model used in the experiment. This concept is today universally accepted.

In his victorious battle, Ferri availed himself of the scientific prestige he derived from the success of his book on *Supersonic*

Aerodynamics, which was translated into eleven languages, including Russian and Chinese.

Later, until his premature death, Ferri engaged in a second battle, this time in favor of supersonic aircraft for civilian transport. The recent great NASA projects for a trans-atmospheric aircraft make use of Ferri's proposals and in particular, his research into the sector of "supersonic combustion."

The tradition passed on by Ferri and Crocco has given further results in Italy as well. In 1954 this writer built, with the aid of an skilled team of young collaborators, a "blow-down" supersonic wind tunnel all the way to Mach 4, with the intention of opening up a brand-new line of research. In fact the advent of swept wings posed new problems in supersonic experimentation in the "blow-down" wind tunnels. The air under pressure in such devices causes the thin surfaces, wings, and tails of the models to change disproportionately to their relations of scale. For these reasons the "blow-down" wind tunnels were, up to that time, used essentially with very rigid models (fuselages and bodies of rotation). On the other hand, the elastic deformations of the swept wings strongly modify the aerodynamic characteristics of the supersonic turboplane. This writer then worked out methods of experimentation capable of respecting also the similarity governing similar aeroelastic phenomena which have already been mentioned. The data obtained was usefully employed by U.S. scientific agencies which subsidized the research, which was entirely Italian.

In the wake of the results obtained, and in view of the beginning of the space era, this writer worked out and experimented with methods of hypersonic experimentation able to respect also the similarity which governs the heat flows striking a space ship in its reentry phase into the earth's atmosphere. To this end, between 1955 and 1959, in cooperation with the Italian Air Force, a series of hypersonic wind-tunnels up to Mach 12 and a hyperthermal facility of high enthalpy were built near the municipal airport in Rome. Such facilities are again pertinent today, in view of the great European proj-

ects such as the Hermes spaceship proposed and accepted by the EASA.

In January 1961 there began, in cooperation between the University of Rome and the Italian Air Force, aerodynamic space experimentation, i.e., in the upper atmosphere, first with the sounding rockets of the Pedas de Focu base, and then with the San Marco satellites.

The key to the San Marco satellites (1964, 1971, 1974) is the balance which permits the direct and continuous measurement of the aerodynamic actions exerted on satellites in orbit, when they move in the tangible atmosphere, as well as the effects of the local and instantaneous densities and temperatures of the atmosphere itself.

Thus for the first time it became possible to study in detail important phenomena of short duration, such as, for example, the geomagnetic storms which originate in the upper atmosphere because of solar flares, and then have a significant influence on many practical aspects of everyday life on Earth.

LUIGI CROCCO

Gaetano Arturo Crocco and the Beginnings of Aeronautics in Italy

I believe I was invited to this conference, for two reasons: above all, because I spent more than thirty years of my life abroad and so I can look with detachment at what has been done in Italy; and in the second place because I have been, despite my tender age, for more than seventy years a witness to the development of aeronautical history. Because, when I

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was four years old, I started to follow everything my father was doing in this field.

Naturally, there has been not just aeronautical but also astronautical progress in Italy, which is not even recognized today except in a few sporadic cases. I must say that Italy today does not have a very abundant presence in the field of aeronautics, but before the Second World War, the presence of Italy was very important. The Italian aeronautical science periodicals were read around the world, and many people came to Italy to learn our techniques and hear our results.

I cannot speak of aeronautical history without speaking of my father, who published his first study on an aeronautical subject, on the stability of airplanes, in 1904. The Wright brothers had flown at the end of 1903. That was the time when aeronautics was being born. It is no coincidence that my father published in 1904, and that the Wright brothers had flown in 1903; it was a need of humanity to launch itself into the aeronautical adventure. And my father, up to the age of eighty, was present with his inventions, his constructions, with his practical realizations, and with his scientific publications in the aeronautical and astronautical world.

By the way, I will tell you that a dirigible built by my father in 1907-1908, flew for the first time in September or October 1908 over Lake Bracciano. During these test flights my father decided to take my mother up with him in the dirigible. I was born in February 1909—hence I can claim the distinction of having been one of the first fetuses to fly, or perhaps the first fetus to fly!

Italians today do not realize how important Italy's participation, the participation of Italian scientists and technicians, has been for the development of world aeronautics, because everything that was done in the years under fascism has been considered as fascist, and no longer science, no longer technology; it was "fascism." A few months ago it was proposed to name a plaza in Rome for my father, and the communists went against it. This shows you how science is interpreted in political terms.

But actually, if you go back to those first years of the aeronautical era, one has to recognize that Italy did a great deal, not only in the field of dirigibles, which were the first to receive the Italians' attention, but also in the field of airplanes. In 1912 my father was the first to formulate a theory of the lateral stability of airplanes—the first in the world, for which study he received a fine gold medal from the Académie des Sciences in Paris, which I still hold and treasure. But I must say that my father had a many-faceted mentality (I will just give you some indications; I cannot follow, as I have here in a little book, his whole life, which was too dense to be able to condense into a short speech). Besides his very deep scientific qualities, he also had the quality of a doer, and these are two qualities which seldom go together.

In 1912 he designed a rigid-type dirigible, like the German Zeppelins, into which he had introduced notable new features. For example, the Zeppelins still had the motors attached to the shell and the propellers close to the shell, which meant a significant danger. My father invented the so-called engine-pods detached from the shell, each one of which had its own motor and its own propeller. To build this dirigible, technologies were needed which did not yet exist in Italy, such as the technology of manufacturing hard aluminum alloy. So my father went to England, where this technology was already established; he went to Germany, where this technique was already established. In England they did not go ahead with building [the dirigible] because war broke out shortly afterward. But in Germany they built one of these engine-pods in hard-aluminum alloy. And I, as a small child, saw it, at the age of four, in this institute where all the aeronautical activities were put together.

The interesting thing is that, even though the war broke out and the building of the dirigible was blocked, the later Zeppelins were built with engine-pods. This indicates the importance that a nation can have, even though it was less advanced in the scientific arena than Germany was, as long as the necessary premises exist. My father, during World War

I, was intensely active; he had some thirty or so dirigibles built and I must say, because it is interesting from the historical point of view, that the Italian dirigibles were the first to participate in a military operation, because they were used in the Libyan war.

During the First World War, the use of dirigibles was very intense: The dirigibles were even armed with cannons, which seemed contrary to what was logical. Toward the end of the war the first missiles were created. They were winged bombs which were launched from the dirigible about twenty kilometers from their target, guided by a gyroscopic system, and at a certain very precise distance they penetrated their target. A certain number were built but were never used, perhaps luckily, because the war ended. And I also saw these as a child; I saw a winged torpedo; I saw many inventions which certainly were the prelude to present-day missiles, at a time when nothing of this kind as yet existed.

At the end of the war my father retired from the official world of aeronautics and became a private citizen. He designed some important dirigibles among which a certain dirigible, the "Roma," flew to the United States and back. He made other studies, still as a civilian, and then was called into a non-aeronautical activity, in the Ministry of Industry of that time.

In 1926 two schools of aeronautics engineering were created in Italy: one in Rome, the other in Turin. The one in Rome immediately called my father to take part in it, and for many, many, years, perhaps until 1956 or 1958, my father taught at, and also directed, this school. Toward the middle of the 1920s my father had already published some articles on the capacity of rockets to do better than cannons. It was a possibility that had not yet been realized, but which was being scientifically demonstrated.

The Italian government decided to make available the means to do experiments, and from 1927 to 1930 in Italy experiments were done on solid-fuel rockets, which were my first warhorse, because before I had my university degree, I was as-

sociated with my father's research and between 1926 and 1929 I did a lot of work with him—I did some things for publication which then were not published because the research was secret. My interest was more in the field of fluid mechanics than in rocketry and in fact, I published my first article in 1931—fifty-five years ago! I would say that, seen from afar, it was quite important. Then I had my military service to do, and after the military service, my father and I took up these experiments again and we built some rockets, some motors for rockets, using liquid fuel, which did not fly, but did function on land for about ten minutes. We discovered a certain substance which is called monofuel, a substance in which there was no need to combine a combustible with oxygen, but which contains everything in itself as an explosive would. And so we went ahead in this field and this research ended around 1938-39 because of the war.

During the war many things stopped—the whole effort was concentrated on the war; but after the war, they started up again. I was called to the United States to direct a center of reaction propulsion at Princeton, while my father continued his activity here as a professor and as chairman of the Rome school of aeronautics engineering. During these years, in 1950-51, he started to publish many things on astronautics, on the problems of astronautics and also on the problems that afterward became known as the problems of ballistic missiles, which he called "geodetics," i.e., destined to fall back to earth. He had already done at least ten publications in the astronautics field when the first Sputnik flew. Here too, it was not a mere coincidence; this field of studies was ripe. Hence, while the Russians were concerning themselves with it in practice, the Americans did not bother with it, or they bothered with it very little, because von Braun, who had already come to the United States, had not yet found support from the scientists and the government, insofar as it was thought to be "science fiction," not real science. Naturally, with the Sputnik launch things changed completely, and Italy was not present in the development of space flight, except for what Prof. Luigi Bro-

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glio was able to do—which is quite interesting, but in any case it was a limited activity, until a short time ago.

My father continued to generate a lot of scientific propaganda with popularizing conferences, to make the authorities decide to do something in this new field, which was truly one of the most fascinating for him. The first publication in which he concerned himself with astronautics was in 1926, when he suggested the possibility of applying atomic energy, which was then known only under the form of radioactivity, for spatial propulsion. So you see that he followed the entire development of Italian aeronautics and astronautics right up to his death, seventeen or eighteen years ago.

I must also say a few words more about what he helped to create. My father helped to create Guidonia, the experimental and theoretical center about which Dr. Filipponi was speaking a little while ago. And Guidonia was an important seedbed of developments in that era. My father organized the famous "Volta" congress in 1935, a congress such as has never been seen, a congress at which the greatest aerodynamicists of the world were present, each of them with an assigned theme (see *Fig. 18*). Prandtl was supposed to discuss upward thrust at supersonic speeds, Karman was to discuss the resistence to supersonic speeds, another person was supposed to discuss propulsion at supersonic speeds, and so forth.

In Guidonia, Italy was not the first to build a true aerodynamic tunnel, a supersonic aerodynamic wind tunnel, but it certainly had the most important supersonic wind tunnel in the world, for a number of years. In fact, in Switzerland a supersonic wind tunnel of the same kind had come into being under the direction of Professor Hackerett, a man of great qualities, whereas in the rest of the world no one had built a supersonic wind tunnel, except little laboratory things. In America, for example, there existed a certain subsonic compressed-air wind tunnel, where there was an enormous steel egg which was charged at 10 atmospheres to make experiments, experiments at exactly 10 atmospheres rather than at normal atmospheric pressure, to reach a very important result

which is the effect of viscosity. The wind tunnel discharged the compressed air between two vacuums. There was an American, a certain Jacobs, who had the idea to make the first "blow down" wind tunnel, i.e., a gas-discharge tunnel, which would use the discharge of this gas. Then a Russian-American named Akimov came to Italy, where people were hard at work on the intense aeronautical development I was talking, and he proposed to build a supersonic wind tunnel using Jacobs's method, that is, by introducing the use of pumps which compressed the air, to then let it expand again.

This happened while my father was still in a position to be able to decide on this. When finally he retired from the role of director of experiments, he was succeeded by a certain General Bertozzi who called me in and said: "You see if this wind tunnel is worth building." I made a study and realized it was not worth building, because there was Hackerett's, which was much better. Thus it was that Italy ordered from Brown Boveri a wind tunnel which was even better than Hackerett's because it was twice as big.

Activity in this Guidonia wind tunnel was cut short, because of the war. It started to function in 1936, and after the war it was dismantled. But many interesting things came out, and perhaps one of the most interesting things was that Antonio Ferri, a very young engineer of the Aeronautics Engineering Corps was set up, despite his inexperience, to direct this wind tunnel. Afterward he became known in America, and also in Italy, as one of the biggest specialists in supersonic flight. Unfortunately he died young. Before he died he had designed a hypersonic plane, which was to fly at a Mach number above 7, for example, at 10, 11 Mach, and he had studied this in an extremely careful way, hoping that the United States would decide to build it. Then, instead, the Shuttle came out, the space ship which cost less, and Ferri's project was set aside. Today, they are at the point of again taking up this study by Ferri, and already there are people working on it.

What more can I tell you? Italy has the capacities and has given proof of it. It has been "out of the game," as they say,

for many years. I believe that in the coming years our nation will get back into the game, that good schools of aeronautics will arise, which are today absent from the university scene, and that Italy will once again gain the position it deserves.

WILHELM WEHNER

Nicolaus of Cusa and the Arab World

If today we make a distinction between three different forms of social systems, we generally do so from the standpoint of their organization and economic efficiency. While the democratic systems of the West are highly industrialized and produce an abundance of material goods, the social systems of the Third World are so productively weak, that their populations suffer from a severe lack of material support. But it is otherwise with the Communist systems. These systems are just as highly industrialized, but they also have permanent shortages in their supply sector. The reason for this lies in their system of economics, especially in their one-sided application of resources for military purposes.

Let us, however, dwell on the problem of the Third World, and the Arab world in particular. For some time now, technology transfer has gone into the Arab world, even though Islamic fundamentalism—which rejects and even fights against this technology transfer as a foreign encroachment on Islamic life and culture—is increasingly gaining in influence. This makes it clear, that here we are dealing with a problem which is not merely economic, but which to a much greater extent, is a cultural one. Indeed, there is a danger that this technology transfer may give rise to cultural hostility between the in-

dustrial nations and the Arab world—as is occurring in Iran under Ayatollah Khomeini—even though this transfer must be viewed as necessary assistance, and not as an act of imperialism.

For this reason, I would like to turn to the cultural aspect of our problem, which will yield more profound wisdom and place us in a position to distinguish something common, something binding, within our diversity—something which, if we take it into ourselves, can restore us all.

The fact that influential circles within the Arab world reject any civilizing exchange between international social systems, stems primarily from the loss of the originally shared spiritual-religious orientation of the peoples inhabiting the Mediterranean perimeter. In that former era, the Mediterranean served as a mediator between Orient and Occident. It functioned as an East-West bridge, not only for material goods, but for the exchange of spiritual and intellectual goods as well. Therefore, if we are to avert today's growing cultural hostility, discovering instead something we have in common, something binding us together, we must harken back to that era, and make every effort to win back that former community. For, the only possible and necessary solution to the problems of the Arab world, lies in the community of the Islamic and Christian peoples, if that solution is to contribute to humanity's further development.

Formerly—and this is crucial—the Arab Islamic world made a vital contribution to the world of Western Christianity: it gave us the values of Platonic and Aristotelian philosophy, transmitted through Islamic scholarship, whose beginnings were already evident in the spiritual movement of Mu'tazilia during the second Islamic civil war. The Mu'tazilites attempted to mediate between the religious groups, the Shi'ites, the Murgi'a, the Sunnites, and the Harigites, into which the "Umma" had disintegrated. These efforts indeed failed, leading to the rise of the revolutionary potential of the Harigites and Shi'ites, who brought about the fall of the hated Umayyad dynasty and the rule of the Abbasid caliphs in Baghdad. But

it was precisely these Abbasids, from Abu Jafar al-Mansur through Harun al-Rashid to the Caliph al-Ma'mun, who promoted the Mu'tazilites and their efforts to infuse the Islam religion with rationality. In doing so, they incorporated Platonic and Aristotelian ideas into their own outlook, drawing on their extraordinary efforts to grasp the Greek and Hellenistic ethos. Such work was especially supported by Caliph al-Ma'mun, sparking the emergence of Islamic scientific thought, without which the great Islamic thinkers al-Farabi, Ibn Sina (Avicenna), and Averroes—who transmitted the ethos of both Greek antiquity and Arab scientific thought and inquiry—would not have been possible. What would have become of occidental culture without Aristotelian logic, Arab mathematics and astronomy, and Arab medicine? Though the Mu'tazilites within the Arab world were themselves destroyed in a power struggle with the Sunnites, led by Ibn Hanbal, their spiritual legacy became a stimulus to the development of a cosmopolitan culture, from which, lamentably, the Arab world itself became excluded, when it was forcibly incorporated into the Ottoman Empire.

The heritage of Arab thinkers has become an integral component of world culture, a fact on which we should pause and reflect! Medieval Christian scholasticism was possible only because of this Arab influence, and it was solely because of this, that the great philosopher and scientist Nicolaus of Cusa was able to conceive his two great doctrines of the *coincidentia oppositorum* and *docta ignorantia*, with which he so advanced the intellectual revolution then taking place, that there emerged a fully independent science and method of inquiry, oriented exclusively to *ratio*, to human reason. In his book *De Docta Ignorantia*, Nicolaus showed that Aristotelian logic must no longer be put in the service of theology, since it "proves to be a mere logic of the finite, which must always and necessarily fail, wherever we are dealing with contemplation of the infinite."

With these ideas, which according to Cassirer "signified a completely new general orientation," Nicolaus dissolved the

spiritual bond which had linked philosophy to theology, freeing knowledge from its dependence on faith, so that it could now concentrate upon rational mastery of the secular world. And Cusa did this, even though he was a churchman, and a cardinal at that! His work was continued by the great European philosopher Leibniz, the preeminent founder of the occidental tradition of scientific thought and inquiry.

Thus we can trace a continuous line, leading from the Arab Mu'tazilia, through Ibn Sina and Averroes, to the Christian scholastics, reaching a climax and inflexion point in Nicolaus of Cusa. And thus we recognize what is common to both Islamic and Christian culture, and what we must reflect upon. Nicolaus of Cusa represents that connection in yet another sense. Above and beyond what I have already discussed, his work contains the necessary foundations of a just world order, since he—as Helga Zepp-LaRouche has indicated—"developed the conceptual basis for an ecumenical and peaceful world order."

In this sense, I agree with Mrs. LaRouche "that a just world order can only come into existence when men and women of the twentieth century develop themselves up to the intellectual pinnacle of this fifteenth-century thought." The central concept here, is that the preservation of peace will only be possible once the *ontological* structure of development is translated into political reality. On this, Cusa emphatically insists that peace can never be founded upon a balancing of heterogeneous elements. He demands that all microcosms, even as they share the labor and are contrapuntally opposed, be jointly related to a common principle. This principle can only be the highest of all principles—reason, the agreement with the lawfulness of the universe—for only on the highest level does the *coincidentia oppositorum*, the coincidence of opposites, take place.This should encourage our Arab friends, in their discussions on furthering the development of the Islamic world, to decide in favor of Islamic modernism, grounded on the fundamental achievements of those Islamic scholars whose legacy today has taken on a new and vital significance

for answering the question of improving the world's social systems. Provided we begin from these rudimentary concepts, and proceed to develop the legacy of the Islamic scientists and scholars, then technology transfer will no longer mean foreign encroachment, but instead a specific means of realizing the spiritual culture of Islam.

GIUSEPPE MATTEUCCI

Augustine's *De Musica:* Music as the Science of the Mind

Music can have a fundamental role in aiding the individual in our sick society to regain the idea of Beauty, but only the music which reflects the geometry of our mind, which is in accord with the geometry of the universe.

It is this music that St. Augustine speaks of in his treatise *De Musica*. Whoever buys this book in hopes of finding an advanced manual, with practical rules for quickly learning musical composition, would be in for a disappointment. And yet this book contains the essence of the significance of music, and in it is the basis of the method of thinking which must be adopted by anyone seeking to deal with music.

The thirteenth-century theoretician Giovanni de Muris said it well: "*Musicus est qui musicam in se habet*" ("The musician is he who possesses music inside of himself"). This is the synthesis of Augustinian thought.

While man tends to think about the phenomenon of music as an external activity, related to the physical world of sounds, albeit combined in a pleasing manner, St. Augustine directs

the reader to discover in himself that inner harmony of the mind which is expressed, as a simple reflection, in the harmony of musical composition. Augustine is concerned with educating the reader to gather in his soul the many voices that contribute to forming within oneself the concept of Beauty, Order, and Harmony.

He places in a lower position the physical sounds emitted by instruments and observes how the geometric relationships which are related to the musical intervals, must be approached from inside ourselves, from inside our own minds.

Given that music is movement, understood both as the vibration of the body producing the note, as well as the passage from one interval to another, Augustine introduces the concept of number. Analyzing the numbers geometrically, in their proportions, he makes explicit how the harmony governing the motions of the soul, is higher than that governing the motions of the body. Thus, he divides the numbers into two groups:

Numbers of the body, called corporeal, which comprise the number-rhythms not derived solely from sound, but also those related to dance and every other visible movement.

Numbers of the soul: These have within themselves a hierarchy expressed by these subspecies: *meeting numbers, advancing numbers, memorable numbers*, and *judicial numbers*. The judicial numbers are the most important because they can be considered eternal numbers, that proceed directly from God; they are the numbers related to the laws of the Composition of the Universe and are divided in turn into *sensuous* numbers, those numbers that approve or diaspprove the motions of the soul, thus causing delight or sensual displeasure; and *rational* numbers, which permit judgment on whether delight is appropriate or not; this judgment pertains to reason.

In order to better understand these higher numbers, Augustine takes as an example a church chant, one of the most familiar of that time, at least in Milan. It is *Deus Creator Omnium* (God Creator of All), a hymn composed, both words and music, by St. Ambrose. The numbers that go into op-

eration in the mind when one hears it are the meeting numbers, which have the faculty of drawing attention to something which comes from the physical world; the advancing numbers go into operation whan a piece of music is played; we recognize melodies with the memorable numbers; and we make a judgment with the judicial numbers, that is, the faculty of reason to determine the motives of pleasure or displeasure generated by listening.

Every one of us puts these types of numbers to use within his own mind, when emotionally inspired, upon listening to a well-known piece.

The numbers of reason thus underlie beauty, which is not something, as is understood today, tied to personal taste, that is to say: "It is beautiful because I like it," and lowers judgment solely to the lower numbers which govern sensual pleasure.

I want to quote to you a passage from Book VI of *De Musica* where the idea of beauty is dealt with:

> We must recognize that these numbers are pre-eminent by virtue of the beauty of the ratio. And if we were completely separated from them, then whenever we should be disposed to the body, the progressive numbers [those which become functional when we play music] would not alter the sensuous numbers. But by moving bodies they produce the sensible beauties of times. And so meeting numbers are also opposed to sounding numbers. And the same soul receiving all its own motions multiplies you might say in itself, and makes them subject to recall. And this force it has, is called memory, a great help in the everyday business of this life.

The lack of knowledge of these concepts is the reason why there is a great crisis today, not only in composition, but even in the performance of the beautiful music of the past, the pieces of Bach, Mozart, and Beethoven. No musician of today, in any school, is educated according to the method of St. Augustine.

It must be clear however, that we are not recovering these ideas for the first time after 1,600 years. These ideas are almost

totally lost to the contemporary world, which is characterized by a great cultural crisis, but they have always been present in historical moments of great progress, when man has realized exceptional works, as in the case of the Renaissance in Italy. To help you to understand how the Augustinian concepts were at the base of the development of art in that period, I want to show you a wonderful painting by Raphael, that all of you will be able to see if you go to the National Gallery in Bologna. It depicts "The Ecstasy of St. Cecilia," the patron saint of music (see *Plates XXI-XXII*).

Raphael was one of the most important sponsors of an association, called the Oratory of Divine Love, founded by Erasmus of Rotterdam about 1509. This association brought together persons, among them many cardinals, experts in and devotees of music, poetry and theater, who intended to use art as a means to educate the population with an advanced method, to develop citizens worthy of living in the City of God.

This painting is conceived on the basis of St. Augustine's *De Musica*. Let us analyze it. You must think of having before you a theatrical setting, with non-static characters, as occurs in opera. Around St. Cecilia there are four characters: St. Paul, on the left with a sword, then in order St. John the Evangelist, St. Augustine dressed in bishop's robes, and Mary Magdalene. St. Cecilia is barely supporting a portative organ, whose pipes are about to fall to the ground where various abandoned instruments are lying: a broken viola da gamba, a triangle, cymbals, tambourines, flutes, drums (see *details, Plate XXII*). What has happened? St. Paul looks at the ground, toward the instruments, very pensively, he appears to be troubled. St. John is amazed, and engaged in a dialogue with St. Augustine, who is clearly cognizant of what is happening to Cecilia. But if we look upward, in the direction in which St. Cecilia is looking, we find the solution to the mystery. We become aware that in an area of the sky there are six angels with musical scores who are singing: the music of the spheres! The position of St. Cecilia shows her full cognizance of the capacity of the mind to understand the laws that govern the

processes in the Universe that are not under the control of our senses; the superiority of the soul is affirmed, that of the creative mind with respect to the physical sounds emitted by instruments, which in fact lie abandoned on the ground, in disarray. As in the theater, where some characters play to the audience, so Mary Magdalene is turned toward the viewer as if to invite him to participate in the process unfolding in the picture. Like Mary Magdalene, St. Augustine invites the reader to participate in the process of learning that he unfolds in his volume.

De Musica is in the form of a dialogue between master and student in the educational tradition of the Platonic dialogues. In contrast to the usual academic blunderbusses who go into a long rigamarole about often incomprehensible things, in today's universities and in some cultural institutions, the Master of *De Musica* makes clear what it means to truly educate; his mission consists in fact of stimulating the student to find within his own mind, the answers to the problems that are placed before him. The basis of humanistic pedagogy is really the knowledge of the fact that the student already has the truth in his mind, and learns to bring it to light within himself, because his own reason is the only true teacher. In fact, in *De Musica* the Master also learns many things during the dialogue. I want to give you an example, reading the part from Book I in which St. Augustine explains why music is a science.

Master: Tell me then whether the nightingale seems to modulate its voice well in the spring of the year. For its song is both harmonious and sweet, and unless I'm mistaken, it fits the season.

Student: It seems quite so.

Master: But it isn't trained in the liberal discipline, is it?

Student: No.

Master: You see then that the noun "science" is indispensable to the definition.

Student: I see it clearly.

Master: Now tell me then, don't they all seem to be of a kind with the nightingale, all those which sing well under the guidance of a certain sense, that is, do it harmoniously and sweetly, although if they were questioned about these numbers or intervals of acute and grave tones they could not reply?

Student: I think they are very much alike.

Master: And what's more, aren't those who like to listen to them without this science to be compared to beasts? For we see elephants, bears, and many other kinds of beasts are moved by singing, and birds themselves are charmed by their own voices. And it is hardly tenable they should act with such effort without some pleasure.

Student: I judge so, but this reproach extends to nearly the whole of human kind.

Master: Not as much as you think. For great men, even if they know nothing about music, either wish to be one with the common people who are not very different from beasts and whose number is great; and they do this very properly and prudently. But this is not the place to discuss that. Or after great cares in order to relax and restore the mind they very moderately partake of some pleasures. And it is very proper to partake of it from time to time. But to be made prisoner by it even at times is improper and disgraceful.

The establishment of the well-tempered system, which renders the relationships between the notes of the scale incommensurable in size, like the diagonal with respect to the side of a square, within the simple 1:2 relationship of the octave, came about thanks to the efforts of some scientific composers to find the proportions of the scale that would approach the eternal numbers of which St. Augustine speaks.

Musical instruments today are tuned in a well-tempered manner, but few enough people are aware of the depth of conception that is behind this tuning. It is our task to spread once again these ideas of St. Augustine because in a new world

economic order, music will have an extremely important educational role.

ADRIANO BASSI

The Augustinian Musicians

The great importance St. Augustine had for the various disciplines of our culture, both philosophical and theological, was also brought to bear in articulated fashion on music. This gave him the opportunity of creating some broad reflections based on the musical practice of the time.

We all know that he dealt in an articulated way with the topics inherent to the musical discipline, in his basic *De Musica*, which remains incomplete though composed of six books. It is a collection of works of varied nature, but which have in common the metrical-rhythmical problems of church music, with particular reference to the practice of Ambrosian chant. While he dealt with aesthetics as the examination of a compositional condition, arising from a deep investigation into musical taste, beyond the religious aspect alone. He was a pioneer who gave those who came after him the opportunity to continue in the path of the analysis, which has even today a long way to go.

Nonetheless, after this brief introductory parenthesis, we can speak of the pre-nineteenth century Augustinian musicians who followed in the steps of the master, arranging and developing the topics inherent to rhythm and to aesthetics. Furthermore, we must alert you that these composers all wore the Augustinian habit, joining the role of musician to that of priest.

It is another of the countless examples of the impetus given by St. Augustine, who over the span of centuries, had succeeded in imposing his thoughts and his theories. On this occasion, we will divide into three fundamental points the figures who operated under the banner of St. Augustine, i.e., historians, theoreticians, and composers—three different modes of developing the Augustinian discourse, but which all have in common the desire to clarify the relations which exist between music and the text, as well as the subtle distinctions of the "beautiful in music." The names I will cite have already disappeared from the history books, and their discovery has proven possible thanks to a detailed investigation at the Augustinian sites themselves, having analyzed documents of the time and having made a selection dictated not by their greater or lesser importance, but by problems of time and space.

Historians

In the first case, the historians, we can mention Father Giacomo Alberici da Sarnico (Bergamo), who became an Augustinian father in 1570 at the convent of St. Augustine of Bergamo. He was one of the most important theoreticians of the Augustinian rule, and we find written by chroniclers of the time that "in the studies of logic, philosophy, and theology, he reached the highest possible level. He applied himself to preaching, and made a great show of the most valuable talents which might enrich a severe speaker." He became procurator at Rome (1600), and was vicar general (1601) of the congregation. He died on April 26, 1610 in Rome, the prior of Santa Maria del Popolo, where he was buried. But let us see what his importance within Augustinian thought consisted of.

He wrote works which were very widely distributed, among which we may recall the *Book on the Life of Holy Chiara di Montefalco*, a lucid witness to tolerance of human weaknesses and the strength which is dictated by love of the divine. However, his greatest work consists of having republished the

Ambrosian Lenten Hymnbook, in which we can find all the scales with the musical notation which already had changed the method of writing music from the Gregorian to the Ambrosian. In fact, the rhythmic system acquires a greater fluidity, taking into consideration the text as a major impetus, and broadening, too, to a first example of pure melody. Even Fr. Marco Cazzuli (Crema) of the Lombardy congregation writes regarding Alberici: "O wise, o learned, my Alberico, there is no more fear that thou might be forgotten."

Consequently, it bears valid witness to his care for the rhythmical problems which the Gregorian chant always had, from the time it was first practiced. His writings are filled with constant references to Augustinian philosophy, paying great attention to metrics based on an exact interpretation of Ambrosian chant.

Yet another Augustinian priest, Don Fausto Calvi of Bergamo, had noteworthy importance from a historical standpoint. He was born on November 11, 1613, and devoted himself to the teaching of philosophy and theology. Vice-prince of the Eccitali, he took the name of Ansioso (Anxious), from which came the motto of his coat-of-arms, "*Anxius urget.*" The Academy of the Eccitali was created in 1642, and had its headquarters at the convent of Bergamo, the patron saint being St. Augustine.

Calvi studied Augustinian philosophy throughout his life, and published twenty books of various sorts, including the noteworthy *Proprinomio Evangelico*, a work rich in culture and historical-patristic erudition, in which the figure of Augustine is never felt to be absent, especially in the last part of the book, which deals with the distinctly aesthetic side. But the work for which Calvi deserves a place in the history of music, is the *Scena Letteraria* of the Bergamo writers, where, in the first part he speaks of five musicians, in the second, two, especially the singer and composer Sister Maria Caterina (known to the world as Cornelia) Colegari, another important figure who brought together the rhythm of the text and the musical rhythm as Augustinian tradition demanded.

Finally, we should not forget Fr. Giuseppe Maria Domenico Engramelle, who was born on March 24, 1727 at Nedoachal in the Artois, and lived at the Paris monastery of Queen Marguerite. Unlike the first two individuals we cited above, Engramelle devoted himself to the practical aspect of music, inventing new instruments, following, in more modern fashion, the Augustinian concept of broadening the study of music. In fact, at the Fine Arts assembly of June 22, 1799, he presented an instrument he invented, which was to serve for the geometrical division of the sounds, to tune the instruments perfectly, an attempt to create something new which always remained, however, linked to the theories of Augustine.

Theoreticians

After having dealt briefly with the first point of the three mentioned at the beginning, let us move on to the second, the theoreticians, who left a substantial mark on musical research, by tying themselves more deeply to the figure of the saint. What elements were these ties based upon? Principally on the fact of having studied the rules of the great teacher, trying to discover an alternative path, though not to contest his work, but rather to extend the range of action, since historical times were different, and the requirements of all the scholars had changed.

The first one who, starting from Augustine, discovered other theories, was Fr. Jan Van der Elst. He was born of a noble family at the castle of Maulenakers in Belgium in 1597, and died on February 6, 1670 at the Augustinian convent of Ghent. He devoted himself enthusiastically to theory, succeeding in inventing a new notation system, returning to a musical usage current in the fourteenth century. In what did this musical practice consist? It involved eliminating sharping and flatting, calling the natural notes do-re-mi, the sharped notes di-ri-fi, and the flatted ones da-ra-fa. He brought all this together in an interesting book entitled: *Notæ Augustinianæ, sire musices*

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ganicis exibendis aptiores (1657). In this work, we can note interesting resemblances with Augustine's theories, insofar as semantic simplification led to an easier spiritual communication, establishing a new musical criterion closer to the culture of the people. After these theoretical experiences, he devoted himself to writing up another volume, of no lesser importance, entitled *Fondamenta musicæ*, the original title of which was *Den onden ende nieuwen Grandt van de Musike* (1662).

In this book, he analyzes once more, with a vision closer to the reality of his time, the traditional rules, taking his cue from Augustine's theories, as presented in *De Musica*.

Other theoreticians could be added to the list, like Fr. Nicholas Paquales Roig and Stefano Vanni; but it is surely more important to speak of Ludovico Zacconi di Pesaro, for a deeper understanding of the meaning of the theoretical investigations linked to Augustinian philosophy. Born on June 11, 1555, he became an Augustinian priest very early, devoting himself totally to music. His teacher was the great Andrea Gabrieli, organist of St. Mark's at Venice, and he learned both theory and composition perfectly.

He traveled a great deal, living in the monasteries of Matelica, San Severino, Ancona, Venice, Pavia, Padua, Forli, Genoa, and so on. In 1585, we find him at Graz, composing at the Chapel of Charles of Austria, being paid 8 florins per month and one garment a year. In 1592, he published the first part of his work under the title *The Practice of Music*, devoted to the archduke Wilhelm. This *Practice* became one of the most important treatises published in Italy, as witness to the musical situation of the eighteenth century, both with respect to theory and to execution by performers.

Again, this book was not intended to be a continuation of *De Musica*, but rather to make the necessary adjustments to bring it up to date, given the changes which had occurred in the field of composition as well as in aesthetics. But it is no accident that Zacconi wrote into the last part of the work his ideas regarding musical taste, which should always be closer

to the cultural possibilities of the people. In this regard, there is an anecdote worth telling: Zacconi published his *Practice* in Italian, reacting against the will of the Grand Duke who wanted it in Latin: a precise commitment which recalls his favorite motto, *frugar no flectar*. The book, besides being a spiritual testament of the ideas of Zacconi, was written in a clear, flowing style, where one finds examples from Zarlino, Diruta, Banchieri; showing the cultural world of his time that his theories of "freedom" were backed by other theoreticians and composers, and particularly by Zarlino, who had placed the precise definition of major and minor at the root of his theories.

In another piece by him, entitled *Chronicle of the Augustinian Religion* (1626), we find respect for the theories of the master, but with a precise projection ahead, and thus, toward a future in full expansion, based on a broader idea of aesthetics, and thus, a more practical aesthetics, which took a more limited view of of Augustinian spirituality, basing himself on a broader use of the instruments (*musica organica*).

The Composers

More numerous than the historians and theoreticians, the composers have played a very important role on the creative level, to the extent they succeeded, through the writings and advice of Augustine, to follow a certain path whereby culture was not absolutely tied to power schemes or games. This is the case of Fr. Mario Agatea, born in Modena in 1620, who in 1655 was promoted to be *maestro di cappella* at the Modena Cathedral, remaining in office until 1673. The composer wrote with great skill three cantatas for Alto and Basso continuo, with the titles "Vanti pure il Dio Cupido," "Poiché la vera fede," "Spesso cambiando ciel si cambia sorte." In these compositions, all the Augustinian rhythmical concepts are present, and in fact, if we compare the text with the musical score, we note that the metric matches perfectly. Moreover, the per-

fection of the "A-B-A" design reflects the harmonic development of forms of the Augustinian tradition.

Another Augustinian father, Ippolito Baccusi of Mantua, *maestro di cappella* of the Mantua Cathedral, was one of the first composers who used the instruments to support voices in church music. Zacconi himself, whom we cited above, found the works of Baccusi important for the climate of renewal which had been established and for the courage he showed in inserting new elements into the liturgical conception. Baccusi wrote a great deal of music and to list it all is therefore quite difficult, but we can nonetheless cite *Book One, Four-Voice Masses* (1588), which contains five masses, fruit of "*Assiduis Mearum lucubrationum studiis.*" In the present compositions, all the contrapuntal knowledge has been inserted, reaching an enviable perfection of design.

Finally, to show his opening to innovations in his time, which began to emerge on the musical horizon, we should refer to his secular compositions; in 1597, he published near l'Amadino (Venice): "Stanzas from Ariosto and Tasso in three voices: *Harmonia celeste. Solo e pensoso. Care lacrime.*" These were a study of the secular mode, which were also designed to be a homage to Augustine, to the extent that with these compositions he could extend the concepts of aesthetics. It was an alternative reading of the Augustinian rules, which is nonetheless valid from the standpoint of the search for the *beautiful.*

And what shall we say of Fr. Giovanni Lorenzo Cattani? He was born at Massa Carrara, to a well-off family, he early on became *maestro di cappella* of the Knights of Pisa, and succeeded in improving instrumental and composers' technique, adapting to the Augustinian rhythms, especially in the masses he was obliged to compose as *maestro di cappella.* Cattani's style was severe, but also open to novelty, such as fusion of timbres. He succeeded personally in making these attempts, having at his disposal ten instruments, part of the Chapel which he directed.

Another Augustinian, Fr. Agostino Diruta (grandson and

disciple of Fr. Gerolamo Diruta, a Franciscan, author of the famous *Transilvano*) became one of the most important composers, with a marked contrapuntal taste. Especially in the two masses arranged for five voices in 1622, one notes a distinct taste for the subtle balance between the voices, with an effective sense of the *beautiful*, understood as the perfect form of sonority for the voice and the instrument—furthermore, in his compositions, there is always a philosophy based on self-control of the matter which, sometimes, becomes rather static. Yet another Augustinian composer, Guglielmo Lipparino, from Bologna, bore some resemblance to Diruta, especially in those masses, which, while being more grandiose (eight voices), had a perfect sense "of measure," which made him famous beyond any passing fashions. He published over fourteen works, the last of which appeared in 1637, and seven of which are to be found at the Musical Lyceum of Bologna.

Among Lipparino's works, we should also note the *Sacre Laudi*, which are sung in the Santa Casa di Loreto. To understand the great fame achieved by the composer, we should add that Abramo Schad inserted into his *Promptuarii Musici Pars I*^{a} (1611) two pieces composed by Lipparino under the title *Hodie Nobis* in seven voices, and *Puer Meus* in eight voices. He remained for some time one of the most important and valuable composers, and was warmly received by the religious critics. As we can see, the Augustinian musicians were well reputed for their skill: Fr. Mario Agatea, Fr. Gerolamo Bartei, Fr. Stefano Vanni and others, are also quoted in the musical treatises. To continue along the track of the musicians belonging to the Augustinian order, we can mention Fr. Triburzio Massaini, of Cremona, who lived partly at San Lorenzo in Piacenza, and then at Santa Maria del Popolo in Rome, as *maestro di cappella.* Massaini was very well received, like the above composers, and in fact, the *Gazzetta Musicale* of Milan, on November 13, 1953, wrote, literally: "In the Italian school from the beginning of the seventeenth century there have been extraordinary men who wrote marvelous compositions . . . we have the motets from 8 to 16

voices of Father T. Massaini, an Augustinian." But what was his style? It was very simple, but effective withal, using contrapuntal rules too, in order to create broad sonorities which enriched the religious ceremonies. Also, the use of the voices is done with taste, employing a refined and at the same time effective polyphony, with a generous use of *imitations*, canonical development, and other devices which could render each piece more and more interesting. Continuing in the analysis of his compositions, let us take up the *Sacre Laudi*, which are the most important legacy of the composer, given that the meter of the text is respected, and the musical score is "chiseled" so that it lives in parallel with the words. He traveled a great deal, spreading the musical rules of Augustine, especially concerning rhythm and the doctrine on taste.

In this fragment,

we find the secret of Massaini's style, a little formula that is easily found in all of his works. We should keep in mind that this rhythmic fragment will be constantly varied, with an imaginativeness coupled to a refined taste of the *beautiful* in music.

The works of Fr. Carlo Milanuzzi are also not to be neglected, given their great drive and extraordinary contrapuntal quality; he succeeded in creating compositions of deep spiritual intensity. The Psalms in Tripla for three voices, are a rare example of perfection, which renews the perfection of Augustinian thought. A manuscript of his work, *De Musicæ Proestantia ac Dignitate*, is kept at the G. B. Martini Lyceum in Bologna.

He was also a poet, who used his gifts to defend his music against enemies, and finding words of noteworthy effectiveness to strike back at the critics who became increasingly threatening. Augustine was always the motive and prime example of his works, and thus in all his pieces, there was the will to follow in the footsteps of the master. All this, is written

in his memoirs, which are a rare example of chronicles of the age.

Musicians Among the Augustinian Nuns

It may seem odd, but in our history there are many women who although linked to the religious orders, worked on music constantly. This is the case of the Augustinian nuns of Santo Vito at Ferrara. In fact, in that monastery, they particularly worked on music and singing, and it is no accident that the chroniclers of the time enthusiastically quoted the skill of the sisters of Santo Vito in the use of the art of sounds. Among these virtuosos, there should be recalled Sister Rafaella Alcotti, who was a very famous organist and composer. She published motets and madrigals, which, unfortunately, can no longer be found. Born in Ferrara in 1570, at age 6 she already played the harpsichord and composed—a true phenomenon! In her case too, the figure of St. Augustine stands out distinctly, especially for her marked taste for counterpoint, and for a geometrical mode of composing which made it close to his spirit.

Another nun who became famous for her musical skills was Sister Chiara Teresa Sforzini, whom all recall for her splendid and unparalleled voice. Sister Maria Angelica Salamoni too, succeeded in creating for herself a noted place in music, perfecting herself in playing the organ and singing. Other nuns showed unusual love for music: Sister Eletta Cecilia, Sister Sulpicia Cesis, Sister Faustina Borghi, who always acted with respect for splendor and for the geometric construction of sounds, paying homage through their activity to the great Augustine.

While the Augustinian nuns of Santo Vito at Ferrara cultivated music in most perfect fashion as a source of prayer, the nuns at Pontremoli were not to be left behind, since these sisters, under the guidance of Fr. Ferdinand Gondani, began to approach the art of composition and song with a profound

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spirit of sacrifice, attaining significant results in a short time. In this context, we have a direct testimony from Gondani, which throws a clear light on the musical situation of the time:

> I set to work, and in a year, they began to grasp the music, ten violins were put to the score, and another nun was found who could play the viola, and a fine ensemble was put together. And all those who sang, had other new compositions brought from afar, and they competed to see who could bring finer things, and those who heard were delighted.

To finish off the list of nuns devoted to music, we can refer to the Augustinian nuns of Savona. Their passion for music was such, that when a girl wished to take the veil, but had not sufficient dowry, they accepted her anyway in order not to harm their singing ensemble, by being deprived of a new element.

But the most important matter consists of seeking composers who, though not Augustinians, followed the rules and traditions of Augustine, taking as their starting point the philosophical thought which is still valid and precise today.

Especially the Milanese school of the 1700s took this example, giving special devotion to the symphonic world, which could develop the rhythmical part, which was very important for Augustine's philosophy. One composer in particular felt the need to study Augustinian theory: Giovanni Battista Sammartini, who was *maestro di cappella* and organist, and was committed to spreading the practice of instrumental music.

If we briefly analyze his compositions, we note a precise rhythm, which lives in perfect synchronization with the melodic part; building a product which is both harmonic and stylistic. This coherence honors him, since in the eighteenth century, people tended to be more concerned with success than a deep search for musical philosophy.

Especially in his liturgical compositions and his two oratorios, there are links to be found with the Augustinian world, pointing to research which has not yet been discovered by anyone. To sum up, the fact remains that Augustine is not

anachronistic, but many truths are yet to be found in him which are proving still valid for our century, on the threshold of an ideological catastrophe.

Conclusion

The research could continue through other composers, since the entire symphonic school of the eighteenth century has been sensitive to these teachings. In any case, the final response to this inquiry should open a new road toward directions previously thought unthinkable.

WEBSTER G. TARPLEY

St. Augustine on the Trinity: The Foundation of Western Civilization

At the end of August of next year, the world will mark the 1600th anniversary of the conversion of Aurelius Augustinus—later Saint Augustine—to Christianity. Across the span of sixteen centuries, that event looms as a decisive watershed of world history. For that conversion entailed far more than a mere turning point in the life of a professor of rhetoric in Milan who was switching his allegiance from the heresy of the Manichees, to the Roman Catholic Church. Augustine's decision to become a Christian catechumen was one of the most central of all the events leading up to the founding of a new civilization,

which was to rise, like the phoenix, from the cataclysm of the Roman Empire. For if any one man can be said to have founded Western civilization, the culture of Latin and Germanic Western Christendom, which was to find its first adequate political expression almost four centuries later in the empire of Charlemagne, then that one man was surely the African Aurelius Augustinus, Bishop of Hippo Regius.

The celebration of this anniversary invites us to wonder at the titanic achievement of Augustine, the great fountainhead of our entire way of life. For it was he who shaped what we can only call the cultural paradigm or cultural matrix which has made it possible to advance the development of the potential of humanity to the level that is implicitly within our grasp today. It is first of all the tremendous innate power of the Augustinian cultural paradigm that compels our attention, the greatest power of any civilization in human history—the power which alone has opened to man the micro-realm of the atom and the macro-realm of the planets, even of the galaxies, the power which has multiplied our human species to its present five billion souls, which has founded our cities, our industries, and our nations. But on the other hand, we must sadly acknowledge that our stewardship of Augustine's gift, our most precious possession, has been found wanting. The Western civilization of today is not worthy of our great predecessor. Today more than at any other time in the past sixteen centuries, our Augustinian Western civilization is in danger of being snuffed out by a combination of endogenous economic and political collapse, of the militaristic exertions of a new Byzantine-Orthodox totalitarianism from out of the East, of a plague whose virulence is without precedent in recorded history, and, more than even any of these, by a cultural degeneracy without example since the pagan era.

Properly to celebrate St. Augustine is therefore to renew our dedication to the cultural matrix he gave us—an outlook and method that are even more than a religion, which must be seen as the founding books of a whole world of history and culture. Augustine completed the elaboration of apostolic

Christianity as a religion steeped in the spirit of Plato. By adapting Plato's dialectical method to his new faith, Augustine corrected the fatal flaws that had determined the inability of the Platonic Academy to prevent the consolidation of the Roman Empire as a project of the Babylonian priesthood. The decisive advantage of Christianity over the Platonic Academy is repeatedly stressed by Augustine in his *Confessions* and elsewhere: that with Christ "the Word was made flesh, and dwelt among us . . . full of grace and truth" (John 1:14). This transformation of world history by a spiritual force defeated the pervasive despair of the pagan world, bringing with it a gospel of faith, hope, and love. The grace of faith makes possible man's salvation. Augustine appears here as the culmination of the Platonic mainstream of patristic Christianity otherwise represented by St. John and St. Paul.

On the basis of this doctrine, St. Augustine was able to provide a solution to the other principal vulnerability of the original Platonic Academy—the pagan and gnostic cults fomented by the Babylonian priesthood and their allies, which he victoriously combatted. Augustine had first-hand experience of the "ravings" of the gnostic Mani, to whose heresy he dealt crushing blows. The Manichees taught that evil is an ontological necessity in the universe, and that God is not a spirit, as Christinaity teaches, but rather a corporeal being or material thing. Later, Augustine was to become heavily engaged in battles with the Arians, the heretics who originally dominated the Byzantine court of Constantine and whose influence then spread into the Germanic regions. The Arians denied the divinity of Christ and his consubstantiality with God the Father. As Bishop of Hippo Regius (today Bône, Algeria), Augustine was further obliged to deal with the Donatist heresy, and with their homicidal/suicidal extremist wing, the Circumcellions. Among Augustine's other adversaries were counted the Pelagian heretics and Monophysites of various stripes (cf. map, *Fig. 11*). These hideous deformations of apostolic and patristic Christianity all had the common denominator of being gnostic, of attempting to abjure and destroy

the Holy Trinity in favor of an irrational, occultist idolatry of demons. Today's successors to the Babylonian priesthood are, of course, today concocting new editions of these same cults according to the same centuries-old recipes: as, for example, in the efforts of the Rockefeller and Guggenheim Foundations to popularize the so-called "Gnostic Gospels" of the 1945 Nag Hammadi find. [See Elaine Pagels, *The Gnostic Gospels*, New York, 1981.]

Augustine was also a powerful foe of what is today called fundamentalism, the ignorant and fetishistic notion of the literal inerrancy of the whole mass of Scripture. It was from his great master St. Ambrose, Bishop of Milan, that Augustine first learned the truth of St. Paul's admonition that able ministers of the New Testament must speak "not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (II Corinthians 3:6). Augustine tells in his *Confessions* (V, 14) of various passages in the Old Testament "by which passages I was killed when I had taken them literally." Augustine's repeated stress of this point, which pervades and motivates his entire monumental literary production (so vast that "*mentitur qui se totum legisse fatetur*"), carries the unmistakable message that literal-minded fundamentalism is a pathology that is alien to the entire spirit of Western civilization. The burgeoning ranks of today's fundamentalists will please take note. As Augustine shows repeatedly and in practice, explanation and interpretation are absolutely required to avoid error, and these require reason and insight.

Augustine is the founder of Western science, the greatest scientific mind among the Fathers of the Church, in sharp contrast to the modern *Geisteswissenschaft-Naturwissenschaft* dichotomy. Frequent references in his works to mathematics and especially astronomy—as in his dispute with Faustus the Manichean—document his lifelong interest in researching the order of nature.

At the same time, Augustine is a distinguished theoretician of music, the author of a treatise, *De Musica*, that uses the

notion of harmony to illustrate his expounding of the relations among the Persons of the Holy Trinity.

Augustine is also the originator of the modern Western conception of the creative and rational individual, a project he elaborated in his *Confessions*, the most effective phenomenology of the creative mind ever composed. To the extent that modern psychology knows anything, it has all been anticipated in a far superior synthesis by Augustine.

Platonic philosophy, science, music, the individual creative mind, a theology of grace and hope, plus uncompromising war on the gnostic cults—such is the impressive list of Augustine's contributions that determined the outlines of the Western cultural paradigm. Crowning them all is one more spectacular still: the Augustinian treatment of the Holy Trinity, the keystone of our culture and the religious-ontological grounding of the Western concept of the individual. What follows is a brief summary of the leading features of this elaboration, which I will then attempt to set into sharper relief by contrasting Augustine's trinitarian thought with the profoundly different triadology advanced against Augustine during the ninth century by Patriarch Photius of Constantinople, the spokesman of an alien and enemy civilization, the Byzantine-Orthodox one, not coincidentally the one that constitutes a mortal threat to Augustine's heritage and to every one of us today.

I deem Augustine's masterpiece to be his treatise *On the Trinity* (*De Trinitate*), which develops the most vital tenets of Christianity (see *Plate II*). Augustine begins this treatise not *in medias res*, but rather by making certain demands on the reader. To understand the Trinity, he stipulates, is to "see" God (although he is careful to point out that the Trinity is invisible), and this can only be accomplished by those who are pure in heart, as the Beatitudes instruct us. Augustine calls upon us to "purge our minds" of the carnal or corporeal imagination which blinds us to the essence of the Deity. He warns us most explicitly against projecting our naive practical

notions of relations in the discrete manifold, in other words the categories, on the sublime essence of Godhead. Augustine's warning is buttressed through an appeal to Scripture in reference to St. Paul's celebrated Platonic epistemology: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Corinthians 13:12).

The mystery of the Trinity is only in the infirmity of our own minds. "What, therefore, we do not find in that which is our own best, we ought not to seek in Him who is far better than that best of ours; that so we may understand God, if we are able, and as much as we are able, as good without quality, great without quantity, a Creator though he lacks nothing, ruling but from no position, sustaining all things without 'having' them, in His wholeness everywhere, yet without place, eternal without time, making things that are changeable, without change of Himself, and without passion" (*De Trinitate*, V, 1).

For Augustine, God is the Holy Trinity of God the Father, God the Son, and God the Holy Spirit. The Holy Trinity is one divine essence, in which three Persons can be distinguished. Each of the three Persons is consubstantial, coeternal, and absolutely equal in power, glory, and exaltation. Any one Person of the Trinity is exactly equal in this way to each of the others, or to the other two, or to the Trinity taken as a whole (*Fig. 30*).

Augustine recommends that we speak of a single divine essence in the Trinity and of three Persons. He notes the Greek practice of referring to a single essence as the *ousia*, and to the three Persons as the *hypostases* of that essence.

God the Father eternally and beyond all time begets our Lord Jesus Christ His Son, and the Son is thus begotten by the Father. This is the only difference between them, and all of the other qualities of the Father are exactly the same as those of the Son. Father and Son are consubstantial, in contradiction to the heresies of the Arians. The Son is the eternal Word of God, of whom the evangelist John writes, "In the

beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). The Son is the Mediator between God and humanity, although He is simultaneously a Person of the Trinity. Augustine is at great pains to refute any literal interpretation of the words of Christ in the Bible, in which he seems to subordinate Himself in the form of a servant "sent" by God the Father. For Augustine, Christ is very-God in exactly the same the same sense that the Father is God, with equal omnipotence and divinity. But while Christ is all God, and in no sense a creature, He is also all man, simultaneously possessing these two different natures of Son of Man and Son of God within Himself.

The third Person of the Trinity is the Holy Ghost or Holy Spirit, whom Augustine identifies as the ineffable communion of the Father and the Son, but at the same time consubstantial with and equal to Them. Augustine variously identifies the Holy Spirit as the Comforter of humanity, the Paraclete, the Gift to mankind, and Love. The Holy Spirit is said to proceed, or take His very essence and being from, the Father and from the Son. This procession of the Holy Spirit is not the same as the Father's begetting of the Son: It is an ontological act of causation. Father and Son are said to be the cause of the Holy Spirit—a single cause, and not a multiple one.

The Holy Trinity thus constituted is an unchangeable essence, invisible and indivisible, and is the first cause of all things.

Augustine is acutely aware throughout this exposition of the inadequacy of expository prose in any human language to render justice to the great subject at hand. When speaking of the Trinity, he notes, the question arises of the three Persons: "When the question is asked, 'What three?' human language labors altogether under great poverty of speech. The answer, however, is given three 'Persons,' not that it might be completely spoken, but that it might not be left wholly unspoken" (*De Trinitate*, V, 9).

Here are the essential relations in Augustine's own words:

> As, therefore, the Father begat, the Son is begotten;

so the Father sent, the Son was sent. But in like manner as He Who begat and He Who was begotten, so both He Who sent and He Who was sent are one, since the Father and the Son are one. So also the Holy Spirit is one with Them, since these three are one. For as to be born, in respect to the Son, means to be from the Father; so to be sent, in respect to the Son, means to be known to be from the Father. And as to be the gift of God in respect to the Holy Spirit, means to proceed from the Father; so to be sent, is to be known to proceed from the Father. Neither can we say that the Holy Spirit does not also proceed from the Son, for the same Spirit is not without reason said to be the Spirit both of the Father and of the Son. Nor do I see what else He intended to signify, when he breathed on the face of the disciples, and said "Receive ye the Holy Ghost" [John 20:22]. For that bodily breathing, proceeding from the body with the feeling of bodily touching, was not the substance of the Holy Spirit, but a declaration by a fitting sign, that the Holy Spirit proceeds not only from the Father, but also from the Son. For the veriest of madmen would not say, that it was one Spirit which He gave when He breathed on them, and another which he sent after his ascension. For the Spirit of God is one, the Spirit of the Father and of the Son, the Holy Spirit, who worketh all in all [*De Trinitate*, IV, 22].

Augustine, as if anticipating the later objections of Patriarch Photius, is careful to point out that there can be no question of the Father and the Son appearing as two separate causes of the Holy Spirit:

> It must be admitted that the Father and the Son are a beginning of the Holy Spirit, not two beginnings; but as the Father and the Son are one God, and one Creator, and one Lord relatively to the creature, so they are one beginning relatively to the Holy Spirit [V, 14].

This all has the very important consequence of making the Holy Spirit—and that is to say divine reason and love—wholly

accessible to mankind, to concrete human individuals. Through the action of Christ on the one hand, and of the Holy Spirit on the other, each human being can partake of divine wisdom. Augustine writes:

> . . .and so the Holy Spirit is not only the Spirit of the Father and of the Son who gave Him, but He is also called ours, who have received Him: as "the salvation of the Lord" who gives salvation, is said also to be our salvation, who have received it [V, 14].

As Augustine notes, Scripture is chock full of passages that support this conclusion that the Holy Spirit of divine reason dwells among us. He sums up:

> And there are many other testimonies of the Scriptures, which unanimously attest that the Holy Spirit is the gift of God, insofar as He is given to those who by Him love God. But it is too long a task to collect them all. And what is enough to satisfy those who are not satisfied with those we have alleged? [XV, 19].

But one last passage from *De Trinitate* will complete this exposition. Augustine cites St. Paul's dictum:

> "Know ye not that your body is the temple of the Holy Ghost which is in you, and which ye have of God, and ye are not your own? For ye are bought with a great price: therefore glorify God in your body." But what is wisdom, except spiritual and unchangeable light? [VII, 3].

At this point I invite you to take Augustine's argument out of its theological framework and to join me in investigating its tremendous implications in the area of epistemology and of politics. The central thesis of this concept of the Trinity, and of this theory of the procession of the Holy Spirit, which we can refer to as the *Filioque*, asserts nothing else than that every human being is endowed with reason, a spark of divinity that imbues each one of us with powers that are potentially divine. This potential can be expressed through progressive changes in the order of nature or good works ("glorify God in your body" = act as a cause of good, that is of development, in the material universe). A human individual filled with the

Holy Spirit is capable of knowing the order of nature and of acting upon it. Since the Son is a cause, we too, who are made in the image of God, can be efficient causes. In other words, we can assume the role of helpers or assistants to God, in a process of creation which was not completed and ended on the Seventh Day, but which is still ongoing and open-ended.

Augustine's concept of the Trinity is the only correct one, not only because of the theological and scriptural reasons he adduces, but also for reasons of natural law. For it is in the court of natural law, of the ontology of the human individual and of the development of human society, that the many religions of mankind are judged, not by what these religions themselves offer as their sacred books, but by the natural law that governs all societies, no matter what religion they choose to profess, and which is objectively determined far beyond the bounds of all theological or ecumenical disputation. Augustine's concept of the Trinity brings man where he belongs, near to God, and able to partake in some degree of the Godhead. Any other concept of the Trinity will not only explode the internal relations of the Three-Person God, but will also increase the distance between God and man, reducing the latter to the status of a degraded beast, and mortifying the divine potential of his reason.

It is therefore most significant that the great divide between our Western Augustinian civilization and the Byzantine-Orthodox world of the East has turned upon precisely this notion of the Trinity, and most especially upon Augustine's theory of the procession of the Holy Spirit from the Father and from the Son (*Filioque*). We maintain that the East-West conflict of our time, including the conflict of the American and Russian superpowers, as well as the question of human freedom and human rights in this epoch, are ultimately rooted in the fundamental disagreement between the West on the one hand, and the Byzantine-Orthodox world on the other, over the procession of the Holy Spirit and its implication for the universal creed or symbol of faith of the Christian churches.

When St. Augustine died in A.D. 430, war parties of Vandals

were ravaging his entire bishopric and laying siege to Hippo Regius. It was the time of the collapse of the Roman Empire in the West, the beginning of a protracted disintegration of the fabric of civilization known as the Dark Ages. To see the political implications of St. Augustine's writings as the organizing vehicle for resurgence of civilization, we must wait until the eighth century A.D., until the time of the Frankish Empire of Charlemagne, who was crowned Holy Roman Emperor in the old Basilica of St. Peter's on Christmas morning of the year 800. Because of time constraints, it is impossible to show here the degree to which all the salient features of the Carolingian state were rooted in the doctrines of St. Augustine, whose writings served as the ever-present handbook for Emperor Charles the Great and for his circle of advisers, including Alcuin of York. Suffice it to say that Charlemagne's empire constituted the first political-institutional crystallization of Western-Augustinian civilization (cf. *Figs. 7, 8*). Charlemagne assimilated Lombardy, Saxony, and Bavaria around his Frankish homeland between the Meuse and the Moselle, and fought in Spain and in Hungary. The central thrust of the internal policies of this new superstate was literacy and education, to uplift the masses to what we would today call the responsibilities of citizenship. It is certainly true that the most advanced areas of Europe today are still the ones that were included in Charlemagne's empire. On the international plane, Charlemagne's nation-building was regarded with hatred and violent hostility by the Byzantine Empire, who rightly felt that Charlemagne and Alcuin had violated Byzantium's monopoly on legitimate political authority.

Carolingian theology was based explicitly on the *Filioque*, as can be seen in Alcuin's *De Fide sanctæ et individuæ Trinitatis*, and in another little book that circulated at the Aachen court, the *Libellus de processione Spiritus Sancti*, which collects all Scriptural and patristic authorities to support Augustine's view of this matter. It was several decades after the death of Charlemagne and of Alcuin, that the full-blown division between the West and the East emerged. The occasion

was the presence of Frankish and papal missionaries in Bulgaria, a country that bordered on the Byzantine Empire and which, under its King Boris, represented a mortal military danger to Byzantium. All factions in Byzantium were clearly interested in keeping Frankish-Roman influence away from their doorstep. The politician who took the lead in mounting a theological and doctrinal attack on the Western missionaries was the celebrated Photius, the Patriarch of Constantinople between 858 and 867, and then again between 878 and 886.

Photius is the author of the first official split between the Roman Catholic Church of the Latin West and the Greek Orthodox Church of the East, which occurred when he excommunicated a Roman pontiff, Nicholas I, who refused to recognize him. This Photian schism, which was renewed during the reign of Pope John VIII, and not the later split of 1054, marks the parting of the ways between East and West. On the doctrinal level, Photius made the issue of the split, the *Filioque*.

Photius came of the most ancient Byzantine nobility, and became a priest only in the course of being elevated to the Patriarchate. As a purveyor of condensed books, he launched a revival of Aristotelian studies which masquerades as the "ninth-century Byzantine renaissance." Unlike the imperial generals who thought they could vanquish the Bulgarians by the sword, Photius was confident that epistemological warfare could control these warlike neighbors far more effectively and durably. He sought to control Bulgaria by injecting it with Byzantine religion and culture—hence the vital importance of keeping the Franks out, and Greek missionaries in. Photius was one of the great patrons of the fledgling monasteries on Mt. Athos, whose activity was principally directed towards the Bulgar and Slavic north. Photius thus fashioned the deep, melancholy, brooding Slavic soul, the synthetic ideology which dominates the Orthodox-Slavic world to this day, including Russia.

Photius is regarded by the Orthodox to this day as a hero. In reality he was a heresiarch, the author of a theology of

oriental despotism to suit the idolatry of cæsaro-papist Byzantium, where the emperor was considered a living god.

In the days when the West was still self-consciously aware of what divides us from Byzantium (1867), a German scholar and cardinal of the Roman church, Josef Hergenroether, could offer this estimate of Photius:

> Ninth-century Byzantine civilization was most perfectly embodied in the person of Photius. With his great and shining qualities, along with his dark and terrifying side, he is the most perfected expression of Greek culture's advanced state of decay during his era: a modernized Greekdom, with its refined slyness and adroitness, its political practices as subtle and world-wise as they were cunning and deceitful; with its ever-dwindling shards of its past glory, and the ever-hardening signs of the onset of barbarism; with its external polish and internal mouldering, its thinking clear and calculating, but its convictions corrupted.

Through the veil of Photius's spurious theological arguments, it is always possible to discern his basic commitment to Byzantine totalitarian autocracy as it existed in his day, and which unmistakably foreshadows the world of Ivan Grozny (Ivan the Terrible), Stalin, and the Gosplan.

Traditional Byzantine theology tended to interpret the Trinity through the lens of Constantinopolitan despotism and *de facto* Arian residues. John Damascene, a Byzantine theologian active a century before Photius, writes:

> All that the Son and Spirit have is from the Father, including their very existence. Unless the Father exists, neither the Son nor the Spirit exists. And unless the Father possesses a specific quality, neither the Son nor Spirit can possess it. We do not speak of the Son as Cause. . . . We speak of the Holy Spirit as from the Father and call him the spirit of the Father. And we do not speak of the Spirit as from the Son, although we call him the Spirit of the Son [*De Fide Orthodoxa*].

For Photius, the *Filioque* doctrine championed by Augus-

tine is pure heresy, and he asserts that this "blasphemy against the Holy Spirit, or rather against the entire Holy Trinity, would suffice without a second blasphemy for striking them with a thousand anathemas, even if all the other charges did not exist" (Photius, "Encyclical to the Archepiscopal Thrones of the East").

In the works cited so far, and especially in his longer treatise, the *Mystagogia*, Photius attempts to construct an attack on the *Filioque*. His central point is that the Holy Spirit proceeds from the Father alone, and emphatically not from the Son:

> Thus the Spirit, coming forth from the uncaused Father . . . [retains] the eternal character of his procession. So also the Son, who is born of the un-caused Father, would not know how to be the origin of any birth or any procession. . . . He would not know how to distort his privilege of being Son by introducing some new relation [*Mystagogia*, in Migne's *Patrologia Græca 102*, cited in R. Haugh, *Photius and the Carolingians*].

Here the projection of totalitarian cæsaro-papism into theology is as blatant as can be. The main argument offered by Photius against the content of the *Filioque* is the idea that procession of the Holy Spirit from the Father and from the Son somehow undermines the prerogatives and privileges of the Father. If the Spirit already gets His being from the Father, he asks,

> what then does He gain that He does not already possess in His procession from the Father?. . . If the procession of the Spirit from the Father is perfect, and it is, because it is a perfect God who proceeds from a perfect God, what then does the procession from the Son add? If it adds something, it is necessary to state what it adds. This theory is absolutely of no usefulness neither for the Son, nor for anyone. . . . There is no way He can gain from it [in Haugh, *ibid.*, p. 146].

This passage smacks of the cynical pragmatism of a sly peasant. In any case, it is clear that Photius is not defending a Trinity worthy of the name, but a monstrous creation in which

especially the Son, but ultimately the Holy Spirit as well, are reduced to the merest robots or serfs of a tyrannical Father who wishes to monopolize all action and initiative for Himself, and to stifle these potentialities in the other two hypostases, and therefore in mankind as well. For Photius the Trinity is a "monarchical Trinity" which procession from the Son would subvert and destroy.

The remainder of Photius' arsenal of arguments against the *Filioque* is made up of nominalist formal-logical sophistries applied to the sublime realm of the Godhead, all of which appear quite threadbare. Photius uses a series of *reductiones ad absurdum* already familiar to readers of the *Parmenides*, in which Plato submitted the method Photius is using—that of the Aristotelian categories—to its own *reductio ad absurdum*.

If both Father and Son cause the Holy Spirit, claims Photius, then the Trinity is infested with two separate causes. This opens the way for a third cause. If the Son comes from the Father by generation and the Spirit comes from the Son by procession, the Holy Spirit enters the rank of grandson—as in the song, "I am my own grandpa." By quibbling over the time relations involved here, Photius concocts the specter of a double procession of the Holy Spirit. At the same time, he asserts that, if the Father loses his monopoly of causality, then He is no longer different from the Son and would become confused with Him. The Spirit participates in His own procession, and this opens the way for a totally new person to proceed from the Spirit. To complete the chaos and confusion, the chop-logic Photius posits a logical interchange of the properties of the Persons, so that the Father comes to be generated. For Photius this all leads to polytheism, paganism, and heresy.

And as for the authority of St. Augustine and the numerous Latin fathers that followed him in the doctrine of the *Filioque*? Photius, puffed and tumid with inordinate pride, is generously willing to let them stay on as legitimate Fathers of the Church, but he is piously not willing to follow them when they stray onto the paths of error. In other words, the central tenet of

Christianity, the Augustinian view of the Trinity, is dismissed as a product of "ignorance or negligence." For Photius, the appeal of the Carolingian theologians to Augustine is patricide. In an even more scurrilous metaphor, he calls his Latin opponents "imitators of Ham," who did not cover the nakedness of his father Noah. In just such a way the Latins call attention to the errors of Augustine. Photius claims that they are even worse than Ham, since he merely failed to cover his father, while the Carolingians indecently expose the shame of their father.

Photius concludes his diatribe with a call for sanctions against those who include the *Filioque* in the creed, demanding that bishops and clerics who do so be deposed, and monks and laymen anathematized for apostasy, heresy, and blasphemy. The great Augustine is implicitly at the top of his list.

The battle lines thus delineated, define the clash of radically different and antagonistic systems of culture and civilization which dominates the contemporary world. From the standpoint of natural law, it is clear that the doctrines adduced by Augustine are uniquely true and just, and those of Photius false and evil. Whenever it has been allowed to function, the Augustinian paradigm has proven its innate superiority to a neo-Byzantine system, that of today's Russian Empire, which denies the existence of the individual, and which thus cannot hope to reap the benefits of creative and original contributions, including scientific discoveries, which only the freedom and dignity of the individual can produce. Nothing is more indicative of the desperate crisis of our times, than the willingness of not a few wayward and misguided ones, quite often in high places, to appease the Byzantine enemy of today, including by renouncing and canceling out from the symbol of faith that one word, *Filioque*, in which the hard-won and dearly bought heritage and gains of 1600 years of Western-Augustinian civilization are so efficiently and economically summed up. On the day that the precious *Filioque* is expunged, let us ready our backs for the crushing yoke and the merciless knout of chattel servitude or death, for these will not be long in coming.

But Christians and free men are now called to combat, and their cause and their sword be our common father, Augustine.

FIORELLA OPERTO

The Role of Dante Alighieri in the Development of the African Language

I would like to summarize some considerations worked out in the course of the last few months in discussions with African friends and contacts on the problems of the development of an African language, which can be useful, and which will be the basis for a working group which will be formed for this purpose.

Dante Alighieri created the Italian language by following the teachings of St. Augustine; in fact, he developed a language by which, through speaking it and learning it, the Italians would be ennobled, above the brutal village dialects and beyond Latin (see *Fig. 31*).

The process of creation of the Italian language began with the poetic-artistic activity of troubadors (*cantori*), poets in various Italic dialects who wrote and sang of the important stories and events, and spread them from city to city, from village to village. It was that activity, of recounting, or rather, singing, by others who were not in the village, and writing, in dialect, the oral tales, with attention turned toward other Italic dialects, that began to fuse into a single Italic language.

This occurred first of all around the work and the reign of Frederick II Hohenstaufen, in Palermo and Naples.

Dante developed the activity of the *cantori* by using the teachings of St. Augustine. Like Augustine in his *Confessions*, Dante wrote the *Divine Comedy* as a process from the Inferno, to Purgatory (see *Plate V*), to arrive in Paradise, a climb that is carried out by the poet himself. The stories that are narrated along this ascent thus become moments of important reflection on the history of a people, fulfilled through poetry.

Let us take the case of the episode of the *Comedy* known as the encounter of Dante with Paolo and Francesca (see *Fig. 32*). It is about, if you will, marital infidelity, a betrayal, a story which must have been well known at the time, and which must have caused a big scandal, because of the tragic end of the two lovers. Imagine that that story must have been the object of ballads, songs, perhaps theatrical scenes, part of the oral tradition. The episode must have been used, as an example and warning, a touchstone, part of the baggage of popular tradition. Tradition—the problem was precisely that, in the thirteenth century: how to educate a superstitious, bigoted population which lived in peasant villages, above all terrorized by any change, by any process, how to convince it to look with trust upon the necessary cultural, economic, and scientific improvements which Dante desired? By singing the stories of the oral tradition, the well-known and oft-repeated stories, the important events of a people, within a climb toward Paradise, toward science, of a written work which progresses.

In such a way, the villager would hear the *Divine Comedy*, which would be read in the churches, in the public squares, and as he listened he would think: "Look, I believed that that particular event took place in this and that way and must be thus and so, and now I have a better understanding of how things work in this world."

What has happened? Beauty has touched his heart, and it is a beauty accessible to him, which leads him without further fear toward the kingdom of Paradise. The fearful villager of the thirteenth century who believes in witchcraft and magic, starts to become excited about science.

The year 1985 is not 1200, and we must implement, within

two, three months, an economic order in which great projects will be financed. In such a worldwide moral order, I am sure that bantu Africa can have, in not many generations, a single language, if African *cantori* with harp and tambourine will start to sing the stories of Africa, in dialect, and in the national languages, comparing the dialects among them, starting with those which are most alike and going to the ones which are more distant from each other.

Epics must be written, such as the one of King Alfonso of the Congo and the recent stories, and sung in the villages, during weddings, ceremonies, and holidays.

The existence of the African dialects has a history: Populations separated and divided by the slave markets, forced migrations, and wars of religion, have divided the population into dialect. Every African knows that tribalism is a product of the culture of slavery.

But, all the African dialects and the bantu African languages are part of a single linguistic stock, and, as in every other language, a single African language can emerge from oral and written narration, epics, histories which are contained, inscribed, in a three-level development of the type of the *Confessions*, or of the *Divine Comedy* of Dante.

In the process of fusing a language, we must also make it beautiful: The sounds must be modulated, as Petrarca did, who played the lute when he was composing, to modulate his rhymes. Dante, in *De Vulgari Eloquentia*, teaches how to beautify a language, modulating the sounds in accordance with the nobility of their content. In the African languages and dialects, many sounds which are too hard, guttural, or labial, should be nasalized! For every language, there are golden rules, but I believe that the *De Vulgari Eloquentia* of Dante must be read and discussed in Africa. Many present-day languages would be improved, not excluding English and American, by adopting the modulation of sounds according to Dante and Petrarca. For this, I am happy to announce that a good English translation [of *De Vulgari Eloquentia*] has been produced by a Schiller Institute member.

MARIA CRISTINA FIOCCHI

The Council of Florence

The question today for the West is whether we shall be able to fulfill the demand for the convening of a summit of heads of state, for the creation of a new, more just world economic order, based on an agreement between sovereign republics to promote the development, the well-being, and the happiness of all peoples, a demand which reaches us from the majority of governments of Latin America, Africa, and Asia; and whether we shall be able to revive the spirit which, more than five hundred years ago, brought the founders of our civilization to that political high point of the Renaissance which was the Council of Florence of 1438. If we miss this opportunity, the collapse of the international financial system, like the collapse of the great Bardi and Peruzzi banks in the fourteenth century, will plunge the entire world into terrible epidemics and famines.

Today, as then, the central issue is a cultural renaissance, in order to build a new society based on reason, and it is for this reason that we cannot look at the great works of the Italian Renaissance as if they were museum pieces, with the typical attitude which we have so often observed on the faces of people visiting the beautiful Italian cities. Our task is to bring these great humanist treasures back to life again and to use them, as they were conceived, to inspire a new human ideal. The Italian Renaissance, in fact, draws its origins from a rigorous scientific conception of how the universe functions: The artists and scientists of the Renaissance showed in their works the principle of the hypothesis of the higher hypothesis, which represents the highest form of human activity.

The Renaissance was an eminently political project, the aim

of which was to infuse among mankind a "republican" ideal of society—contrary to the Venetian oligarchical system—in which the individual is uplifted because he is spurred to develop his noblest qualities to contribute to the welfare of society and to future generations.

At the Council of Florence, religious union between the Greeks and the Latins, between the East and the West, was achieved; the reciprocal excommunications that had been exchanged between the Pope and the Patriarch of Constantinople in 1054 were nullified. Unity was achieved around the addition of the *Filioque* to the Nicene Creed, an addition made by St. Augustine, which had never been accepted by the East. St. Augustine in this way saved Christianity from the influence of the cults and created the moral, theological, and epistemological bases to uplift all of humanity. The problem, which is expressed in theological form, in fact represents the very kernel of Western civilization.

The dogma of the Trinity, which is the highest one in the Christian religion, says that God is One, yet exists in three equal and distinct Persons: Father, Son, and Holy Ghost. What is the relationship among the three Persons, and how does the Holy Ghost work in relation to the other two? The Holy Ghost is the love that proceeds from the mutual knowledge of each other by Father and Son, and this love itself, is a distinct and subsisting Person; according to St. Augustine, the Holy Ghost proceeds from both Father and Son, hence the *Filioque*, whereas for the Orientals the Holy Ghost only proceeds from the Father. What does this mean? If the Holy Ghost proceeds from Christ, the beloved Son of God, made man, as well as from the Father, then mortal man can understand the Holy Ghost directly, or by perfecting himself and his conscience—"man in the image of God," as Cusa, the great architect of the Council of Florence, would say.

Without the *Filioque*, man would be reduced to a lower, bestial level, and his only relation to God would be of pure obedience. God would be the monarch of the Universe, not the Creator, but an immobile God. An example of this is seen

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in the Byzantine-style mosaic in the central apse inside the Cathedral of Monreale in Sicily (see *Fig. 33*): just the dimensions of the colossal figure of Christ, 12.3 meters wide, with the nose 60 centimeters high, the middle finger a meter high, arouse a sense of fear and total domination. The Byzantine icons also illustrate this conception; often the glance of the Christ is threatening, the features of the face are imaginary and unreal. For the artists of that period, in fact, art does not reflect a principle of beauty in nature.

Think of the profound humanity expressed by the Trinity of Masaccio, in the Church of S. Maria Novella in Florence (see *Plate XIX*). The fresco, in which Brunelleschi also collaborated, unfolds the dogma of the Trinity to the viewer: The Trinity is placed within a simulated chapel with Renaissance architecture. One sees the Father, and below Him the Holy Spirit in the form of a dove, and Jesus Christ crucified between the Madonna and St. John. On either side are portrayed the patrons who commissioned the picture, while below is a skeleton, i.e., death, with the inscription, "I was what you are, what I am you too shall be," spurring the viewer to confront the fundamental theme of the meaning of human life.

The uplifting of the human mind toward the Holy Ghost, that is toward consciousness, is a process of love; love is a deep desire for beauty. What kind of beauty? Not languid and sensual beauty, but beauty as the splendor of the divine Good which comprises all of creation. Beauty is moral, as the great poet Friedrich Schiller, who inspired the second great Renaissance, the German Renaissance, was to say. The artists of the Italian Renaissance sought continually to make men contemplate divine beauty, which is the beauty of the world which surrounds man and which is in man's own soul, but must be continually brought out, and developed.

An example of such beauty is the dome of Brunelleschi (see *Plate XVI*), which inspires a feeling of joy and elevation, leaving aside for the moment the technical aspect of the construction which Brunelleschi resolved by inventing bold new

devices. (The problem consisted of raising, over the already erected church and in particular over an octagonal and actually irregular drum, a dome of enormous dimensions, similar only to the Pantheon in scale. Brunelleschi resolved this problem without resorting to heavy centering.)

The central, revolutionary aspect of Brunelleschi's work was his conception of the dome as the instrument for radically changing the face of the city, and of the surrounding countryside (see *Plate XVIII*). As Alberti wrote, the dome was, "Rising high over the heavens, broad enough to cover with its shadow all the Tuscan peoples." The dome by its dimensions and form stands out and imposes itself over everything else. The dome is visible from the streets, and even better, from the topmost stories of the houses, towers, and hills all around, and, surpassing in height all the buildings of the city, the dome is only subject to natural light. Not accidentally, inside the dome, through a hole in the Lantern, the friend of Brunelleschi, Paolo dal Pozzo Toscanelli, built the first sundial or gnomon to measure the position of the Sun.

The proportions of the dome are harmonic; the cupola was built along a spiral. The technique which Brunelleschi used was to construct a series of horizontal rings of bricks crossed by spirals of bricks set in a herringbone pattern, which would allow the form to grow upward like a self-supporting whole, and hence do without any need for a heavy centering (see *Fig. 34*).

The construction was finished on the eve of the opening of the Council of Florence, and as we have already mentioned, Brunelleschi took advantage of the collaboration of the great physicist and protagonist of the Council, Paolo dal Pozzo Toscanelli. Moreover, Brunelleschi, before and during the course of the work, had plunged deeply into study of the *Divine Comedy* of Dante, and this leads us to hypothesize a direct link between the first lines of the last canto of Dante's *Paradise*, and the construction of the dome.

It is known that Brunelleschi gave the dome the symbolic

significance of a "garland" of the Virgin because it was she, the Virgin, who nourished the Child. The final canto of *Paradise* begins with the following prayer:

Virgin Mother, daughter of thy son,
lowly and uplifted over creatures all,
fixed end-point of eternal design,
Thou art she who so ennobled human
nature, that its Maker did not scorn
to make Himself the creature of his creature.
In thy womb love was rekindled
by the warmth of which, in peace eternal,
thus has sprouted this flower.

Why the Virgin? Because in celebrating the birth of Christ—from a woman—as was done by many of the artists of that epoch (witness the numerous renditions of the Nativity), Brunelleschi wanted to celebrate the continuous progress of humanity from itself toward God. Birth is not, therefore, as the Sufis of that time asserted, a coming out from matter—from the void to go toward the void—but it is each time a divine event, if God himself chose a humble woman in order to be born.

The Annunciation by Leonardo da Vinci (see *Plate XVII*), which represents the Virgin at her studies while the angel humbly kneels at her feet, is perhaps one of the best examples capturing the process of transformation of the humble woman into an educator and future mother.

What better monument could have glorified this concept if not a dome which is self-supporting, the highest, but also the humblest ("It should be simple, it should seem small," Brunelleschi used to say), and which would be the fixed endpoint for every other construction?

In the just-finished dome, festively decked out for the occasion, on July 6, 1439, the union that had been achieved was officially celebrated (see *Fig. 35*). "The heavens rejoice and the Earth exults. The wall which separated the Western and

Eastern Churches has been taken away. Concord and peace have returned." With these words began the decree of Union. The masterpiece of Benozzo Gozzoli has preserved the memory of the grandiose event over the centuries (see *Plate XIV*). In the painting we see the major protagonists of the Council: Emperor John VIII Paleologue (see *Plate XIVc*), the old Patriarch of Constantinople Joseph (see *Fig. 36*), the great Platonic philosopher George Gemistos Plethon. There are three themes presented by the frescos: the theme of the Council of Florence, that of the Adoration of the Magi, with the cortège that converges toward the Nativity by Filippo Lippi placed on the altar, and the theme of the Renaissance festivals typical of the fifteenth century in Florence, with scenes of hunting and merriment. The protagonists of the Council, so superbly depicted by Gozzoli, had left Constantinople, which was under the Turkish threat, enthusiastic and convinced by the great architect of the Council, the future Cardinal Nicolaus of Cusa. Two writings of Cusa in particular inspired the Council: *Concordantia Catholica* and *De Docta Ignorantia*, the latter of which he wrote during the return trip from Constantinople in 1438, and which he discussed, as a young Italian scholar recently proved, with Paolo dal Pozzo Toscanelli. There is reason to ask whether without the meetings and collaboration between Cusa, Toscanelli, and Brunelleschi, the grand design of the Council of Florence would ever have been conceived.

The strategic problem which had been discussed at the Council was how to stop the Turks, who were advancing from the East and threatened Constantinople and the West itself. The success of the union reached between the Westerners and the Easterners unleashed the Venetian oligarchy, which together with the Genoese resupplied the Turks with new and sophisticated weapons and made possible the conquest of Constantinople by the Sultan Muhammed II in 1453, in an attempt to thus destroy the ecumenical design achieved in Florence (see *Fig. 37*).

But the geniuses of the Renaissance, on the basis of their unlimited faith in the capacity of human reason to cause the

Good to triumph, had already opened a new flank: the discovery of the Americas, the new world. At the Council, Toscanelli and Cusa convinced those present of the need to discover the Americas, to shift the political axis of the world out of the control of the Venetian oligarchy. Toscanelli took care of drawing up the first map of the Atlantic Ocean, which was the one later used by Christopher Columbus. Cusa drew the first map of Germany: Nation-states had been born. It is our task today to use the great art bequeathed to us by these extraordinary humanists, and visible in Italy's beautiful cities, to create a new Renaissance.

APPENDIX B

NOTES ON THE COLOR PLATES

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Notes on the Color Plates

St. Augustine's Life and Ideas

Ia. *Master of St. Augustine: Altar of the Life of St. Augustine, Flemish, late fifteenth century, New York, Cloisters Museum.* In the Renaissance of the fourteenth to sixteenth centuries, the great African saint was portrayed in the guise of a citizen of the society for which these paintings were made. Thus in Flanders, he appears with the typical features and dress of a Fleming of the day, in Germany as a German, in Italy as an Italian—and in some cases, he is even given the likeness of an outstanding individual living in that time.

This altarpiece shows five scenes from Augustine's life. In the center, he is being consecrated as Bishop of Hippo. *Top left*, he is ordained by St. Ambrose in the round baptistery of Milan; *below*, Augustine preaching. *Below right*, Augustine teaching; *above right*, his vision of the Christ Child while writing *On the Trinity* (*see* notes to Plate II).

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Ib. *St. Augustine Preaching in Milan (detail of Ia).* The audience includes his mother St. Monica (dressed as a nun), who played a key role in his conversion, and his mentor Ambrose (*lower left,* with bishop's mitre).

II. *Michael Pacher: St. Augustine, 1491, Munich, Alte Pinacothek (detail, Altar of the Church Fathers).* This image of St. Augustine shows a legend about him which first became popular in the fifteenth century: The Christ Child appeared to Augustine in a dream while he was struggling to explicate the notion of the Trinity. The Child is emptying the ocean with a spoon into a hole in the sand, and when Augustine asks why he is doing this, he explains that it is no more difficult than Augustine's efforts to describe the Trinity. The dramatic foreshortening of the dove of the Holy Spirit shows how Pacher, a forerunner of Albrecht Dürer in the German Renaissance, had deeply absorbed the Florentine Renaissance lessons in perspective.

III. *Sandro Botticelli: St. Augustine in His Study, 1480, Florence, Church of Ognissanti.* Seen as the guiding spirit of scientific inquiry, he is portrayed surrounded by astronomical investigation, geometry, and geography. St. Augustine in his book *On the Trinity* openly maintains the Platonic idea of a universe in continuous qualitative and quantitative development, a universe in which the duty of man is therefore that of contributing with his actions to progress. On the shelf are: an armillary sphere (for astronomy), a clockwork, and a book open to a proof of the Pythagorean theorem. The coat of arms is that of the Vespucci family, which commissioned the painting, and to which the explorer Amerigo Vespucci, who later gave his name to the Americas, belonged.

IV. *Vittore Carpaccio: The Vision of St. Augustine, Venice, Academy, c. 1502.* The artist selected the moment when St. Augustine, while writing a letter to St. Jerome, perceives in a vision that his friend has died in faraway Bethlehem. This realization comes as a sudden stream of light into the room from a window. Besides scientific instruments, the furnishings reflect St. Augustine's role as a music theorist; before his writing desk are books with church music (Ambrosian chant), and secular polyphonic compositions.

The close-up of the Saint's features shows that a specific individual has been portrayed as St. Augustine. He has been identified as Cardinal Joannes Bessarion, one of the Greek prelates who became an ardent proponent of the *Filioque* at the Council of Florence.

V. *Anonymous Fifteenth Century Master: Dante Entering into Purgatory, Vatican, Codex Urbinatis, c. 1480.* This is from the last and most beautiful of Renaissance illustrated manuscript versions of the *Commedia* (*Divine Comedy*) of Dante Alighieri. This miniature captures the moment when, midway in the journey of the *Commedia,* Dante and Virgil are allowed to pass into Purgatory, but warned by the angel keeping the gate that if they look back—i.e., depend on sense-certainty as opposed to the power of reason—they will be forever banned from penitence, and hence from attaining Paradise, which lies ahead. (A facsimile of this magnificent codex was given by Pope John Paul II to President Alan García of Peru, during his visit to Rome in November 1985.)

VI. *Raphael (Raffaello Sanzio): Disputation on the Sacrament, Rome, Stanza della Segnatura, Vatican Palace, 1509-10.* The painting is in fact a celebration

of the Augustinian conception of the Trinity. The central axis of the painting represents the Trinity, whose reflection on earth is the monstrance. The Disputation taking place below concerns the discussion among the Eastern and Western church fathers, among whom Augustine is prominent, regarding the consubstantiation of Christ.

Most important in this work is the method of spherical projection that Raphael uses to illustrate the curved area occupied by the Trinity and the accompanying angels. This is in contrast to the orthodox method of linear perspective he uses below. The distinction between the two methods identifies the Trinity as a higher order of reality.

VIa. *Fra Angelico: St. Ambrose, Chapel of Nicholas V, Rome, Vatican Palace, 1450.* Ambrose is portrayed in an architectural setting, and reading a book. Teaching and city-building to develop a Christian citizenry are stressed here, in this chapel dedicated to the theme of the Church's economic policy. The same program, but with the deeper resonance of the Platonic-Socratic tradition, was depicted on a grand scale by Raphael in the Vatican six decades later, in the Stanza della Segnatura.

VII. *Raphael (Raffaello Sanzio): The School of Athens (detail: Plato and Aristotle), Rome, Stanza della Segnatura, Vatican Palace, 1510-11.* By placing this painting directly opposite the Disputation (*Plate VI*), Raphael emphatically connected Plato's entry into the scene and transforming influence upon the natural philosophers, to the Christian Trinity. The triple opening of the architecture behind Plato, toward which he points, is then further developed, like a musical variation, in the tripartite window of the top level. These are references to the Platonic origin of the Christian notion of the Logos.

Contrary to what is usually said of this painting—that it pays equal tribute to the two Greek philosophers—Raphael here shows the impact of Plato's sudden entrance into an environment previously dominated by Aristotle. Note that Plato is in motion, whereas Aristotle is static, and will drop his *Ethics* if he should move. Plato carries the *Timæus*, and points upward to demonstrate its lessons of the laws of the universe. Socrates (in green) is seen teaching, to the left of Plato. Further underlining the polemical content, the setting portrays not ancient Athens, but the Vatican of Raphael's day, as it was being transformed through the architecture of Raphael and his close associate, Bramante.

VIIIa. *Piero della Francesca: Resurrection of Christ, Municipal Palace, Borgo Sansepolcro, Italy, mid-fifteenth century.* This civic fresco, one of the greatest statements of the *Filioque* principle, shows Christ (the Word made flesh) transforming nature (from winter to spring) and the minds of men (the progressively different states of consciousness of the Roman soldiers in the foreground) through willful, creative intervention into the universe. It is the first time that Christ was painted as willfully lifting himself out of the tomb, overcoming death, and the perspective is designed to force the viewer to partake in that creative emotion. It was painted as the emblem of the city, probably shortly after Piero returned there and was elected to public office in 1442, in the wake of the Council of Florence.

VIIIb. *Leon Battista Alberti: Façade of S. Maria Novella, Florence, 1450s.* The church façade was designed by Alberti, the painter, sculptor, engineer, and architect, and the first great theoretician of art, to follow the proportions of the musical scale, as those proportions are projected onto the visible universe,

particularly in the form of the doubling principle behind the octave (the first and second story of the façade are exactly the same height).

The façade was actually the first one completed during the Renaissance to convey the notion of architecture as three-dimensional music. Alberti made each division a proportion of the whole, so that the façade has to be conceived as a microcosm of a harmonically ordered universe. Consistent with this notion, somewhat later an astronomical instrument was laid out on the left side of the façade to represent, through the changing angle of the sun, the true date of the year.

IX. *Abbey of St.-Denis, Paris, France, Rose Window, early thirteenth century.* The Church of St. Denis is the first significant Gothic building, its famous West façade being begun in 1137 and its choir by 1140. The transept, and therefore the Rose Window, were part of the building activity that followed early in the next century.

The man who conceived the plan to build St. Denis was its abbot, Suger. In his book, *Consecration*, he describes the building of the Abbey. But his point of view is that of his master, St. Augustine, in which the process is not so much the physical building as it is the gradual edification of those who take part in the building, the illumination of their souls by the vision of the divine harmony. The rose window is the *summa* of this divine illumination, the vision of the totality of God's creative power, which extends from the center, through those who bear witness to His power, to all the divisions of created existence. As such, it is the visual embodiment of the order of the universe.

X. *Leonardo da Vinci: Virgin of the Rocks, 1483, Paris, Louvre.* In a highly unique fashion this painting illustrates the concept of the *Filioque*, and therefore

occupies a central place in the Augustinian tradition. Leonardo has illustrated the Trinity in the sequence of the Virgin's hand, spread as if striking the octave, the pointing figure of the angel, and the blessing Christ Child. Divinity flows from both the Father and the Son.

Celebrating this truth is the infant St. John the Baptist, the human forerunner of Christ, who thereby fulfills his role as mankind genuflecting before the authority of the Trinity. Leonardo has placed the entire scene within a natural setting, which illustrates the divine authority extended to the physical and organic domains as well.

Another painting by the De Predis brothers (now in the National Gallery, London) subverts the trinitarian principle of Leonardo's work, by suppressing the angel's pointing figure, and thereby denies the *Filioque* principle.

XI. *Raphael (Raffaello Sanzio): Transfiguration, Rome, Vatican Picture Gallery, 1519-20.* In this painting Raphael develops Dante's theme of the tri-partite division of the universe. Although the division is manifested through physical appearance, it is in fact based on a principle of moral order. Below we see the realm of chaos and impotence; in the middle, atop Mt. Tabor, the limited realm of mere mortal understanding; and above, the domain of perfection where Christ appears in the flesh but transfigured as the Godhead.

Painted just prior to Raphael's death on Good Friday 1520, and one year after Leonardo's death, the painting marks the highest achievement of that unique collaboration between Leonardo, the inspirer, and Raphael the executant, of the most profound and comprehensive ideas of the universe and man's divinely ordered role within it.

THE COUNCIL OF FLORENCE

XII. *Lorenzo Ghiberti: Gates of Paradise, Florence, Baptistery, 1424-47.* The doors that adorn the East front of the Baptistery of Florence, the Gates of Paradise, are rightly recognized as one of the greatest achievements of the Golden Renaissance. They were designed and executed during the period when the Council was conceived and brought to fruition. In them are illustrated in ten gilded bronze panels, ten scenes from the Old Testament, according to a method of exegesis most identified with St. Ambrose.

The program for these doors was conceived by one of the masterminds of the Council of Florence, Ambrogio Traversari. Traversari believed that by going back to Ambrose, Augustine, and the other early Church Fathers, he could show the Greeks that there was no contradiction between their own first Christian traditions and the *Filioque*.

XIIIa. *Lorenzo Ghiberti: Life of Jacob and Esau, Florence, Baptistery, detail of Gates of Paradise (XII).* In this work five scenes from the story of Jacob and Esau are illustrated. However, in contrast to medieval tradition, there appears no break in the continuity of the visual space because Ghiberti has fully exploited the method of one-point perspective, which he had learned from his friend, Leon Battista Alberti.

Perspective, however, was much more than a technique; it was a way of manifesting the laws of the universe. Through it man could fully conceive that he occupied a necessary and knowable relation to the divine. Wherever it appeared it was the recognition of man's shared destiny with the Creator.

XIIIb. *Lorenzo Ghiberti: Detail of The Meeting of Solomon and Sheba, Gates of Paradise, Florence, Baptistery.* This scene of a Biblical encounter between the "Oriental" culture of Queen Sheba and the "Western" culture of King Solomon, was designed as a promotion for the Council of Florence, which was the object of an active conspiracy at the time the panel was made in 1435. The figures on Sheba's side of the entourage, wear typically Byzantine dress, whilst among their "Western" counterparts, on the other side, is a portrait of Ambrogio Traversari, who drafted the document of Union at the Council in 1439.

XIV. *Benozzo Gozzoli: Details from The Journey of the Magi, 1459, Florence, Medici Chapel, Palazzo Medici-Riccardi. Below:* John VIII Paleologue, the Greek Emperor, in the guise of one of the Three Magi. The Greek participants had left Constantinople which was under the Turkish threat, enthusiastic and convinced by the great architect of the Council, Nicolaus of Cusa. They accepted the Augustinian doctrine of the *Filioque*, but the hostility of the Orthodox monks and the conspiracy of Western Latin oligarchs against the union, led to the downfall of Constantinople in 1453. *Above right:* portraits of contemporary citizens of Florence and foreign visitors, approaching the Council. *Above left:* angels of Paradise kneel adoringly in the direction of the chapel altar. The altar had an unusual painting of the Nativity by Fra Filippo Lippi, depicting all three members of the Trinity, Father, Son and Holy Spirit.

XV. *Piero della Francesca: Baptism of Christ,* London, National Gallery, c. 1442. Piero, who was in Florence during the Council, painted this altarpiece for a church in his home town of Sansepolcro, in celebration of the victory of the *Filioque* at that Council. A master of projective geometry (he wrote theoretical books on mathematics and perspective), Piero showed here the moment in the Gospel of St. John in which the Trinity is explicitly referred to,

as the Holy Ghost appears in the form of a dove and God the Father (originally also shown in a roundel above this altarpiece) says, "This is my beloved Son." The three angels holding hands, identical yet differently dressed, are a metaphor of the Trinity, and also of *Concordia*, the principle cherished by Cusa, which the Council achieved. In the background, four Oriental prelates, standing for the Greek, Syrian, Coptic, and Nestorian churches which signed the Union document in Florence, hail the manifestation of the Trinity. The landscape portrays precisely the upper part of the Tiber river, which flows into Rome—thus recognized as the capital of Christianity.

The internal relations of the painting, including the placement of the dove of the Holy Spirit with respect to Christ, are worked out in terms of powers of the Golden Section.

XVI. *Florence Cathedral (S. Maria del Fiore), with the dome by Filippo Brunelleschi, 1418-1436.* As a technical and artistic feat by an individual genius unparalleled in history, the dome was the most powerful argument for Augustine's doctrine of the *Filioque*, which asserts that every human being is endowed with reason, a spark of divinity.

Completing this work just before the convening of the Council of Florence, Brunelleschi had demonstrated the power of reason by solving the seemingly insuperable problem of the unfinished dome. The cathedral had reached the level of the tambour and springing of the dome a century earlier, but no one knew how to construct the dome without an unthinkable expense of constructing a scaffolding. Brunelleschi solved the problem by building the dome without scaffolding, an achievement that challenges engineers even today to discover how he did it. When the Council transferred to Florence in

early 1439, its deliberations took place under the protective shadow of the dome, a man-made miracle.

XVII. Leonardo da Vinci: Annunciation, c. 1480, Florence, Uffizi Gallery. This painting, which shows the Virgin Mary at her studies while the angel kneels before her, captures the transformation of the humble woman into the future mother and educator. The transformation is all the more poignant, since Leonardo has placed it within a cemetary setting, but painted a luminous and bustling port city representing the ideal of the Augustinian *City of God*, at the intersection of the perspective lines in the far distance, showing how man can triumph over mortality through his creative labor. The picture is proportioned as a "double golden rectangle" incorporating the self-similar ratio, the Golden Section, which is unique to life-processes, as Leonardo had discovered.

XVIII. *Panorama of Florence, with Brunelleschi's dome, completed in 1436.* Brunelleschi's dome radically changed the face of the city, and of the surrounding countryside. As Alberti wrote, the dome was: "Rising high over the heavens, broad enough to cover with its shadow all the Tuscan peoples."
The dome, rising eighty-nine meters above the city, was the visual opposition to the medieval tower that had previously dominated the Florentine city-scape. The architect had consciously conceived it as opposing the feudal city, divided by the ruling families into tiny fiefdoms. Brunelleschi himself was a leading political representative of the modern, republican faction, and held numerous political offices.

XIX. *Masaccio and Filippo Brunelleschi: Trinity, c. 1425, Florence, Church of S. Maria Novella.* This fresco, located in the church where most of the Council of Florence took place, is a rigorous demonstration of

the *Filioque* principle: The individual soul triumphs over physical death (the skeleton below) through political engagement in the republic (the donor, an officer of the city, and his wife, portrayed on the first step), and rises to grasp the Trinity (God the Father, the dove of the Holy Spirit, and the Son on the cross), fulfilled in the magnificent Renaissance architecture above. The fresco is monumental in scale, with life-size figures.

XX. *Filippo Brunelleschi: Church of Santo Spirito, Florence, begun 1438 (detail: nave arcade).* This Augustinian church in Florence was dedicated to the Holy Spirit. The adjoining monastery had been a significant meeting place for such figures as Coluccio Salutati, the first humanist chancellor of Florence. So when Brunelleschi began a new Church on the site, it was in effect a recognition of the unique role that the Order had played in bringing in the new age.

The church was intended to play a strategic role in Brunelleschi's plan for the entire city. He had originally conceived it to face the Arno river, which, had his plan been executed, the church of Santo Spirito would have been the southern end of an axis with his dome lying on the same axis to the North. The Arno itself would have been the horizontal axis. Even so, its interior is a perfected vision of Brunelleschi's expression through architecture of the Holy Spirit, first set forth by him in the Trinity fresco (Pl. XIX), a decade earlier.

XXI, XXII. *Raphael: The Ecstasy of St. Cecilia, Bologna, National Gallery, 1513-14.* The painting is based upon and illustrates St. Augustine's conception of the unity of music and divine love. Saint Cecilia, in the center, is transported by her purity and love to hear the celestial music. At her feet are musical instruments, the ruin of which is caused by their em-

ployment for mundane purposes. Only when music is directed upward does it unite with love. Hence, there are three levels to this painting: mundanity; human perfection; and divine perfection, each expressed through the metaphor of music.

The saints who accompany Cecilia are selected for their role in the Augustinian tradition: St. Augustine himself (*second from right*), St. Paul, his mentor (*far left*), St. John the Evangelist (next to St. Paul), to whom he directed his love, and the Magdalen (*right*). Each experienced conversion through divine intervention.

Above, in the heaven, the careful disposition of the six angels expresses the ordering principle of the musical scale as it was known through the Augustinian tradition. Two divisions are superimposed on each other: 2, 3, and 4, and 3, 4, and 6, which expresses the octave divided by the fourth and the fifth.

The painting was deliberately conceived to manifest the highest universal law. It was commissioned by Elena Duglioli, whose own life resembled Cecilia's. Its profound themes were conceived by Antonio Pucci, Bishop of Pistoia, and a leading member of the Augustinian Oratory of Divine Love.

XXIII. *Andrea Bregno: Portrait of Nicolaus of Cusa, Rome, Church of S. Pietro in Vincoli (detail of Cusa's tomb), 1465.* The intellectual giant of the fifteenth century, and the founder of the modern science, Cardinal Nicolaus of Cusa, also passionately took part in the political reality of his time. From 1438 until nearly a decade later, even as the Council of Florence which he had organized was taking place, Cusa worked tirelessly in Germany to win the support of the German emperor and princes for the program of the papacy and the Council. The last decade of his life was spent in Rome, where he played a central

role under the papacy of his friend Pius II (Piccolomini), and even administered the city during Pius's absence of 1459-60. This remarkable relationship to the shaping of papal policy is hinted at by the design of his tomb, where the Cardinal kneels to the left of St. Peter, next to the famous Keys. (*See also* Fig. 27.)

Principles of The Schiller Institute

1. The purpose of the Schiller Institute is to counterpose to the multiple tendencies toward decoupling Western Europe from the United States a positive conception for the maintenance and revitalization of the Western alliance. Its members commit themselves to the idea of returning to the spirit of the American Revolution, the German Classics and the Liberation Wars against Napoleon, and to proceed from that basis to find solutions to the present problems.
2. The Schiller Institute sees as its task to newly define the interest of the Western alliance, namely in the humanist tradition of Nicolaus of Cusa, Leibniz, and William Penn, and to work for a more just world order in which national sovereign republics are united as a community of principle of mutual help and development. The members of the Schiller Institute regard themselves as world citizens and patriots alike, in the sense that Friedrich Schiller used these notions.
3. It is not without reason that the Western alliance has been afflicted with the present crisis. To elaborate those causes of the crisis and to redesign the areas of positive collaboration are included tasks of the Institute.
4. The Institute shall carry the name of Schiller because no one has combined the idea of republican freedom and the idea of poetical beauty more effectively than Friedrich Schiller. For Schiller as for the members of this Institute, the greatest work of art is building political freedom.

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41. *On November 10, the Schiller Institute greeted President Alan García of Peru with music and gifts, at Rome's Leonardo da Vinci airport (see also back cover photo).*

42. *A view of the 800 participants from five continents, during the panel, "An Augustinian solution to the North-South problem."*

losophers, lovers of wisdom, who are able to identify their common foundations, and who could spread this knowledge to all people, since all men, in principle, strive for wisdom.

In this dialogue, St. Peter explains to the Jews and the Muslims, why the trinitarian conception of God is plausible on general philosophical grounds, and shows those places in the Old Testament and the Koran, which he believes link up with the idea of the Trinity.

For Nicolaus, this speculation about unity, equality, and connection is a philosophical way of making clear to the suspicious Jews and Muslims, that the Christian idea of the Trinity corresponds in no way, shape, or form to a doctrine of three separate gods. He says:

> Some call the unity "Father," equality "Son," and their connection "Holy Spirit," since these terms—even if they are not fitting in an exact sense [*propsie*]—are nonetheless convenient descriptions of the Trinity; for the Son issues from the Father, and from the unity and equality of the Son, proceeds love, the Spirit. The nature of the Father, within the Son, somehow passes over into equality [*æqualitas*]. Thus, love and connection arise out of unity and equality.

Nicolaus was well aware that these conceptions merely characterize the Trinity, and can only be understood as analogies, just as he also indicated that the descriptions Father, Son, and Holy Ghost are imperfect. In another location, he presented the divine *Triunitas* as the image of love in its three components: the lover, the beloved, and the loving.

Nicolaus sees this triune differentiation of *unitas*, *æqualitas*, and *conexio* in the unity of the substance of each thing. Here he follows Augustine's view that traces of the Triune God are visible to us throughout creation.

Thus the doctrine of the Trinity is nothing other than the creative principle. Professor Haubst summarizes this correctly, when he says:

> Prior to and above all multiplicity, diversity, and connection in Creation, God, as absolute unity, equality, and