THE PRINCIPLES OF STATECRAFT FOR DEFINING A NEW 'NORTH-SOUTH' ORDER

BY LYNDON H. LAROUCHE, JR.

$2.50

International Caucus of Labor Committees ICLC

Table of Contents

Introduction **1**

Chapter 1: The Bare Doctrine of Civilization **8**
1815-1870: The Fag-End of Culture 10
The Significance of European Civilization 15
Why British Archeologists Lie 19

Chapter 2: The Moral Basis For Economic Science **22**
The Elementary Roots of Statecraft and Science 27
The Foundations of Economic Science 32

Chapter 3: Elements of Economic Science As Such **35**
The Case of Music 42
ABCs of National-Income Analysis 44
Sectoral Analysis 48

Chapter 4: The Role of Monetary Policy in Genocide **50**
The Nature of Agro-Industrial Credit 52
The Need For A Gold-Reserve Basis 54
Debt Reorganization 56
Outlawing of "Unregulated, Offshore" Banking 57
Monetary Versus Cost Inflation 58
The Oligarchical System 61

Chapter 5: Language: Basis For The Sovereign Nation **64**
The "Mathematics" of Literate Language 66
Classical Philology and Educational Policy 68
Poetry and Music 69
History and Geometry 71
Universal History and Law 73

Draft Resolution: North-South Conference in Mexico **75**

Figures and Tables

Figure 1: Basic Diagram of Economic Relations 45
Figure 2: Social Decay of U.S. Economy, 1946-1979 59

Cover: U.S. President Ronald Reagan and Mexican President José Lopez Portillo return to White House from their June 1981 summit meeting at Camp David. Reagan accepted the Mexican president's invitation to attend the October "North-South" summit in Cancún, Mexico. Photo: Stuart Lewis.

Introduction

This report has been prepared chiefly to provide needed background knowledge for members and advisers of governments participating in the scheduled October 1981 "North-South" conference in Cancún, Mexico.

The problems which demand such a report are chiefly these.

The effort to establish efficient policies for economic development of nations with a high ratio of rural population has been in progress since the deliberations leading directly to the adoption of the United Nations Organization's First Development Decade resolution, back during the 1950s. Unfortunately, from that time to the present, the use of the word "development" in such contexts of diplomatic effort has continued to mean chiefly a shifting aggregation of aspirations without an accompanying, coherent and generally accepted theory of what development is, or by what well-defined courses of action it might be achieved.

The principal cause for this lack of generally accepted development theory, and the chief cause for capitulation by developing nations on vital issues of negotiations, has been the fact that the external indebtedness and sources of new credit of most governments and states has been institutions allied with the Bank for International Settlements, International Monetary

Conspiracy for genocide: meeting under the seal of the United Nations, Club of Rome founder Aurelio Peccei (second from right) and officials of the United Nations Institute for Training and Research (UNITAR) including Irving Laszlo (extreme left), discuss "Regionalism and the New International Economic Order" at a May 1980 conference. Peccei's "new order" is designed to liquidate 2 billion people in the developing sector nations.

Fund, and World Bank. Since no general development of the southern tier of nations is possible without either replacement or radical reform of those powerful monetary and financial institutions, the fear of these institutions has transformed the discussion of development into forms resembling debates over the best forms of self-government among the prisoners of a Nazi concentration camp.

All things being equal, one might assume that present and future "North-South summits" would be nothing more than one more graveyard of memory for frustrated hopes. All things are not equal. The Ottawa summit conference of leading nations, reviewing monetary policy, was much worse than a total failure. The last chance for most among developing nations is now the negotiations leading into the October conference in Cancún, Mexico. Either developing nations muster the courage to accomplish what they have never attempted since the Colombo, Sri Lanka conference of August 1976, or the sovereignties and much of the population of entire regions of the developing sector will begin to vanish rapidly in the developments soon to follow.

The possibility that some section of the developing nations might, at last, attack the key issue of development policy has not arisen because matters have become better, but because well-informed nations know that their very nations may soon cease to exist unless courage is now found to attack issues which they have not dared to attack openly before this time.

The writer of this report became a somewhat significant, if peripheral factor in the effort to establish a new world economic order during the period of 1974-76, the period leading into the August 1976 Colombo conference. In the massive, coordinated operations against himself during autumn 1975, the writer experienced first-hand the nature and scale of pressures mobilized against any government or political figure which challenges the neocolonialist policies of the IMF, World Bank, and Bank for International Settlements. The major personal, coordinated roles of Henry A. Kissinger and Gamani Corea of UNCTAD in that 1975 operation exemplify the coordinated functions of influential traitors within the "Third World Camp" in setting up governments and personalities who displease the masters of Kissinger.

In desperate haste to divide and conquer forces seeking monetary reforms during the pre-Colombo period, Kissinger and the U.S. Brookings Institution concocted a swindle then termed "the International Resources Bank" proposal, which was introduced to hoodwink a majority of the Group of 77 through the Switzerland offices of UNCTAD, and Gamani Corea. The "International Resources Bank" swindle was followed by a similar hoax, from the same Kissinger-linked sources, called the "Common Fund."

Governments which sponsored serious development proposals, such as the Colombo resolution of August 1976, were either simply overthrown, and in some cases targeted for assassination, chiefly on the basis of orders of coups and assassinations mediated through Kissinger. Mrs. Bandaranaike's government was ousted in Sri Lanka, a coup d'état was organized against Mrs. Gandhi's government, with aid of leading figures of the Socialist International, and funds conduited, according to Indian sources, through the Siemens-ITT conduits. On Kissinger's orders, the Bhutto government of Pakistan was overthrown, Kissinger personally informing Prime Minister Bhutto that Kissinger and his friends were "going to make a horrible example of you." It is little wonder that the Socialist International and its close associates are so bitterly hated among all informed leading patriotic circles of developing nations.

The presently projected October conference is scheduled for a nation, Mexico, which is targeted for early "Iran treatment" by the Trilateral Commission and forces allied to the leadership of the Socialist International. George Ball, a leading figure of the Trilateral Commission linked financially to the fascist Propaganda Two freemasonic lodge of Licio Gelli, continues his commitment to murder at least half of the population of Mexico, the commitment to which he and the Trilateral Carter administration have been committed since no later than

1976. This Hitlerite scheme of William Paddock's and Ball's this writer exposed in a half-hour nationwide U.S. television broadcast on November 1, 1976. The destabilization of Central America, mediated through left-Jesuit Liberation Theologists, elements of the leadership of the Socialist International, and coordinated by elements associated with the Kissinger-Carter State Department and National Security Council,* is already being extended into escalated form in Guatemala, with the Guatemala destabilization intended to lead to a foreign military occupation of Chiapas state in Mexico.

The general proposal for elimination of 2 billion or more of the developing sector's population by approximately the year 2000 was initiated by Aurelio Peccei's Club of Rome, a proposal brought into the open during 1972-1973 with aid of a fraudulent report prepared by a pair of evil professors at the Massachusetts Institute of Technology, Dennis Meadows and Jay Forrester: *The Limits to Growth*. This policy of genocide is aided by a complex of international "environmentalist" movements set into motion in coordinated fashion during the closing months of 1969. These include the World Wildlife Fund, the Aspen Institute, and the U.S. Sierra Club, among numerous others, down to the level of the rag-tag of "radical antitechnology" groups developed as subversive forces in various developing as well as industrialized nations.

This genocide was openly proposed to become the policy of the United States through a *Global 2000 Report* prepared under the term of Secretary of State Cyrus Vance and released to the public with the enthusiastic endorsement of Secretary of State Edmund Muskie. The report is enthusiastically supported by the pro-genocidalist Archbishop of Canterbury, Robert Runcie, who insists, together with others, that the Willy Brandt North-South Commission report includes proposed policies by which such genocide could be successfully fostered. Although the Brandt Commission report does not represent itself as supporting genocide, the measures included in the proposals would have exactly such consequences.

The monstrous fact of the matter is this. Here we are faced with an overt, repeatedly avowed intent to perpetrate genocide on a scale a hundredfold larger than that accomplished by the Nazi regime, and yet, with the memory of the Nuremberg Trials and Nuremberg Code still fresh on the books of international law, the leading figures associated with the Club of Rome are not only not brought before international or other tribunals as the letter of the law demands be done, but such monstrously degraded persons are received by governments and other prominent institutions around the world as if *such genocidalists a hundred times worse than Hitler's criminality are to be regarded as "respectable public figures"!* At the very least, the patriots of every developing nation should demand that personalities associated with pro-genocidal and allied "environmentalist" proposals be treated as "personae non gratae" throughout the developing nations.

That exemplifies the kinds of facts characterizing this writer's direct knowledge of preceding development negotiations. The danger to developing nations' existence, and the existence of large portions of their populations, is very immediate. To fail to confront the issues of the neocolonialist monetary order now, and directly, would be a virtual act of suicide by the governments of most nations of the developing sector.

* The Ad Hoc Population Group of the National Security Council, the Office of Population Affairs and the Oceans and Technology sections of the State Department. These entities were constituted in pilot-project form under President L. B. Johnson's administration, and developed into permanent functions through Kissinger's sponsorship during his two terms as virtually Acting President of the United States. The genocidal activities of these subagencies were accelerated under National Security Adviser Zbigniew Brzezinski, under whose administration the destabilization of Central America was cranked up in preparation for the recent bloodshed.

The key to the immediate danger is twofold. Primarily, the continuation of the usurious monetarist measures of U.S. Federal Reserve Chairman Paul A. Volcker since October 1979 has brought the world to the verge of a chain-reaction of monetary collapses, analogous broadly to the 1929-1931 period. The United States has responded to its government's failure and unwillingness to reverse the Volcker policies by adapting its national social and strategic-military policy to the circumstances defined by Volcker's imitation of Nazi Finance Minister Hjalmar Schacht. Military policy has been reshaped on the basis of the stripping away of industrially based in-depth strategic capabilities of the Atlantic Alliance, by a would-be offsetting emphasis on "forward defense," "first-strike" nuclear postures against the Soviet Union's heartland. This has brought us to the verge of Soviet preemptive countermeasures, approximating, in reverse, the 1962 Cuba Missile Crisis. These two combined and interdependent problems have created a more menacing danger to the human species as a whole than existed in fact on the verge of either of the two previous world wars of this century.

The proper way to evaluate these dangers leads one to examine the awareness and associated intent among the Trilateral Commission and its international allies.

On June 14, 1981 the Bank for International Settlements reported that the continuation of the Volcker measures in the United States was leading the world to the verge of a new world depression, possibly worse than that of the 1930s. That BIS report was correct on both of those cited accounts—although not in respect to its proposed actions.

On the second count, if we compare 1929-1931 with the present period, we note that the ratio of fixed financial charges to value of total goods-production is an order of magnitude larger today than was the case in 1929. Since current and future payments of the fixed charges of ground-rent and debt-service must be derived from the gross profits of goods-production as a whole, the combination of a monetary inflation in fixed financial charges with a contraction of goods-production levels transforms the combined absolute and relative monetary inflation of capitalized ground-rent and debt-service values into a classical financial "bubble," like the John Law "Mississippi" bubble and the British "South Sea Island" bubble of the eighteenth century. The degree of stress between those aspects of financial holdings and the shrinking gross profits of goods-producing sectors is an approximate measure of the depths of the depression which will occur when the bubble is burst.

On the first count, the kind of bubble-spiral we have described summarily enters the imminent-collapse phase of such a spiral when interest charges to goods-producing sectors exceed the ratio of marginal return on investment in circulating capital of goods production. That is, there is no possible equilibrium-value of restabilization within the monetary cycle so defined. In this phase, the economy proceeds to the point at which a chain-reaction of bankruptcies, and closings to avoid bankruptcy, strikes both goods-producing entities of the economy and increasing numbers of banks and other financial institutions. That latter condition of maturity was reached in the United States internal economy at the beginning of the second quarter of 1981.

The chain-reaction effects of the Volcker policy were mediated into the Federal Republic of Germany through the complicity of the independent Bundesbank, acting in concert with the private central bank for independent central banks, the Bank for International Settlements. That nation, in consequence, has been sent into a spiral of contraction, which will become a depression as soon as the contraction of the nation's balance of trade and payments combined bring the whole economy below breakeven levels.

The agreements reached in the July Ottawa conference have removed all remaining actual and potential obstacles to the triggering of a financial collapse during the months immediately ahead.

This knowledge is commanded by not only the Bank for International Settlements, but also by an associated interlocking complex of Venice-centered family funds, the complex which

instructs Mr. Volcker on which occasions the Federal Reserve chairman is permitted to cough, breathe, or blink an eye. The implied conclusion, therefore, is that these forces, or at least a prevailing majority among them, desire a new depression.

This is, in fact, the correct evaluation. *The chaos and crisis such a collapse will precipitate is the desired opportunity among a prevailing majority of such family funds. It is their present intent to establish an "emergency decree" government in the United States, and "authoritarian" regimes in every nation of Western Europe.*

A fascist coup is now tentatively scheduled to occur in Italy during September 1981. As in other Western European nations, the new fascist state order is to be modeled politically on the 1920s Mussolini fascist regime, while the monetary-economic features of the state are to be modeled on the Nazi austerity of Hjalmar Schacht and Albert Speer. In general, these fascist regimes are intended to be given the cover of fascist presidents or prime ministers of Socialist International parties, such as Bettino Craxi in Italy. The coup in Italy is being organized with the support of U.S. Secretary of State Alexander Haig and coordinated, on the ground, by forces associated with Agnelli, Fanfani, Olivetti, the Assicurazioni Generali di Venezia e Trieste, and the mother-lodge for the fascist Propaganda Two lodge, Grand Orient of Rome. These are the Italian, Venice-coordinated forces which control Aurelio Peccei of the Club of Rome.

For clarity, it is useful to add that former Carter Ambassador to Rome, Richard Gardner, was not only a founder of the Trilateral Commission, but was at the time of that founding a paid intelligence officer for the fascist Propaganda Two lodge in Italy. The paid connection of Gardner to the Propaganda Two lodge, prior to his being appointed Carter's ambassador to Rome, was as agent for the Rockefeller-interfaced Inter-Alpha Group, an interlocking international financial cartel, controlling the funds of the Socialist Party of Italy, directly linked to the international drug-financier interests and financial depositories of the Scottish Rite Freemasons in Scotland. While ambassador to Rome, Gardner performed not only a key role in the "Billygate affair," as an accomplice, but intervened in political defense of interests later indicted by Italian courts as terrorists. *As the Italian courts have shown, all terrorism and related undertakings in Italy since the beginning of the "Strategy of Tension" in 1969 have been coordinated through the Propaganda Two lodge,* to which Gardner is connected by marriage as well as in other forms. Colonel Qaddafi of Libya was a creation of these same circles. Qaddafi has been a correspondent of the fascist international since no later than 1959, and was put into power in Libya in 1969 in coordination with the "Strategy of Tension" operation by combined Venetian and British Petroleum interests. Qaddafi is a partner of Agnelli and of Venetian-controlled Italian Mafia circles coordinating terrorist, drug-running and weapons-smuggling traffic into Europe through which Billy Carter's connections into Libya were arranged.

The projected policy for an "emergency government" of the United States is to enter this state of affairs by successive degrees, using a combination of monetary-economic and strategic crises as the pretexts for these successive steps. The general policy for such steps is to model the United States directly on the Nazi regime of the 1930s, combining the union-busting and austerity of Nazi Finance Minister Hjalmar Schacht, under the Brüning and Hitler regimes, with Hermann Göring's "guns instead of butter" military policy. This includes the projected elimination of President Ronald Reagan, and the control of Reagan's policies and perceptions in the meantime by a combination of intimidation by the Trilaterals and Menachem Begin with Reagan's known susceptibility to "consensus"-determined policy-making and his anti-Soviet profile.

Although the White House is morally abhorrent of the genocidal policies of *Global 2000,* and committed to the principle of sovereignty of nation-states, the forces determined to manipulate and eliminate Reagan are typified by the Draper Fund, for which Gen. Maxwell Taylor is presently a rabidly racist-genocidalist spokesman. James Buckley at the State

Department is the executive responsible for the principal genocidalist section of that institution, and the administration is crawling with the influence of the Fabian Society-controlled Heritage Foundation and the Fabian-fascist Professor Milton Friedman, both of which influences are rabidly committed to policies ensuring genocide throughout much of the developing sector.

If the depression occurs, and facilitates political shifts in the government of the United States and Western Europe, the increasingly fascist character of fascist governments led by Socialist executives or influenced by the Fabian-Socialists of the Heritage Foundation in the United States (e.g., David Stockman), must be taken into account to assess the forces through which massive genocide against the developing sector will be mediated.

Thus, it would be moral insanity and intellectual imbecility among developing nations' governments not to view the negotiations leading into the October conference as quite possibly the last and only remaining opportunity to force the world to move out of the fascist-genocidalist geometry intrinsic to the present composition and policies of the IMF, World Bank, and Bank for International Settlements. If some among the industrialized nations can be shocked into creating increases in levels of world trade in high-technology capital goods, by promoting North-South technology transfer, that shifting of key such nations away from the brink of world depression will strengthen democratic forms of republican government against the imminent fascist threat. Only in that way could the risks of nuclear war and almost certain genocide be combatted at this late stage of developments.

Like many committed to fostering technology transfer to developing nations over years, this writer has become so accustomed to the atrocities perpetrated by Kissinger et al. that he, like many similarly advantaged to know the inside of such matters, has lost the capacity to weep, or to be shocked by any new manifestation of Kissinger-like bestiality or the cowardice and narrow-minded cupidity among many of Kissinger's victims. From such experience, this writer's thoughts drift, through reconstructed memory, to Dante Alighieri in Italy at the beginning of the fourteenth century. Then, the biological and political ancestors of today's Venice-centered interlocking combination of rentier-financier family funds, imposed upon Europe a genocidal blend of usury and austerity which resulted in a halving of the population of Europe over the period from 1268 A.D. into the third quarter of the fourteenth century. Indeed, it is that same Venice-centered "black nobility," together with coopted family-fund partners in many parts of the world, which created Mussolini and Hitler, and which is behind Volckerism, Friedmanism, Club of Rome genocide, and new fascist schemes of today.

Yet, then, out of the genocidal abyss into which the powerful, Aristotelian financier interests of Venice and Genoa then plunged Europe, Dante's efforts, continued through Petrarch and others, established the great watershed of all subsequent modern civilization, the fifteenth century's Golden Renaissance. It was the development of science, of printing, the transformation of brutish local dialects into literate modern languages, and the creation of the institutions of the modern sovereign nation-state republic then, which lifted Europe from the genocide and rubble created by Aristotelianism of Genoa and Venice, to develop Europe as the center of the world's production of wealth and culture during later centuries.

Although the power created by the Golden Renaissance was too often appropriated by resurgent Aristotelian forces centered on Venice's family funds, the potential for great good was nonetheless established—on condition that we crush the evil forces centered historically and financially on Venice's family funds.

That record implies that if one could look rightly at the developments traced from the influence of the work of Dante into the fifteenth century and beyond, that view of history must provide us lessons which are perhaps not obtainable in such degree of applicability to today in any other way. If we can look rightly at the past seven centuries of European history, sorting

the good from the evil, the excellent from the merely mediocre and tragically foolish, there must lie within that matter durable lessons of statecraft urgently wanted today.

As to the immediate future of humanity, it would be foolish to be blindly optimistic. Perhaps, unless this report can help to awaken and encourage some among the participating governments, the October meeting will be as fruitless as the recent Ottawa conference. The only immediate source of hope for mankind as a whole is that the highly improbable might occur in the course of preparations for that meeting. The only remaining source of hope is the highly improbable prospect, that some statesman might at last break the mold of traditional diplomacy, and recapture some of that higher morality and true genius exemplified by Dante Alighieri, France's Louis XI, and Benjamin Franklin's brilliant organization of the defeat of Britain.

The chief source of corruption of statesmen, apart from the reaction-formation to fear of Kissinger's masters, is the influence of the putative professional economists. Although some among those brutally miseducated economists are intelligent persons still capable morally and intellectually of re-education in economic science, the varieties of political-economic method and doctrines they represent presently are each and all worse than incompetent. The developing nations, in particular, have been saturated with the dogmas purveyed by Cambridge University's King's College and the London School of Economics. The very system of national-income accounting used by every government of the developing nations is intrinsically incompetent for related reasons. A developing nation statesman who desires his nation to survive must begin by rejecting the influences of each and every one of the certified economists presently predominating in those nations. Until they have been re-educated, they must be viewed as the (perhaps unwitting) bearers of the same moral syphilis more overtly carried by Henry Kissinger and Professor Milton Friedman. It is the continued influence of these economists which compels us to regard the continued existence of many developing nations, and of large portions of their populations, as an improbable outcome of the October conference.

To accomplish the improbable survival of nations and populations, requires a knowledge of certain principles of statecraft generally lost to knowledge of statesmen and political parties since the close of the eighteenth century and beginning of the nineteenth. These are principles known to St. Augustine and to Dante Alighieri after him, principles elaborated richly by the greatest thinkers and statesmen of the fifteenth through early nineteenth centuries.

Learn and apply quickly those principles of statecraft, or else a statesman is left with no important action to take but to kiss the members of his family (and perhaps his mistress) goodbye, and then, as a final act, to give a parting kiss to whatever portion of his anatomy he holds most dear. There is then nothing remaining to do but to pray.

The function of this report is to outline in summary, and as rigorously as summary permits, those essential concepts of statecraft, without which civilization belongs to its revival in some distant generation, a generation which survives the present risk of a thermonuclear war which would eliminate within two years of its occurrence all higher forms of life on this planet.

Lyndon H. LaRouche, Jr.
New York City
July 26, 1981

The Bare Doctrine of Civilization

1

The art of statecraft practiced by the greatest thinkers and leaders of the fifteenth through early nineteenth century had its formal origins in the fourth-century B.C. dialogues of Plato. This statecraft was established in Western Europe chiefly through the writings of St. Augustine, and practiced, prior to the time of Dante Alighieri, by such masters of statecraft as the adviser to Charlemagne, Alcuin, and the great Abelard of Paris.

It was Dante Alighieri who reassembled and developed further this knowledge, establishing the beginnings of the doctrine of the modern sovereign nation-state republic. The consolidation of the doctrine of the sovereign nation-state republic was accomplished chiefly by Cardinal Nicholas of Cusa, beginning with his first major writing, the *Concordantia Catholica*. The practice of statecraft was greatly enriched during the first period of the Italian Renaissance

Lazare Carnot (inset), the great republican statesman-scientist of the early nineteenth century who revolutionized the art of warfare, was driven out of France but through collaboration with Alexander von Humboldt, implanted his scientific method at the University of Berlin, pictured below. Photo: Uwe Parpart.

by George Gemistos Plethon, the great Platonist and Byzantine statesman whose collaboration with Cosimo de Medici was crucial to the institutionalization of essential features of the Renaissance.

Among the fifteenth-century practitioners of statecraft, the greatest were Leonardo da Vinci and France's Louis XI, the latter the creator of the first among the modern nation-state republics based on the economic principles elaborated by Plethon. Of only lesser importance was the political and military collaborator of Leonardo da Vinci, Niccolò Machiavelli, the first to outline the doctrine of modern military science.

During the sixteenth century, the school of republican statecraft was developed by, earlier, the collaborators of Erasmus of Rotterdam in both France and Tudor England, and later, by the students and collaborators of Giordano Bruno. From the point of the writings of Jean Bodin (*The Six Books of the Commonwealth*), the republican factions in both England and France were sometimes termed the Commonwealth Party, or, in France, *les politiques*. Under the influence of the circles of the great Campanella of Naples, the first elaboration of a modern doctrine of economic science for statecraft was assembled, causing the development of the first of the institutionalized forms of economic science, called the *mercantilists* in France, and known as the *kameralists* or "physical economists" in Germany into the early nineteenth century.

The greatest of the seventeenth-century republican statesmen included France's Henri IV (the "Grand Design"), Cardinal Richlieu, Cardinal Mazarin, and the figure later to be regarded as the archetypical mercantilist, Jean Baptiste Colbert. The most important among the mercantilists and kameralists of the late seventeenth and early eighteenth centuries was a student of the previously established kameralist teaching-institution at Mainz, Germany, and great protégé of Colbert's in Paris, Gottfried Wilhelm Leibniz. The great republican intellect-statesman of England during the seventeenth century was John Milton, and the greatest English-speaking statesman and mercantilist of the eighteenth century was the scientist-statesman Benjamin Franklin.

It was a combination of the natural law of John Milton and of the science and economic science of Leibniz's French and German followers, which guided the establishment of the United States as the first constitutional republic of a new type, without institutionalized vestiges of the old European oligarchical order. The American System of political-economy, institutionalized by Alexander Hamilton under the administrations of President George Washington, defined the new republic as republican, in Milton's sense, and also mercantilist in its credit, banking, currency, and economic policies.

The greatest of the world's statesmen to appear immediately following Franklin was France's Lazare Carnot. Carnot effected a revolution in the art of warfare and co-established, with his former teacher Gaspard Monge, the leading institution of world science during the period 1794-1815, the *Ecole Polytechnique*. With the destruction of French science and corruption of French republicanism following the 1815 Treaty of Vienna, Carnot was exiled to Germany, where he spent the remaining years of his life at Berlin (1815-1823), collaborating most directly with Alexander von Humboldt, to move persecuted French science into continued life and development at Humboldt's University at Berlin and Göttingen University.

The last of the major advances in the development of statecraft was institutionalized in Prussia in 1809. There have been qualified statesmen since that time—although in diminishing numbers—but no advance in principles of statecraft since the innovations mediated through the von Humboldts, Baron vom Stein, and the great Scharnhorst.

At this point, the following summary of the 1809-1810 Prussian reforms is sufficient.

In respect to physical science so-called and military science, the Prussian reforms were essentially the grafting of the achievements of Lazare Carnot and the Ecole Polytechnique onto

the hospitable body of Prussian Huguenot traditions and Leibniz's school of science at Göttingen, the leading kameralist institution of Germany at that time. What the Prussian reforms added to this, beyond Carnot's achievements, was a product of what was termed later the "Weimar Classic" circle dominated by the great poet-historian-dramatist Friedrich Schiller.

Schiller and the Weimar Classic were not accidents. The line from Leibniz through Lessing into Schiller is well-defined. What Schiller himself accomplished, most essentially, was to define rigorously the science of universal history, and to use that science to shape dramas to the effect of lifting German audiences out of that immoral condition of "littleness" which Schiller identified as the cause for the ruin of the French Revolution by Robespierre's British-directed Jacobin Terror.

Among the most significant of Schiller's students was Wilhelm von Humboldt, the author of the great design of the three-phase Prussian educational system, a system subsuming kameralist principles under the domination of a classical education centered on German classical philology, classical Greek (from Homer through Plato), and univeral history.

In broad terms, the purpose of the educational reform subsumed the precedents of the Augustinian teaching-order of the late-fourteenth through mid-sixteenth century, the Brothers of the Common Life, and also the French Oratorian order of the seventeenth and eighteenth centuries. John Milton's policy was also a precedent, a key to the cultural and moral superiority of the average American over the British during the late eighteenth century. Von Humboldt went beyond Erasmian conceptions of education and philology, and, on such grounds, rejected with new quality of force the destructive misconception of education which emphasizes the "learning of specific skills." His system was designed to develop the whole, broader intellectual and moral potentialities of the student, using the standpoint of classical philology and universal history to develop a secondary-school graduate with developed potentialities to master any science or professional skills at that point.

1815-1870: The Fag-End of Culture

The Prussian republican reforms of vom Stein, von Humboldt, and Scharnhorst were the last advancement in institutionalized principles of republican statecraft until the present time. Although progress in science and in the condition of states has occurred since, since the 1815 Treaty of Vienna, the direction of progress of culture and statecraft has been secularly downhill.

The continuation of fundamental progress in the so-called physical sciences continued, largely by exception, in a few centers, typified by Bernhard Riemann in Germany and Louis Pasteur in France. There were accomplished scientists who have enlarged the scope and application of scientific inquiry since Riemann and Georg Cantor's 1872-1883 work, but no institutionalized progress with respect to the *fundamentals* of scientific thought.

So, the interval 1815-1870 is, at best, a point of inflection in the generally downward slide of statecraft and scientific progress to date. It marks the end of the progress flowing out of the Golden Renaissance.

To be more precise, the post-1815 decay began before 1815, as a series of continuing operations co-authored by the allied forces of the Venice-centered family funds and the British East India Company's Lord Shelburne, together with Shelburne's hirelings, Jeremy Bentham and William Pitt the Younger—from approximately 1783 onwards. This effort, continuing beyond 1815 in such forms as Lord Palmerston's leading role in directing the 1848 revolutions, is the birth of the "British philosophical radicalism"—the *new British liberalism* of the late

eighteenth and subsequent centuries, which is the principal direct cause for the prevailing decline of culture and civilization to the present date.

This "new radicalism," of Adam Smith (actually), Jeremy Bentham, Thomas Malthus, and, later, John Stuart Mill and John Ruskin, was organized by the Venetian family funds and their interests within the British and Dutch East India companies, to the joint purpose of crushing the American Revolution and crushing the influence of that revolution upon the leading republican circles of Europe and the colonies of European powers throughout the world.

The watershed for these British "radical" operations was the organization of the Jacobin movements in France, and, around Bentham's self-avowed accomplice Thomas Jefferson in the United States. A few key highlights of the British-directed Jacobin Terror in early 1790s France are necessary and sufficient at this point of our report.

The storming of the Bastille, on July 14, 1789, was by an armed mob armed and directed by the Duke of Orleans. The rescue of prisoners from the Bastille was not the purpose; the inmates of that moment included, precisely, four counterfeiters, two certified lunatics, and one sex-offender. The purpose was to bring back to power the same Jacques Necker whose successful wrecking of the financial stability of the French government had brought on the crisis of 1789. The mob coming from the butchery at the Bastille triumphantly displayed the bust of Orleans' accomplice Necker.

The process leading to the guillotining of the Bourbon royal family began with the butchery of the royal family's personal guard and kidnapping of the family itself by a larger mob organized and directed by the Duke of Orleans.

To understand this, and the Orleanist Jacobin Terror which followed, one should focus on the freemasonic factional struggle in 1776-1783 Paris, between the freemasons led by Benjamin Franklin and those opposing forces led by the Duke of Orleans. Orleans' immediate objective thereafter was to exterminate the leading freemasonic forces earlier allied with Franklin, including the King Louis XVI who had committed the offense against Orleans' beloved ally Britain, of subscribing to the success of the American Revolution. The Terror itself was directed by two British Secret Intelligence agents, Danton and Marat, and under the sponsorship of the joint protégé of Orleans and Jacques Necker, Robespierre. Just as William Pitt the Younger—according to the Austrian government's disclosures to the U.S. diplomatic service—had ordered Lafayette endungeoned and murdered at Olmutz, so the British and Orleans used the Terror as a political shield for attempting to decapitate every influential figure in France sympathetic to the republicanism of Benjamin Franklin.

Lazare Carnot used his relatively secure position as head of the Military Committee to organize 9th Thermidor, establishing the brief interval of Carnot's predominance during which all of the fundamental progress of French institutions, including the military reforms, was implemented. The Venetian-Hapsburg oligarchists' successful corruption of Napoleon Bonaparte was, again, a slide downward from the republican policy and institutions established under the leadership of Carnot.

It is no coincidence that the Prussian republicans, typified by Scharnhorst and the von Humboldts, allied themselves morally with the republicanism of Carnot, and hated Napoleon Bonaparte. Exemplary is the case of the hatred of Napoleon by the admirer of Franklin, Ludwig van Beethoven, the Beethoven who immortalized the heroic effort to rescue the Marquies de Lafayette from Pitt's murderous intent (Pizzaro) by the Marquis's wife, Adrienne, in the opera *Fidelio*.

The developments leading through the 1815 Treaty of Vienna help to make the significance of that treaty clearer.

The downfall of Napoleon was designed by the republican circle of vom Stein, Scharnhorst and Wilhelm von Humboldt. The design, baiting, and operation of the prepared Russian Trap for Napoleon was based directly on the analysis of the Thirty Years War earlier provided by the leader of the Weimar Classic circle, historian-dramatist-poet Friedrich Schiller. Contrary to myth, it was not Madame de Staël, but these circles, which subsequently effected the coordinated deployment of the forces of York and Sweden's Bernadotte to ensure a crushing military defeat of Napoleon before Bonaparte could escape to France to raise a new army.

Then, why were vom Stein et al. exiled from access to power in Germany by orders of the Treaty of Vienna? This is most curious, at least on the surface, since it was the successful direction of the Russian forces by Scharnhorst's seconded German officers, including von Clausewitz, which had defeated Napoleon. It was the Russian Foreign Minister, Capodistria, who, after all, dictated the draft of the 1815 Treaty of Vienna and placed Prince Metternich in command of the newly created Holy Alliance.

Capodistria was not Russian. He was a leading Venetian who had been placed in the position of Russian Foreign Minister by Venice.

This is a fact of the greatest significance for any person qualified in statecraft. It exemplifies the past and continuing leading role of Venice in every disaster which European civilization has suffered since the eleventh century A.D., and thus it emphasizes what force it is which all competent republican statecraft is directed against.

The Russian forces allied to Venice (and Venice's colony Scotland) during the eighteenth and nineteenth centuries were centered around a faction within the Russian aristocracy commonly termed the Black Hundred, after whom the notorious hooligan forces of these aristocrats were rightly named. Through British and Venetian direction, the husband of Catherine the Great was assassinated, in order to bring Venice's asset Potemkin into power. (British doctors at the Czarist court are a matter of the highest importance for understanding inflections in the dynastic successions among the Romanovs.)

The Capodistria whom Venice appointed as Russia's Foreign Minister was a talent from an old Venetian family who later ended his career as Venice-appointed, British-backed governor of the semi-liberated Greece, to be succeeded by another British-backed Venetian appointment from the syphilitic branch of the Bavarian House of Wittelsbach, a branch of the Scottish House of Stuart. This was the same Capodistria who, while Foreign Minister of Russia, wrote the present-day constitution of the Venetian colony euphemistically named Switzerland, much as Venezuela's name reflects an intent to establish it as a flag-colony of the Venetian family funds in the Western Hemisphere.

It is the family funds traditionally based on Venice and its junior partner, Genoa, which own the leading finance (and political influence) in Britain, Belgium, Netherlands, and which have owned the former Austro-Hungarian Empire since the thirteenth century, together with their Hapsburg house itself. Orleans was an asset of these Venice-centered interests, as was the Jacques Necker and his strange daughter, Madame de Staël, the latter the principal spreader of the syphilis of modern irrationalist romanticism throughout so much of German and other culture of Europe. To say "Venice" is to say also "Jesuit." Ignatius Loyola, arriving at Venice to board a ship for a pilgrimage to the Holy Land, was detained by his hosts and ordered to establish the Jesuit order in Venice, under Venetian direction. Later, through a military humiliation of the Vatican, Venice forced the Vatican to establish the Jesuit order as a recognized, autonomous agency, and through that arrangement the order was deployed throughout the world as the principal arm of the secret intelligence service of Venice, with included effects such as making the Austro-Hungarian Empire and Austria today virtually little more than a Jesuit plantation.

The case of the destruction of French science after 1815 illustrates the continuing connections. The destruction of French science was accomplished under combined British and

Orleans sponsorship, using chiefly the instrumentality of Augustin Cauchy, a self-avowed Jesuit agent. Cauchy was trained and directed by the Jesuit Abbot Moigno, situated at Rome, who earlier published the statement of principles for destroying science later followed to the letter by Moigno's protégé Cauchy.

Granted, one must be cautious in using labels. The Vatican and others have launched not only major counter-measures against the Jesuit order, including its Papal banning, and have also attempted to convert Jesuits to Christianity, with occasional success. To the extent that particular Jesuits may have retained a childhood loyalty to Christianity, or have been converted to it, the bearer of that regular title may be an exception to what the Jesuit order as a whole has been to the present date. To understand this, it is sufficient for the person who has mastered psychological science to study the Spiritual Exercises, a classical model for cult-brainwashing. In general, although particular Jesuits may occasionally be Christians, and even the order as a whole may occasionally undertake good causes on specific matters, the Jesuits have remained essentially agents of the Venetian family funds since the time those funds created the order.

Like Abbot Moigno, G.W.F. Hegel, the leading opponent of science and republicanism at the University of Berlin, is consistently, delphically Jesuit in his philosophy, as well as proven by primary documents to have been a political agent of Metternich's Vienna. Hegel, Savigny et al., are shown by primary documents of existing archives to have been the organizers of opposition to the efforts of Carnot and Alexander von Humboldt at the University of Berlin, a fight which von Humboldt and Carnot would have lost at Berlin* but for subsidies and other interventions by Scharnhorst's faction at the Prussian Military School.

Metternich's friends used the pretext of the 1848 revolution—itself organized by the "Young Europe" of Lord Palmerston and Giuseppe Mazzini—to suppress von Humboldt's faction at Berlin, forcing the forces of German science to fall back upon the reserve position they held at Karl Gauss's Göttingen University. By 1857, a major effort was afoot to drive the leading scientific figure of Göttingen, Bernhard Riemann, from his professorship, and succeeded in obstructing Riemann's work sufficiently that he spent much of his last years in Italy, dying there in 1866—after establishing the scientific current which gave Italy world leadership in aeronautics during the 1920s.

Exemplary also are the operations being deployed against Georg Cantor from the appearance of Cantor's *Ueber die Ausdehnung eines Satzes aus der Theorie der trigonometrischen Reihen,* in *Math. Annalen,* Vol. 5, 1872. The foremost figures deployed in the effort to contain and destroy not only Cantor's influence, but his mind, included Richard Dedekind and Leopold Kronecker. However, the archives show that the operation was directed by the Jesuits, an operation which Cantor endeavored to halt by an important letter to Pope Leo XIII. Comparing Cantor's work with the denunciation of the transfinite in scientific method by Cauchy's controller, Abbot Moigno, explains the Jesuit's motives, as corroborated by archives in Halle (German Democratic Republic today) which document Cantor's knowledge that it was the networks of Cauchy which were deployed to destroy German science.

Although German science enjoyed a post-1870s renaissance under such figures as Felix Klein, Hilbert, Courant, et al., the quality of this science was significantly diluted relative to the Berlin and Göttingen of Jacobi, Dirichlet, Gauss, H. Weber, and Riemann. Max Planck's crucial fresh, if restricted, proof of Leibniz's conception of quantum of least action is among

* Carnot, exiled to Magdeburg in Germany by the 1815 Treaty of Vienna, actually spent the remaining years of his life at Berlin (1815-1823), with his collaborator, Alexander von Humboldt spending most of the months of those years—and up to 1827—in Paris. The purpose of these efforts was to move the Ecole Polytechnique's work from France into Prussia, an effort aided by the Prussian military's sponsorship of one of the most important journals of modern history, *Crelle's Journal.* Cauchy, backed by the British and Orleans, was engaged in suppressing science in France. To save science, Carnot was obliged to move it to a place of safety, among his long-standing philosophical-republican allies in Germany.

the best of the productions of the period, but the lack of support for Planck in his factional battle with Ernst Mach typifies the ongoing degeneration of the quality of German science, and, hence, of the inferior level of then-contemporary scientific work throughout the world.

The attack on science from the inside of scientific institutions, typified by Jesuits such as Cauchy, was complemented by the promotion of the pseudo-science of "sociology" by Max Weber in Germany and Switzerland, and by Comte and Emile Durkheim in France. This continental irrationalism, spread as sociology and its offshoots in anthropology and behavioral psychology, as well as psychoanalysis, complemented the empiricist forms of irrationalism consolidated since the late seventeenth and early eighteenth centuries in Britain. Out of sociology came modern fascism (Sorel, Michels, et al.), and the bestial cultural-relativism of such creatures as Levi-Strauss, Soustelle, and others.

In the United States, the destruction of republicanism was directed by Britain, chiefly, through such confessed accomplices of Shaftesbury and Bentham as Thomas Jefferson, and through the pseudo-conservatism coordinated on behalf of the British East India Company from Edinburgh. Fortunately, the military incompetence and personal cowardice of President Madison led to the election of President Monroe, and the revival of republicanism under him and his successor, John Quincy Adams. Jackson, Van Buren, Polk, Pierce and Buchanan were virtual traitors, but the Whig Party of John Quincy Adams, Henry Clay, Henry C. Carey and Abraham Lincoln formed the Republican Party *in a calculated compromise* with capitalist-oriented Eastern rentier-financier interests, and President Lincoln managed to effect an industrial revolution during his incumbency.

The New York rentier-financier interests, in collaboration with British intelligence and British agent August Belmont, betrayed Lincoln at the end of the war, setting him up for a British-directed assassination, and thus freeing themselves to conduct the "carpetbagger" looting of the defeated Confederate states which Lincoln had refused to permit.

A politically inept President Grant, personally greatly influenced by the British agents of influence, the Seligmanns, succeeded the corrupt President Andrew Johnson. The British-organized bankrupting of Jay Cooke at the beginning of the 1870s was followed by the treasonous Specie Resumption Act, which latter placed control of U.S. national credit, debt, and currency under de facto control of the British and their agents, such as Morgan and Belmont. Except for episodic threats to break the U.S. free from British control, by Presidents Harding, Franklin Roosevelt, Eisenhower, and Kennedy, since the British-directed assassination of the anti-British President William McKinley, the policies and national finance of the United States have been increasingly under British control.

There have been resurgences of republican statecraft since the 1860s and the Meiji Restoration in Japan. The statecraft of France's Gabriel Hanotaux and Russia's Count Sergei Witte, at the end of the nineteenth century, is exemplary of the best level of such resurgences. Charles de Gaulle and Jawaharlal Nehru stand towering relative to all others during the present century. The de Gaulle-Adenauer cooperation, and the efforts to emulate that in the Giscard-Schmidt entente, are exemplary of the best ventures of republican statecraft visible during this century to date. However, despite de Gaulle's towering superiority over those with whom he had to deal, his own conceptions for practice were much-diluted in comparison to the level of knowledge commanded by his great fifteenth through eighteenth-century predecessors. His politically fatal blindness on the matter of Fifth Republic educational policy attests to his inferiority in conception to Carnot, Schiller, and the von Humboldts.

In the sense of facts so summarized, we rightly set off the 1815 Treaty of Vienna as *the approximate end* of the great wave of republican statecraft flowing into the development of European civilization through the fifteenth-century Golden Renaissance. The key to that decline is the flanking role performed by the new British liberalism ("British philosophical radicalism") of Hume, Smith, Malthus, Pitt, Bentham, and the Mills, as an Anglo-Saxon

expression of the Jesuitical corruption principally associated with the influence and philosophical world-outlook of the Venetian family funds.

The Significance of European Civilization

Since the last war, it has become fashionable among dupes of British anthropologists, and of Levi-Strauss and the O.A.S. fascist Jacques Soustelle, to insist upon the racist doctrine that the distinctions of culture are biologically or geographically determined, and to argue Jesuitically from the standpoint of William James's *Varieties of Religious Experience,* that a culture as brutally oppressive, as morally degenerate as the Aztec culture, must be a natural culture for the indigenous blood-stocks of Mexico.

The latter argument of the O.A.S. fascist Soustelle conveniently overlooks the simple fact that the conquest of the Aztecs by the tiny Spanish force of Cortez was accomplished by giving leadership to the pre-existing, embittered, and *justified* hatred of the Aztec oppressors among the majority of the indigenous population of Mexico.

This racist doctrine, consistent with Soustelle's own political past, and with the colonialist traditions of British thought, denies that all human beings have generally equal human potential, and denies therefore that all have the same categories of moral, physical, and cultural needs. Not accidentally, the British colonialists' and former French colonialist faction's (e.g., Soustelle's) "dedicated" defense of backward cultures against "ethnocide," turns out in practice to be *the old British colonialist policy of looting subjugated peoples by aid of keeping them in cultural backwardness.*

As we focus on the great language reforms, identified with Dante Alighieri, Erasmus of Rotterdam, and others, which lifted Europeans out of brutish local dialects, into use of modern, literate languages, we learn from this evidence the precise location of those forms of cultural distinctions which do require separate, but politically equal, distinct sovereign nation-state republics as the required form of self-organization of the human race. The problem of culture is properly reduced to that of transforming a group of related, local, relatively brutish dialects, or otherwise undeveloped popular language, into a literate language capable, in the words of Shelley, of communicating the "most profound and impassioned conceptions respecting man and nature." Those who share such a common, literate language, and who also share common moral commitments for self-government, properly constitute a sovereign nation-state republic. It is in that sense, and only that sense, that talk concerning "national cultures" is anything but immoral, Nazi-like babbling.

Whoever speaks a brutish, local dialect, or who is otherwise denied access to the modern, literate language of a cultured nation-state, is a disenfranchised person, denied the power to think and communicate the quality of policy-conceptions which distinguish the true adult citizen of a republic. Therefore, to order our species' affairs according to the principle of republics governed by the whole body of their citizens, we require for each modern, literate language a distinct nation-state, which must be fully sovereign in all its affairs, insofar as it does not commit crimes against the higher, universal body of natural law in the name of such sovereignty.

The function of the republican statesman and his or her collaborators is to develop the entirety of the human species as a community of principle based on such sovereign nation-state republics, and, thus, to place foremost in his endeavors the uplifting of the people from relative brutishness of speech, thought and practice, into ever-higher degrees of literate language and associated technology of general practice.

As we shall prove and elaborate upon this principle in a separate section of this present report, the relative power of a culture to provide the development of its individual members is

delimited by what we shall explain as its *potential relative population-density*. In other words, the density of population which can sustain itself with aid of existing applied technology on habitable land of a relative man-altered quality, habitable in quality as determined by the associated technology.

Relative to a *fixed culture and technology,* the possible population-density is delimited by two aspects of a lawful principle of nature.

First, if the population exceeds the potential relative population-density of such a *fixed* culture, there must be periodic, genocidal catastrophes resulting from refusal to change the culture from a "traditional" mode. Peking China since the Han dynasty is the archetype for such a brutal and idiotic culture.

Second, any technology relies on what that technology defines as "natural resources." Although *there are no absolute limits of natural resources* for a technologically progressing human society as a whole, there are efficient limits of natural resources for any culture stupid enough to rely on a "traditional," fixed mode of production. These limits are defined by the portion of the total available labor of a society which must be expended to develop adequately a particular kind of natural resource. As the most cheaply exploited forms of such natural resources are depleted, the social costs of maintaining each individual increase. The lowering of the productivity of average human labor through such depletion, lowers the potential relative population-density to the point of a general, genocidal collapse of that culture.

So, most of the specific cultures which have resisted cultural progress, have resisted advances in technology, have either been assimilated by conquest, or have become extinct, or have degenerated into lower forms of barbarism and even savagery.

This conception, just outlined, subsumes both the special achievements and threatened imminent collapse of European civilization.

During the recent fifteen years, most emphatically, the government and leading private institutions of the United States and other European nations have been invaded by a worsening infection of neo-Malthusianism. The advocates of this Malthusianism who have thought out the consequences of their proposed policy, have recognized that the doctrines of "small is beautiful" and "zero technological growth" are genocidal proposals. They have recognized that the population of the world must be reduced to levels totalling about one billion persons, or even considerably fewer persons, if the "post-industrial society" demanded by the anti-nuclear-energy forces prevails. Therefore, forseeing this genocidal intent behind the anti-nuclear-energy forces, those witting circles, such as those of the Club of Rome and authors of the Carter administration's genocidal *Global 2000* proposal, are determined to murder two to three billion persons during the course of the coming two decades, shaping genocide to ensure that the Anglo-Saxon race predominates numerically in the world emerging from this projected genocide.

Therefore, to adduce principles of statecraft appropriate to dealing with the worse-than-Hitler anti-technology forces behind the Club of Rome and *Global 2000,* we look back, in summary, to the origins of modern European civilization, at least to the documentable development which begins during the fourth century B.C. in Greece.

Despite the intensive, collabortive efforts of various categories of professionals collaborating with this writer over more than a decade, much of the period preceding the period of Solon and Plato at Athens is dominated by unsettled questions of fact. Apart from some few, general facts which are clearly indisputable to us through extensive researches, including surveys of the extant literature from numerous nations' professionals, it is equally true that most of the putatively settled judgments of hegemonic professional circles, including such matters as the dating of the beginnings of the chalcolithic and iron ages, are utter nonsense.

One of the particular leading problems, apart from the limited number of written records, is the geographic and geological changes in coastlines associated with the gradual melting of

the glaciation of the previous ice age. Some of the most interesting archeological evidence from the period preceding the middle of the second millenium B.C. is presently under water.

This fact's importance is emphasized by Egyptian and other evidence, which shows the early existence of a maritime culture using craft whose design is nearly identical with the craft used by the Vikings, and other evidence that in some cases such craft were copper-bottomed, perhaps into periods preceding the British dating of the beginning of the chalcolithic. Homer's *Odyssey*, for example, describes the use of just such a craft in a period following the datable (approximately) fall of Troy. This journey passes through a precisely described Strait of Gibraltar, for the proper lapse of time and climate, into the Caribbean region, then back up along the Atlantic coast of North America, into the North Atlantic, and, finally, the route of Ulysses' homeward journey. It is not only Homer's *Iliad* which gives exact locations of crucial landmarks.

The chief problem of historiography is that no political judgments can be made concerning a culture without discovering, by adequate literary records or by aid of material inferences, the full range of the principal conflicting and allied political tendencies of which the whole society and its neighbors are composed. The science of universal history must therefore found itself upon intensive examination of the longest possible periods for which there is effectively conclusive redundancy of literary and other material evidence available. Once the case for universal history is established in those terms of reference, the apparatus is developed through which to effect scientifically grounded analysis of other periods and circumstances. It is by focusing on the development of European history traceable from the period from Solon through Plato at Athens, that the necessary empirical basis for a science of universal history is chosen. It is only by referring to that basis of reference that proper sense can be made of the earlier history feeding into that period.

Following a series of volcanic and other catastrophes before and after 1,000 B.C., the Greeks slipped into a "dark age" of illiteracy, from which they were revived under the sponsorship of forces within Egypt. Both Greece (in the eastern Mediterranean) and the Etruscans (in the western Mediterranean) enjoyed such Egyptian sponsorship against Babylon and the Babylonian-controlled forces of the conquered Phoenicians.

Homer is associated with Egypt, as are the Seven Sages of Greece. It is clear that the Greek republican faction's principal sponsor, ally, and educator was the Cyrenaic temple of Amon, and that temple's branch in Greece (with which the mother of Alexander the Great was associated). On the authority of Plato's dialogues most emphatically, it is proven that the source of the Greek science reflected in the work of Archimedes, Leonardo da Vinci, Luca Pacioli, Durer, Kepler, Leibniz, Gaspard Monge, and Bernhard Riemann's work, had its immediate origins for Greece in the temple of Amon.

Concerning the most relevant circumstances of Amon's sponsorship of the Greek classical renaissance (from Homer through Plato), it is clear that some massive, ongoing, and global catastrophe was pushing the degeneration of existing civilizations world-wide from some time during the second millenium B.C., into the period of the Roman Empire. During this general period, a great civilization in India went into a significant relative decline, the bestiality of Chinese mandarin culture was consolidated, at least, by the Han dynasty, and there was a collapse in the level of civilization in the Western Hemisphere. Egypt had also declined badly from the period of its domination by the priests of Amon, following the increased power of upper Egypt (Thebes-Isis).

According to Plato and other sources, the priests of Amon date the general problem of decline from the degeneration and collapse of a great transatlantic maritime civilization called Atlantis. Recent Soviet submarine archeology has reported conclusive evidence essentially corroborating the Atlantis account, but this is only the most recent, although extremely important accumulation of new evidence to the same effect. Wilhelm von Humboldt defined

crucial points of connection between the Basque language and some languages of the Indians of Central America. The Nahuatl "atla" occurs as a loan-word form in classical Greek, which, with the obvious and lawful shifts, suggests "Atlascan = Etruscan." Moreover, the crucial evidence points to a trans-Pacific as well as trans-Atlantic maritime link into the relatively higher levels of pre-200 (approximately) B.C. "pre-Columbian" American cultures.

For obvious reasons, the development of civilization would begin as maritime culture based on defensible littorals, and advance into riparian cultures, rather than the reverse order. The design of pre-dark age Greek sites is, for example, of such a form, fortified against inland barbarians, in the manner of fortified "factory-cities" of a maritime civilization. The significance of the battle at Troy is that of a maritime culture securing its access to the Black Sea and up the Danube into Germany, as distinct from any other sort of issue. The documented migrations of the Greeks into the Aegean region point toward origins in a maritime culture based on the North Sea and Baltic littoral, coming into the Mediterranean both by sea, and down the Rhine-Danube system into the Black Sea and the Aegean region. The correlation of "atla"-dotted loan-words in Greek (i.e., beginning with "thalassa") corresponds to the Egyptian accounts of the "Atlas" people as a maritime culture, including the report dated from the first century B.C., citing Egyptian sources for the origin of the names of the Hesoidic pantheon as warring factions among the Atlas cultures.*

Otherwise, by the time of Hammurabi, that Babylonian culture was already in downward progression into the monstrosity it became in the following millennia.

In general, the evidence shows conclusively, for all the cases examined, that the degenerative tendency in civilization world-wide was correlated with the leading influence of what was named in documents of the fourth century B.C. as the "oligarchical" faction. The evidence shows, more directly, an unbroken continuity from oligarchical Babylon—the Apostle St. John's "Whore of Babylon"—through the Ptolemies and Rome, into the Venetian family funds, and such entities as the British and Dutch East India Companies, or the Mont Pelerin Society and Pan-European Union of today, as well as the related forces behind the creation and continued sponsorship of the genocidalist Club of Rome.

Although the combined efforts of Plato's Academy at Athens and the temple of Amon only nearly succeeded, in the conquests of Alexander the Great, the statecraft and science associated with Plato's Academy were revived by Apostolic Christianity, and, through the powerful influence of St. Augustine, made the driving force for the development of Western European civilization.

Since that time, both Plato's time and the time of Aurelius St. Augustine, the struggle between good and evil in European civilization has been between the forces of Platonic republicanism and the oligarchism, the latter typified by Gnostic pseudo-Christian cults and the interlocking network of rentier-financier "families" centered upon Venice.

This gives nothing to the Manichaean cult-dogma. Evil is not self-evidently a primary force in the world, but the perpetuation of the existentialist irrationalism of the new-born infant ("original sin") into adolescence and adulthood. Evil is the institutionalization of such infantilism as a political force with a paranoid homicidal's quality of resistance against the universal authority of reason. Evil is philosophical anarchism or existentialism among an organized political force of adults. *What is evil is permitting any group of persons of philosophical-anarchist commitments to exert any degree of influence over the ordering of society.* Evil is savagery, or barbarism—such as that of the evil Aztecs!—which at some point in history was able to escape from its moral diapers and run amok as an organized force in the civilized world.

* Source is Diodorus Siculus, Histories, Vol. 1

It is not the function of good to struggle in eternal *yin-yang* warfare with evil. It is the function of good to mobilize itself for once and for all to crush organized evil, such as that of the rentier-financier "families" behind the Club of Rome, and to keep such evil suppressed forever. We have reached the point at which this task of good must be completed, finally and forever.

The Augustinian forces of European civilization have produced a force which represents the highest form of civilization the world has ever known. The accomplishments of European civilization have been effected in seemingly perpetual battle against sometimes victorious forces of oligarchism (evil), as typified by the rentier-financier family funds of Venice, and by the Britain of the period from the 1660 monarchical restoration to the present date. It is that Venetian-British force which led in imposing slavery and colonialism upon all those nations its influence has corrupted and subjugated in modern times. It is that evil, centered in Britain, Venice, Peking China, and their allies today, which must be subjugated and caged forever.

We must unloose, free of the fetter of oligarchism, that adducible, Augustinian current of European civilization, not to imitate the ephemeral predicates of the past, but to restore and build upon that body of statecraft, to bring thus into being a new world order of sovereign nation-state republics, jointly committed to the cultural and technological progress of every human individual in each part of the world. That situates the question of statecraft in terms of North-South relations.

Why British Archeologists Lie

As an heir of John Milton, this writer has no racial prejudice against the British *subjects* generally, but only against the fact that they continue to be mere subjects, and that Britain itself is not a true nation, but rather a Venetian plantation, ruled by mere satraps of an interlocking network of rentier-financier "family funds" centered historically on Venice. Morally, one must desire nothing for the ordinary British subject, but that he or she be freed at last, as John Milton wished to free their ancestors.

Granted, many British subjects have nasty habits, a degraded moral world-outlook, including a deeply engrained racism which might appear so deeply rooted that nothing could be done to rid them of this evil. Yet, apart from the British oligarchs and the civil servants who follow, picking up the oligarchs' manure-droppings, the British subjects are morally slaves, mere cannon-fodder for their oligarchical masters. The terms "slave" and "nobility of character," like the terms "noble" and "savage," are irreconcilable opposites. What is done to the body of the person by slavery is infinitely less evil than what is done to his or her mind. The slave is denied the dignity of being regarded as human, is given the circumstance of an owner's dog or cattle. The "freedom" attributed to the British is merely an illusion: the British subjects are so morally degraded that it is superfluous for the slavemaster to fetter them with chains.

Is it thought that this writer exaggerates slightly? Then, ask a British subject to define "human nature." Most are too illiterate to regurgitate the arguments of the evil David Hume, but most can and will relieve their tongues of a fair approximation of the "hedonistic" doctrine of the pederast Jeremy Bentham. As the British so define others, they also define themselves as lower beasts, albeit talking beasts—those among them who are still able to do more than grunt like "punk-rockers." They define themselves as beasts living from moment-to-moment appetites and passions, sensible of no higher order of law in the universe, and no more purpose but the same hedonism which is the morality of cows, swine, and sheep. Esteeming themselves as morally akin to beasts in this way, they are as beasts to others.

This brings us to the matter of British archeologists and allied British and anglophile types, who have distinguished themselves publicly, among other ways, by a veritably psyche-

delic display of hysteria whenever this matter of Atlantis is posed in a manner the British fear might be persuasive. Granted, the British have insisted upon certain approximate datings for the first-beginnings of the chalcolithic, iron age and so forth. The fact that they object to pushing back the dating of the chalcolithic is a symptom, not a cause for their lewd displays in journals, oral utterances, and even the popular press.

Explain, if one can, why British empiricists, who purport to pride themselves on collecting "facts" as the fabled Collier brothers collected, wrapped, and meticulously labeled their bowel movements, should object to the massive array of facts opening up a new line of archeological and related investigations. One might imagine, if he did not know the background-motives for their lewd reactions to the Atlantis issue, that on receipt of report of such facts, a party of British archeologists would be happily mustering an exploring party to poke about in likely underwater and other relevant locations, seeking to put Jolly Old Britain once again in the forefront in this matter.

To develop a point for comparison, consider the case of the nineteenth-century Cambridge hoaxster, Benjamin Jowett, who willfully falsified the substance of his purported translations of Plato's dialogues, a hoax aided by the British composition of the classical Greek lexicon in which the fraudulent translation of a term by Jowett is listed, to this day, as the putative English meaning, on the basis of reference to the fraudulent works of Jowett! This is situated within the fact that the entirety of the Cambridge school of "Platonism" is sheer fraud, both on all its translations and commentaries, and in respect to historical references to the substance and fact of the period in which those original writings are situated. This hoax, spawned at Cambridge, has spilled over, not only to become the authoritative classicism of virtually all leading and second-rank U.S. universities and colleges today, but has displaced increasingly the earlier excellent classical philology and historiography of Germany in the Federal Republic.

The two cases, Jowett's hoax and the frauds of British archeologists, are not merely comparable, but directly interconnected as to purpose.

As we have just summarized the matter in outline earlier, the lesson of history is that there have been two opposing currents of policy throughout the expanse of known history and prehistory's circumstantial evidence. The one policy, the republican policy associated with promotion of technological progress, is generally a policy for successful cultures, whereas the opposite, the oligarchical policy, creates "empires" and other forms, which lead inevitably to genocidal collapse of civilization.

The British historiography attempts to conceal this fact by a "Darwinian" doctrine of culture, that random movements in the course of human history more or less accidentally account for each of a succession of layered advances in culture. The British view is very similar in its own way to the delphic, Jesuitically, and wittingly fraudulent representation of the ordering of history by G.W.F. Hegel.

The former, factually based account of history, as a conflict between republican and oligarchical policies, is the kernel of Plato's dialogues throughout. The references to Atlantis in those dialogues always occur in connection with the problem of the catastrophes threatening states and even entire civilizations should the consequences of erroneous policies not be foreseen and those policies avoided on that account.

The British are an oligarchical society, not merely because that nation is ruled by an oligarchy of aristocratic and rentier-financier parasites, but because British policy is axiomatically that of a rentier-financier oligarchy. For rather obvious reasons, any Briton who has been introduced to the cult of his ruling class is put at great pains to suppress any materials which tend to lead to exposure of the fact and implications of the ruling class's oligarchical character and, more importantly, *oligarchical policy*. The British are determined, together with their Venetian masters, to rule the entire world according to their own ruling class's neo-

Malthusian, world-federalist sort of oligarchical policy, and damn the consequences for civilization thus incurred. This morally degenerate ruling oligarchy of Britain and Venice defines its self-interest as a distinct species of parasites, which views humanity as its antagonist and prey. The oligarchy is determined to live on and prey, to the very end, and, as to what may ensue beyond that, "Après nous la deluge."

The parasitical, rentier-financier, oligarchical class is a tiny minority of the human species. Such a class rules by force where it can and must, but depends essentially upon inducing the degradation of mind and morals of its subjects. It rules by various forms of "psychological warfare," which is why the London Tavistock Institute and allied agencies are so prominent a part of the British Secret Intelligence Service (SIS). It, like the Jesuits, to which the Anglican Church hierarchy has been intimately allied since Cecil's coup of the late sixteenth century, is most extremely sensitive to what it classes as "potentially dangerous ideas," such as the ideas circulated in this report. Pending the assassination of the persons who circulate such intelligence widely, the British rely on the most desperate and extensive means for attempting to defame and discredit the ideas by slandering and libeling the proponents.

Otherwise, the British rely on appeals to the baser hedonism of their victims: "I say, Mr. Visiting Diplomat, would you prefer a nice young blonde girl, or perhaps a boy?" "Fix you up with a spot of cash, what? No one the wiser." "If you would be sensible, things might just work out more to your advantage." Governments of developing nations, especially former British colonies, are painfully familiar with such tricks.

The same principles are applied to entire segments of the population, through such recent campaigns as the pornography cartel launched with *Playboy* magazine, the degradation of increasing sections of youth populations with the promotion of marijuana, and so forth. There is the spread of the rock-drug counterculture, cooked up in Britain by the London Tavistock Institute and its protégés, the Beatles. And by rendering populations passive, by subjecting them to the habit of long hours of banal television entertainments, and similar measures involving control of news and entertainment media generally.

If it should ever become clear to a significant portion of the population being sucked dry by those British parasites, that the population itself is being systematically destroyed by the British and their accomplices in this way, the continued domination of the world by that parasitical oligarchical species is doomed to come to an end. That is why the British shriek such wild inanities whenever facts supporting the existence of an early transatlantic maritime culture are given public notice.

Despite the customary responses of lying libel and slander by the British and their accomplices, we shall now proceed with the promised summary of those principles of statecraft adducible, to the direct benefit of the people of any nation, from the indicated evidence of the ordering of European civilization's exceptional progress.

The Moral Basis For Economic Science

2

As has been indicated, in the preceding chapter of this report, economic science developed in Europe beginning with the early fifteenth century outlines provided by George Gemistos Plethon, the great scientist-statesman who counselled Cosimo de Medici. The next crucial step of progress of that economic science came during the sixteenth century and beginning of the seventeenth, as we noted, through the influence of Jean Bodin's *Six Books of the Commonwealth*. The definition of economy as determined not by such accidents of geography as natural resources, but development of the productive powers of its people, came from the circles of Campanella, and defined the origins of *mercantilism* in France and *kameralism* in Germany.

The decisive, new addition to both mercantilism and kameralism was effected by Gottfried Wilhelm Leibniz, beginning with his writings on Society & Economy during the 1670s, during

Japanese auto manufacturing, accomplished with aid of computerized robot-technology. The Japanese at least know competent economics, which no other nation's influential political-economist communities among IMF sector nations do.

the period he was a collaborator of C. Huyghens and both protégés of the archetypical mercantilist-statesman, Jean Baptiste Colbert, in Paris.

Whereas the notion of "artificial labor," the machine, had been introduced as a fundamental working-conception of economic science by Campanella's circle at the beginning of the seventeenth century, Leibniz introduced a revolution in the conception of the machine ("artificial labor"), in the form echoed as the bedrock of the economic policy of the young federal republic of the United States in Treasury Secretary Alexander Hamilton's 1791 *Report On The Subject of Manufactures*. Leibniz's work on the first successful development of the coal-powered steam-engine* was subsumed under a much broader, more general inquiry into the principles of heat-powered machines and analogous productive processes, "by which one man could do the work of a hundred others."

From this work on the generalized notion of heat-powered machines, Leibniz introduced to German-language usage the term *technology*, which was translated into French as *polytechnique*. This work on elaborating the principles of technology subsumed two conceptions which were crucial for Leibniz's contributions to hydrodynamics, thermodynamics, his development of the calculus†, and his establishing the foundations of modern topology (*analysis situs*).

The leading features of Leibniz's approach to thermodynamics are his notions of *work* and *power*, notions he developed in respect to the conceptual problems posed by the notion of the heat-powered machine. The underlying notion of *work* in Leibniz is Kepler's notion in the proof of the necessity for the fixed geometry of the snowflake, the same method Kepler employed, in using a series of inscribed and circumscribed ellipsoids in respect to a Platonic series of solids, to determine successfully the necessary composition of the solar orbits.‡

The influence of Leibniz's work on economic science, like his scientific influence generally, was perpetuated in Germany through the eighteenth century and into the middle of the

* Leibniz's development of the principles of the steam-engine grew out of his collaboration with Huyghens, whose line of investigation was the explosion-fired piston-engine. Leibniz's work led to the first successful powering of a boat by means of a steam-engine, by Denis Papin. Cf. Philip Valenti, "Leibniz, Papin and the Steam Engine," *Fusion*, December 1979.

† Although it is usually taught today that Newton's and Leibniz's calculus were a matter of coincidence in discovery, that information is utter nonsense, as the Bernoullis documented in leaflets circulated widely at their own personal expense. Virtually everything attributed to Newton and Boyle from their writings was plagiarized, chiefly from the work of Hooke. Hooke, in turn, was a gifted eclectic, who assembled intelligence on the work of Tudor science—e.g., William Gilbert—and continental scientists into reductionist schemas, obtaining this intelligence from the vast network of the British Royal Society's spies throughout Europe. Newton's calculus was an afterthought, cooked up and pasted into his published writing after the Royal Society had discovered that Leibniz was near to publishing his work.

The real issue in this matter is not the usually reported issue of who had precedence. As C. Babbage and others emphasized during the factional struggle between Cambridge and Oxford over the promotion of science, British scientists could not keep up with developments on the continent of Europe and in the United States during the 1820s and 1830s, unless they adopted the "D-ism" of Leibniz's calculus, in preference over the "dot-age" of Newton's. Newton's calculus is essentially a useless hodgepodge of irrelevant metaphysics, whereas Leibniz's works are the foundation of modern science.

The internal evidence is what is most relevant for science as such. The outline of the case for development of a calculus was given by Johannes Kepler, whose method Leibniz used directly as the basis for solving the problem as set forth by Kepler. The Leibniz archives document some of the essential features of the history of that process, in datable elements of Leibniz's own holographic working papers. It is by examining such papers that we are able to prove that Leibniz did in fact "anticipate" Max Planck's quantum of least action, and that that is the crucial significance—quantum of least action, from the standpoint of Kepler's method—of Leibniz's refusal to permit his "delta" to be interpreted as an arbitrarily fine infinitesimal.

‡ This writer "re-discovered" the significance of that distinction of *work* in 1952, after reexamining Bernhard Riemann's 1854 habilitation dissertation, *On The Hypotheses Which Underlie Geometry*, from the vantage point of study of Georg Cantor's elaboration of ordered series of transfinite numbers, a series which is a purely geometric, not an arithmetic notion. Through that corrected view of Riemann's paper, this writer saw the connection between the ordering of progress in technology and the ordering of increasing rates of per capita output in economies as a whole. Becoming wiser, later on, this writer discovered that the notion was implicit in Leibniz's approach all along, and that this connection was recognized by the Ecole Polytechnique under Gaspard Monge and Lazare Carnot.

nineteenth century at Göttingen (chiefly) and Halle, and maintained and developed in the Petersburg Academy which Leibniz had proposed and helped to found for Peter the Great. The work of the great Leonhard Euler on topology, through which the logarithmic number *e* was actually determined, is exemplary of this. In France, Leibniz's influence was maintained chiefly through the Oratorian teaching order, as the cases of Lazare Carnot and his teacher Gaspard Monge illustrate the point.

It was through Benjamin Franklin's connections with both French republican and Leibniz networks that the needed science and technology was brought into the United States.* It was through the same channels that Leibniz's economic science came into those reports by Alexander Hamilton formally establishing the American System.

In France, the Ecole Polytechnique was established *as an institution of economic science,* as the term "polytechnique" signified to any literate Frenchman at that time. Granted, the original Ecole, from Monge and Carnot through Legendre, is known for originating thermodynamics and the theory of functions, as later continued and advanced further by German science up through the 1860s. The paradox here lies entirely in the modern population's being drilled into a popularized, nonsensical, British notion of political-economy. Outside of Britain, at the beginning of the nineteenth century, everyone, including the Americans generally, understood "economics" to be interchangeable with "technology," and thus any institution dedicated to fundamental research in economic science would be reasonably assumed to be engaged in effecting fundamental technological breakthroughs through aid of a revolutionary implication for science in general.

A glance back to the earlier military work of Monge and Carnot, prior to 1789, may be helpful to the reader.

Monge's original breakthroughs in geometry had been classified as a *military state secret* of the French government. Among the applications, Monge's principles of geometric solutions solved problems previously thought virtually impossible, respecting such matters as the design of fortresses for optimal minimalization of impact by rounds from siege artillery. Carnot's youthful scientific publications dealt with generalizing geometric approaches to military problems, including the design of a lighter-than-air dirigible as a military weapon.

Only that sort of mind could have pre-conceived the implications of mass-production of a new type of mobile, lighter field artillery with better quality of metal, for a whole redesign of the specifications of and deployment of arms of battle, as Carnot did in revolutionizing modern warfare within a few years from the onset of this plan. Napoleon may have later wielded the new instrument of warfare with some degree of excellence, but as Scharnhorst understood better than Napoleon, it was Carnot who created that instrument.

The essence of modern military science, as opposed to the conventional set-piece war-fighting of the eighteenth century, is logistics and mobility. It is logistics and mobility with a deadly cutting-edge, all elements premised upon a technologically advanced industrial base, and relying upon strength in depth from such a population and its economy, and employing the most advanced technology for these forces' cutting-edge in depth. That approach to warfare, the approach of Carnot and Scharnhorst, and the general policy of the Soviet Union today, gives to the relationship between science and war-fighting exactly the same connection, the same approach as is required between progress in technology and development of civilian economy. It is the development of the capital-goods sector of the civilian economy, and emphasis on capital-intensive, technologically progressive modes of agricultural and consumer

* The Du Pont firm was established as a by-product of U.S. importation of French science, then the most advanced of any nation in the world.

goods production, which is the common source of in-depth economic progress of civilian economy and war-fighting capabilities.*

Nowhere in this four centuries of development of economic science do the British appear as contributors: from Plethon through Hamilton and Carnot, by way of Leibniz. Granted, there was some significant work done in Tudor England, but Tudor England and Britain are two quite different nation-states, separated by a bloody coup d'état bridging the span from the 1588 defeat of the Spanish Armada to the creation of Britain, under rule of Venice-centered tax-farmers, with the establishment of the British throne in 1603.

During the seventeenth century, there is nothing in the direction of economic thought from the British beyond a few puerile, oligarchical, rentier-financier droolings of sentiment from the mouth of such as William Petty. It was not until the eve of the American Revolution, and because of the imminence of that revolution, that David Hume and the British East India Company commissioned a lying propaganda tract, *The Wealth of Nations,* to be composed by Hume's accomplice in the Ossian hoax, Adam Smith.†

The first chair in political economy in Britain was created for the Reverend genocidalist, Thomas Malthus. All ostensible British economists, from Smith and Malthus, through Bentham, Ricardo, and John Stuart Mill, were paid officials of the British East India Company.

In the earliest phases, Smith and Ricardo relied upon composing delphic tracts plagiarizing odds and ends from the mercantilists and (in the case of Ricardo) Hamilton. Consequently, in this earlier period, apart from Malthus and Bentham, British East India Company political-economists produced distorted, and frequently outrightly lying tracts with some degree of parody of rationalism. In the later phase, into the present date, beginning with J.S. Mill and William Jevons, as well as Alfred Marshall, British political-economy was an avowedly irrationalist dogma premised explicitly on the "hedonistic calculus" of Jeremy Bentham.‡

Mill explicitly emphasizes his total dependence upon Bentham's hedonistic calculus, and insists that technology has no relevance as a causal element in the economic process. He argues that the prices negotiated between buyer and seller represent purely the optimization of the relative pleasure and pain experienced by both in that transaction. He generalizes economy as a matter of conflicting levels of pleasure and pain among buyers and sellers in choosing among many commodities, and in choosing the price at which they will part with money to buy more of any given commodity, thus depriving themselves of the pleasure of buying another instead. This variability among choices is the notion of "marginal utility," in which, as Mill explicitly

* The misguided objection to this view of military doctrine may arise from a misunderstanding of the post-World War II colonialist mode of war-fighting, such as the United States' prolonged and ill-fated engagement in Vietnam. First, the doctrine of war-fighting below the threshold of great-power engagement against one another, which the deranged General Maxwell Taylor brought back from his brainwashing by the British, and the criminal idiocies of General "Malaysia" Thompson, committed the United States to what was intended to be a colonialist mode of surrogate-warfare against the Soviet Union. Secondly, the political principles of warfare, especially the propping-up of hateful and wretched client-regimes, were violated on every conceivable point in Washington, D.C., often contrary to warnings which the forces in the field risked their careers to transmit up through channels. There is no military doctrine which is so good that it can overcome the effects of fighting the wrong war in the wrong place in the wrong way at the wrong time.

† Despite David Hume's subsequent tongue-in-cheek admission of the hoax, the writing of the "Ossian" legend, tracing the ancestor of the British monarch to some ancient wind-god, was a very seriously intended venture, the foundation for the rewriting of history by misleading "historical fiction" by Hume's successor as head of the Edinburgh branch of British SIS, Sir Walter Scott. This "Ossian" hoax was the model used later to develop the analogous Odin and Thule societies, promoted by circles around the Hapsburg court and Houston Stewart Chamberlain, the same Chamberlain who seconded Karl Haushofer's recommendation to make Hitler the head of the Nazi Party. These cults were the hard-core of Nazi cult-ideology, as reflected in the writings of Alfred Rosenberg.

‡ Extensive, thorough documentation of this is provided in two in-print books: White, Carol, *The New Dark Ages,* New Benjamin Franklin House, New York, 1980. LaRouche, Lyndon & Goldman, David, *The Ugly Truth About Milton Friedman,* New Benjamin Franklin House, New York, 1980. The evidence for what is reported here is provided there, and is both conclusive and utterly irrefutable.

emphasizes, "utility" is translated, more euphemistically, as "felicity," and in more plain-spoken, pre-Victorian English, as "hedonism." William Jevons is equally emphatic on this point, and the economic dogma of Alfred Marshall is premised entirely on the same conceptions.

The pure Mill-Jevons-Marshall viewpoint is expressed in its most nakedly vulgar form as pure monetarism, as by Oskar Morgenstern and John von Neumann, in their *Theory of Games & Economic Behavior*, and by both Professor Milton Friedman and the senior member of the British Fabian Society, the fascist Friedrich von Hayek.

There are two modified forms of Benthamite monetarism afoot today. One superimposes the monetarist schema upon a barely recognizable relic of Karl Marx's *Capital*, as we find in the work of such King's College (Cambridge) notables as Mrs. Joan Robinson, and the varieties of "systems analysis" conduited, for wrecking purposes, into the Soviet Union via the (Club of Rome-allied) Vienna International Institute for Applied Systems Analysis (IIASA). The Fabian neo-Marxian schema of "mathematical economics" of the self-demonstrated Polish bungler Oskar Lange is congruent with the IIASA-King's College refuse of "systems analysis." Another version, typified by the Wharton School's resident senior "ayatollah," Lawrence F. Klein, is based on "econometrics," an analog in appearance of the systems of linear equations of Harvard University's Professor Wassily Leontief, which Klein admits, works only if arbitrary figures are added back into the computer to eliminate the obvious absurdities usually produced by his systems of equations.*

Unfortunately, most of the universities of Western Europe and the United States teach a brand of political-economy based on the British-Viennese hedonism we have just identified. This has occurred chiefly through aid of a combination of British takeover of U.S. national credit, debt, currency and major banking, in the aftermath of the 1876-1879 implementation of the Specie Resumption Act, and the post-World War II suppression of Friedrich List as a British-alleged "proto-Nazi" in Germany. Among all of the nations subject to the International Monetary Fund, World Bank, and Bank for International Settlements today, only Japan retains any forms of significantly taught economic science—since virtually every economist in the developing nations is a product of corrupted education, directly or indirectly mediated through corrupted teaching institutions in Britain, Western Europe, or the United States and Canada. *This sweeping incompetence of the economics education of every known influential economist in the developing nations is the most important of the "Trojan horses" of neocolonialism rampant within the governing circles of those nations.*

Except for Japan and its influence, and otherwise but for the influence of this writer and his associates, there is no competent economic science taught or practiced in any nation under the monetary influence of the IMF, World Bank, or Bank for International Settlements.

Therefore, *every well-advised nation today looks toward Japan for a model of reference to inform its own national practice.* This is not to propose that Japan's policy, especially in foreign-policy actions, necessarily coincides efficiently in each instance with its knowledge of the American System of Hamilton, Carey, and List. Japan is subject to external strategic and other considerations, to which it adapts with what it perceives to be the appropriate political realism. Nonetheless, *the modern bearers of the Meiji Restoration heritage at least know competent economics,* which no other nation's influential political-economist communities among IMF-sector nations does.

This is not to argue that some persons subjected to such a British-influenced miseducation may not be intelligent persons, acquainted with case-method studies of useful facts concerning actual economy. In such cases, presuming that they are serious and intelligent, they may

* In his famous text, pertinent to his award of the Nobel Prize for economics, Klein insists on such fraud, giving such embezzler's accounting-tricks the euphemistic title of "tender loving care." Hence, the "ayatollah" sobriquet.

simply re-educate themselves in economic science, pushing out of their minds the refuse they were taught as political-economy. Hence, for the information of serious statesmen, plagued by such political-economists, and for those serious and intelligent professionals who wish to re-educate themselves, we provide an adequate introduction to economic science now.

The Elementary Roots of Statecraft and Science

Let us now embark upon what may be to some the most exciting mental excursion of exploration they have experienced to date. Let us show not only from whence economic science actually originates, a far different origin than they might have presumed, but show also that all scientific knowledge is efficiently and usefully subsumed by the authority of an economic science defined in this way.

The beginning of morality for any person is reflection upon the certainty that his or her life is but an ephemeral moment of mortal existence, a tiny speck in the width and duration of even the course of human existence, and smaller yet with respect to the universe as a whole.

Some reject that reflection. Those who reject it are best known as *criminal minds*, or, more euphemistically, as *philosophical anarchists* or *existentialists* or *structuralists*. These unfortunate and wicked wretches are condemned on principle, to find their place in history in the "Inferno" of Dante Alighieri, where belong all those men and women self-degraded into the morality of beasts, who live only according to the hedonistic principle of gratification of those momentary impulses associated with perceived "inner psychological needs."

There is no doubt, but that the origin of the disposition for such criminal dispositions as existentialism is the newborn infant, and, one might thus presume, the foetus. Predominantly, the infant is a hedonistically irrationalist bestiality. On this, the evidence is consistent with the Christian doctrine of "original sin." The infant is predominantly a beast, but embodies a spark of higher qualities, which, if nurtured with loving but rigorously firm direction, will direct the development of the new individual throught childhood, through adolescence, and into adulthood as a new citizen, increasingly freed of those criminal dispositions associated with philosophical anarchism and the doctrines of the perhaps irredeemably evil Professor Milton Friedman.

Rightly does classsical clinical psychopathology regard such degenerations of the personality as homicidal paranoia as subsumed under a more general pathology known as *infantile regression*. Evil in the world is not a result of the fact that infants are born dominated by irrational hedonism; evil is the consequence of the failure to lift children, adolescents, and adults out of the bestial savagery inplicit in the infantile condition.

The great joy of the simplest among adult citizens of nations is to bring newborn children into rational maturity. That transformation of the bestial, existentialist infant into a sane citizen, exemplifies all that is beautiful in the distinction between the divine potentialities of the human individual and the existentialist hedonism of beasts. It is upon the cornerstone of that joyful practice that the possibilty of developing a sovereign republic ordered according to higher law, rather than caprices of individual wills, depends.

As is the proper course of development of each newborn individuality, from beast-like irrationalist hedonism into moral adulthood, so with societies and human existence generally. Baboon-like pre-savagery, savagery, barbarism, and civilization, are approximations of a successive ordering of development of the human moral condition away from, above infantilism. The doctrines of Jean-Jacques Rousseau, like those of Francis Bacon, Thomas Hobbes, John Locke, David Hume, and Jeremy Bentham, are expressions of forces for propagation and perpetuation of evil—infantilism, like the morally degenerate "pluralism" of William James, and James's defense of the evil cult-dogma of the Roman imperial pantheon, his *Varieties of Religious Experience*. What is relatively good and moral in the individual, and in the dedications

for practice of societies, is a process of convergence upon discovery of and self-government by a higher body of law, a body of law congruent with the lawful composition of ordered development of the universe as a whole. Different cultures, however otherwise different, are implicitly bound in a kind of ecumenical agreement insofar as they are dominated by such work of convergence.

The problem of culture, as of the ephemeral mortal life of the individual person in each culture, is the identification of provable principles of discovery which lead societies toward truth, and which also inform a meaningful, efficient consequence for good in the ordering of the self-development and practice of the individual life. It is the view of Plato's dialogues in this light, as exemplified by such writings of St. Augustine as his *City of God,* which has provided the principal driving-force for good within Western civilization, and the premises governing all republican statecraft.

Christian civilization is distinguished by the principle of *perfect consubstantiality of the Trinity* set forth in such clear and exemplary fashion in the opening verses of the Gospel of St. John. This principle is no arbitrary doctrine, but a provable and indispensable, as well as efficient reflection of the actual and discernible ordering of the universe, consistent with the underlying principles for cleansing reform of Judaism elaborated by Philo Judaeus of Alexandria. The consubstantiality principle (*homoousios*) of Nicene doctrine is not merely a liturgical specific of the Augustinian affirmation of Apostolic Christianity. It is the efficient driving-force of Western civilization's achievements, and also the reference-point for ecumenical fraternity of Christianity with those currents and policies of civilization, such as Philo's Judaism, which represent the work of convergence on the same higher truth, the same higher ordering of man's development away from infantilism.

The chief problem of religious beliefs in general is that the ignorant often locate the authority of specific beliefs and associated doctrines in what are represented as unprovable supernatural truths, revealed to some individual or individuals. The assertions circulated and believed on such premises of unverifiable authority are not necessarily wrong beliefs in respect to their implication for practice. However, such arbitrary premises for belief are both wrong and directly contrary to the fundamental principles of Apostolic Christianity and Philo's cleansed Judaism. The doctrine of perfect consubstantiality of the Trinity identifies the means of access by which individuals and societies can prove the truth or falsehood of asserted beliefs of all kinds, by means of tests performed with aid of properly comprehended empirical evidence.

The included danger in belief based on *blind faith* in some teaching is demonstrated clinically by examining the case of Gnostic pseudo-Christianity, and the nineteenth-century British derivation of the dogma of *agnosticism* from Gnostic, skeptical premises. Both dogmas, the Gnostic doctrines introduced to Christian institutions by the priests of the Roman imperial pantheon, and the agnostic expression of British empiricism, are equally irrationalist dogmas, which deny any provable access to knowledge of a higher body of law governing the lawful composition of the universe. This irrationalism, as we encounter it in European culture over the millennia to date, is most immediately rooted historically in the hedonistic dogma of the ancient cult of Marduk-Lucifer-Apollo, as passed down to modern times in the form of the sophistry today associated with the "delphic method" of the Jesuits, traced most immediately to the ancient Cult of Apollo's temple at Delphi, through, chiefly, the most famous of the fourth-century B.C. agents of that evil cult, Aristotle-the-poisoner.

Contrary to delphic sophistry and its expressions under other rubrics, the higher body of universal law is knowable to societies composed of ephemeral, mortal individual lives. The divine spark, through which the development of the infant into an adult lifts that new person above hedonistic philosophical anarchism, associated with the Apostolic, trinitarian doctrine of the *Logos* (*homoousios*), is the potential power of knowledge through which man can and must discover ever-more-perfectly the actual lawful ordering of the universe.

With those words, we can prepare now to cease such strenuous emphasis on the congruence of the theological and scientific, and continue to prove and elaborate the relevant

principles of statecraft in terms of the principles of discovery which remain, in fact, congruent with the ecumenical theological doctrines of Philo Judaeus, the Apostle St. John, St. Augustine, and the *Metaphysics* of the great Iranian scientist of the Arab Renaissance, ibn Sina.

The person who reflects adequately on the intrinsically ephemeral nature of his or her mortal life perceives immediately that all momentary gratifications of perceived "inner psychological needs" become ashes as quickly as that moment has passed, and that a life self-governed by such hedonistic principle is a worthless, probably forgotten life of waste as soon as it has ceased. It is thus perceived by the rational person reflecting upon this matter, that no life can be of any worth as long as the ends to which its development and actions are directed are primarily some form of hedonistic gratification of mortal appetites of the individual.

This does not imply a renunciation of eating, clothing, housing, and proper recreations, nor a renunciation of the propagation of new human individuals through a loving marriage. It does not imply any form of stoicism or asceticism. It may be the judgment of an individual, such as St. Augustine, that his earlier conditioning to a degraded impulse toward the sexual union of man and woman is so powerful a drug-like addiction that he must reject the stimulation of such impulses for the sake of a clearheaded dedication to his proper work. Such choices of self-discipline may have the outer appearance of ascetic or stoic dogma, but that is a misperception of the reality.

The issue is not to accept or reject those appetites corresponding to the useful nourishment of the body and of the powers of the intellect. *The issue is, to what purpose are those appetites satisfied?* Are such gratifications ends-in-themselves (infanile immorality), or are they strengthening of means and capacities for serving some higher, lawfully directed purpose?

To impart to an ephemeral, mortal existence some worth beyond the grave, it is indispensable that the practical consequences of that life's self-development and practice be efficient in a width and duration of existence far extended beyond the width and duration of that mortal existence in and of itself. There must be a shift in the individual's definition of self-interest, away from the infantile, hedonistic standards, of gratification of the individual mortal self, to *a self-interested defense of the higher worth of the individual life,* the defense of the good which that life leaves behind it.

Each act by the individual is an act upon a lawfully ordered universe. That universe, by virtue of its lawful composition, reacts to the action upon it, generating ripples of consequence throughout the width and duration of present and time to come. Each act is defined not merely by its most immediate and narrowly defined consequences. Each act generates a long chain of successive consequences, in the same sense as laws enacted by legislatures, or by the shaping of a nation's character for a period by election of a prince, a president, or a prime minister. Each act is characterized, therefore, by an associated generative principle, a principle which, as a notion, defines the ordered succession of chain-reaction ripples extended outward from the action itself. Each act by an individual is in that way akin to the act of a legislature, in that it "legislates" a definite chain of consequences. The character of that chain of consequences, in respect to the cumulative effects in width and duration of present and time to come, is the true character of the individual action.

The true quality of an action, the moral quality of acts, is not locatable, therefore, in a Newtonian, mechanical assessment of narrowly defined action and reaction among individual particularities. The true quality of an act is *transfinite,* a *real* transfiniteness (ontologically) associated empirically with the ordered succession of its predicated, tangible consequences for the width and duration of the cumulative consequence of that series.

To the present time, only a relatively rare few persons have proven themselves able to conceptualize that transfiniteness and what it implies. The implications of this problem of comprehension are examined and efficiently outlined in the three-canticle *Commedia* of Dante Alighieri, as the same conception is elaborated earlier by St. Augustine, and elaborated

extensively in the dialogues of Plato. Of special importance is the geometrical science, respecting the ordering of the solar orbits and other matters, which Dante limits, rightly, to the "Paradise" canticle of that *Commedia*.

The ordinary moral citizen, whether layman or professional scientist, is incapable of comprehending certain notions, except as like the distorted shadows of reality in a dimly lit cave, at least, insofar as that moral citizen's self-development is still preoccupied with that objective gratification of appetites as ends-in-themselves portrayed as the search for "earthly paradise" in the "Purgatory" canticle. The power to comprehend efficiently the fact that planets, star-systems, and galaxies are ultimately as ephemeral in their nature as the individual mortal life, is the precondition for grasping the nature of the permanent substantiality of the universe underlying and outliving all ephemeral existences. Insofar as the individual is not capable of locating his or her self-interest entirely in the consequences of self-development and practice upon the unfolding of the universe, the underdeveloped individual remains so attached to the imputed worth of hedonistic gratification in and for itself, that that person cannot accept, intellectually, the transience, the ephemeral quality of those objects which are the immediate objects of mediation of such gratifications.

For that very reason, higher truth is generally known to moral persons in the manner shadowy, distorted reflections of higher truth are accessible to the perception of the inhabitants of Dante's "Purgatory." Such moral persons see truth merely as it is *reflected* in terms of objects.

The principal objects through which most moral persons perceive mediated reflections of higher truth is in terms of the consequences of their own self-development and informed practice upon other persons, most emphatically the consequences of their own life's practice respecting the development and circumstances of their immediate posterity, usually little further than anticipation of the outcome of the lives of their grandchildren, or of the grandchildren of friends and neighbors.

Hence, insofar as such persons are rational, it is possible, as we undertake here, to demonstrate the *efficiency* of a reflected form of higher principles, although relatively seldom the *ontological reality* of the higher principles reflected in such manifest efficiency.

In the case of the eighteenth-century United States, such a perception of higher natural law was imparted to the majority of adult, literate citizens in chiefly the following manner.

The principal English colonies of North America were founded during the seventeenth century by the English Commonwealth Party of John Milton. This colonizing project was projected during the preceding centruy by Robert Dudley and other Erasmians, on the model of reference of Plato's proposal of such colonizing projects. The purpose was to free the indigenous peoples of North America from the yoke of genocidal occupation by Venice-Genoa-owned Hapsburg interests, and to transmit to those populations the moral knowledge and technology of civilization, to establish thus a new republic, freed of the oligarchical corruption of Europe, and thus to tilt the balance of forces in the world in the manner required for advancement of civilization as a whole.

Through Jesuit-initiated programs of mobilizing the infantile cultures of indians against the forces of civilization, the brotherhood of settlers and indians was largely prevented, despite the efforts of most of the Commonwealth Party settlers to establish the foundations of a common republic with the indian tribes, and despite the young republic's exemplary, but British-and-Jesuit-sabotaged, efforts on behalf of the Cherokee tribes.*

The Commonwealth Party colonies promoted the moral and cultural development of their populations with general public education centered upon two principal texts of household

* Cf. Richard Welsh, "How the American Indians Were Destroyed," *Campaigner*, July 1981, respecting the Cherokee program.

culture in those colonies: The King James translation of the *Bible,* and the *Paradise Lost* of John Milton.*

Although the King James Bible was issued by the *British* monarchy, it was a project launched under the influence of the Tudor Erasmians, and embodied, not insignificantly, a form of the English language which, only after the later, more advanced development of English language by Milton, is the highest form of that language which has existed to the present date. It is a language more powerful, in respect to Shelley's criterion, of *receiving and imparting the most profound and impassioned conceptions respecting man and nature,* than any in general use in nineteenth century Britain, or among literate sectors of the United States since the middle of that same century.

Milton's *Paradise Lost,* modeled upon the conceptions and pedagogical methods of St. Augustine and Dante Alighieri, is for English culture what Miguel Cervantes' *Don Quixote* is for Spanish culture, and the dramas of Friedrich Schiller are for German culture, as well as what, in a related sense, the well-tempered musical principles of al-Farabi, Zarlino, John Bull, Sweelinck, J.S. Bach, the later Mozart, and Ludwig van Beethoven are, properly, for the entire human species. Except for the science in general, including economic science, which Benjamin Franklin and his circle imported from the mercantilists and kameralists, all the great achievements in political philosophy and practice reflected in the 1787 U.S. Constitution and the policies of the administration of President George Washington are chiefly a product of the influence of *Paradise Lost.*

It is necessary to emphasize, in this connection, that the adult American of the young U.S. republic had a literacy-rate of over ninety percent, as contrasted with approximately forty percent literacy in Britain. Similarly, the American was on the average twice as productive and enjoyed an average income twice that of the average Briton of that period. This is relevant to the leading role of the press of Benjamin Franklin, and the prose of Thomas Paine, the Federalist papers, and of Hamilton's reports to the Congress, in winning the majority of American citizens to support the Constitution and associated American System policies of the young republic. A comparison of that powerful prose with the banality of the political literature and oral utterances of political life in the United States during this century, and the recent two decades' moral and intellectual degeneration of such expressions of political life, is most instructive in understanding how the citizens of the young republic established great institutions which the present-day political posterity of that earlier generation seem not only unable, but even reluctant to defend and preserve.

As the hedonistic irrationalism of the new British liberalism of the British East India Company's authorship has invaded and corrupted the popular mind of the United States today, the present-day American is morally inferior to the generation of the republic's founders, of an inferior capacity to think, and content with a degraded form of literacy consistent with such hedonistic banalization of the popular mind and public education.

The conceptions mediated through Milton, intersecting the English of the King James Bible, mediated, into the ranks of the most literate and intellectually developed population of any nation during that time, a *reflection* of precisely the conceptions we are freshly stating here.

The moral adult of society, typically no further advanced than the level of Dante's "Purgatory" canticle, is moral through, first and foremost, a commitment to the *Good.* He or she equates that notion of the higher Good with the efficient notion of the congruence of Good and God in the sense of Plato's dialogues, and does so even if he or she has no active religious profession.

* Cf. Lydia D. Schulman, "John Milton's American Legacy," *Campaigner,* July 1981, for an introduction to study of this aspect of American eighteenth-century moral and political culture.

The notion of the Good is imperfect without knowledge of the *Logos*. That is to say, in other words, that we must be assured that our actions express not merely the wish for Good consequences, but that those actions must be so attuned to the actually lawful composition of the universe, that the intent becomes *efficiently* Good. *Reason* (the Logos) is thus a notion inseparable from the Good.

However, Reason cannot eliminate the need for the Good. A professed science which can be interpreted as equally useful for good or wickedness, thus demonstrates itself to be a defective science. The object of true science is fulfillment of the Good; whenever what is called scientific knowledge separates itself from that purpose, it becomes defective as science.*

Thus, the consubstantiality of the Good and Reason must be perfect in conception for practice. So, the nineteenth-century would-be wreckers of civilization in Germany concentrated their wicked efforts in promulgating the doctrine of hermetic distinction between *Geisteswissenschaft* and *Naturwissenschaft*, of moral and "natural" philosophy, thus accomplishing in this way the same sophistry as the British empiricists, from Bacon onward, and the allied enemies of French science, the eighteenth-century Encyclopedia project, modeled on the *Encyclopedia Britannica*.

This is not yet an adequate conception of Good and Reason. To be efficient, Reason must be accessible to man, who must be implicitly capable of achieving perfect consubstantiality with the Good through Reason. This is what Christian doctrine signifies by *atonement*. Jesus Christ's perfect consubstantiality with the Good and Reason—that Reason flows from both the Good and Christ equally—is the basis for the Christian approach to man's perfection through Reason in the image of Christ. Without that connection, mankind is cut off from Reason, and thus mankind and its societies degenerate into the hedonism of beasts.

As Cervantes observed at a point in the Don Quixote: "And so they returned to their beasts, and to being beasts."

Hence, in ecumenical doctrine, the brotherhood of Apostolic Christians with adherents of Philo's Judaism and the Islam defined by ibn Sina, rests not on the doctrine of Jesus Christ as such, but on a recognized convergence upon the same governing principal of consubstantiality which the Christians (those who are Christians) universally identify as the perfect consubstantiality of the Trinity.

So, now departing from the emphasis on congruence of science and theological science, that connection, that congruence is to be understood as implicit, and a constant reference point of reflection, in the continued elaboration of the science of statecraft.

The Foundations of Economic Science

What is the most immediate and general of the points of access in human experience, through which to adduce in proper manner those empirical facts which reflect the principles of Reason? The proper answer begins with the notion of the Good accessible to every adult who reflects adequately upon the implications of the ephemeral mortality of his or her own existence.

Just as the moral adult directs his or her own self-development to the consequences of his self-development and practice for the quality of development and circumstances of posterity, so

* The attacks of the pederast and embezzler, Sir Francis Bacon, upon the greatest contemporary English scientist, William Gilbert, expose the intrinsic evil of Baconian empiricism in just this way. A similar example, and a related case, is the attack of the hermeticist-cultist Fludd upon Johannes Kepler. Descartes separated the ordering of nature, on principle, from any higher principle of creation of individual existences, a dangerous error extrapolated consistently to its extreme by Spinoza. G. W. F. Hegel did the same in his *Phenomenology of Mind*, as did the Jesuit Abbot Moigno and his agent Augustin Cauchy. The same wicked principle, false to nature, is the governing principle of the work of James C. Maxwell. All such morally indifferent "science" is proven repeatedly to be false with respect to nature, as well as immoral by implications and assumptions.

the science of Reason is premised on the notion of a *science of universal history*. We must examine history in the broadest and most fundamental terms, to adduce the principled character of those ruling policies and subsumed practices of influential individuals, which have ordered the succession of generations for better or worse.

In selecting the terms to be employed in judgment of such history, we must choose as fundamental those phenomena which reflect most directly the increase or decrease of agreement between man's policies of practice and the lawful ordering of the universe. We must examine those phenomena which most directly *reflect* the increase or decrease of man's agreement with Reason.

The measure we require for such inquiry is a measure of the desirable increase of per capita *dominion over nature* by the average individual member of society. This is reflected most efficiently, as an approximately "raw" datum, by the notion of *potential relative population-density*, as we have outlined that notion earlier.

As we have outlined the reasons for this fact, any society which follows a policy of practice similar to one of "zero technological growth" is a dying society. Thus, that policy is directly a violation of Reason, a practice in defiance of the manifest lawful ordering of the universe. Moreover, those states of mind—philosophical world-outlooks and associated beliefs—which foster or permit such a wicked policy are *wicked* philosophies and beliefs, just because they are so manifestly contrary to Reason.

To maintain even a constant potential relative population-density, a society must progress in applied technology. Such advances reduce the average social cost of exploiting relatively marginal qualities of natural resources, and enlarge the spectrum of those aspects of man-altered nature which become efficiently part of the total spectrum of basic natural resources for the advanced form of applied technology.

Such advances represent advances in mankind's comprehension of the lawful composition of the universe, as that comprehension is reflected in the informed practice of society.

The whole span of our knowledge of the existence of the human species, including knowledge constructed from archeological evidence, traces a broad progression from early, baboon-like cultures, capable of sustaining some hundreds of thousands of a human population on this planet, to the present population of approximately four-and-a-half billion persons. If existing and immediately available nuclear-energy and related technologies are adequately deployed, our present technology is sufficient in range of quality to sustain comfortably a global population of tens of billions of persons over the course of the coming decades into the next century. That is our present potential relative population-density.

As we have indicated earlier, this progress in our species' progress in Reason has not been a uniform progress. Evil cultures, such as that of Babylon, the Persian Empire, Ptolemaic Egypt, the Roman Empire, ancient Chinese culture, and so forth, have been abominations, like those less-known cases which left vestiges of their posterity in degraded states of descent into barbarism and savagery. As the explosion of the population of the developing-sector illustrates quite aptly, this was caused by the benefits of European civilization in increasing the potential relative population-density of those populations.

The problem of the recent and current centuries has been the hegemony of the colonialists and neocolonialist policies of governments and other forces implementing oligarchical, rentier-financier policies of enforced backwardness upon both the industrialized and predominantly rural nations of the world today, with more grievous effects, by relative orders of magnitude, upon the so-called developing nations. Thus, the populations of the looted regions have been increased through the benefits of modern technology, but the population so increased has been denied the efficient use of that same technology for meeting its own needs.

Rather than permit those latter populations to receive the technologically advanced means of agricultural and industrial development required to make the whole populations self-

sustaining, the powerful oligarchist, rentier-financier forces have elected to murder the greater part of the population rendered excess by neocolonialism, as proposed in such declarations as those of the Club of Rome and the wicked Trilateral Carter administration's genocidal *Global 2000* doctrine. Like the collapsed and evil oligarchical cultures of ancient Babylon, China, Rome, insofar as the nations permit the Trilateral Commission-linked oligarchical rentier-financier interest to shape the policies of most of this planet, this civilization, like the Roman Empire before it, is a culture which has lost altogether the moral fitness to survive.

We face, at present, a catastrophe as great and sweeping—and perhaps more so—than that which the Egyptians reported of the vanishing of Atlantis.

There are principles of Reason which subsume the *possibility of* an ordered succession in human culture, but the actual history of our species is a mixed history of retrogressions and advances. In this total picture, the survival of humanity has depended entirely on a relatively few exceptions among all those cultures which have become dead-ends or worse. The impulse of Augustinian Christianity in European civilization is an exemplification of such a crucial exception. The population of the world, the progress in potential relative population-density of human culture, is to be credited entirely to the benefits of such exceptional past impulses for progress as is typified by the Augustinian impulse within European culture.

These positive impulses within the existence of the human species to date, have generally coopted to their advantage what was valuable in other cultures, including collapsed cultures. As the forces of civilization reach out into populations suffering the backwardness of an earlier collapse of culture among their ancestors, the forces of civilization properly seize upon that which is potentially good and useful among the surviving heritages of such a people, as we adopt the Islamic renaissance of ibn Sina and those akin to him in supporting a new Arab Renaissance in the Islamic world, out of the ashes of depopulation and degradation to which Islamic culture was degraded by the successive blows of Asharism and the Mongol depredations.

It is from that vantage point, that overview of the past of the human species, as if in a timeless moment of space-time of the whole of human existence to date, that we assemble the unique empirical basis for developing the needed science of universal history.

In that sense, *and in only that broader sense,* we adduce a body of economic science as the kernel of the science of statecraft.

This economic science is focused most immediately upon the interdependence of advances in technology and maintaining and increasing the potential relative population-density which a society may achieve through the efforts of its own members. Such connections are, however, merely the predicates of economic science proper. The *subject* of economic science is the increased power of Reason in the individual member of society, as Wilhelm von Humboldt aptly reflected this emphasis in his great system of educational reforms.

The purpose of society is not properly defined as that of educating individuals to become efficient laborers in new applied productive technology. The purpose of advances in applied productive technology is to mediate the indispensable conditions for elevating the quality of the individual to increasing agreement with Reason. The function of technological progress in economy is to create the circumstances of practice and means for educating each individual of new generations to greater agreement with Reason than was achieved by preceding generations.

That distinction is the distinction between science and pseudo-science, between vulgar economics and economic science, between opportunist pragmatism and the science of statecraft.

With those restrictions upon the interpretation of what we next undertake in this report, we proceed now to elaborate the principles of economic science.

Elements of Economic Science As Such

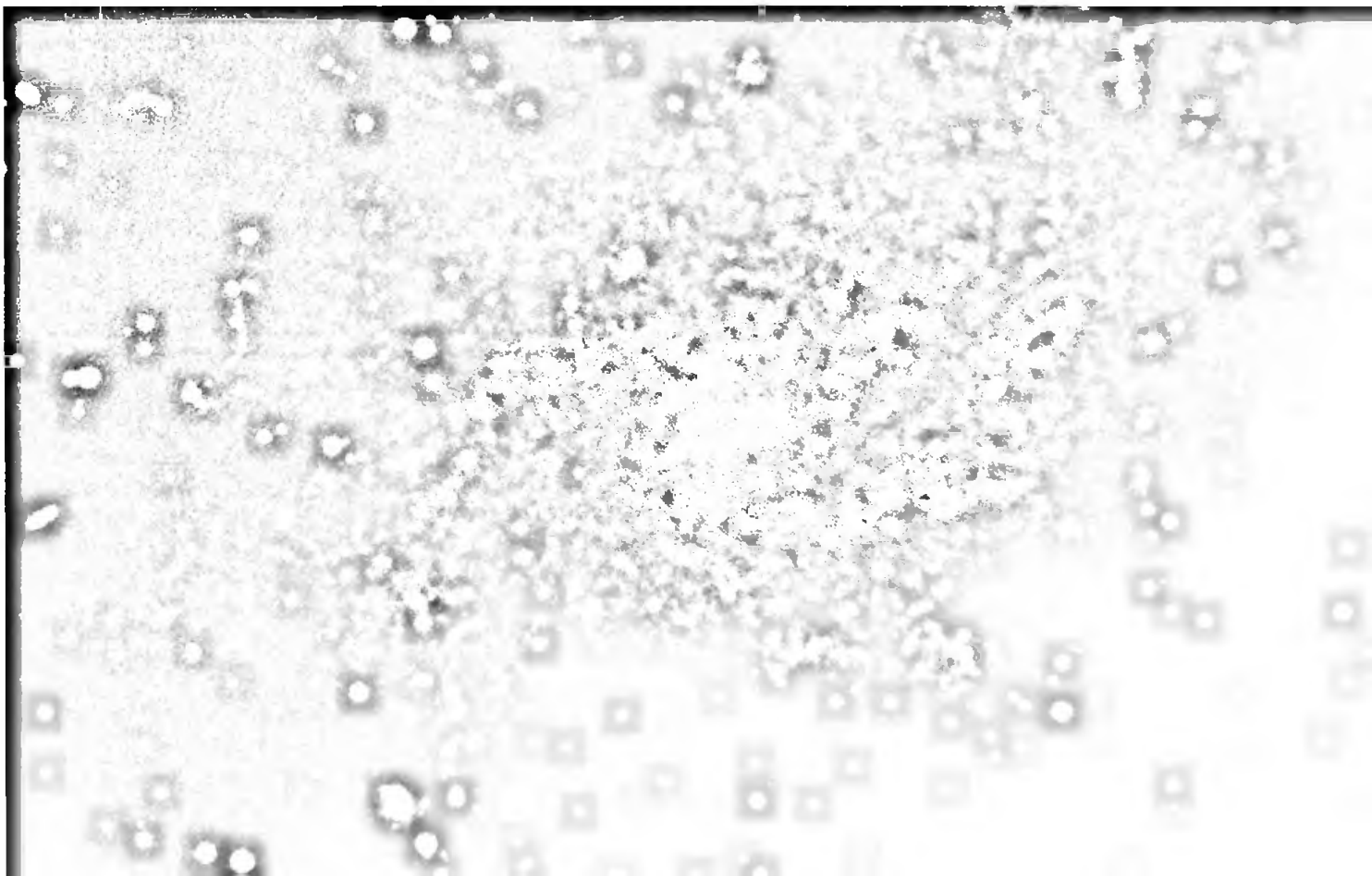
3

For purposes of orientation, a series of summary remarks must be interpolated here, to forewarn the reader against wrong interpretations of what we shall outline subsequently in this present chapter of our report.

Look up to the skies on a clear night, as from the top of a peak outside Mexico City, or near the beautiful climate of Cuernavaca, or perhaps in a visit to some other region of the Mexican plateau. If the universe were infinitely populated with stars, but for a few "black holes," the night sky would be as densely illuminated as the sun's orb in the sky by day, and the light converging upon your place on this earth would shine more intensely than that of the sun.

Thus, the population of our universe is finite in the manner prescribed by the Sand-Reckoner pedagogy of Archimedes. The largest star has a finite amount of matter as compared with that of our earth, a quantity which can be expressed as a comprehensible, well-defined definite number by aid of Archimedes' principle. Since the population of stars is implicitly

If the universe were infinitely populated with stars, but for a few "black holes," the night sky would be as densely illuminated as the sun's orb in the sky by day. That demonstration discredits the axiomatic algebraic assumptions of Cauchy and Maxwell.



countable by the same method, and the largest of the stars is a countable quantity of substance, relative to earth, by the same methods, the extent of the universe can be reduced, by such methods, to a well-defined numerical order of magnitude.

This means that if we were to measure action in that universe in terms of the assumptions associated with Newton's mechanics, the largest number corresponding to the ostensible quanta of least action in the finite universe determines, inversely, the smallest interval between any two integers for which a meaningful state of existence exists. Therefore, it is false to assume that the intervals of a line connecting successive integers can be infinitely divided everywhere to ever-smaller degrees arbitrarily. Thus, the axiomatic assumptions respecting algebra of Cauchy and Maxwell are proven to be absurd simply by your turning your gaze upward as we have proposed.

The standpoint common to Plato, Archimedes, Leonardo da Vinci, Luca Pacioli, Kepler, and Leibniz, is the only standpoint from which the universe can be comprehended in terms of the plain evidence before your eyes on such a starlight night.

As every person literate in elementary mathematics is aware, we are generally familiar with three broad classes of numbers. There are the integers. Every fraction reducible to ratios of integers can be "normalized" to become congruent with a series of integers. The next order of numbers is the simpler geometric numbers, which lie "between" the possible density of "rational numbers." The next order of numbers is "transcendental numbers," which lie between the maximum density of combined rational and quadratic, etc., sorts of geometric numbers.

We shall not say "algebraic numbers," since that opens the door implicitly to counter-productive sorts of popularized assumptions.

It is proper to class all numbers which are not *in themselves* congruent with the integer-field as "geometric numbers" of various orderable transfinite classes, or we may describe the latter more usefully as "topological numbers," on condition that we restrict "topology" to cases of physical geometries.

The emphasis on such a restricted meaning of the term "topology" aids us in eliminating the apparently hermetic distinctions between integers and geometric numbers. All integers are either prime numbers or factorial products of prime numbers. In topology, the prime numbers take the functional form of *singularities,* the boundary conditions separating families of factorial numbers from one another. These singularities are true singularities, in the sense of being ambiguities, rather than imaginary entities of zero-substance.

This approach is consistent with proper rejection of the notions of axiomatic geometries, either Euclidean or formal non-Euclidean. A line is not defined by two points, but rather a point is defined as a singularity of intersection of two lines. A line is defined as a singularity with respect to two intersecting surfaces, and a surface is a singularity defined by intersection of spaces. It continues thus. For example, the lines and points of the surface of a solid are the singularities of that surface.

Although the determination of the density of prime numbers amid factorial numbers is so far incompletely mastered, the Euler determination and the attempted refinement by Riemann are exemplary of the significance of the integer-field. The relationship of this determination to Euler's derivation of the natural-logarithmic number e, as a number defined by principles of topology (Leibniz's *analysis situs*), points to the fact that integers exist in correspondence with singularities of a physical-geometrical process. Thus, the derivation of all numbers of the arithmetic domain is indicated to be geometric.

This connection is otherwise illustrated by proper reflection upon Fibonacci Numbers, and related demonstration of convergence of successive approximations in refinement of

arithmetic mean-values upon equivalent geometric mean-values. The same principle is illustrated repeatedly through important breakthroughs in science, in which it is freshly demonstrated that geometric methods often readily solve determinations which are either ostensibly impossible or monstrously laborious through attempted algebraic methods of approximation.

This principle is developed in its most advanced of existing generalized forms by Riemann's elaboration of what he named Dirichlet's Principle—after his teacher Lejeune Dirichlet, a leading Prussian continuer of the work of Monge's and Carnot's Ecole Polytechnique at Berlin and Göttingen. This principle is summarized in Riemann's 1854 habilitation dissertation, *On The Hypotheses Which Underlie Geometry,* the work which is the most immediate reference, respecting method, for the methods of analysis in economic science which have been developed by this writer, and which have been amplified in scope of application, more recently, through the efforts of his immediate collaborators.*

The writer and his associates do not have sufficiently intimate knowledge of various scientific currents of leading influence within the Soviet Union today to report definitively how well, or with what shortcomings leading Soviet specialists fully appreciate the methodological implications of Riemann's work. Generally, outside of the Soviet Union, Riemann's work is unknown except as it is misunderstood through plausible explanations of the significance of certain of its features from the algebraic standpoint of Cauchy, Maxwell, et al. It appears to be the case, that leading Soviet scientific circles include some which have a relatively superior comprehension of Riemannian physics, as well as manifesting a qualitatively greater attention to this pysics. More, we do not believe ourselves situated to report one way or the other concerning this interesting aspect of Soviet science. The implication of this observation is to advise the reader that our report here relies on no contemporary authorities of assumed concurrence with our views among Western or Soviet scientists generally. The two proper classes of authorities include our examination of the history of the development of science, including a correlation of widely placed primary sources from archives in a manner which has not been previously undertaken, according to all available evidence. The second source of authority involves principally our own signal successes in economic analysis, and some successful prediction of crucial experimental problems in plasma physics.

* Among the articles and reports issued on the LaRouche-Riemann method in the recent period are the following:

Bardwell, Steven, "The Riemann-LaRouche Model: Rx for a Healthy Economy," *Fusion*, Vol. 3, No. 12, October 1980.

Bardwell, Steven, "Overturning Equilibrium Economics: The Physical Laws of Economic Development," *Fusion*, Vol. 4, No. 8, June 1981.

Goldman, David, "America Needs High-Technology Breakthroughs," *Executive Intelligence Review*, Vol. 8, No. 5, February 3, 1981.

Parpart, Uwe, and Bardwell, Steven, "Economics Becomes a Science: A Riemannian Model of Economic Development," *Fusion*, Vol. 2, No. 9, July 1979.

Parpart, Uwe; Bardwell, Steven; Goldman, David; and Johnson, Leif, "LaRouche-Riemann Model: Can the U.S. Economy Survive the Depression?" *Executive Intelligence Review*, Vol. 7, No. 17, May 6, 1980.

White, Carol, "The Riemann-LaRouche Model: Breakthrough in Thermodynamics," *Fusion*, New York, Vol. 3, No. 10, August 1980.

"Stop Volcker's Depression!" Issued by Citizens for LaRouche, December 1979.

"LaRouche-Riemann Model Tackles Kemp-Roth Bill." *Executive Intelligence Review*, Vol. 8, No. 22, June 2, 1981.

"LaRouche-Riemann Model Projects Destruction of U.S. Living Standards," *Executive Intelligence Review*, Vol. 7, No. 48, December 10, 1980.

"Why the EIR Model Beat Wall Street's 1980 Projections," *Executive Intelligence Review*, Vol. 7, No. 34, September 1, 1980.

It is to be emphasized that the viewpoint we emphasize here is congruent with that which informed the work of Kepler, Leibniz, Riemann, et al., a vantage point which has been omitted or defamed by variously lying and duped scientific circles in both the classrooms and published materials of the present and recent periods.

It is our associated point here, to report once again our intent (the writer and his immediate collaborators) to aid in developing strengthened centers of scientific research and instruction among developing nations. The development of those nations cannot perpetually depend upon transfer of "second-hand" technology from relatively more industrialized to developing nations—as the clothing of the older sisters in a family might be passed down to the younger sisters. Each nation, to achieve true sovereignty, must develop a section of the most advanced scientists in the world, to the effect that each nation can have the status of contributing some of the leading discoveries for the advancement of civilization as a whole.

To this end, developing nations were well-advised to take measures by which their science instruction could "leap-frog" that of the relatively more industrialized nations today. The key to such a "leap-frogging" would be to pioneer in eliminating the prevailing textbook-oriented methods of instruction, and supplant this with return to emphasis on mastery of key primary source-documents from the history of progress of science, emphasizing thus the principle of scientific discovery, rather than the boiled-down stew of often misrepresented science commonplace to textbooks.

The approach taken by the writer and his collaborators, in digging out and correlating crucial primary source-materials, demonstrates the desirability and feasibility of collecting copies of such archives within libraries of developing nations' science centers. Students developed with aid of direct work on such first-hand sources respecting the process of major discoveries of the past, would become generally far superior trained scientists, relative to the sort of graduate Ph.D. being produced by today's universities in the relatively more industrialized nations.

To return to the point we have been developing from the outset here, the connection between advances in technology and resulting increases in rates of economic growth cannot be comprehended except from the vantage point of the cited Riemann paper. Technological advances invariably occur in a process of superseding elements of production made obsolete, and adding new elements to the division of labor. This describes an ordering of increasing complexity in the division of labor as the net result of such subtractions and additions. This immediate diversity in the division of labor among industries and composite skills is accompanied by similar advances within the designs of machines and related forms of productive capacities (e.g., "work-places").

This process is generalized by defining technological progress as an advancement from any given n degrees of freedom in the whole division of labor and design of machines, to a more complex order symbolized as $n+m$ degrees of freedom. For reasons we shall show, all effort within a system limited to n degrees of freedom must be interpreted by economic analysis as merely *virtual work*, analogous in that broad sense to the work occurring within a stable standing three-legged stool. The *actual work* accomplished in an economy is manifest solely in transformations effected from n to $n+m$ degrees of freedom.

This must be viewed as a geometric problem in analysis, and not as an algebraic problem.

From the standpoint of formalistic algebra, as in the misguided effort to represent an economy econometrically in terms of systems of simultaneous linear equations, only solutions consistent with a fixed order n are possible. Cases of the form of either $n+m$, or the degenerative case, $n-m$, are analogous to changes of physical state in a process, and appear from the vantage point of econometrics as problems of *nonlinear* transformations.

The exemplar of such problems in plasma physics is the determination of "Riemann waves" as outlined by Riemann in his famous 1859 paper predicting the determination of

acoustical shock-waves, a paper whose method has subsequently proven applicable to determination of entities such as the electron (e.g., E. Schrödinger) and the determination of phenomena of the same general family as "electrons," the "solitons" of plasma physics. Although the importance of that 1859 paper is, if rather grudgingly, acknowledged among all competent plasma physicists today, most resist, often with a passion like that of an obsession, any effort to connect that paper to the 1854 habilitation dissertation, to Riemann's determination of the necessity of retarded potential in his electrodynamics (twenty years prior to and superior to Maxwell's bowdlerized system), and to the principles of a generalized Riemann Surface.

The crux of this factional situation within science is the prevailing defense of the incompetent, Jesuitical conception of an algebraic theory of functions, associated with A. Cauchy and the related hoaxes of Descartes, Newton, and Maxwell. The efforts of the structuralist, Ilya Prigogine, to counterfeit nonlinear approximations within the bounds of econometrics, by means of linearized "tiling" of "anomalous" (nonlinear) transformations, is exemplary of this factionalism by defenders of Cauchy's approach.

The immediate issue is identical to the methodological issue posed by contrasting the intrinsically finite "delta" of Leibniz's calculus with the "infinitesimals" of Newton or Cauchy. The physical significance of the "delta" is the principle of quantum of least action, as later (after Leibniz) elaborated in a more limited way by Max Planck. That principle has the same significance as the conclusion we outlined as following from simple observation of the starlit sky. The attempt to measure divisions of action below a certain finite smallness is a meaningless sort of metaphysical cult-exercise. The problem is not that action within a smaller interval is "undeterminable," but that that region is a *singularity*, analogous to the point defined by intersection of lines, or line defined by intersecting surfaces. The region of singularity is not ontologically "empty," but rather to attempt to define the internal features of that region by any one of the parameters which it bounds is an elementary fallacy.

The mere proof, as we have reflected that proof by description here, that such algebraic positivism as Cauchy's or Maxwell's is riddled with childish absurdities, does not in itself lead directly to the desired, alternative knowledge. The proof merely supplies the negative knowledge, the certainty that the methodological approach of Descartes, Newton, Cauchy, and Maxwell is absurd. It proves that Kepler, Leibniz, and Riemann were correct relative to their adversaries, Descartes, Newton, Cauchy, Maxwell, et al.

What did Kepler actually demonstrate? This is key to mastery of the proper method for economic analysis.

There are three points adduced from Kepler's accomplishments which suffice for our purposes here.

First, Kepler proved that the solar orbits are determined by the inscribing and circumscribing of a series of Platonic regular solids with ellipsoids. He proved that these ratios were in correspondence with the well-tempered system of polyphonic musical composition, and predicted the existence of an exploded planet in the orbit subsequently discovered to be the asteroid belt, basing this prediction on the principle of the "devil's interval," as that was termed during medieval periods.

Second, the determination of the orbits was proven not to depend upon the relative masses of the bodies, but the reverse: the relative masses of the bodies are determined by their orbits. This correlated with the fact that Kepler's laws of orbital motion inversely state the principle of gravitation, as Kepler himself reported, before Galileo and long before Hooke's work. This signifies that the universe is "composed" according to the geometric principles coherent with the principle of the Platonic solids, the *divine proportions* of Leonardo's mathematics teacher, Fra Luca Pacioli.

Third, Kepler generalized the same principle of geometric analysis by proving by the same method the necessity for the six points of the snowflake.

On this basis, Kepler proposed the development of a calculus. It was this project which was completed by Leibniz, up to a point, directly on the basis of Leibniz's study of Kepler's writings.

It is interesting and fruitful that Newton was not only totally discredited by recent sightings of Saturn, but that the "braiding" of the outer interval of the ring corresponds exactly to the kind of geometrical hydrodynamical principles understood by Leonardo da Vinci. The known connection between Leonardo and Kepler is through Dürer's writings on geometry, writings which Dürer attributes, and rightly so, to the influence of Luca Pacioli's *Divina Proportione*.

The formal problem is exemplified by the lack of competent English-language translations of Kepler's writings. Imagine! Kepler, with aid of the work of Bacon's enemy, William Gilbert, founded modern mathematical physics on the basis of a method directly and irreconcilably oppose to that of Bacon, Descartes, Newton, Cauchy, and Maxwell. Yet, modern English textbooks and related "authoritative sources" are quite content to explain Kepler *falsely* with plausible explanations premised entirely on the opposing method! Meanwhile, no one among them has found it worthwhile to make the original sources available to the English-speaking student. This behavior by the English-speaking scientists represents not merely an error, but a willful fraud, a gigantic hoax underlying the entire teaching of what has passed for scientific instruction in most universities during the present century.

All the while this hoax has been continued, the "three-body problem" has proven the fallacy of the Newtonian method, and the incompetence of that method to comprehend the class of problems comprehensively solved by Kepler's method.

The method required to eliminate the seeming nonlinearity of every significant event of transformation in an economic process is nothing but Kepler's method, as that method appears in a more developed apparatus of geometric analysis in the work of Riemann.

There is another, directly related problem of which the reader must be made aware in connection with the following summary outline of the elements of economic science.

Since Kelvin it has become customary to accept the arbitrary introduction of Aristotle's notion of *energia* to physics. Although we are confronted with a class of phenomena which have a conventional association with "energy" today, the popularized interpretation of those phenomena rests upon a counterproductive metaphysical extravagance, the false and unsubstantiated notion that "energy" exists *ontologically* as a quantity susceptible of simple scalar units of measurement.

In all cases of "energetic" phenomena, the smallest quantity is a quantum of least action, which is therefore a singularity inconsistent with any monotonically infinite-division of any one among larger-scale, algebraic thermodynamic parameters.

Therefore, when we refer here to phenomena associated with thermodynamics, we may agree with the reductionists concerning the existence of the phenomenon, but not with their reductionist interpretation of the phenomenon. We base ourselves on the method of Kepler and Leibniz as reflected in the 1854 habilitation dissertation of B. Riemann, and in associated papers concerning the Riemann Surface as well as the implications of the 1859 experimental design of shock-wave phenomena. Hence, the use of the name *LaRouche-Riemann method of economic analysis*.

We rely on the notions of *work*, *power*, and *technology* as introduced to modern science by Leibniz, and view these notions in the same Kepler-reference topological view of the lawful ordering of the universe represented by Kepler and sustained by Leibniz, Euler, Monge, Riemann, et al.

We "handle" the energy matters in the following way.

As we have noted all activities within the bounds of an economic process of order n are defined as *virtual work*. Only those transformations from n to $n+m$ represent *actual work*. It is from the vantage point of the conceptual ratio $(n+m)/n$, that we premise our non-scalar ontological conception of energetic phenomena.

The relationship signified by $(n+m)/n$ corresponds in conventional thermodynamics to the ratio of the relative "free energy" of a transformation to the previously defined "energy of the system." This is the ratio of *actual work* to *virtual work,* in a better choice of terms.*

This relationship of actual to virtual work implies a corresponding function, the generalized function of the Riemann 1854 habilitation dissertation, which function properly defines the equivalent for *negentropy*. Conversely, $(n-m)/n$ generates the required, rigorous notion of *entropy*. As Riemann emphasizes, as in connection with the Riemann Surface method, and in introducing the solution to the experimental problem posed in the cited 1859 paper, the geometric ordering required corresponds to Riemann's conception of Dirichlet's Principle.

These orderings must be arranged for the case of negentropy, according to some underlying geometrical golden-mean ratios, which, as for Kepler in the case of the solar orbits, it is our task to discover for each case at hand.

The *ontological* content of energy is therefore defined *primarily* by *actual work* conceptualized in terms of n to $n+m$ geometrical transformations. It is that transformation which expresses "energy." The *virtual work,* which is defined relative to the n to $n+m$ transformation, is the "amount" of negentropy, equivalent to actual work of n to $n+m$ transformation, required to maintain the potential relative population-density of the system, formerly of n degrees of freedom, at a constant value. The fact that any economic process not undergoing devolution is undergoing transformations from n to $n+m$, is crucial. Thus, constant or rising values for potential relative population-density must appear to define increasing, required energy-flux-density in the heat-sources of society.

Consequently, there can be no determination of economic processes through systems of linear equations for any moment of the economic process. If the economic process is maintaining or increasing the effective potential relative population-density, transformation from n to $n+m$ is occurring. If n to $n+m$ transformations are not occurring, the potential relative population-density is ebbing, and therefore a transformation n to $n-m$ is occurring.

That, in brief, is the nature of the correlation between advances in technology and economic growth.

Furthermore, the stronger implications of this cited fact, the only ordering of human knowledge which is in correspondence with the lawful composition of the universe is that premised on such geometrical, "nonlinear" transformations—for every kind of process. That is the sense in which properly defined economic science subsumes *all scientific knowledge*. The cited case of the Ecole Polytechnique under the leadership of Gaspard Monge and Lazare Carnot is the relevant illustration of the manner in which economic science (e.g., "physical economy," "technology") subsumes all physical scientific knowledge.

* This eliminates the cultist mystification called "information theory," so widely popularized beginning during the immediate postwar period. The amount of "information" in a physical system is the per capita density of "singularities" in human knowledge of that process. Information is defined by human investigators in terms of actual or hypothetical transformations of the system of experimental reference, in terms of some phase-space in which the relevant action can be interpreted as a ratio of relative "free energy" to energy of the system. The cultist character of "information theory," including the absurdity of "information economy," is derived clearly from the effort to represent "information" ontologically according to statistical schemas based on the Jesuit doctrine of Descartes, Abbot Moigno, and Cauchy.

The Case of Music

The principles of well-tempered, polyphonic musical composition, congruent with Kepler's unique solution to the composition of the solar orbits, properly aids a student in comprehending physics. In a subsequent chapter, respecting princples of education, this same point occurs in connection with the intrinsic geometrical powers of literate forms of language.

There are three crucial moments of rational musical composition: the well-tempered domain of twenty-four major and minor keys, the principles of classical poetic composition, and the elaboration of the combined harmonic and poetic principles of composition in terms of polyphony. Although these principles were established in human knowledge by the time of Plato, modern knowledge of these principles has depended upon the elaboration of the well-tempered principles of composition by chiefly al-Farabi and Zarlino.

All purported music not composed entirely within the bounds of these generative principles is not music, but rather some irrationalist parody of music. The proof of this will be sufficiently indicated by the following summary.

The twelve keys of each of the major and minor series of a well-tempered domain of musical tones are each defined by the geometrical principles of ascending (dominant) and descending (subdominant) fifths. E.g., for the tone of C, the ascending fifth tone is G and the descending fifth tone is F. For C, F# is thus a singularity defined by F and G, and the interval C to F# is the maximum dissonance within the scale of C. That dissonance may be resolved, thus eliminating the dissonance of F#, by shifting to the G-major scale from the C-major scale. The necessity for the existence of the minor scales with respect to the major is geometrical in a derived fashion, but that need not be elaborated at this point here.

The principle of modulation, required by the existence of singularities in the twelve-tone sequence of any octave scale, requires that the values of the proper and intervallic tones of every scale of the twenty-four-key domain be the same value for that tone for all keys simultaneously. In other words, any tone being sounded in reference to a previously established key, in the progress of a musical composition, is also a proper or relative tone for each of the other twenty-three keys. This value for the tones of the scale is rigorously determined by an elementary geometrical progression.

It should be emphasized here, contrary to Kelvin and the British, that the progression of the so-called "natural scale," as opposed to the well-tempered, is not musical. Human beings are not wheezing tubes, gongs, or vibrating strings. The perfect pitch of each tone of the musical scale is determined by the principles of composition of music, not by the musical tastes of romantic inorganic objects. Since modulation requires well-tempered values, those values are the only musical values. This involves a principle as important for physical science generally as for music.

A line of music is defined by the metrical principles associated with classical poetic composition. That is, as Milton demonstrates, one may lawfully alter the elaboration of those classical principles while maintaining coherence with them. The time-signature of music, the metrical development within the measure, and the use of several measures to define a thematic statement in music as equivalent to a line of poetic composition, are the points most to be emphasized.

Musical composition cannot be accomplished merely by use of these two aspects of composition. *Polyphony* must be introduced or rational musical composition is impossible. It may appear that a single voice of musical utterance can be musical without appearing to be polyphonic; however, in each case of actual music in a single voice, it can be shown that the ordering of that voice is determined according to polyphonic principles—the polyphony has been projected into the internal ordering of a single musical line.

It is often taught that the arrangement of harmonic relations is determined by consonance and dissonance of vertical chords. That popular view is nonsensical. Worse, the conditioning of the miseducated victim to accept that presumption will prevent the victim from developing the power to compose music or to understand lawfully composed music of others. The harmonic interrelationships among tones are determined otherwise.

Imagine the case of a simple two-voice canon. The first voice is begun, and then the second voice "comes in." Let us focus for a moment on a very narrow area of that two-voice relationship, the notes immediately adjacent to the first beat at which the second voice is introduced. This note of the second voice is in progression from the preceding tone of the first voice. It also implies a progression to the tones immediately following itself in both its own voice and in the first voice. The progressions of this sort connecting the first and second voices are usefully described as "cross-voice" progressions.

The consonances and dissonances of musical composition are determined entirely by these "horizontal" progressions, and not by a "vertical," chordal harmony.

The most advanced musical composition accomplished to date was developed by Beethoven from the point of his intensive relearning of music through study of the work of the greatest musical theoretician yet to live (to our knowledge), Zarlino. The problem of reference which Beethoven mastered in this connection is that implied in one of the most important musical discoveries extant in the musical literature, J. S. Bach's *Musical Offering*. Out of this study, Beethoven developed a double-fugal method of composition which emerges as the direction of his musical development throughout the course of his so-called "later works," achieving a degree of perfection in this exemplified in his *Missa Solemnis* and later quartets. The *Musical Offering* of Bach's, a subject which occupied Mozart later in his life, Beethoven, and others, is already an implied discovery of the double-fugal method of Beethoven's major later works.

This accomplishment of Beethoven's, flowing out of Bach and Zarlino, ought to have electrifying impact upon any physicist familiar with the geometrical principles of Plato, Pacioli, Kepler, et al. The proposition of composing six-voice fugal polyphony, as the *Musical Offering* attacks this problem, defines a scientific discovery of the first rank, a qualitative breakthrough for any composer who masters it. Hence, the greatest and other important composers (including Heinrich Schenker) after Bach, have been properly fascinated with the challenge of that *Musical Offering*. Only Beethoven truly mastered the implications, in the manner to which we have pointed.

The composition of music is properly governed by the generation of cross-voices through stated or implied polyphony. The adoption of some implied cross-voices for purposes of musical development defines an elaboration of composition as a lawful progression. That is to emphasize, musical composition is not a matter of embroidering a collection of thematic elements introduced at the outset. A person who hums or whistles repeatedly a brief thematic passage from a musical composition has thus negated music. Music is not thematic material embroidered, but rather the process of development of the entire composition in such a way that the adopted thematic starting-points of composition become mere predicates of the process of development as a whole.

A musical composition—if it is a musical composition—is a *transfinite* with respect to each and all of the poetic lines subsumed within it. It is a generative principle reflected in the ordering of the predicated elements of the composition as a lawfully ordered process of development. It is that generating principle, that transfinite existing only in the composition taken as a whole, which the listener and performer must "hear" as the idea of the composition.

The generation of singularities by lawful polyphonic development is the point of access through which to comprehend how musical composition works. Nothing must occur in music which is not lawfully necessary in terms of well-tempered, poetic, and polyphonic (contrapun-

tal) principles taken together as one. For example, the chromatic romanticism associated with Franz Liszt and Richard Wagner is an arbitrary sensual effect of modulation with no musical necessity, and therefore defines that music of Liszt and Wagner as immoral and irrational, even though this trick is lawful with respect to two elements of musical composition, the well-tempered domain and poetic principles. By ignoring the requirement of contrapuntal necessity, even while respecting the other two aspects, it becomes arbitrary—anarchistic—and thus irrationalist, immoral.

This requirement of lawfulness does not eliminate freedom within musical composition. Directly the opposite. Development in music is analogous to scientific discovery, and is properly associated with the same emotion of "excitement" as the discovery of any lawful solution to any important problem. It is following the composer through the process of reenacting discovery of lawful resolutions of singularities introduced and adopted as subject-matter, which is the excitement of musical composition. The performer who brings out that aspect of composition through poetic insight—rather than romantic, theatrical effects—thus participates in creating this excitement for the listener.

This process of lawful composition is congruent with the general notion of transformations from n to $n+m$. Thus, Ludwig van Beethoven is the Bernhard Riemann of music, and Riemann is the Ludwig van Beethoven of physics. The function of musical composition, derived from poetry, is to celebrate those creative powers of mind which are otherwise employed for problem-solving of the sort by which human discovery effects transformations in economic processes of the form of n into $n+m$. By celebrating, it affirms and reenforces those powers, powers corresponding to the divine potentialities of man for increasing agreement with Reason.

It is not accidental that the composition of the solar system and the principles of well-tempered musical composition should be as congruent as Kepler discovered them to be. If well-tempered polyphony approximate to Beethoven's later major works is mastered, then the person who has mastered that has already implicitly mastered the principles of physical science. *A physicist who dislikes Beethoven is a defective physicist.* It is not irrelevant that not only was Georg Cantor's grandfather a collaborator of Beethoven's, but that Cantor's surviving letter-books include letters advising other musicians respecting the proper approach to performance of the late string quartets of Beethoven. Cantor was a great scientist because he was an accomplished musician, and an accomplished musician—in that sense—because he was a scientist with masterful insight into the transfinite, geometrical ordering of the universe.

ABCs of National-Income Analysis

The analysis of economies must be premised on isolation of causal determinants of n to $n+m$ transformations relative to changes in potential relative population-density. Therefore, the indivisible unit of analysis of economic processes is the entire population taken as a whole. It is a gross error to imagine that an economy's values are the sum of aggregated values of parts added together.

The subsumed unit of reproduction of the population within the society is the *household* through which the young are created and matured. The smallest unit of action in the economy, the relative quantum of least action, is the individual person.

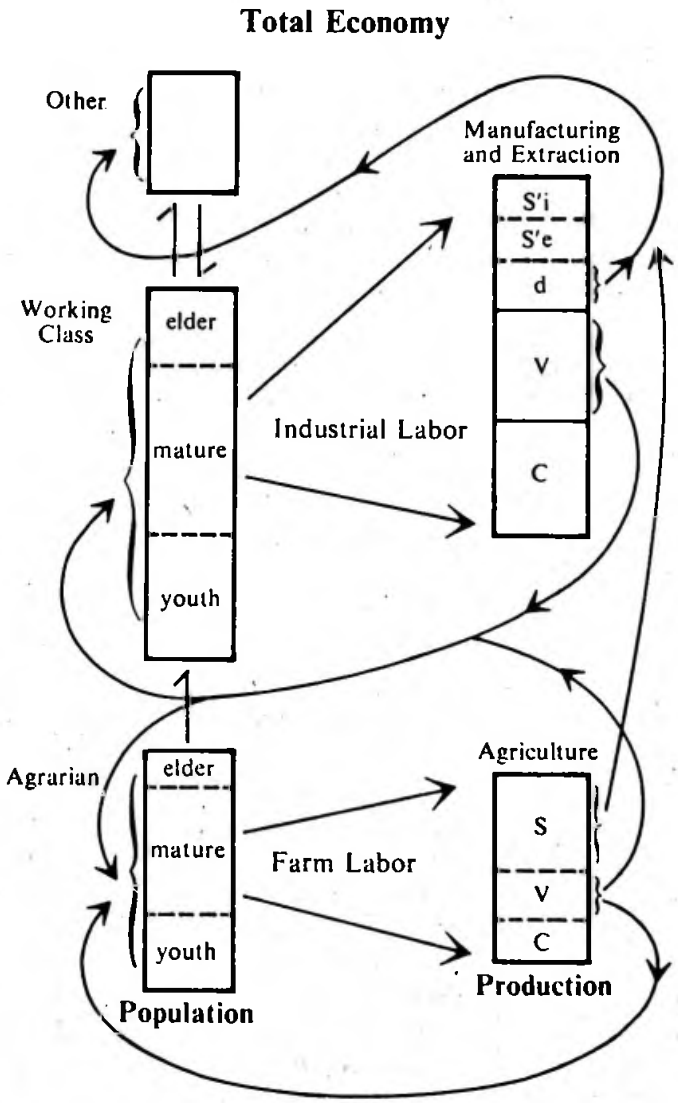
The divisions within an economy are not separate, additive components, each independently defined. The divisions are topological features of an indivisible process.

Over the course of the past decade and a half, it has been proven most effective to employ the following ruses of pedagogy to communicate the rudiments of national-income analysis in a manner coherent with the geometrical character of processes. *Figure 1* depicts the most simplified representation of that pedagogy possible without destroying the essential conception.

Since potential relative population-density is a material relationship of society to nature, *this potential is determined most immediately solely through activities in the form of production of goods.* If other forms of activities, other than production of goods (or, the transportation which is the conveyer-belt for the production and distribution of goods), do affect this potential, they accomplish this through the mediation of the relative productivity of the labor producing goods.

Therefore, *Figure 1* divides the population into two segments, those households whose labor-force members are engaged in the production of goods (including transportation), and those whose labor-force members are engaged in other kinds of activities. For convenience, we term the former categories of labor *productive,* and the latter *nonproductive.* The latter term does not signify, necessarily, that those nonproductive categories may not be in many instances *necessary.* The upper of the two segments on the left-hand side of the figure represents the households of nonproductive labor, and the lower segment households of productive labor.

Figure 1



It may be objected that labor migrates from one to the other category, and that two labor-force members of the same household may belong to different categories at particular instants. This problem is essentially irrelevant, since it is *changes in the ratios of population,* not momentary arithmetic values, which are our concern.

Necessary forms of nonproductive categories are broadly of two subclassifications. Education, medical services, and administration of production and distribution directly affect the productivity either of productive labor or of the organization of the productive process as a whole, and also determine the effectiveness with which necessary services and administration mediate such improvements in productivity. Law enforcement and military are a simple tax upon production, but are necessary to the protection of the society which produces.

We must divide the population according to households, not a census of individuals, since the household is the smallest unit of reproduction of the population, and since we are measuring changes in potential relative population-density. In the figure, the lower of the two household-population segments is analyzed in terms of youth, aged, and the intermediate segments of the population. This applies obviously in the same way to the nonproductive segment. The discussion of this subcomposition of the population of households indicates the significance of the household for purposes of analysis.

As technology advances, the content of maturation required for new members of the labor-force becomes more intense. In modern society, a secondary level of education is properly required for all labor-force members—using the Humboldt system of education as a standard of comparison—and a university level of education, or equivalent development is required for professions. Study of the case of the teaching orders such as the Brothers of the Common Life, the Oratorians, and the Humboldt system, among others, indicates that a secondary education cannot be completed generally before the ages of between sixteen and eighteen years. Although the intensity of content of such education can be advanced, an adult person fitted to function in modern society cannot be developed at a generally lower age, and further development of a professional for modern technology cannot be accomplished below the average age of between twenty-one and twenty-five years.

Now, consider the illustrative problem, of attempting to achieve a secondary level of education for all members of a society, and an increasing ratio of professionally qualified persons, in a society in which the average age of life-expectancy is thirty-five years. In other words, conditions of sanitation, medicine, nutrition, and so forth, affecting the life-expectancy of the average member of society are indispensable features of increased cost incurred by advances in required levels of technology. These costs may decrease relative to the per capita average output, but they increase as quantities of goods and services relative to a lower degree of technological development.

The definition of "aged" is both medical and modal. In the latter respect, societies define an age of retirement more or less exactly for each category of employment-activity by adopted convention. This convention might be one which ought to be modified, but it exists nonetheless—until it is modified. Since most societies define most people as merely their functions relative to labor and households of employed labor, most of human society today defines the category of persons beyond some age of conventional retirement immorally, as virtually useless persons. The United States, for example, presently defines the group of persons above the 65-70 year range of modal retirement-age as a growing cost of maintaining a kind of "elephant's graveyard." If the United States adopted a moral standpoint—that the function of economic development is to make possible the richer development of the individual—this present abuse of older persons would cease. If the United States changed its modalities of practice to become moral in this connection, there would be a significant increase in allocations for geriatric medicine, to extend the life-span and to defend full mental capacities and related qualities of individual life to the end of life.

These functions, and other characteristics of households, are integral to those features of culture which bear upon both the potential relative population-density of societies, and upon other aspects of the moral fitness of such societies to survive. So, a bestial society of the sort defined by the policies of Professor Milton Friedman is an immoral society, which, by proposing to lower the real incomes of labor as low as "market" will permit, degrades the quality of the labor-force for production, while lowering the moral level of judgment of the victims as citizens. The consequences of Friedman's immoral social policies thus affect the potential relative population-density and other determining considerations bearing upon the society's survival. The worst feature of Friedmanite immorality is not the mere reduction of incomes, but rather the degradation of the moral value placed upon the individual. It is the victim's reaction-formation, internalizing as a self-imposed value that immoral opinion of himself projected upon him by Professor Friedman's bestiality, which degrades the citizen morally and intellectually. A society which maintains a high moral valuation for the individual is one in which the individual can maintain high moral and intellectual standards even under unavoidable conditions of some significant degree of relative economic deprivation.

Between "youth" and the "aged," there is defined the sub-segment of the populations of households from which the labor-force is drawn. This labor-force is not the entirety of that segment. Apart from persons of the age-interval who are disabled in some sense, the case of the housewife directing the household's child-raising and so forth exemplifies the limits placed upon the determination of the available labor-force.

This labor-force is, so to speak, the input to the productive process defined by production of goods and associated transportation. The right-hand bar depicts the input-output relationships. There are three principal segments of production, plus one crucial sub-segment.

The costs of production are, first, the goods required to maintain the totality of households from which productive labor is drawn. Second, it is the maintenance of the equipotentiality of the goods-producing process: materials, machinery, power, and so forth. These two segments are symbolized, respectively, by the categories associated with David Ricardo and Karl Marx: V = costs of households of productive labor, and C = capital costs of production of goods apart from labor-costs. The total amount of goods-output in excess of these combined two costs $(C+V)$ is the Social Surplus (S).

A segment of S, d, is allotted as combined household and materials costs of nonproductive activities, both necessary and wasteful. The residue of S, $(S-d)$, is the Net Profit of production for society as a whole, S'.

This geometric proportioning of the elements of the reproductive cycle* is the basic geometry of the economic process for purposes of defining national income.

This approach must replace the methods of national-income analysis associated with the U.S.A. usage of "Gross National Product," and the "Gross Domestic Product" usages of the UNO and various nations.

The geometric ratios derived from the prescribed basic national-income accounting are crucial. The following such ratios are to be emphasized.

* Although the terms have a rough equivalence to symbology derived from Ricardo and Marx, the definitions of the categories are otherwise not those of either Ricardo or Marx. The difference between our own and Marx's erroneous discrimination between productive and nonproductive labor in *Capital I* is exemplary of this point.
Ricardo's approach embodies a delphic parody of work already accomplished by the mercantilists and kameralists, including the work of Alexander Hamilton, as we indicated earlier. Thus, his approach to national-income analysis, and Marx's critical reworking of Ricardo, reflect the proper categories, but with errors of the sort indicated in defending the definition and discrimination of such categories.

$S/(C+V)$ *Productivity*
$C/(C+V)$ *Capital-Intensity*
$S'/(C+V)$ *Rate of Profit*

and the auxiliary ratio,

$d/(C+V)$ *Expense-ratio*

It is the combination of Capital-Intensity, Rate of Profit and functions associated with ratio $(n+m)/n$ per-capita for average labor, which proves to be the basis for algebraic approximation of the desired geometric functions.

Sectoral Analysis

What we have outlined just previously is the reference-point for further geometric analysis of the economic process. We now proceed to the next level of analysis, which might be termed "sectoral analysis," to suggest coincidence with the manner in which available national-income and correlated data are organized.

The obvious first-approximation of economic development among recent centuries' economies is the percentage of the total national labor-force required to supply the agricultural food and fiber requirements of the population as a whole. The model of reference for studying this matter is the case of the United States over the period from the first U.S. census, of 1790, to the most recent, 1980. Over this period, the rural population declined in percentage from over 90 percent to less than 4 percent today, and with an accompanying increase in the quantity and quality of agricultural product per capita for the population as a whole.

As the rural component decreases through technological progress, the capital-goods-producing sector of industry increases as a percentage of the labor-force. In this we include the construction of waterways, roads, railways, and so forth, as well as the production of energy. The development of consumer-goods production, apart from agricultural product of farms, fisheries, and so forth, is a combined product (in principle) of the increased productivity of the rural sector and capital-goods production.

With this in view, we apportion the productive segment of the labor-force as a whole among agricultural, capital-goods-producing, and consumer-industrial-goods-producing sectors. We next cross-grid sectors by types of industry, such as ferrous metal, nonferrous metal, chemical, and so forth. The smallest unit of division is not necessarily the corporate or equivalent entity, but the smallest interdependent complex of production producing a unit intermediate or final commodity of consumer or capital goods. Admittedly assumptions of approximation are employed for this purpose in practice, but the fact that those are approximations is not necessarily a serious fault, since it is not the monetary cross-sectional arithmetic magnitudes which we require, but rather a good basis for tracing the changes in ratios which develop over the course of reproduction cycles.

We continue the process of analysis of geometry of the process by tracing out the division of labor within the interdependent entity producing an identified unit-product. We continue, further, by correlating the capital-intensity ratio in respect to both the whole economy, each sector, each unit within sectors, and each category of work-place within the unit's division of labor. We relate the social ratio for capital-intensity, $C/(C+V)$, with the "complexity" of the materials, semi-finished product as input, machinery, tools, and so forth associated with the work-place, and also in terms of the "energy-transfer" of the process, as correlated with energy-flux-density or equivalents of heat-sources and density at the point of productive application.

These approximations of the number of degrees of freedom in the organization of the productive process are adequate if they are useful approximations for purposes of relative measurement of the $(n+m)/n$ transformations being considered. Provided our conception is rigorously defined, we are able to determine the extent to which approximations of measurement are consistent with the rigorously defined notion of function. A good Sand-Reckoner-modeled approximation is sufficient for practice.

The combined ratios of elementary national-income accounting, outlined just previously, and these sectoral proportionings of the process define the data-base for projecting an allocation-function. Essentially, we must seek to maximize the rate of increase of $S'/(C+V)$ through effects of allocation over all the choices defined by sectoral analysis. These increases in $S'/(C+V)$ must correlate with notions of $(n+m)/n$ and with increase of potential relative population-density. The three notions must signify the same result in practice, and consequently we must inspect our results to ensure that our projections preserve such coherence. If not, then there has been an error of analytical assumption in our work. We must locate that error, correct it, and rework the analysis accordingly.

$S'/(C+V)$ is implicitly a statement of negentropy, in which "energy" is defined by transformations of the form $(n+m)/n$. The rate of transformation required to maintain potential relative population-density at a constant value is the minimal value required for either $S'/(C+V)$ or $(n+m)/n$.

$C/(C+V)$, as we have noted, is also a function defined in terms of $(n+m)/n$. Let us consider the case in which we increase the ratio $C/(C+V)$ without altering the specific technology of that local sector of production of goods. This is the case in which we increase the utilization of the investment per day, per week, per year, thus using it up more rapidly. This hastens the day at which the used-up investment is replaced by one technologically more advanced.

How much more technologically advanced is determined chiefly by the rate of technological progress in the economy as a whole.

This leads us to another key consideration. As the capital-goods-output component of the productive labor-force increases relatively, the ratio of scientists, engineers and related professional technologists per 100,000 productive operatives must be increased, as well as the intensity of education and culture for all three levels of education (primary, secondary, advanced) and popular culture of adults. This component of the total labor-force must clearly increase in cost of personnel, education, laboratories, and so forth more slowly than the correlated increases in $S/(C+V)$ effected through technological progress.

Throughout this the intensity of heat from heat-sources powering production must increase. Historically, combining estimations for prehistoric cultures as well as cultures of literary records, it appears that the required energy per capita required increases geometrically relative to increases in potential relative population-density. This is what we must expect from the fact that "nonlinear" transformations of the form $(n+m)/n$ are required to maintain a constant potential relative population-density.

Thus, the negentropic functions associated with ordered successions of transformations in the form $(n+m)/n$ satisfy the notions of *work*, *power*, and *technology* prescribed by Leibniz.

The Role of Monetary Policy In Global Genocide

4

By the standards of international law adopted by the relevant powers for conduct of the post-World War Two "war crimes" proceedings at Nuremberg, the *International Monetary Fund*, the *World Bank*, the *Bank for International Settlements, and other complicit agencies*, have been implementing economic and monetary policies which the officials of those institutions *either knew or should have known* to cause *genocide*, a well-defined "crime against humanity," among affected portions of the developing nations.

This indictment and presumptive premise for conviction of such officials is based on aggregate evidence so overwhelming in character and extent that only the degree of witting complicity and responsibility of each of such individual officials remains an area of unsettled judgment for sentencing in such connections.

The city of Hong Kong, a center of the unregulated "offshore" financial institutions which are massively cheating and looting the developing sector nations—and the industrial economies as well.

The evidence assorts the defendants into principally two functional categories of offenders. There are, firstly, those offenders who appear, by preponderant weight of available evidence, to have acted out of purely monetary motives. There is a second class of offenders which has acted to genocidal effect while displaying explicit intent to employ monetary and economic measures, among others, as what they have represented as efficient instruments for causing genocide on scales approaching the scales proposed by the Club of Rome, the Carter administration's *Global 2000* proposals, and like proposals. On the surface of the available evidence, offenders whose relevant policy statements place them ostensibly in the first of these two categories have treated what they define as *a principle of monetary interest to be the primary motive for their action.* Offenders ostensibly falling into the second of the two classifications have stated that the end-result of such and other measures, *genocide in and of itself,* has been the motive for their offenses against international law.

The best which might be said, as in proposing relatively less drastic condemnation of some among criminals of the first subclassification, is that they have violated the *principle of equity* asserted by the dramatic character Portia in William Shakespeare's *Merchant of Venice.* That is the same principle of *equity* which, in respect to matters of lesser weight before international law, underlies the reform of bankruptcy laws within the bodies of constitutional, legislative, and ordinary civil legal practice among modern civilized nations.* In effect, offenders of this class defend their criminal complicities by statements of the form: "Famine, epidemic, and other mediations of mass death may occur as a result of the 'conditionalities' for debt-payment imposed upon debtor-nations. Such consequences are regrettable, but the monetary rights of the international creditor-institutions are primary."

Such practices were introduced, contrary to Augustinian principles and the Law of Solon, into Western Europe chiefly through Venice and the accomplices of Venice's rentier-financier practices of usury. The depopulation of Europe during the period from 1268 A.D. into the third quarter of the fourteenth century, effected chiefly through the consequences of the usurious practices of rentier-financier powers including the notoriously evil Bardi and Perruzzi, is exemplary of this historical connection.

The arguments for genocide by the Club of Rome and Carter's *Global 2000* proposal are rather well-known among governments of the world, especially those of the Club of Rome. The fact that the proposed North-South policies embedded in the Brandt Commission report must produce similarly genocidal effects is, unfortunately less widely recognized.

Exemplary of the most evil persons of the second classification are General Maxwell Taylor of the U.S. Draper Fund, and such defenders of *Global 2000* genocide as one U.S. Army Lt.-Colonel John G. Wilcox.† The founder of the Draper Fund, General William Draper, a former key official in the U.S. occupation of West Germany, has a track-record as a disciple of

* E.g., the elimination of the extension of the Babylonian principle of usury in such forms as condemning bankrupts to debtors' prisons in English and U.S. law. The most conspicuous cause for collapse of Mesopotamian cultures was the employment of such a principle of usury in connection with tax-farming practices. The defaulting debtor to the private rentier-financier, the tax-farmer, was deprived of the use of his property, such as property held under traditional bow-tenure. The use was awarded to the rentier-financier tax-farmer until the compounded debt was paid in full. The deterioration of improved land, contraction of the economic base, and related effects of this rentier-financier practice of usury were among the leading causes for the yin-yang-like collapse of Mesopotamian cultures, as recently as the genocidal collapse of the culture of the preceding Arab Renaissance Baghdad Caliphate accompanying the Mesopotamian tax-farmers' introduction of Seljuk mercenaries and Asharism to that destroyed culture. Indenture and slavery are other expressions of the same hideous Babylonian evil of usury.

† Wilcox, John G., "Military Implications of the Global 2000 Report," *Military Review,* August 1981. The editors of the journal affixed to this article the disclaimer: "The views expressed in this article are those of the author and do

the "eugenicist" doctrine of racially motivated genocide since his association with one of the centers for such Hitlerian dogmas, the New York City American Museum of Natural History, during the 1920s and 1930s.

The overt promotion of racial genocide as a "eugenicist" dogma in the English-speaking world is associated with the circles of Oxford University's John Ruskin during the nineteenth century, as typified by the case of Ruskin's protégé Cecil B. Rhodes. It was through rabidly anglophile circles of influence in the United States, including conduits of the political heirs of Ruskin and Rhodes, Lord Alfred Milner's Coefficients and Round Table organizations, that such overt promotion of "eugenicist" genocide was introduced to circles typified by the trustees of the American Museum of Natural History. In twentieth-century Europe, this occurs as a by-product of the "Ossian" cult-dogma of David Hume and Adam Smith, the genocidal dogma of "living room" for a world-hegemonic Anglo-Saxon racial stock, to which Adolf Hitler and his immediate Bavarian Nazi leadership subscribed in the notorious form studied during the Nuremberg proceedings.

There are two scientific questions posed by such criminality. The first question is: *What are the defects in law respecting allowable and impermissible monetarist and economic practices among and within nations bearing directly and indirectly on this instance of criminal practices?* The second question is: *What is the present and historically determined character of the interest which implements such crimes against humanity?*

The outline of the elements of economic science provided in the preceding chapter of this report, situated within the context of all of the three preceding chapters' contents, provides the needed, rigorous basis for settling the issue of law respecting matters of international and national *credit, banking,* and *currency practices*. From that standpoint of reference, the complementary issue, *the congruence of oligarchical and rentier-financier political forces,* can be rigorously situated.

Upon these two interconnected issues all of the principal issues of the ordering of "North-South" relations stand. Without addressing our attention so to these issues, "North-South" negotiations are a tragic exercise in futility.

Although we premise our arguments inclusively on the advantages of the LaRouche-Riemann method, an adequate argument is otherwise premised upon the principles of the American System of political-economy, in the form Hamilton, List, Carey, et al., and their predecessor mercantilists and kameralists, established those principles prior to the work of this writer and his associates. The improvements in the American System effected by this writer and his collaborators are to be viewed in this connection as introducing greater clarity and more exacting application to moral principles of practice already adequately established by these earlier outgrowths of the Augustinian practice of natural law.

The Nature of Agro-Industrial Credit

The money and equivalent, combined, placed into circulation by production is defined by the sum of the payments for items C, V and d respecting the preceding moments of production of goods. This leaves a deficit of purchasing-power in the order of S'. The portion of total goods-output corresponding to the proportion S' of total goods-output is circulated through issuance

not purport to reflect the position of the Department of the Army, the Department of Defense or any other government office or agency." Unfortunately, since Henry A. Kissinger's reign as "Acting President of the United States," precisely such policies have been increasingly the intent of practice mediated through the National Security Council's Ad Hoc Population Group, the State Department's Office of Population Affairs, and other entities. Well-meaning elements of government are governed largely by a wish not to believe that "respectable" elements of government and civil servants could possibly entertain such policy-outlooks.

of newly created credit, which credit is properly loaned for investment in a combination of expanded goods-producing output-related employment, or for increasing the scale of production of equal or better qualities of goods through technologically progressive, relatively more capital-intensive improvements in existing production.

Those two facets of economic growth through issuance of new credit as loans are interdependent. Effects coinciding with the required transformation (from n into $n+m$) are achieved by a combination of extending the most-advanced prevailing quality of production in scale (bringing up, thus, a larger portion of the total labor-force of the nation and world). So, the employment of otherwise idled labor for modern modes of production of goods, and the raising of the rates of technological progress of employed labor above labor-intensive modes, are expressions for transformations to the effect of n into $n+m$. The introduction of newer, more-advanced technologies than those previously available even in limited amounts of applications, is usefully viewed as an advancement of the average technology of the totality of available, deployable technology.

So, the transformation of large portions of the labor-force of developing nations through extension in scale of the generally existing level of technology in the most advanced forms currently in use, has effects on the world's economy equivalent to a technological revolution in the existing cases of relatively most-advanced forms of production.

The proper agency for generating the required increased volumes of credit within a modern form of agro-industrial nation-state is the government of that nation. This is best accomplished through the following elements of method and procedure.

The government of that nation, by some appropriate combination of executive and legislative initiatives, authorizes and creates an issue of the currency-notes of that nation. These notes are then best loaned to investors in production through either a national bank, as Hamilton outlined,* or through a central banking agency functioning under control of the national government in this and related actions.†

In a capitalist nation (one in which the ownership of a significant portion, at least, of basic agro-industrial production is held privately) the chief and usual part of this issue of currency-notes is loaned as governmental (national banking) participation in some fraction of each of certain classes of loan-agreements contracted between private banks and their customers. In modern banking procedure, the national-banking institution enters into a discount agreement with the private bank, agreeing to participate in lending for a specific loan-agreement contracted by the private bank. The payment of this sum, as a loan, to the private bank *on specific account of that particular transaction*, is effected through a cashier's check drawn against the account of the national-banking institution. The government's currency-notes, deposited in such an account of the national-banking institution, are the included deposits against which the check is issued.

In a second instance, the national banking institution may secure deposits for such participation in private-bank lending by borrowing claims against foreign currencies, or amounts of such currencies variously, through deposits of foreign currencies, through loans by foreign governments or international banking institutions created by joint-action of several governments, or from foreign private lenders.

In this second case, the national-banking participation in domestic lending by private banks is limited, twofoldly, to purchases of imported capital stocks and other commodities. It is

* Alexander Hamilton, Report to the U.S. Congress of the U.S. Secretary of the Treasury, *Report on a National Bank* (December 13, 1790).

† The U.S.A. Constitution, Article I, Section 8, awards to the U.S. Congress the power over the credit, banking, currency, and promotion of technological progress of the nation. The practices of the Federal Reserve System presently are a fundamental violation of that Constitution.

generally imprudent, barring well-defined exceptions, to employ deposits or loan of claims against other governments' currency-notes for purchase of new issues of currency-notes of one's own nation, since repayment obligations incurred, denominated in foreign currencies, are a charge against the nation's obligations to make payments in either the foreign currency or some designated other medium to the same effect. In this second alternative, it is the proper object of national policy to secure ownership and use of foreign, imported *capital stocks,* but not to increase the domestic money-supply as if such imports of capital-stocks were domestic output.

The circulation of money should be increased, as required, in consequence of the increased production mediated through imports of capital stocks, but no internal increase in circulation should occur because of such import-purchases of capital stocks themselves.

For example, nation *A* imports required foodstuffs through borrowing of foreign currencies by the national-banking system. Employers of the importing nation borrow operating-capital for increased employment of domestic labor through lending by the national-banking system of nation *A*. A temporary increase in circulation of domestic currency-notes may occur to facilitate that portion of purchases and sales of foodstuffs by the labor-force through means of wage-payments. Economically, this is to be viewed as issuance of national currency-notes credit against the otherwise idle portion of productive labor, *an investment in expansion of operating-capital,* in which that which is purchased is an otherwise idle national asset, a portion of productive labor. This portion of total productive labor is analogous to the portion of output of goods identified by S'.

Concretely, in some developing nations the chief short-term cause of lowered levels of productivity, even relative to existing technology, is a lack of adequate nutrition for the labor-force. A morning meal for employees on entering the work-place for the day, might be among the programs used by enlightened governments and employers, together with nourishment provided through institutions of compulsory public education. In known cases, this would be quickly compensated by increases in per capita productivity.

As is well-known among developing nations' leaders, the problem of nutrition is not merely a matter of total foodstocks available to the nation. Poor logistics prevent efficient, regular flows of foodstuffs and other essentials even into sections of urban communities as well as communities more remote from urban centers. This aggravates the difficulties of improving poor yields per hectare and per man-year in agricultural production. So, the nation is trapped, in too-numerous cases, between a high ratio of the total labor-force required to produce an inadequate supply of food and fiber for the population as a whole, and the barrier against rapidly improving this agricultural situation without increases in quality of nutrition necessary to improve productivities of labor. In such cases, a continued rollover of a sum of medium-term credit for increased levels of food-imports, as margin of the total food-supply of the nation, should be included in the total package of medium-term and long-term import-loans for medium to long-term economic development.

In such applications, we must recognize that the use of borrowed foreign currencies for such purposes does require us to increase domestic monetary circulation in a way properly prohibited for the case of imported capital stocks, but that we must control that increased amount of money-supply as a kind of managed "revolving fund" of national operating capital.

The Need For Gold-Reserve Basis

The mean cost of producing adequate supplies of both industrial and monetary gold under competitive wages and other conditions dictates an estimate price of monetary gold today in the order of U.S.A.$500 a troy ounce. This means that purchases of monetary gold are placed

on a parity-footing with purchases of other agro-industrial commodities on the world market, and that purchases made directly or indirectly through sale of monetary gold are at prices consistent with equitable exchanges in respect to costs of production.

There are two broad kinds of policies associated with the use of monetary gold as backing for an issuance of national currency-notes. The first, lunatic arrangement, is to follow a policy of requiring the deposit of monetary gold in proportion to the value of all currency-notes issued. The second policy defines a *gold-reserve system* for settling imbalances in national-payments accounts among nations.

In a gold-reserve system the combined currency and claims against currency of a nation are settled by the sum of purchases of goods and investments of the issuing nation, plus settlement of the balance of claims by payment in monetary gold.

If the prices of a nation's exports are set at parity with the competitive rate of gross profit plus costs of monetary gold, then the nation's currency is as *good as gold* as long as the nation is able to settle current-payments obligations through gold-transfers to absorb the balance not satisfied by the sum of sales of exports plus investments. Insofar as those conditions are satisfied, every currency-note issued has the same value as an equivalent price of gold both domestically and in international markets.

The most immediate advantage of a gold-reserve system is that it protects the lender against inflationary depreciation of the future repayments of the loan. This applies equally to the government and national-banking institutions of a nation as the creators of new volumes of credit. *In a gold-reserve system, the prime interest-rate charged by a national-banking system can be almost arbitrarily low.*

The same principle applies with equal force and usefulness to international banking relations among creditor and debtor nations.

It is the essential precondition for desired transformations in North-South economic relations (and debtor-creditor relations) that a significant combination of relatively more industrialized and less-developed nations constitutes a new gold-reserve system, pricing monetary gold at approximately U.S.A.$500 a troy ounce. This should be combined with a new credit-issuing international banking institution *created by equitable agreements among governments*. This must be a gold-reserve settlements institution, which issues credit and which employs its credit-issuing powers as a means for rediscounting, for purposes of approved lending, gold-reserve-denominated debt-instruments held by lending institutions both public and private.

The credit issued by such a new banking institution is created by generation of issues of gold-reserve-denominated currency notes of the member nations of that institution as stockholders and depositors. The credit is created, initially, against the portion of existing portion of productive capacity of the depositor-nation which, otherwise probably idled, the depositor-nation commits to exports.

Thus, the deposits of the international banking institution are in the form of deposits of claims against gold-reserve-denominated currencies of sovereign nation-states, and loans issued by the international bank are denominated in such currencies deposited with the bank. Each loan is made against a loan agreement, and in those currencies, as available in total or by policy guidelines, which are to be used as basis for purchases of exports from the nation identified by such currency.

In other words, the borrower nation enters into purchase agreements with authorized representatives of a combination of governments and private entities, each grouped according to the nation from which exports are to be delivered. Insofar as the negotiating exporter is acting according to the law and policy of his nation in undertaking such an obligation, that portion of the loan application to the bank by the prospective importer-nation is lawfully

subject to the bank's action to approve or modify, as a bank, the loan application submitted by the prospective importer.

Since the deposits at the disposal of the bank are claims against gold-reserve denominated issues of currency-notes of governments and their national-banking agencies, the interest-rates on such deposits are readily kept within the range of between 2 percent and 4 percent for new issues, as established by agreements among nations.

Insofar as the uses of imports by developing nations (in particular) increase sufficiently the national-output of the importing nation, with respect to such borrowing-charges, the possible expansion of world-trade is limited chiefly by the margin of otherwise idled export-capacity of the industries of the exporting nations. A $200 billion to $400 billion increase in levels of hard-commodity world-trade is a reasonable estimate of feasible levels for the period beginning a year or more immediately ahead.

Debt Reorganization

There is a middle range of developing nations, typified by Brazil and India among the larger such nations, which can readily honor its outstanding and new foreign-debt obligations combined, on condition that existing debt is substantially reorganized in appropriate fashion. Under the circumstance that a new international gold-reserve banking institution is established, as we have outlined, such debtor-nations can issue long-term, rediscountable debt-instruments which can be used both as instruments for purchase of existing foreign indebtedness, and as a medium of indebtedness for new borrowings.

In certain instances, varying with the historical character of the presently outstanding item of foreign indebtedness, it would be appropriate to reorganize such debt through a special series of the indicated category of new debt-instrument issues, in which the coupon is arbitrarily low, and in which provision for deferment of payments against the interest and principal amounts may be included provisions.

This device of debt-reorganization is equitable and useful, as well as necessary in appropriate cases. The problem, from the side of debt-holder institutions, is that of replacing nonperforming—and hence implicitly nonnegotiable, dubious assets—with negotiable assets. For these cases, the proper concern of the debt-holder is limited to securing a negotiable (rediscountable) instrument in place of a nonperforming instrument.

Some may attempt to object, that the means employed for refinancing of nonperforming debt, at increasingly usurious rates and associated, barbaric "conditionalities," can be extended into the future. This argument is both nonsensical and immoral. Usurious refinancing, combined with "conditionalities," has the effect of increasingly reducing the future sources of payments of the debtor-nation by austerity, and by cutting that nation off from flows of imported capital-stocks needed to increase the scale and per capita productivity of its economy. The argument of the IMF et al. is therefore abysmally stupid and incompetent on grounds that the postponement of bankruptcy by floating new paper worse in future quality than the old, merely repeats the John Law "Mississippi" or English "South Sea Island" bubbles of the eighteenth century. Persons persuaded that such means of continued, usurious rollover of nonperforming balances of international debt can be continued, ought to be immediately and permanently barred from any present or future connection to responsible positions in government, banking, and corporate management. They manifestly lack the rudiments of the capacity for rational judgment.

The attempt to perpetuate such fraudulent "bubbles" of usurious refinancing of nonperforming balances of international debt, by conditions of "austerity" dictated to victims by their creditors' representatives, is the same sort of fascist economic practice which led directly into the Nazi methods of genocide supervised by Albert Speer and the Nazi SS. Such austerity

lowers the potential relative population-density of the victim-economy toward levels below the existing scale of population. That is genocide by means of monetary and economic policy, an actionable *crime against humanity* under specifications of the Nuremberg Code.

The debt of most among developing nations must be promptly reorganized, on the basis, first of all, of principles of law defended in William Shakespeare's *Merchant of Venice*. To fail to apply that principle of equity flowing from natural law is to perpetuate crimes against humanity.

This morally mandatory course of action will be to the great advantage of the exporting nations, by creating conditions without which the world must plunge into a new general depression worse than that between the preceding two World Wars of this century. The prospect of increasing levels of world hard-commodity trade by between $200 billion and $400 billion annually is sufficient illustration of the nature of this advantage.

In some cases, so-called "Least Developed Nations," a bankrupting of held-over indebtedness is required for at least significant portions of the total indebtedness presently outstanding. This can be equitably absorbed, by averaging the burdens to creditors, or, if creditors resist such action, potential recourse under proper principles of international law (natural law) can be applied to the inequitable claims among the creditors.

A sovereign nation should not resort to bankruptcy if it has reasonable means to effect other, honorable remedies. However, in the case of the least-developed of former colonial nations, there is powerful ground for doubting the merit of many among the claims of the rentier-financier interests mediating their claims against the recently established nation through institutions rooted in colonial oppression. First, the assets of creditors originate in cruel extortion imposed upon conquered peoples, a people and its posterity which cannot be construed as willfully contracting the debt, or receiving any net advance by the creditor to the advantage of the debtor. Second, in the cases of the Least Developed Nations, the low level of productivity carried into the period of independence is itself a consequence, in greater or lesser degree, of colonialist policies of enforced relative backwardness of subject populations, including the use of the illicit and evil international drug traffic and other subversive means for destroying the capacities of large portions of targeted populations.

Institutions acting on behalf of international natural law would be themselves corrupted if they regarded such tainted titles to the original, historical root of present indebtedness as equal morally and in fact to other debts incurred by the same present developing nations in which loans were extended in good faith for value delivered to the indebted nation.

In general, there must be an immediate beginning for a process of reorganization of outstanding debt. Current debt being incurred for import of capital and commodities as goods or technological services should be continued at full value as current debt, or reorganized only with respect to continued interest-charges. As parties or concerts of parties may concur, a simple issue of new debt-instruments in place of old should occur, as outlined. In debatable cases, especially for the cases of Least Developed Nations, all but current debts for installation of capital-stocks and current services should be subject to a general moratorium, inaugurating a period of accounting for quality of titles of originally incurred forms of specific indebtedness, for reorganization, and for such litigation under proper new procedures and institutions of international law (Augustinian natural law) as are appropriate in relations among sovereign nation-states.

Outlawing of "Unregulated, Offshore" Banking

The chief monetary cancer in the past decade of international finance, since the August 1971 decoupling of the U.S. dollar from gold, has been the growth of actually usurious, parasitical financial institutions identified by such terms as "unregulated, offshore banking." Through

the ability of such unregulated systems to achieve multiplications of debits into nominally lendable credits at double-digit rates, international financial markets have been flooded with dubious loans denominated in the currencies of account of sovereign states.

In chief part, the sums lent at interest and for purchases as mediated through such institutions are chiefly fictitious values. Through the actions of the International Monetary Fund and Bank for International Settlements to curtail the lawful, regulated generation of credit and currency for useful purposes by nations subject to their great influence, the flood of fictitious values generated by unregulated, "offshore" financial complexes has grown large relative to net growth of regulated reserves. Nations are thus being massively cheated and looted by means of the unregulated system.

The evil of this unregulated, "offshore" financial complex is aggravated beyond what we have just summarized. These financial institutions of Hong Kong, Singapore, other sections of the British Commonwealth, and so forth, are the principal conduits for debits originating in an international drug traffic estimated in excess of $200 billion a year as recently as 1978, and much enlarged since that time. In addition to the large component of drug-related debits, this unregulated system, together with complicit Swiss and other conduits, is a principal vehicle for traffic in funds illegally drained from national economies.

Sovereign nations must combine forces to demand standards of regulation of the credit denominated in the currencies of themselves and friendly sovereign states, and to enforce such standards by aid of demanding "transparency" as a condition for honoring of the paper of foreign and domestic financial institutions in a given national economy or among honorable nations.

Monetary Versus Cost Inflation

The principal features of postwar inflation in the United States are adequate basis for stating the most general features of the same problem among particular other nations, and in international markets.*

It is necessary to make a rigorous distinction between what is best termed *cost-inflation* and what is properly termed *monetary inflation*. The former, *cost-inflation,* is entirely defined within the domain of economic science as outlined in the preceding chapter of this report. The latter, *monetary inflation,* arises from violations of proper credit, banking and currency policies, from violations of the policies summarily identified in preceding portions of the present chapter. Although the two forms of inflation interact, their primary causes are distinct and require distinct remedies.

Figure 2, taken originally from a study accomplished for a 1979 white paper of this writer's campaign for the 1980 Democratic Party presidential nomination, illustrates the principal cause for a secular *cost-inflation* in the U.S.A. over the past thirty-five years. If we add proper adjustments to the contents included in the table for the year 1980, the actual unemployment in the United States is in the order of 20 percent or more of the total labor-force—about 12 percent or more of the actual labor-force has been dropped from official U.S. governmental data in such forms as ignored, relatively massive quantities of youth-unemployment, by dropping from the labor-force persons whose unemployment-benefits have been exhausted, and by other devices used, since the Johnson administration, to prettify the official picture of economic health of the nation.

* This is a summary of the writer's earlier published treatment, most recently in LaRouche, Lyndon H. Jr., *The Pestilence of Usury,* published simultaneously by the National Democratic Policy Committee in the United States, and in a German translation (1981). Both editions are currently in print.

In effect, the United States has been in an economic depression for about a decade and a half. This has been concealed by social programs and related matters of policy of practice, which absorb significant portions of the population whose activities are actually socio-economically useless. So, social "buffers" have masked the underlying depression which would be immediately obvious but for social programs and related meliorative masking-actions. In other words, the U.S.A. has been in an economic depression, but has entered a monetary depression of the economy only since the onset, under Carter, in October 1979, of the austerity measures of Federal Reserve Chairman Paul A. Volcker.

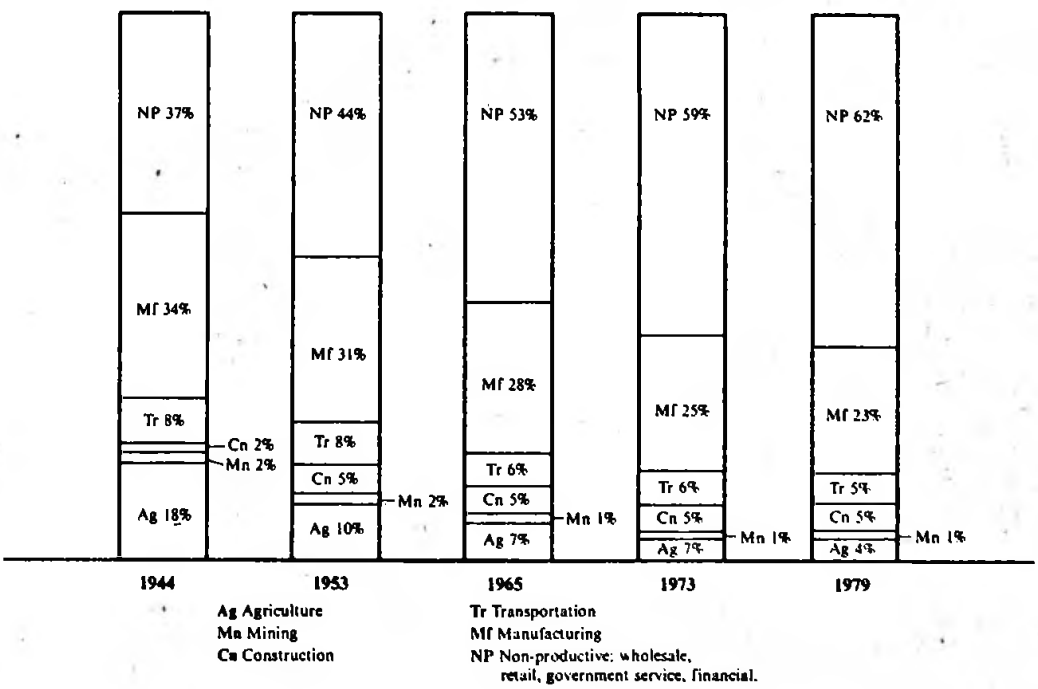
During 1980, about 20 percent of goods-producing capacity went out of use, with a projectable 25 percent more to be lost—presuming no monetary blowout—during 1981. A significant portion of this is capacity which could become directly or indirectly export-related capacity, especially with more intensive using up (e.g., two-to-three-shift operations) of existing capacities.

So, over the period 1946-1980, the percentage of the total labor-force employed in production of goods, or in transportation, dropped from 62 percent to between 30-32 percent. The social ratio of expense—$d/(C+V)$—to production of goods—$V/(C+V)$—shifted from 38/62 to not less than 62/38. If no other element were to be considered, that change in ratios would itself indicate a corresponding cost-inflation of approximately *1225 percent!*

In other words, the nominal inflation is compounded, as the rate of social-cost inflation (increase of d/V) is compounded for increased unit-person costs of d. Hence, approximately 1225 percent. It is reasonable to assume an average annual improvement of combined goods-producing and goods-quality productivity in the range of 2 percent: compounded in the range of 245 percent. Let us assume a nominal inflation of about 1000 percent over the thirty-five year span. Is an after-tax $18,000 household income today comparable to an after-tax household-income in 1949? We are generally in the right ballpark, on condition that we are assuming this is not a new household, which must acquire housing, furnishings and so forth.

Figure 2

U.S. employment



The situation is worse, increasingly over the past decade's collapse of quality and extent of municipal and related services, and worsening of age and obsolescence of capital stocks of urban and rural communities as well as producer entities. The United States is only beginning to feel the combined full impact of the post-1971 period, the 1973-1974 shift toward labor-intensive employment, and the technological carnage of the four years under Carter. The full impact of recent acceleration of monetary inflation is being unleashed now most visibly in ground-rent-related and debt-service charges.

It was argued, albeit fraudulently, that the contraction of the goods-producing component of the U.S. labor-force over the 1957-1966 period was the consequence of technological progress's decreasing the required levels of goods-output. During a portion of this interval, it was estimated that gross productivity of the U.S. labor-force as a whole increased at approximately 3 percent annual rates, and the productivity of goods-producing operatives in the order of 5-8 percent annually. This relatively superior performance was chiefly the result of the combined stimulants of the NASA-centered aerospace development and, later during the interval, the investment tax-credit incentive for capital-intensive improvements initiated by President J. F. Kennedy, plus the maintaining of emphasis on technologically oriented education during the post-Sputnik period into 1966.

However, looking at data for age and obsolescence trends in goods-producing capacity over the period from 1946 into 1973, and the downward spiral since 1973-1974, there is no net compensating advancement in productivity to account for the contraction in the goods-producing component of the labor-force. Rather, the cost-inflation component of aggregate U.S. inflation is the combined result of contraction of the goods-producing component of the labor-force, and an average trend toward increased age and obsolescence in a relatively contracting goods-producing component of the national economy.

New York City is the worst-case paradigm for the monetary inflationary tendencies in the U.S. economy over the postwar period. In a study conducted during 1966-1968 by the writer's associates, it was proven that the return on paid-in equity investment in deteriorating rental residential properties was then approximately 25 percent per annum, irrespective of whether the property was subject to rent-control then in effect. Whereas, on new construction, the return was between 14-17 percent for a good investment. In other words, the credit, banking, and taxation policies affecting that city were multiplying speculative valuations of capitalized ground-rent income and projected income.

It is increased fixed financial and rental charges of the kind analogous to and including ground-rent appreciations, which are the motor-force of monetary inflation.

Today, the best estimate is that marketable real-estate values in the United States are in the order of $3.5 trillion, of which an estimated $1 trillion is attributed to New York City. This figure is to be compared immediately with an estimated $700 billion in goods-producing capacity, of which 20 percent went out of active use during 1980, and an additional 25 percent is projected to go out of use during 1981.

These rentier-financier forms of added monetary charges to an economy affect the economy as additions to *d*, "overhead expense," and occur in the form of fixed financial and rental charges, which, pending monetary collapse in large sectors of such payments, continue to be fixed or rising per capita for the national-economy even when the production of means for payment of such overhead expenses is contracting. They appear thus as added expenses superimposed upon costs and other expenses at every point of the economy. If national, state, and local taxation policies favor capital-gains in such fictitious values over income from productive investments, the flow of investment-funds and associated credit is turned away from productive investments towards speculative search for capital-gains in fictitious appreciations.

If such markets are significantly rigged, as British-linked combinations of money-market agencies such as powerful insurance firms do rig markets with aid of politicians under their

control, this tendency for monetary inflation is accelerated, as has been the case of the United States, with increased velocity since 1971.

Under Volcker's measures, reserves have been flowing increasingly out of those financial institutions which normally conduit credit to employers of goods-producing and goods-distributing enterprises, into high-priced "money markets," mixing with a growing ratio of imported fictitious credit from offshore, unregulated financial complexes, such as Hong Kong, the British West Indies, and Canada, accelerating the collapse of the productive basis of the economy—under the patronage of "unregulated free trade"—while the per capita fixed charges for debt-service and ground-rent spiral upward.

The result is the transformation of the United States economy into a classical "bubble" of the sort earlier exemplified by John Law's "Mississippi" bubble. Presently, the United States is headed toward an early financial "blow-out" on a scale far beyond the impact of the 1929-1931 collapse under Hoover.

This is also the general picture of the world economy.

Not only must sovereign nations and international agencies implement *immediately* the varieties of credit, banking and currency policies we have outlined here. Taxation policies must be reformed to eliminate all preferred treatment for fictitious gains in such areas as ground-rent application. Tax-rates on income from fictitious appreciations must become relatively punitive, in contrast to most advantageous (relatively speaking) tax-rates for income reinvested in technologically progressive, increasingly capital-intensive production of goods, especially in agriculture, capital-goods production, energy production, transportation, and research and development.

There must be a virtual shutting down of employment and training for useless categories of nonproductive professions such as sociology, social work, and related scatological excretions of Max Weber, Levi-Strauss, and the London Tavistock Institute. There must be a shift away from rentier-financier forms of welfarist (fascist) "post-industrial society," to agro-industrial high-technology development. The budgetary policies of governments, taxation policies, and educational policies must combine to direct such emphasis. These measures must be combined with a directed flow of credit and capital funds to high-technology, relatively more capital-intensive, goods-producing agro-industrial employment, and science and engineering, with a tilt in emphasis toward capital-goods industries in the industrial sector.

Unless such changes are institutionalized quickly, the world economy, at least in greater part, is about to "blow out," causing the greatest depression and reactive emergence of fascist regimes in modern history—at least since 1653.

Perhaps the nations gathered at the forthcoming North-South conference lack the combined perception and will to force such institutional changes as these outlined here. In such case, the governments represented have manifested their lack of the moral fitness to survive. They have chosen, insofar as their wills are concerned, to go the way of Atlantis.

The Oligarchical System

The increasing shift of the U.S. economy, away from an industrial economy, toward a rentier-financier "post-industrial society," is directly a reflection of the growing power of an interlocking, international complex of rentier-financier power historically centered on Venice, for which Venice, its colony Switzerland, and the outgrowths of Venice-Genoa-created British and Dutch East India Companies are the leading centerpieces of today.

We referred earlier to the struggle of the fourth century B.C. as the watershed in literary historical knowledge for the continuing conflicts within civilization today. We now trace out that history of the conflict with the oligarchical faction, and its rentier-financier system, from then to the present. A mere summary is sufficient to satisfy our requirements here.

The center of oligarchism for that and the preceding centuries, at least for the Mediterranean littoral, was Babylon. The ruling interests of Babylon were a rentier-financier caste, a combination of the Babylonian priest-caste and rentier-financier interests. As the Babylonian system destroyed the domain from within, the ruling caste brought into Babylon outside "barbarian" conquerors, concluding, prior to Alexander the Great's conquest, with the Achaemenid rulers. The function of these rulers was to supply new vigor for the conquest and looting of ever-larger regions of the world around Babylon, just as historical Rome based its continued existence, first as a "republic," and later as the Empire, on subjugation and looting of other nations to sustain a parasitical caste whose system rotted out increasingly the economic basis and populations of the home region.

The exemplar of Babylon, what St. John termed "The Whore of Babylon," was a cult known variously by the names of Marduk, Lucifer, and Apollo, allied, during the relevant period, with the cult of Thebes in Upper Egypt. It is in the form of the Cult of Apollo, including the temple of Apollo at Delphi, and as the ruling priesthood of the Roman republic, that this Babylonian cult, allied to Thebes in both Egypt and Greece, seizes the focus of our attention during the fourth century B.C. and later.

In consequence of events including the repeated failure of the Achaemenids to defeat mainland Greece, and the famous march of 10,000 Greek soldiers out of the heart of the Persian Empire, the Babylonian priesthood developed a project, named "The Western Division of the Persian Empire," designed to solve the problem posed by the qualitative superiority of Greek military and related culture over any of that period.*

This project projected the subjugation of Greece's divided states, one by one, by Philip of Macedon. After the completion of that conquest, to be assisted chiefly by the Cult of Apollo at Delphi, Philip was to assemble combined Greek and Macedonian forces, and proceed through Asia Minor to stage a prearranged, indecisive defeat of the Achaemenid forces. Out of the truce prearranged for that occasion, Philip was to be awarded title over the Mediterranean littoral to the west of a line running upward through Anatolia, defined by the Euphrates River. This western region was to be known as "The Western Division of the Persian Empire."

The included conditions of the agreement with Philip made beforehand, were chiefly those identified by the general specification that the new empire would be composed internally according to what was termed interchangeably the "Persian Model" or "Oligarchical Model." The included features were the rentier-financier system typified by Babylonian tax-farming practices, and what educated popular opinion today might wish to term a neofeudalist, neo-Malthusian "post-industrial society" model, as projected by the Pan-European Union of Richard Count Coudenhove-Kalergi and his successor, Archduke Otto von Hapsburg, as a federal neofeudalistic world of regions. In other words, the genocidalist scheme to which the Club of Rome is dedicated.

In classical Greek history, this "Oligarchical Model" was a rewarming of the bucolic bestiality of the cultist Hesiod, as contrasted with Homer, and the terrorist policies, directed to destruction of urban (city-state) society by the Phrygian Cult of Dionysus (or, the Roman equivalent, Bacchus), itself a Phrygian expression of the Ptolemaic form of the Theban cult of Isis, Osiris, and Horus, as well as the hideous Magna Mater cult.

Within Greece itself, the principal subversive agency of that general period was, as we have noted, the Cult of Apollo at Delphi, the model the Venetians adopted for the Jesuit order. This cult, and its applied pederastic cult-state of Thebes in Greece, was the great cancer within Greek life from the Persian Wars, always an efficient subversive agency working on behalf of

* This account is premised chiefly on Greek-historian sources, recently checked updates of scholarship respecting primary sources accomplished largely during the 1920s, and assembled by a team under coordination of the writer's collaborator, Criton Zoakos.

the Babylonian priesthood. The Delphi branch at Athens was, during Plato's time, the school of rhetoric of Isocrates, and the leading "Macedonian agents" which Delphi deployed in Athens during that period included the paid Macedonian provocateur Demosthenes, and Aristotle.

Against these cults and this oligarchical project were arrayed chiefly a network of forces coordinated by Plato's Academy at Athens and the Cyrenaic temple of Amon, as well as the Greek branch of that temple, with which the mother of Alexander the Great was associated. Every activity of Plato's known to the present literature was directed at mobilizing the defeat of the oligarchists, and in concert with the temple of Amon. It was after Plato's death that near-success was achieved.

Philip of Macedon was killed on the eve of his taking command of troops waiting in Asia Minor, the act which would launch the prepared scenario for the establishment of the Western Division. Under the known sponsorship of the Academy at Athens, and most probably a direct role by the priests of Amon, Alexander secured the Macedonian throne, and, advised by the Academy, and in alliance with the temple of Amon, destroyed the Persian Empire, launching the great projects of city-building and commerce whose intended further features are outlined in his testament.

The poisoning of Alexander by an alliance of Aristotle the poisoner with Macedonian generals formerly of Philip's faction, aborted the city-building efforts of republicanism of Alexander, the Academy, and Amon. Republican culture persisted only in Greece, and as an organized state force only until Roman legions dispatched by the Egyptian Ptolemies subjugated Greece.

The Western Division of the Persian Empire was launched almost three centuries after the timely demise of Philip of Macedon, through the organized chaos of the first century B.C. in Rome, leading into the establishment of that monstrous evil known as the Roman Empire, the exemplar of the oligarchical system for European culture to the present day. Rome is the paradigm for the modern fascist state, and the model upon which the forces behind neo-Malthusianism world-federalism premise their imminently projected new world order today.

The way in which the Byzantine (Aristotelian) oligarchical faction organized the Fourth Crusade against Constantinople, to attempt to rid Byzantium of an insurgent Platonic political faction, and the combined efforts of the Eastern Church, Venice, and Genoa in organizing and directing the Ottoman conquest of Greece in 1453 A.D., are exemplary of the political commitments and methods of the oligarchical faction from the ancient Babylonian priesthood through Rome and Byzantium, by way of Venice, into the interlocked "secret empire" of Venice-pivoted international rentier-financier "family funds" today.

Venice created the Austro-Hungarian Empire. It ran the Ottoman Empire from the inside, from 1453 A.D. onward to the end, through the dagoman and janissary institutions, and collapsed that Empire when this suited Venice's purpose. It created the Holy Alliance of 1815-1848. It, together with its allies in Britain and its colony Switzerland, created the socialist and anarchist forces of chaos around Giuseppe Mazzini's Young Europe organization during the middle of the nineteenth century, and created fascism out of socialist and anarchist movements it controlled during the present century.

Its goal is to impose world-wide rule by a complex of oligarchical families of rentier-financier parasites, and to destroy those institutions of literate languages, the modern nation-state, and technological progress, which uplift peoples into a force of citizens who will not tolerate such evil degradation of the species. This is what the Trilateral Commission, Henry A. Kissinger and other notable scoundrels of this time are about.

Language: The Basis for The Sovereign Nation

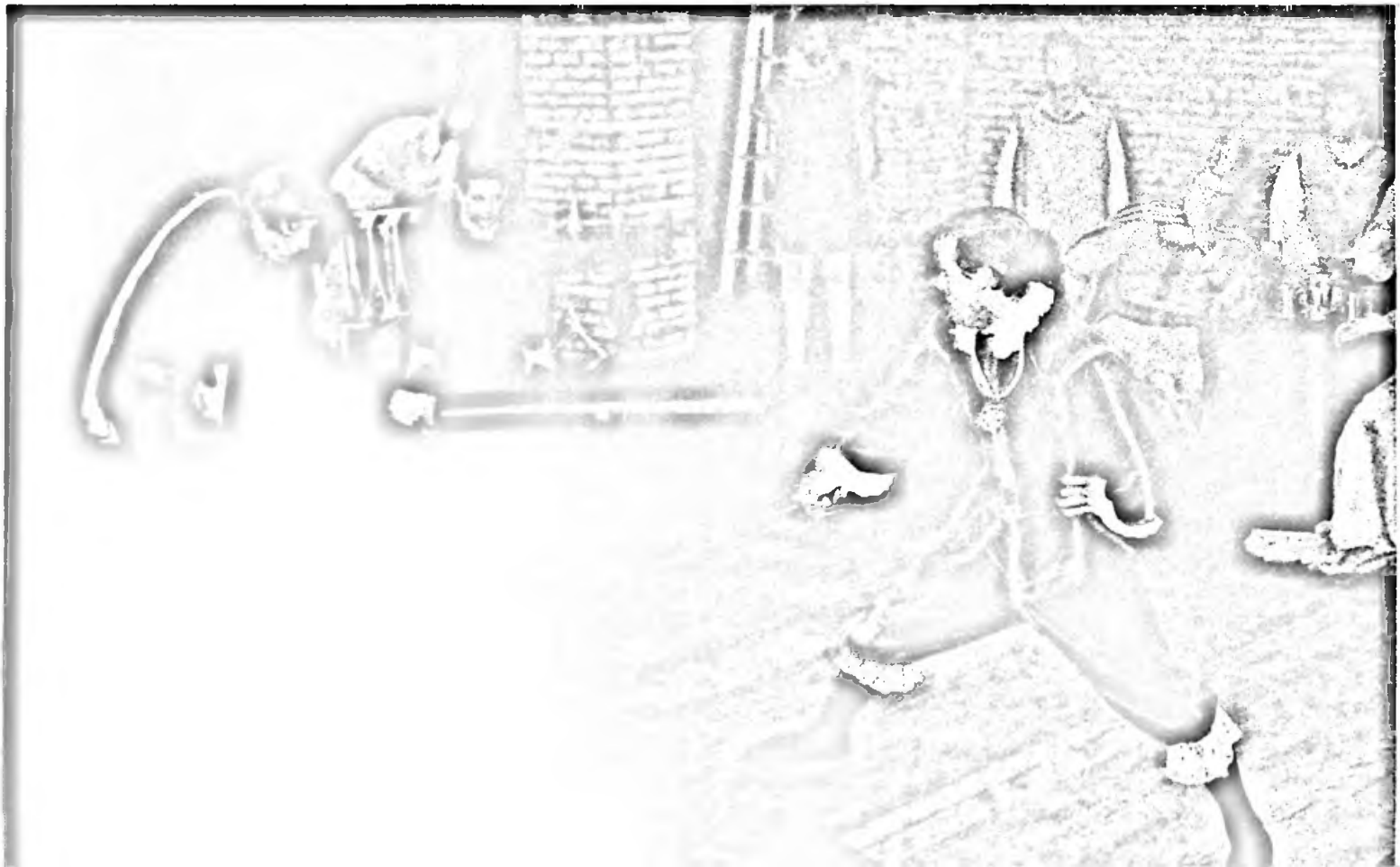
5

The modern institution, the sovereign nation-state republic, is a Neoplatonic conception rooted, for Western civilization, in the influence of St. Augustine's *City of God,* and shaped into the form of the nation-state through chiefly the successive contributions of Dante Alighieri and Cardinal Nicholas of Cusa.

The included failures of the effort to constitute a republic of Christendom, set into motion earlier by Alcuin and Charlemagne, had their root in one specific flaw of Charlemagne's design. The "supranational" form of society so ordered relied upon the use of the Latin language for matters of policy, science, and administration of society, leaving the language spoken by the populations generally a collection of brutishly illiterate local dialects.

As a people are enabled to speak and write, so their moral development and intellectual powers are delimited. This was the crucial problem attacked by Dante Alighieri in writings including his *Commedia* (circa 1321 A.D.), his *De Monarchia* (circa 1312 A.D.), and his *De*

The fatal duel in "Hamlet," William Shakespeare's dramatic exposition of the principles of statecraft, and a proper lesson in universal history for every citizen in a republic. Photo: Stuart Lewis.



Vulgari Eloquentia (circa 1307 A.D.). The issues of *De Monarchia* were comprehensively treated by Cusa in his *Concordantia Catholica* (circa 1430 A.D.), and in later writings on the same subject-area. This effort paralleled and intersected the currents associated with Roger Bacon in England, such as John Wycliffe, a current in England directly informed later by the influence of Dante, Petrarch, et al. in such expressions as the work of Chaucer. This effort, insofar as language was specially emphasized, was centered over the period into the middle of the sixteenth century in the influence of the Grootean, Augustinian teaching-order, the Brothers of the Common Life, and by such outstanding products of that order's educational programs as Erasmus of Rotterdam.

As these and allied efforts were directed to transforming brutish dialects into literate forms of modern languages, the new forms of literate language became the basis for defining and establishing sovereign nation-states. By providing a people with those forms and usages of language which embody a power for receiving and imparting the most profound and impassioned conceptions respecting man and nature,* the sharers of that literate form of language constitute a deliberative body of adult citizens, enabled to deliberate matters of such profound and impassioned quality in respect to the policies of their nation. Other persons, using a different language, are correspondingly estranged from access to such common deliberation conducted in a language not their own. Hence, those others must develop their own brutish dialects into a common form of literate language for each related group, and constitute a distinct nation on the basis of that language.

As a matter of organization of the reader's approach to the relevant issues to be treated here, we announce at this point of the present chapter two summary points which will be afforded proof in due course here.

First, the distinction of an existent language or dialect is not a competent basis for proposing the establishment of a separate nation-state on that basis. If the language is a brutish form of dialect, or a distinct language as brutish as might otherwise be the case for a local illiterate's dialect, it is contrary to natural law to propose such a dialect or language as a self-evident basis for constituting a distinct nation-state. The language-distinction of a nation-state's constitution is not located in the language itself, but in the higher purposes which a developed form of literate language is developed to mediate. If the language is not developed as one adequate to mediate the most profound scientific and moral issues of current history, it is a language lacking the moral qualifications to become the basis for organization of distinct self-government.

Second, it is incompetence to separate the mere form (grammar) and proper higher usages of a language from one another. As we shall summarize the case in this present chapter, the proper grammatical form of a language is lawfully determined, not by norms of established usages, but by the geometric requirements of distinctions of *mood, tense, case,* and *reflexiveness* required to communicate important ideas competently in any language, regardless of that language's historical roots. To this date, any language which is not congruent with the constitution of the classical Greek evolved over the span typified by Homer, Aeschylus, and Plato is a morally and intellectually defective form of language.

The usage of language is defined by the qualities of ideas for which the language is employed as a medium of communication and of individual conscious reflection and memory. In every modern literate language, there exists a special collection of literary and other artistic compositions which embody the process by which that language was developed out of brutishness into the highest richness of capacity it has enjoyed to date. Dante Alighieri is

* P. B. Shelley, "In Defence of Poetry."

exemplary of this for Italian literature, as Leonardo da Vinci and the School of Raphael are interrelated cases for sculpture, music, painting, and scientific method. Miguel Cervantes exemplifies classical Spanish culture, as Shakespeare and Milton are without parallel for English, and the Weimar Classic of Friedrich Schiller's circle, together with roots traced through Lessing, the only paradigm of classical literature for German.

It is such a combination of modern forms of literate language and an associated popular assimilation of that language's classical artistic forms, as we have summarily defined a proper, restricted use of the term "classic," which provides the chief means of both education and popular culture by which the individual member of a nation may be uplifted out of the existentialist bestiality of infantilism and propensities for savagery, into an adult, moral citizen of a republic.

The "Mathematics" of Literate Language

The principal grammatical distinctions of a literate form of any language is a combination of five distinct moods, nine potential tenses used in combination with moods, and at least seven distinct cases for discriminating among subjects, direct objects and indirect objects of the action in which action is primarily defined by the mood and tense of action identified by verbs. The indispensable moods found in any literate language are identifiable by the terms *indicative*, *conditional*, *subjunctive*, *conditional-subjunctive*, and *imperative*. Action may occur as an observed phenomenon in the *past*, *present* or *future*, at which points it may be observed to be incompleted action, action completed at the point of observation, or action which had been completed prior to the moment of observation. The cases are the *nominative* (subject), ordinary *genitive* (direct object), *"absolute genitive"* (indirect-object genitive), *indirect case for a direct object* (e.g., dative), *indirect case for an indirect object* (e.g., ablative), a case for *direct action and direct object*, and a case for *direct action and indirect object*.

Action may be self-reflexive with respect to subject either absolutely, or with respect to discriminations defined for mood, tense, and case.

The deeper significance of such grammatical features of a modern literate language is first known to have been recognized in modern times by Gottfried Wilhelm Leibniz, a recognition enriched by the work of the great statesman and philologist Wilhelm von Humboldt, and brought into a coherent overview of philology by such successors of von Humboldt as August Boeckh.*

Concentrating for a moment on the "mathematics of language," let us consider summarily wherein the mathematical powers of such a form of literate language are directly to be located. Essentially, a properly used such language is intrinsically a method of *topology* in the physical-geometric sense of topology associated with the work of Pacioli, Kepler, Leibniz, Monge, Riemann.

The true *substantive* of literate usages is not the subject or the objects of the statement. The substantive is centered in the *intrinsically transitive* principle of all verbs (including the implicit transitiveness of the verb "to be.") The combined mood and tense of verbal action is a statement of transformation as situated amid *discriminations* of subject, indirect objects, direct

* The writer's collaborator, Dr. Uwe Parpart, has called attention to Beockh's counsel to the famous German mathematician, Karl Jacobi. Boeckh instructed Jacobi, then a classical philologist, to undertake teaching of university mathematics in support of Alexander von Humboldt's program at the University of Berlin—named Humboldt University, in honor of Wilhelm von Humboldt. Jacobi objected that he lacked training in mathematics; Boeckh properly instructed Jacobi that Jacobi's mastery of classical philology and philosophy qualified him to teach mathematics. The result was one of the leading mathematicians of the nineteenth century.

objects, with respect to genitive, indirect-action and direct-action cases, all of which elements may be included more than one time in *a single indivisible statement.* These discriminations, including prepositionally defined clauses as subjects, objects, and indirect objects, have the implication of topological discriminations of action of transformation as the substantive. The discriminations, including subject, direct object, and indirect object, have the significance of *singularities.*

The statement "I am myself" may be interpreted as in the passive or active voice, and so translated, respectively, as "I am made to be myself," or "I create myself as myself." It may be interpreted as axiomatically intransitive in consequence of a shallow-minded disregard for the practical implications of what are often viewed as intransitive forms. The appearance of intransitiveness is most readily comprehended properly from the vantage point of the variety of topology we have endorsed: intransitiveness is merely a special case of transitiveness, the case in which perfect connectivity of subject and object is represented by the statement.

Transitive action, when the statement is competent, always reflects what Riemann described as Dirichlet's Principle. The "mathematical" problem posed to the utterer in the formulation of any statement of an important conception is that of resolving the singularities which preclude complete connectivity in the matter to be described. The task of the utterer is to discover such additional degrees of freedom (i.e., Dirichlet's Principle) that a statement embodying those degrees of freedom reestablishes the desired complete connectivity.

Competent mathematics as mathematics is the use of symbols in a manner congruent to a verbal statement satisfying the requirements of solutions subsumed by Dirichlet's Principle. The useful illustration of this point is the 1859 paper on "shock-waves" by Riemann to which we referred in preceding chapters of this report. All those who reject the method by which Riemann located the solution in that paper, or who reject the method of the 1854 habilitation dissertation—the method underlying the 1859 paper—are obviously obsessed by an incompetent conception of mathematics.

Among the most important forms of statements which can be presented in any language are statements including use of the conditional-subjunctive and genitive-absolute. "*If it were* as *that*, that the lawful ordering *of the universe* were so composed, . . ." The *Logos* in the Gospel of St. John is an object presented in the absolute-genitive case, as a conception, and also self-reflexive action with respect to action coherent with the subject, the Good. Conceptions are properly transformed into utterances by seeking agreement between the grammatical elaboration of the statement and the topology of the conception to be represented. Logos-congruent conceptions always occur, topologically, as reflections of what Plato defines as the notion of the *hypothesis of the higher hypothesis.* Every important and true statement made through the medium of a literate language is the attempt to direct the situating of a statement of action within a topological domain defined by the notion of the hypothesis of the higher hypothesis. That is the fundamental principle of language and of the competent forms of mathematics derived from such language-usage.

For such and related reasons, the classical German philology associated with Wilhlem von Humboldt chose the progressive development of the power of classical Greek, as defined in progression from Homer to Plato, as the model of reference for the usage of a classical language developed to subsume the relatively highest power of communication and conscious reflection.*

* Cf. Helga Zepp-LaRouche, *Ibykus*, vol. 1, No. 2, Wiesbaden, West Germany, 1981.

Classical Philology and Educational Policy

The foregoing outline of the "mathematics" of language prepares us to reconsider a report summarized in the opening chapter of this present report. On condition that we mean by classical philology the principal, proper, most general usages integral to proper *usage* of the grammar and vocabulary of literate languages, then the entirety of the first two phases of the education of the citizen of every nation-state (the primary and secondary phases), ought to be based (almost) entirely on classical philology.

In this present chapter, we shall focus on leading aspects of usage to be incorporated into language-instruction as such.

There are two broad classes of objections to such an educational policy. The first of these classes of objections we reject as entirely immoral, those associated with the liberal-radical reformers who have destroyed education in most nations during the recent two decades. It is sufficient to address the well-meaning, but misguided persons whose argument is that education ought to be directed chiefly to the student's learning of those specific skills which he or she requires for (predominantly) the kind of economic employment and associated conditions of household life to which that student is presumably destined in adult life.

Earlier, we stated:

> "The purpose of society is not properly defined as that of educating individuals to become efficient laborers in new applied technology. The purpose of advances in applied technology is to mediate the indispensable conditions for elevating the quality of the individual to increasing agreement with Reason."*

The corollary point to be added, in light of considering the "mathematics" of language, is that, as von Humboldt stressed as the *Bildungsideal* underlying his educational reform, the development of the full, all-sided potentialities of the young individual to the maximum degree this broad purpose can be accomplished, during the primary and secondary phases of education, results in individuals superior in their capacity to master all those professions and specific skills of which they are potentially capable at the time of their entry into primary grades. Even from the misguided, and narrow "practical" emphasis on "cost-benefit analysis" by those who would keep education basic and more banal and presumably cheaper for the majority among public-education students, their proposed policies for public education are defective in practice. The student educated in terms of classical philology as a point of reference will be superior in productivity in any profession and in terms of adaptibility to new requirements of specific skills.

The essential proper function of education is that of transforming the new member of society into a morally enriched, mature person, an adult truly qualified to be a citizen of a republic, an adult qualified to assimilate and judge those matters of policy which are the business of government. Without such development of the adult citizens, representative self-government must tend to represent the ignorance, the lack of qualities of judgment, and caprices of sheer hedonistic cupidity among the citizenry. The moral qualities of government, including the moral fitness of nations to survive through institutions of self-government, depends ultimately and absolutely on the intellectual and moral powers of judgment imparted to the citizens. It is that which is the primary proper governing purpose of educational policies.

As a people communicates, learns and reflects through language, so it is the form and usage of literate language by a people which determines their moral fitness to be citizens. Such a mastery of a language equivalent in power to the classical Greek of Plato is essentially a

* p. 34, above.

matter of the moral ordering of society; yet, nothing need be added, which is not an implicit potentiality developed in such an education's benefits, which any republic might require of any among its citizens.

Poetry and Music

In modern times, during which nations have produced no poets or musicians comparable to those of the fifteenth through earliest nineteenth century in Europe, it is the self-consoling delusion of governments and most persons that any banal, irrationalist refuse tolerated as sensually stimulating "entertainment" may qualify as well as anything else for the rubrics of "poetry" or "music." One must search through prolonged frustration to discover educated persons who have the least degree of awareness that those principles of poetic and musical composition termed "classical" are as integral and essential to the potential power of a language as that language's grammar and vocabulary. It is through the influence of poetic and musical composition according to what are adducible as "classical" principles of metrical and harmonic composition, that languages develop both their powers for grammatical construction and more powerful vocabularies.

It is argued by those vulgarians who are the chief among published arbiters of popular tastes today, that "modern poetry" and "modern music" represent a liberation from the fetters of classical rigidity. They argue, approximating often also the standpoint of Oxford University's John Ruskin, that by the onset of the nineteenth century the limits of discovery possible within the bounds of classical poetic and musical composition had been reached. That argument is factually nonsensical. The implications of Milton's poetic breakthroughs were the opening of new dimensions of lawful poetic composition, whose potentials have not been realized. Beethoven's late compositions, on points cited, open up possibilities of lawful compositional discovery which the greatest musicologists—the conductor Wilhelm Fürtwängler, the composer Johannes Brahms, and the collaborator of both, Heinrich Schenker—recognized as a challenge they themselves had not yet fully comprehended. The only element of half-truth in the arguments offered by the defenders of atonality (for example), is that their own ignorance and lack of creative power prevented them from envisaging the existing pathways to new scientific qualities of achievement in poetic and musical composition.

The characteristic feature of contemporary musical and poetic composition is analogous to the case of the chimpanzee who, unable to discover how to raise a window, reaches the outer air by simply breaking the glass. This, in the case of mentally retarded chimpanzees and contemporary poets and composers, is called an "artistic expression of freedom."

Any informed person who has examined English prose from the vantage point of classical compositions of English poetry is afforded the basis to see, as if at once, how the composition of prose sentences is shaped through assimilation of the experience of a stanza of classical poetry, and how the punctuation of ideas and the situating of ideas with respect to antecedents is shaped by the line-by-line composition of effective classical poetry within the stanza.

It is also clear from the study of such poetic compositions, that ideas are not defined merely by the use of terms of vocabulary as labels for discrete objects of sensual experience. What the meaning of a subject, direct object, or indirect object is within a poetic stanza, and also within literate prose, is relative to the basis defined by the voice, mood, and relative tense of the characteristic action, and in respect to all the included elements of discrimination within the statement as a whole. This principle of determination of a precise meaning for relativity in utterances so composed, is the basis for the notions of simile, hyperbole, and metaphor (for example), as those terms may apply not only to terms, but also to phrases and clauses as objects, within an entire statement, situated with respect to antecedent statements.

We have outlined earlier the significant features of musical composition, so we need not redevelop here the origins of musical conceptions in poetry. It need be stated, and scarcely more, that music could not possibly develop from dance-forms, although dance-forms may attempt to parody poetry and music. Granted, Richard Wagner was among those nineteenth-century composers who did attempt to trace the roots of music from dance, but it is clear and significant that he did so in the course of arguing for the introduction of chromatic arbitrariness (irrationalism), and for other violations of contrapuntal principles *arbitrarily*.

We emphasized two things which need be merely identified afresh here. First, the well-tempered principles of poetically defined polyphonic composition (counterpoint), are congruent with the principle of the divine proportions employed by Kepler to prove the necessary lawful composition of the solar orbits. Thus, a usage of language informed by such principles of musical composition, even indirectly and implicitly rather than consciously, mediates that sense of higher lawful principles, expressed through lawfully contrapuntal music, back through a poetic sense, into the organization of conscious thought in a literate prose form. Second, to establish that reciprocity between such musical composition and prose, a mastery of the implications of poetic composition must occur.

These elements, merely identified here, thus represent a literate language taken in its most immediate and indivisible wholeness as a form of language.

The most immediate substance afforded the student's knowledge of such form is through classical literary prose and poetic compositions, and assimilation of the language of the well-tempered polyphonic domain through aid of actual compositions, from an early age.

This must be made conscious for the student. The function of teaching classical Greek, through student's progress from Homer through Plato, had two interdependent, proper functions in educational programs. First, there was the Erasmian principle of employing the most developed of the known European languages, the classical Greek of Homer through Plato, as the model for bringing relatively more backward European languages into a comparable degree of literacy. Second, the mastery of one's own language from such a vantage point of classical philology, fostered making the student's comprehension of his language conscious, rather than a blind, unwitting embrace of something given to the student "as is."

The function of the literary classic is not so banal an object as that of affording the student exposure to models of usage of the language as such. The function is to expose the student to profound and impassioned ideas rigorously stated in that language. To experience this in literature, in classically composed poetry, and in the singing and instrumental performance of classical well-tempered polyphony, is to develop in the student mastery of the ideas associated with the most developed usage of language. It is the student's mental powers, not the mastery of arts of sophistry (rhetoric), which is the function, purpose, and proper effect of primary and secondary education governed by principles of classical philology.

As Luca Pacioli's *Divina Proportione* and the work of Durer impart the knowledge of this connection most directly,* all sculpture, painting, and architecture, is properly composed according to the same geometrical principles proper to poetry and music. There is, contrary to Ruskin et al., no functional distinction in compositional principles between "plastic" and "non-plastic" art-media. There were the principles employed by Leonardo da Vinci and by the School of Raphael, as by the school of Chartres earlier.

Moreover, these are not merely "art forms." We suggest that one who disagrees with this build a model of a bridge on a small scale with such a medium as balsa-wood, and then propose

* The Luca Pacioli *Divina Proportione* is presently known to the writer to exist only in two versions. The one is copies of the original, which the writer's collaborators secured from a Vatican archive. The second is a German translation of the 1880s, by a student of Karl Weierstrass's, C. Winterberg, which is the text the writer is employing as background for this writing.

to an architect that a full-scale replica of such a bridge be constructed of balsa-wood across a bay or river. As Kepler's discoveries ought to make clear enough, there is a principle of measure in the universe, as Plato insisted. "Greater" and "smaller" are not properly used simply as an arbitrary comparison of one object with another,* the absolute use of the "greater" and "lesser" must be, as Plato demands, a determination of greater-than or lesser-than with respect to some standard of *measure*. The example we have given by illustration here, the scale-model bridge, is a simple illustration of the principle of measure.†

History and Geometry

So far, we have summarized principles which prove that classical philology, poetry, music and corresponding literature must be dominant topics of the primary and secondary program. We have indicated that painting, sculpture, and architecture ought to be subsumed as extensions of the same principles embodied in language—that painting, sculpture, and architecture are also a part of classical philology. We have also laid the basis for approaching *geometry*, presented as topology of the sort we have identified, as a necessary part of the language curriculum. Now, we add the final essential ingredient of the proper education of all future citizens of republics: *the science of universal history.*

The purpose of such education is not to impart a surface urbanity to international tourists, nor to provide mnemonic aids for tracing the begats of the student's genealogy, nor to cram the student's unprotected head with "facts." The purpose is most essentially that of moral education as we defined the importance of this in the second chapter of this present report, under the subheading of "Statecraft and Science." The function of education of secondary-school students in a science of universal history, is education from the vantage point this present report as a whole is written, to impart to the student knowledge of those principles of policy which guide cultures to well-deserved extinction and to those other policies on which the continued existence and progress of nations and the conditions of the individual depend.

There is a subsumed feature of such education in universal history to be stressed in this report, the principles of universal history as taught to popular audiences of the time they were composed by the dramas of William Shakespeare and, more emphatically, the historical dramas of Friedrich Schiller. We have cited the *Merchant of Venice* as a great teaching of a crucial principle of natural law, the principle of equity propounded by Portia. *Hamlet*, staged at the death of Queen Elizabeth, presented to its audience all the essential secrets of the Queen's Hamlet-like failures, and the circumstances of bloody assassinations through which Venetian agents such as the Cecils and Francis Bacon established the British monarchy. Yet, although brilliantly, if allegorically specific on the details of moral weakness of the Queen, and specifics of bloody murder and treason, *Hamlet* is also a more general exposure of principles of statecraft, and so a proper lesson in universal history to any and all of the citizens of a republic.

Schiller's *Don Carlos*, abutted by Schiller's Wallenstein series and his historical writings on the same latter subject, is the epitome of the principles of teaching of a science of universal

* Criton Zoakos has properly emphasized the importance of this, referring to Plato's *Philebus* dialogue. This is only one more item of the conclusive evidence of the incompetence and utter lunacy of the B. Russell and A.N. Whitehead *Principia Mathematica.*

† Dr. Jonathan Tennenbaum has contributed another useful bit of pedagogy to the same effect. Why is it that some people are not ninety feet tall, others nine inches tall? All sorts of plausible explanations can be offered for this, from vantage points of biology, and what-not. Yet, if we think about the matter more generally, looking at the universe about us with this thought in mind, the neat arguments of the biologist suddenly become too obvious, too easily distracting our attention from the principles mediated, in what logicians sometimes term an "hereditary" fashion, through the specifics of biology.

history, akin to the principle of Miguel Cervantes' *Don Quixote*, and the *Paradise Lost* of John Milton.*

Although Condorcet and Herder each undertook preliminary writings on the subject of universal history, and although the Jesuitical G. W. F. Hegel composed ominous frauds under that rubric, the only known articulation of a conception of a science of universal history from any classical source is the work of Schiller, as exemplified by his teaching and research at Jena and his leadership of the Weimar Classic circles during the concluding period of his life. The immediate distinction between Schiller and such efforts as those of Condorcet and Herder, is that Schiller comprehended ideas beyond the manifest power of such others, as is perhaps best exemplified by his devastating refutation of Immanuel Kant's defective insight into human understanding. Schiller's greatest qualification for this undertaking was his power, lacking in other attempts, to adduce and comprehend the principles exhibited by history, without which power the honest historian is reduced to a mere anecdotalist, a chronicler of selected facts, and if dishonest, writes hoaxes as G. W. F. Hegel or a British or anglophile professor.

Schiller's approach to teaching universal history, especially after contemplating the Jacobin Terror's destruction of the hopes of France, was goaded by his insight into the reasons the Robespierre obscenity was possible. The eighteenth century, Schiller observed, had produced a great moment in history, but, he reflected, in France, that great moment had found a "little people." Such lessons ought to revive the dedication of statecraft to the central task of lifting the majority of adults of nations out of that "littleness" by which a people may become even morally unfit to survive.

This "littleness" among a people assumes two distinguishable degrees, corresponding respectively to the "Inferno" and "Purgatory" canticles of Dante's *Commedia*, and to the "bronze" and "silver" souls cited by Plato's Socrates in the *Republic*. The same point is developed by St. Augustine. The first of the two categories of "little people" have no morality. They are typified by the vagabond rabble which the Duke of Orleans armed and deployed as his forces against the Bastille and for abducting his competitor to the throne, Louis XVI. These beast-men were the "people" of British agent Marat's *L'Ami du Peuple*, like the anarchist "environmentalist" rabble of today. It is the problem posed by the "littleness" of the second category of persons, which is the problem we emphasize at this point, the point emphasized in practice by Schiller's composition of dramas such as *Don Carlos*.

The problem of the "purgatorian" individual is, that although that person's conscience impels him to do no wickedness, that person's will and powers of judgment are chiefly circumscribed by obsession with a generality of mortal appetites, typified by the ephemerals of career, pension, creature-comforts, security, and social status. Such a person interprets the larger reality chiefly as he imagines himself able to find some immediate advantage in those circumstances. "I have my own immediate affairs to worry about," such a little soul says.

It was under the governance of such "littleness" of soul that the majority of German citizens were unable to rise up as one against the imposition of the Hitler regime by orders from London. The German people, in the majority, were as moral as the majority of any nation, and more so than most. Similarly out of outrageous "littleness," a majority of otherwise quite moral U.S. citizens and leading politicians effectively tolerated (and thus condoned) the genocide set into motion by policies of the Carter administration.

* On Shakespeare, the writer is indebted chiefly to aid in improving his own knowledge by Christopher White. White and the cited work of Lydia D. Schulman have been helpful for the case of John Milton. A staff coordinated by Fernando Quijano has developed deeper insights into *Don Quixote*. On Schiller, as respecting Nicholas of Cusa, the writer is massively indebted to the work of his wife, Helga Zepp-LaRouche, whose published work and public lectures on Schiller in Germany, the United States and elsewhere is already grown too cumulatively large to be adequately identified by any mere few footnoted references.

The case of the lowest moral degree of the population of a nation, the existentialists, the structuralists, the philosophical anarchists, and other members of the criminal community of societies, must be suppressed either by fetters of constraining authority, or by the sheer weight of more moral citizens as an organized majority, which prevents the existentialists and criminals from becoming a majority to shape the policies of government.

The problem intrinsic to the relatively best among modern nations, the problem which properly defines species-distinctions of modern republics, is the task of so adequately informing the consciences of the moral citizenry from "Purgatory" that they are enabled by such knowledge to overcome the worst consequences of their persisting "littleness" of spirit and intellect. In short, referring to the imagery of Dante's *Commedia*, to bring such persons some few more of the thirty-three degrees of "Purgatory" more proximate to the entry to "Paradise."

So, we aim public education and related matters of ordering of public culture (drama, music, literature, and so forth) to enable our children, youth, and citizens to reach into "Paradise." If we do not succeed in that aim in most cases, we have at least informed the conscience of our moral "purgatorian" as to establish in that citizen the capacity to respond to issues of policy in such a way that the worst degree of the person's orientation toward "littleness" is checked.

Universal History and Law

If all adults could reach the condition of "Paradise," positive law as we define it today would be superfluous. This was emphasized by the great Solon of Athens, who left a written code of law after him with the accompanying advice that the Greeks required positive law in such form because they persisted in remaining morally children. In a society of perfected republicans, the principle of natural law would be so embedded in the sense of personal identity of the citizen, that only administrative practices implementing that natural law would be required for society as a whole.

Since most citizens' proximity to natural law is tenuous, at least insofar as their judgment and practice is ordered, it has been necessary to create constitutions, exemplified by the bare U.S. Constitution which was drafted in 1787 by the successful prevailing of the collaborators of Benjamin Frnaklin over Thomas Jefferson and other opponents of republican principles. The included point of superiority of that 1787 draft of the U.S. Constitution over other constitutions is the limitation put upon its content. The genius of that draft is that it limits itself to two objectives. First, it identifies the purpose of the republic and the citizen of the republic. Second, it prescribes the establishment and interplay among the institutions constituting the citizens' self-government of that republic.

It does not, and this is its special virtue, attempt to incorporate what is properly legislative law.

So, the whole law of a republic, like the proper whole body of international law among nations, is defined in terms of the following, four-level hierarchy.

At the highest level, subordinating all other forms of law, is the *natural law*, as universal history proves the principles of such natural law: man's function, in the course of his ephemeral, mortal existence, to become an ever-more-perfect instrument for the principle of continuing creation which the Gospel of St. John defines as the Logos of a perfectly consubstantial Trinity. The ecumenical agreement of Apostolic Christianity with Plato, with Philo Judaeus, and ibn Sina on this matter of definition of natural law is the point of reference for defining this as a knowable body of natural law above all contrary law and opinion of nations and persons.

The practice of natural law among nations is centered upon the same principle we have argued for education. The technological progress of man's labor, progressive according to natural law, does not prescribe the development of the individual merely to perform that labor. Rather, the technological progress of society is the means indispensable to establish the preconditions for the perfection of the individual.

Those nations which order their affairs efficiently according to such principles of natural law are properly termed republics. The definitions of purpose, person and citizen, and the ordering of institutions of self-government by citizens, adopted by such a republic, is the constitution of that republic. The reflection of natural law through the mediation of such a constitution is called constitutional law, which is inferior in authority and precedence only to natural law itself.

Below constitutional law are laws legislated by institutions of the arms of government of republics.

Fourth, and lowest of all, is that body of private law which pertains to formal and implicit contracts among persons within a nation and persons of different nations.

Immoral forms of society reverse that ordering of law, and make the contractual relationship among private persons the highest authority in law, precisely as Shakespeare's *Merchant of Venice* appeals to the conscience against the rentier-financier doctrines typical of the Venetian family funds. Under the same immoral oligarchical principle which Shakespeare attacks in this play, the Venetian family funds and their accomplices of today use the color of contractual agreements as a pretext for genocidal degrees of murder of projected billions of human beings on this planet over the course of the coming next decades.

What is required to combat this?

1. *North-South relations must be premised, without equivocation, on the principles of natural law and ordering of the hierarchy of law we have summarized here.*

2. The expression of natural law in relations among nations is the commitment to global fostering of technological progress as the means for the perfection of both nations and individual persons. No policy or interest which has the effect of preventing this can be permitted to stand in international practice.

3. The indivisible unit of political sovereignty in affairs among states is the principle of inviolability of sovereignty of those nation-state republics which are states constitutionally ordered in a manner consistent with natural law. No law may exist among nations except as a constitutional form of association among sovereign nation-states as fully sovereign nation-state republics, and no supranational authority or form of international practice may violate that principle.

4. Those institutions which propose "population policies" akin to the doctrines of the *Club of Rome* and *Global 2000 Report* must be indicted as greater violations of the Nuremberg Code's reflections of natural law than were accomplished by the Nazi regime under Adolf Hitler. Such institutions are declared to be outlaw institutions among nations.

5. Those policies which in effect contribute significantly to the effects proposed by the *Club of Rome* and *Global 2000 Report*, such as the proposals included to this effect within the "*Brandt Commission*" report, are among such cases specifically repudiated and outlawed.

6. The principles of the American System of political-economy, as associated with the relevant writings of Alexander Hamilton, Friedrich List, and Henry C. Carey, constitute an established point of reference in precedents of lawful practice among nations, for reforming national and international institutions in the manner consistent with realization of natural law. All political-economic doctrines and policies antagonistic to those principled directions of policy-making must be repudiated in relations among nations.

Draft Resolution: North-South Conference in Mexico

A New Community of Principle Based on the American System

1 During the seventeenth century, the republican party of John Milton established the beginning of a new republic in the Western Hemisphere, a republic to be free of the relics of oligarchical institutions polluting the nations of Europe at that time. Allied with the republicans of Britain, France, and other nations, and led by the great scientist-statesman, Benjamin Franklin, those American republicans established a new nation in 1776, and constituted that nation as the first of a new kind of more perfect sovereign constitutional republic with the inauguration of President George Washington in 1789.

This new republic, viewed as a beacon of hope and temple of liberty in that time, launched a new policy of national credit, banking, and technological progress, a policy known as the American System of political economy, as elaborated in the reports to Congress of President Washington's great Treasury Secretary, Alexander Hamilton.

The central document of this new American System of political economy was Hamilton's 1791 report to the Congress, *On The Subject of Manufactures*. Proving conclusively the fallacy of the arguments of Adam Smith and physiocratic delusions alike, Hamilton proved and asserted that the sole source of sustained wealth for a nation was the *development of increased productive powers of labor*, through emphasis on technological progress and increased capital-intensity in the production of both agricultural and industrial goods.

This was not a new conception. The mercantilists of France and the kameralists of Germany had discovered and proven these principles. The greatest of kameralists, Gottfried Wilhelm Leibniz, had discovered the principle of technology, and the decisive role of heat-powered machines enabling "one man to do the work of a hundred," a century before the American Revolution. Hamilton's American System of political economy was the inauguration of those policies developed by Leibniz, as the first instance of their being made the basis for the whole policy of an entire nation.

These principles of the American System, defended by Friedrich List and Henry C. Carey, not only informed the successful periods of economic growth and development of the United States, but also informed the nineteenth century's successful industrial transformations of Germany and Japan.

Now, two centuries after the United States' decisive victory in the battle of Yorktown, the majority of the world's population suffers in chief the persisting heritage of prolonged colonialist looting, burdened by hunger amid increasing incidence of genocide through famine and epidemic, as well as homicidal tumults among the hungered and desperate. It is past time that the principles of the great American System of Hamilton, List and Carey were made the basis for relations among nations.

2 The developing nations ask nothing of the previously industrialized nations but that the credit, banking and economic practices among nations of the north and the south be ordered according to the same principles set forth by Hamilton during the period 1789-1791. The developing nations ask nothing but that institutions of debt, credit, banking and economic policy among nations be ordered according to Hamilton's principles, and that international institutions be reformed quickly, to bring those institutions and their practices into agreement with those American System principles.

The above resolution on the North-South conference to be held in Cancún, Mexico in October 1981, was drafted by the American economist Lyndon H. LaRouche, Jr., founder of the International Caucus of Labor Committees.

3 The institutional means for this transformation according to principles of the American System shall be the establishment of a gold-reserve-based system of international banking, pricing monetary gold, for purposes of gold-reserve transfers and purchases of stocks, at a price in the vicinity of U.S. $500 an ounce, a banking institution whose lending practices shall be restricted to aiding technologically progressive forms of capital-intensive investments in agriculture and goods-producing industry, plus other investments essential to the logistical support of production and populations engaged in such production.

4 While external debts of some least-developed nations must be written off in part or entirety, generally, the opening of expanding volumes of world trade in essential capital-goods traffic will be accomplished through debtor-nations' issuance of a new series of debt instruments, discountable by holders with the new banking institution. These instruments shall be exchanged for outstanding debts, and shall also be used by issuing nations to secure purchasing power for needed capital-goods imports.

5 By establishing a gold-reserve basis for credit and currency exchange, the interest rates on credit issued can be reduced to the lowest level without perpetuating inflationary impulses of the variety the world has suffered since the period of decoupling from gold-reserve relations, 1967-1971.

6 The practicability of these urgent reforms is assured by the simple fact emphasized rightly by Hamilton. The source of wealth of nations is not the work accomplished by a fixed level of productive powers of employed labor; wealth is created through those advances in the productive powers of labor correlated with technological progress, increasingly capital-intensive modes of production of goods, and by benefits of those forms of education which increase the whole moral and intellectual potentialities of the individual member of society, developing individuals able to assimilate, apply and improve upon the most advanced among productive technologies.

The wealth of a nation is not defined by the accidents of its geography, such as specific raw materials, but by the humanity of its people: each person, adequately educated and supplied with means, has the potential to produce ultimately far more wealth than is presently produced by the average goods-producing labor of the most-industrialized nations of the present. It is through credit and investment directed to that result that the creditor promotes not only the future source of payments by the debtor, but an expanding market for the creditor's own exported goods over decades to come.

7 The only visible alternative to such reforms is a global holocaust more hideous than any monstrousness associated with the recent world war. Already tens of millions of persons are facing the genocide of famine, epidemic, and homicidal social chaos, a genocide caused chiefly by existing monetary and economic policies, striking most cruelly the peoples of nations least able to defend themselves against such doctrines of international practice. The monstrous genocide of depopulation proposed by the Club of Rome and other evil institutions is becoming an actuality. A global society which tolerates such crimes against humanity, crimes a hundredfold more monstrous than any accomplished by the Hitler regime, is a global society which has lost the moral fitness to survive, and which, possessed of such madness, will perhaps go so far in its brutality as to hazard the very existence of any higher forms of life in any part of this planet.

8 It is the goal of this new world economic order, based on the American System, to establish a congruent political order. This political order is premised upon the inviolability of the sovereignty of nations, except to prevent crimes against humanity, and the fostering of a global community of principle among political equals in a community of sovereign nation-state republics.

"Now, two centuries after the United States' decisive victory in the battle of Yorktown, the majority of the world's population suffers in chief the persisting heritage of prolonged colonialist looting, burdened by hunger amid increasing incidence of genocide through famine and epidemic, as well as homicidal tumults among the hungered and desperate. It is past time that the principles of the great American System of Hamilton, List and Carey were made the basis for relations among nations."

—from the ICLC Draft Resolution
for the North-South Conference in Mexico

International Caucus of Labor Committees

CANADA

C.P. 266, Succ. Youville
300 est, rue Crémazie
Montreal, P.Q. H2P 2V4

EUROPE

WIESBADEN (European Headquarters)
Schiersteiner Str. 6,
Wiesbaden, Fed. Republic of Germany.
Tel.: 37-70-81

BRUSSELS c/o Rosenfeld,
Rue des Fabriques 48-50,
Boite 3, Brussels, Belgium.

COPENHAGEN Classensgade 24 Kld.,
2100 KBH O
Copenhagen, Denmark.
Tel.: (01) 26 2655

DUESSELDORF Albertstr. 90,
Duesseldorf, Fed. Republic of Germany.
Tel.: 77-30-6

MILAN Via Piacenza 24,
Milano, Italy. Tel.: 58-13-43

PARIS Rue Nollet 19,
Paris, France. Tel.: 292-02-34

ROME c/o Marco Fanini,
Vla del Gesu 70.
Roma, Italy 00186. Tel.: (06) 6798486

STOCKHOLM Bjurholmsplan 26,
Stockholm, Sweden. Tel.: 40-36-55

INDIA

C-9 Nizamuddin East, Grnd. Floor
New Delhi, India 110019

LATIN AMERICA

BOGOTA Apartado Aereo 16622,
Bogota, Colombia. Tel.: 82-70-27

MEXICO CITY Fco. Diaz Covarrubias 54 A-3,
Col. San Rafael, Mexico, D.F., Mexico.
Tel.: (905) 592-0424

UNITED STATES

NEW YORK National Headquarters
304 W. 58th St.,
New York, NY 10019. (212) 247-8820

ATLANTA P.O. Box 420293
Tuxedo Station,
Atlanta, GA 30342. (404) 256-2091

BALTIMORE Medical Arts Bldg.,
101 W. Read St., Suite 301
Baltimore, MD 21201. (301) 467-0202

BOSTON 59 Temple Place, Suite 664
Boston, MA 02111.(617) 426-5616

BROOKLYN 56 Court St., 7th Floor,
Brooklyn, NY 11201. (212) 625-5964

CHICAGO Room 901, 116 S. Michigan,
Chicago, IL 60603. (312) 782-2663

DETROIT 1249 Washington Blvd.
Suite 626
Detroit MI 48226. (313) 964-2550

HOUSTON 6430 Richmond Ave., Suite 270
Houston, TX 77057. (713) 972-1714

LOS ANGELES 711 South Vermont Avenue,
Suite 207
Los Angeles, CA 90005. (213) 383-2912

NEWARK P.O. Box 204,
Bloomfield, NJ 07003. (201) 743-4100

PHILADELPHIA 1715 Walnut St., 2nd Fl. front,
Philadelphia, PA 19103. (215) 561-5565

SAN FRANCISCO 1826 Noriega St.,
San Francisco, CA 94122.

SEATTLE 1520 Eastlake Ave East
Suite 102
Seattle, WA 98102. (206) 323-9233

WASHINGTON 2025 I St. Suite 520,
Washington, DC 20037. (202) 223-8300