

garchical caste. Throughout history, such oligarchies dominated society until the Fifteenth-Century Golden Renaissance launched those beginnings of the modern sovereign nation-state leading into the 1789 establishment of our own U.S. Federal constitutional Republic. The general character of all oligarchies, is that they regard themselves as a landlord class ruling over another ninety-five percent or more of the population, whom the oligarchs breed, cull, rear, and herd, as they do wild game or cattle, and as the Confederacy's slave-owning oligarchy captured, reared, herded, culled, and killed, its African and African-American slaves.

What has variously crawled, crept, and slithered into "Wall Street"-centered, Anglo-American tyranny over the U.S. and its economy, is a financier-oligarchy of the Venetian type, an oligarchy which deploys as its principal ally and instrument, an out-of-control, treasonous, tyrannical, bureaucratic monster centered in the Criminal Division of the Department of Justice. This oligarchy regards itself as the relevant landlord, and has relegated about ninety-five percent of the population as a whole to assume the destiny of looted and virtually enslaved human cattle. That is the sociological essence of the current situation in Wall Street, on Main Street, and in our nation's Capital. That oligarchical mentality, as contrasted with U.S. political standards prior to 1964, is the mentality behind the August 1971 set-up of the "floating exchange-rate monetary system," the 1976-1992 depredations of the Trilateral Commission's control of the Presidency, and the current binge of so-called "globalization."

The characteristic of all oligarchical thinking, is the attitude of a landlord (or, his estate-manager lackey) to the human cattle he deems the overwhelming majority of the population to be. He does not accept the notion of any human being as being actually human, as being a creative being made in the image of the Creator (by virtue of efficient cognition). To admit that the durable existence of economy depends upon the efficient role of individual cognition, would define the oligarch and his lackey themselves as Solon of Athens saw such oligarchs, as parasites better expelled to Eleusis.

Thus, it is the system of administration in terms of prices, as viewed in the linear terms of reference of the financial accountant, which becomes the disgusting misconception of "economics" shared among the oligarch and that accountant.

Consider the simplest of the implications of the distinction we have made. If the physical costs of basic economic infrastructure, household standard of living, and so on, are the necessary preconditions for maintaining an economy's stabilizing rate of growth, then those costs can not be cut for the purpose of maintaining some rate of financial profit. In such cases, the financial interest must give way to the human interest. Economy says to the financial ownership, and to the accountant, "If you wish to have a satisfactory rate of return on investments, to which we have no objection, then you must obey the rules governing this. You must make the investments, must establish and maintain the priorities, which are

preconditions for realizing physical-economic anti-entropy for the society as a whole. If you, as ownership, refuse to meet those conditions, then it is you who should suffer the penalty caused by your immoral lack of responsible behavior."

The oligarch does not receive such communications kindly. "Cut health-insurance payments; our profits demand it. Cut welfare; our profits demand it. Introduce privatized slave-labor as prison policy; our profits demand it. Cut out the expense of useless eaters, as Hitler did; our profits demand it." If the maintaining of the level of output requires that we educate our population to levels at which technological progress may be continued, the oligarch slaps his palm down hard on the table-top: "No. History has shown, that whenever ordinary people become intelligent through exposure to the

Math and matter

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The accompanying report features three included conceptions which most students of mathematics and mathematical-physics subjects will find extremely disturbing, even perhaps violently so: 1) the notion of a negative form of mathematical definition of "matter;" 2) the notion of a physical characteristic of the action of human cognition, also negatively defined; 3) the notion of a functional interconnection between the two, also negatively defined. What I have said on those matters stands on the basis of the evidence which I have indicated either in that report, or in related, referenced other locations. All that need be done here, in this attached memorandum, is to soften the intellectual blows I have delivered on these accounts. To that purpose, I call attention to what ought to be any literate person's familiarity with certain arguments by Leibniz.

In this connection, it should be stated once again, that the kernel of all my fundamental contributions to a science of physical economy, is represented by five essential conceptions, of which three are elaborations of concepts which I first adopted, during my adolescence, from study of some of the writings of Gottfried Leibniz, and another I adopted later, in 1952, chiefly from the work of Bernhard Riemann. The fifth conception, the notion of a characteristic economic principle of oligarchism, I developed separately, during the 1950s, from my study of the physical-economic roots of the recurring degeneration common to both the

kinds of knowledge scientific and technological progress implies, ordinary people tend to become much too intelligent for our comfort; they tend to insist that all the relics of oligarchical rule be eliminated. That, we, like Henry A. Kissinger, and Clement Prince Metternich before Kissinger, will never tolerate. Crush them!"

As we see in the disgusting public behavior of the ruling family of Monaco, England's degenerate Prince Philip, and similar types of parasites, the oligarchical personality-type converges upon outright enmity toward any suggestion that society ought to be arranged in terms consistent with the fact that man and woman are made in the image of the Creator. That image of man, as man in the image of the Creator, becomes for the oligarch the most hated idea. The idea of cogni-

tion itself, becomes the most hated idea. The idea, that through the characteristic of action represented by the sovereign powers of individual cognition, mankind is able to act willfully upon the characteristics of physical processes as such, becomes a most hated idea. In place of the real universe, the oligarch insists upon a realm in which the caprices of Zeus's Olympian oligarchy deal with every matter by no other means than the whims of simple oligarchical modes of administration.

Thus, for the oligarchical bureaucracy of the present Criminal Division of the U.S. Department of Justice, there is no truth, no justice; there is only the matter of administering society to effects deemed agreeable by the oligarchs of Wall Street and kindred parasites.

Roman Empire and all among the known pre-Hellenistic cultures of Mesopotamia.¹

For the purpose of identifying the original prompting on those topics which the reader of the accompanying report might find most disturbing, the subject-matters of matter, cognition, and the functional relationship between the two, my relevant adolescent readings from Leibniz were English translations of his *Theodicy*, the Leibniz-Clarke-Newton correspondence, and the writing posthumously published as *The Monadology*. The included aspect of Leibniz's work on which I put emphasis here, is his extensive attention to the problems posed under such rubrics as "clear and distinct ideas."

The central feature of those original discoveries which I developed toward the beginning of the 1950s, was my method for representing actual anti-entropy, as opposed to Professor Norbert Wiener's fraudulent, reductionist notion of "negative entropy."² My solution to the problem was to pose anti-entropy in physical-economic terms; the solution was my now familiar, paradoxical form of simultaneous inequalities. Similarly, my defining the sovereign individual act of cognition, in opposition to Immanuel Kant's denial of cognition's existence, relies upon use of a paradoxical formulation of a type related to that used to depict anti-entropy. It should be obvious to one familiar

with Leibniz's work, that both of these discoveries of mine from that period, echoed Leibniz's notion of a *monadology*, and still do today.

My choice of these two paradoxical forms of expression, for anti-entropy and cognition, respectively, was prompted by my attention to the relevance of the Classical definition of *metaphor* in poetry and drama. My argument during the late 1940s and early 1950s was, and remains, that that act of cognition which is responsible for generating a crucial validation of a newly discovered principle of experimental physical science, is of the same type of act of cognition as that which generates a valid solution to a Classical artistic paradox in poetry, drama, or music.

On the basis of my pre-1952 elaboration of these conceptions respecting anti-entropy, cognition, and Classical art, in 1952 I came to recognize a related implication in Bernard Riemann's 1854 habilitation dissertation.

It followed, from that combination of discoveries, up through 1952, that I adopted the notion of functional anti-entropy as the basis for any valid notion of efficient physical existence. The correlated notion, is the fact that the effectiveness of progress in validated discoveries of physical principle is shown, as a matter of crucial-experimental proof, to be a form of physical action upon the multiply-connected manifold which is the domain of what we call "matter."

Against such evidence, the reductionists have no argument but either lying, an outburst of hysterics, or, a combination of both. As the once-famous Dale Carnegie et al. suggested, the road to success as a salesman or conniving back-stabber in the corporate rat-race, is to learn how to lie a lot while wearing a smile on your face. The heart of the matter is: Mastering the challenge posed by the issue of clear and distinct ideas, is not easy; for reductionists, such mastery is impossible.

—Lyndon H. LaRouche, Jr.

1. One of the products of that study of oligarchism was circulated privately, in 1962, under the title of *The Origin of Caste*. This reflected my attention to the functional roots of oligarchic bureaucratic caste-formations in such diverse expressions as the ancient Mesopotamia priest-castes, the Roman imperial bureaucracy, the corporate bureaucratic phenomenon of the U.S.A. during the 1950s and early 1960s, and related caste-formations in socialist organizations. The Criminal Division of the U.S. Department of Justice today, is typical of an oligarchic bureaucracy.

2. After years of quarrelling with reductionists over what the term "negative entropy" ought to be signified to mean, I found it simpler to use the term "anti-entropy" instead.