

Earth's Next Fifty Years

Lyndon H. LaRouche, Jr.



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EIR Edition

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Cover Design: The development corridors of LaRouche's World Land-Bridge design as drawn across a Fuller projection world map (the globe projected onto the surface of an icosahedron). The orientation of the map on the cover emphasizes the huge undertaking involved in developing the "empty" interiors of the great landmasses of the world: Eurasia and Africa. This cover is adapted from the cover image of the October 7, 2011 edition of *Executive Intelligence Review*, volume 38, number 39.

Note from the Editors

This book consists of six very important interrelated articles by Lyndon LaRouche first published in *Executive Intelligence Review* (EIR) magazine, along with a presentation he made before an EIR seminar in Berlin. In 2005 the LaRouche Political Action Committee (LaRouche PAC) also published the six articles and Berlin speech under the title *Earth's Next Fifty Years*.

For this 2016 EIR ebook edition of *Earth's Next Fifty Years* we add a poetic Introduction excerpted from EIR reportage of an influential speech given by Mr. LaRouche in 1996. While the main body of the 2 books is textually identical, the EIR edition features unique graphics which reflect recent advancements of Earth's society along the pathway outlined by Mr. LaRouche in these studies at the turn of the 21st century.

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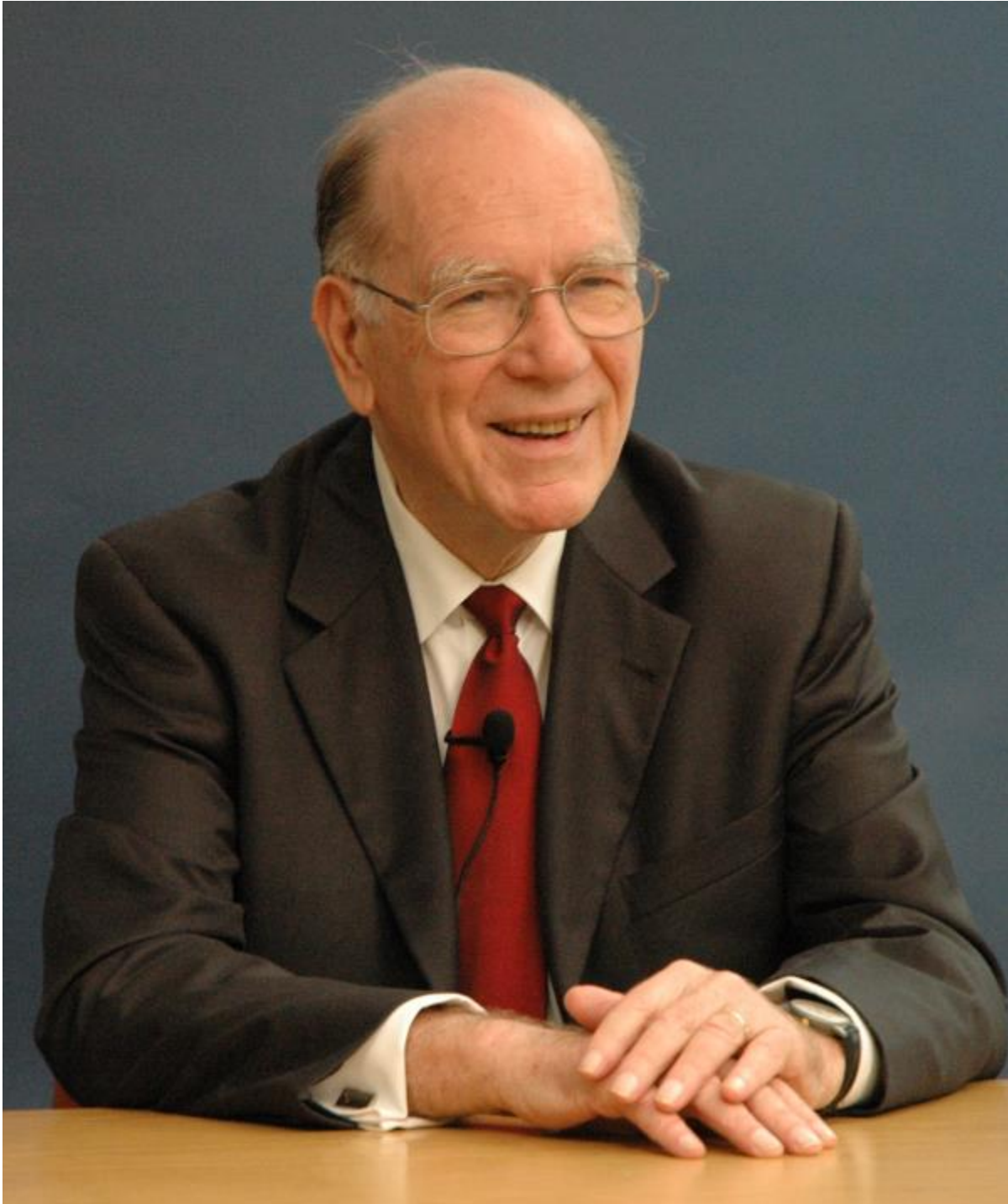
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INTRODUCTION:

To Know The Future

How do we know the future? LaRouche asked. If you know that a certain principle of discovery leads to an improved curvature of physical space-time in physics, then you know mankind is operating on a higher dimensionality.

“ We say, ‘Therefore, if we explore space, for example, then we will gain knowledge which we otherwise will not gain, which will enable mankind in the future and, also, in the nearer term, to progress to a quality of life which is not otherwise possible. So therefore, we do it.’

“Some wise guy comes by: ‘Well, what are you going to discover when you get to Mars?’ ‘I’m going to discover how to get away from your nagging!’ We’re going to discover how to increase man’s power in the universe, how to find truth, a better truth than we know now; the power to solve problems that we can’t solve now. So, we want to get there.



Concept for NASA Design Reference Mission Architecture 5.0 (2009) NASA

Mars-manned-mission vehicle (NASA Human Exploration of Mars Design Reference Architecture 5.0) February, 2009

“Why do we want every child to have a university-grade education of quality? Why do we want every child to have access to a humanist quality of education, where the child learns to replicate the act of great discoveries, not merely to learn, as a preparation for higher education? Why do we want this? Because that is the future! Increase that which increases man’s power, and you’re going to solve the problems in the future

“That is the future. That is what we are to be. We don’t know what the end-results are going to be, we have no idea of that sort of thing. But we do know, that the result must be improvement, an

improvement which is consistent with the nature of mankind and mankind's needs. And each of us, as an individual, has the potential to make a contribution to that, and to live in life, sensing a beauty of individual human life, which is based on that principle. That is the future. It is that future on which we must act, in every present moment. That is the difference between man and a beast”

“The practical politician has been the death of this nation, just like the mass media. And we reject the mass media, we don't depend upon them. We reject practical politics. You have to have the politics of science in principle, the science of hypothesis. And to understand, that in human affairs, it is knowledge of the future which determines the condition which the human *will* imposes upon the present.”

--Lyndon LaRouche, August 31, 1996

to a conference of his associates, as reported in the EIR of October 11, 1996

Foreword: Economy And Ideas

The following study first appeared in the March 8, 2005 edition of Executive Intelligence Review magazine.

The Spring 2000 collapse of Alan Greenspan's “IT” financial-derivatives bubble of the 1990s, set the stage for the immediate onset of what has been the George W. Bush Administration's accelerating, 2001-2005, general economic breakdown-crisis of the world's monetary-financial system. This breakdown is not something which might happen, or soon will happen. It has been happening already, that at an accelerating rate, every day President George W. Bush, Jr. has remained in office. The end will come when the Bush trolley soon reaches the end of the line.

The five pieces comprising the following pages of this volume summarize both the interrelated deep causes, and the essential replacement for the inevitably doomed present world monetary-financial system.

The first lesson which must now be drawn from that experience, is that there is no way in which the world monetary-financial system set into motion during 1971-1975, can now be continued much further. In other words, there is no way in which the kind of thinking which is dominant among leading business and political circles of the world, even still today, would not lead the world as a whole, very soon, into a hopeless situation.

The solutions which are reflected in the five papers of which this report is comprised, are based on what has been known since the late Eighteenth Century as the American System of political-economy, as U.S. President Franklin Roosevelt's Bretton Woods monetary system and other 1933-1945 U.S. reforms typify the contrast between the American System and that Anglo-Dutch Liberal system which has dominated the world increasingly, up to the present moment of writing, during most of history since the relevant Paris Treaty of February 1763, and, but for a brief period of post-World War II world leadership, until the wrecking of President Franklin Roosevelt's Bretton Woods system.

To put the point in other terms: Any effort to force the world to submit to the kind of economic-policy-thinking which has ruled the world since 1971-1975, the kind of policy-thinking which dominates Europe under the European Union's system of today, will lead the world quickly into the worst economic catastrophe in modern world history. Without a decision to break the world free of the kind of thinking which rules the present world monetary-financial system, the onrushing breakup of the present system would lead, quickly and inevitably, into a prolonged, planet-wide, new dark age for all humanity. It would be a new dark age like that which occurred during Europe's Fourteenth Century, but, this time, global and more prolonged. Any disagreement with that forecast, is a delusion.

That is the real, deeper issue immediately confronting each and all of the world's governments and populations, especially those of the U.S.A. Our U.S.A.'s decisions in this matter will probably be of crucial importance for leading the world out of the immediate danger this present crisis already represents for mankind as a whole.

The facts of the matter are stated, essentially, in the body of this book. However, although my argument there is factually irrefutable, the minds of most readers will struggle stubbornly to cling to those old habits of thinking which have already led the world down to the present precipice. "Yes, but . . .," "Yes, but . . .," they will say, and say, and say, all in the effort to prevent themselves from making the needed decision to break now from the mental habits which are leading them, like legendary lemmings, into the destruction of civilization generally. For many, those mental habits are more precious than the survival of their nation, even civilization.

Therefore, I take this opportunity to underline the origins and nature of the kind of popular mental disorder which is responsible for leading the government and majority of the population of the U.S.A., and other nations, into this onrushing catastrophe. The name of this most crucial issue is prevalent ignorance of *the nature of human individual creativity* among most of the U.S. and European populations today. Simply restated: The problem to be overcome, is that most people, including most leading figures in government and universities of the U.S.A. and Europe today, may use the term "creativity" in many ways; they claim to admire that word greatly, but, usually, they do not know what "human individual creativity" actually is.

I have defined such creativity and its role within the course of the five indicated elements republished in this book. Now, in these prefatory remarks, I must add something crucial for the book as a whole.

'Human Creativity'

The term "creativity" appears in European economic thought as the *Promethean* principle: the discovery and knowledge of use of universal physical principles by man to the effect of increasing mankind's potential relative population-density, and per-capita net physical output, per square kilometer of land-area. This notion appears, in a negative form, in the Olympian Zeus's forbidding knowledge of creativity from being transmitted to man. It appears, again in a negative form, in the history of the southern states of the U.S.A. in both the banning of literacy among slaves, and in the post-Civil War practice of not educating the descendants of slaves above the requirements of the kind of relatively

debased forms of employment intended for them. It is reflected in the policy of “globalization” which has transformed the U.S. into a ruined, “postindustrial” scrap-heap. This same effort to eradicate creativity from our people today occurs in such forms as President George W. Bush's “No Child Left Behind.”¹

The rescue of the economy will not occur without a return to a policy of replacing the business of giant financial swindles such as Enron, by investing in promoting genuine individual scientific and related creativity. Without returning the U.S. to its leading commitment to infrastructure-building, agro-industrial leadership of forty years ago, there is presently no hope for the continued existence of this republic. This rebuilding will require an included return to the goals of education we practiced in our relatively best schools and universities at the time we put men on the Moon. Therefore, you must now learn quickly what President George W. Bush will probably never understand, the meaning of actual creativity. Be patient as I explain what I mean; I explain as simply as the subject itself permits. I explain as follows.

The first known scientific definition of this urgently needed quality of creativity which we meet in studying the history of European culture, appeared in extended ancient Greek culture as the notion of the discovery of *powers* (*dynamis*). This notion, as met in the work of Thales, the Pythagoreans, and Plato, was attributed by them to their teachers, the Egyptian astronomers whose principled work was known to the Greeks as *Sphaerics*.² So, similarly, Johannes Kepler's uniquely original discovery and development of the principle of universal gravitation, is a crucially important modern example of this notion of creativity.

Creativity means the discovery and use of powers by means of which mankind is able to increase the number and quality of life of the members of a society, as no species of animal could do anything like this.

This notion of *powers* known to the pre-Aristotle Classical Greeks, was revived as a social policy of modern European civilization, during the Fifteenth-Century Renaissance, by Cardinal Nicholas of Cusa, whose direct followers include such notables as Leonardo da Vinci and Kepler. This Classical Greek notion of *powers* was used by Gottfried Leibniz, who based his founding of the science of physical economy on the this notion of a universal physical principle (*Kraft*). The modern mathematical-physics use of the term was introduced by Leibniz in his uniquely original definitions of an infinitesimal calculus and of natural logarithms under the heading of a *universal physical principle of least action*. The further development of Leibniz's principle of least action is traced from Carl Gauss's 1799 doctoral dissertation, in which he attacked the central principled errors of the ideological fanatics D'Alembert, Euler, and Lagrange on the calculus.³

This same line of investigation was continued in collaboration with several of Gauss's relevant leading contemporaries, to emerge as the crucial ideas of Bernhard Riemann in, notably, Riemann's *Theorie der Abel'schen Functionen*.⁴ This latter work by Riemann, setting forth the physical notion of the complex domain of Kepler, Leibniz, Gauss, et al., provides the presently available methodological basis for any competent science of physical economy today. This is the primary point of reference for

any competent discussion of the term creativity, as a scientific term, in the work of physical science generally, and economics in particular.⁵

This same concept, which was used by President Franklin Roosevelt's administration in a very practical way, is the only possible means for saving the U.S.A.--and the world--from a drop into the worst dark age we can remember.

This tradition is the cultural orientation to which our republic must now suddenly return, if we are to avoid an early and prolonged plunge into a murderous new dark age.

For example, these issues, as traced from the Pythagoreans, such as Archytas, through the work of Gauss and Riemann, formed the core of the introduction to higher education which I prescribed for the LaRouche Youth Movement (LYM). This approach to elementary knowledge of the principles of scientific creativity, was complemented by the LYM's attention to aspects of Classical artistic composition, such as the exploration of the implications of J.S. Bach's motet *Jesu, meine Freude*. The object of this emphasis on the elementary foundations of Classical art and science, was to avoid the usual, doctrinaire calamities of most of today's young-adult political youth movements, by emphasizing a rigorous grounding in the re-experiencing of the historically crucial experiences of true creativity as known from the best of science and Classical artistry prior to the changes which have taken over increasingly since approximately forty years ago.

To reach the goal of promoting the moral-intellectual adulthood of society, youth, such as the members of the LaRouche Youth Movement, must prepare themselves by experiencing the youthful foundations of the greatest creative achievements of society's earlier history. To do this, throw away the textbooks and similar approximations of rote learning; re-experience the validation of a crucial important discovery of principle from the work of the past.

To know European civilization today, know more than 2,500 years of that history from its roots, including those found in ancient Egypt's definition of astronomical science, *Sphaerics*. Rather than merely knowing the name of the place to which you have been transported, re-enact the experience of discovering the route to arrive there, the route which leads to the appropriate choice of destination. Know history by reliving the experience of its most crucial discoveries. Know creativity by experiencing its re-enactment in a way corresponding, typically, to an independent, original act of discovery of a universal physical principle.

In the course of reading the contents of the pieces which make up the body of this book, the reader is invited to experience a genuine act of creative discovery, and to do this in such a way that the act of creativity itself is recognized as of a subsisting quality of efficient existence, as the relevant ancient Pythagoreans and their followers defined powers, as Kepler defined gravitation as such as *power*. However, to do that, there are certain presently popular bad habits, some powerful obstacles, which need to be identified and overcome.

Creativity and Morality

Simply said, creativity as I have identified it here is the difference between you and a monkey. In fact, there are two qualities to this difference. First, the member of the human species can increase the potential relative population-density of his or her species by the willful use of creativity, as no form of animal life could do this. Second, the progress of society over successive generations, depends upon the re-enacting of the creative discovery of those kinds of universal physical principles by successive generations. Taken together, these two expressions of creativity (as I define it) provide the basis for what we might call *natural human morality*, the kind of difference which separates human morality from the culture of monkeydom.

The wrong, simple-minded, but popular view is that a person earns money by working. Through this money, he or she aids in supporting a family, and doing other things, outside the bounds of paid employment which may or may not be considered socially beneficial. The opposing, moral view is that, through the willful practice of our work, paid or not, we spend the dwindling hours of our mortal existence producing conditions which are beneficial for society to come. We do this as a soldier hazards his life for his nation or some worthy cause. When we are gone, the good work we have done should persist in radiating benefits to mankind. In this way, in a good society, a healthy relationship to work affords us a sense of a kind of personal immortality which has an efficient persistence even long after we are dead as mortal beings.

As I have emphasized at relevant locations within the body of this book, it is those principled changes, as improvements we leave behind us, which, in fact, are ties we have to personalities, as sovereign personalities, who are long dead, such as the student today reliving the mental processes of discovery of an ancient Archimedes.

Thus, rather than working because we are paid, we should be paid in order that we might do our work, that we might generate the benefits we might thereby contribute for living and future society. Although a modern society requires a well-organized, well-regulated money-system, it is not the money-system which is the basis for society's organization; the money-system must be designed and regulated, as Alexander Hamilton and President Franklin Roosevelt intended, to meet the requirements of society's securely continued organized self-development, as Roosevelt's successful Social Security system typifies this.

The good for which society must exist and prosper, is the changes in the order of nature which we, as human society, must develop and maintain for the sake of human life on this planet--and also beyond, for times yet to come. Society's existence must have this quality of moral commitment, in which the individual finds his or her immortality, and society finds each individual to be precious to it. These moral connections and their imperatives are located essentially in that power of creativity which is unique to the individual person.

Our job is, as Cotton Mather emphasized, to do good. To do good, because it is good, and to muster the means to bring that good about.

On the record, as I have come to know many of them personally, mankind in general is a collection of stinkers. Why, then, should I have risked what I have risked for them? Why should we care about them? Are they not unreliable sneaks and sophists, most of the time? We care because they are human, and because it is only through that precious quality of humanity which resides as potential in each individual person, that good will result for our own and other societies. This morality coincides with the Promethean quality of creativity which is in imitation of the Creator of the universe, as expressed by science and Classical culture. Creativity is the likeness of man and woman to the Creator; as the Christian Apostle Paul emphasizes, it, not some set of fixed rules of behavior, is the only true virtue of mankind.

Creativity does not exist to make some men rich. Society needs material riches to secure the goals of creative progress in the human condition. As President Franklin Roosevelt showed in his practice: *Creativity is not a servant of making money; money must be a regulated slave and instrument of the mission of progress through creativity.* If you agree, and if enough of us agree on that, then our republic will survive this crisis, and civilization will go forward.

What Is Evil in Adam Smith?

As I argue in this book, and have argued to the same effect earlier, the key to understanding the present state of aggravated moral and physical degeneration of the nations of the Americas and Europe, is the following decision by a Venetian financier-oligarchical circle associated with Paolo Sarpi, the founder of that irrationalist cult of empiricism of which the notorious hater of U.S. independence, Adam Smith, was merely typical, as he was also disgusting.

Sarpi's role emerged during a time that the preceding emergence of the Fifteenth-Century Renaissance's progeny, the modern European nation-state republic, had established scientific-technological progress as a force which, for reasons of strategic rivalry among nations, could not be simply suppressed. Therefore, technological progress had to be used as a source of relative economic and military power. As Sarpi house lackey Galileo's insistence on his crude version of the solar hypothesis, in opposition to his Aristotelean contemporaries, illustrates this point, Sarpi's empiricism was intended to allow technologies to be employed--selectively, but to suppress popular knowledge of those creative mental powers through which fundamental physical principles of the universe were discovered in a systematic way.

Under empiricism, the world is run by a financier-oligarchy in the Venetian medieval tradition. The control over society lies in a financier oligarchy which seeks to exert the status of an independent power, an *ultramontane* kind of power in the medieval tradition, placed above the level of government. That Venetian model of Sarpi and his forerunners, came to be absorbed in a Dutch and British India Company's financier-oligarchical system, a system which assumed growing, quasi-*ultramontane*, imperial power over the planet with the relevant February 1763 Treaty of Paris. The only durably significant and competent challenge to that Anglo-Dutch Liberal imperialism so far, has been the American System of political-economy, as reflected in the relevant governmental policies stated by

U.S. Treasury Secretary Alexander Hamilton, and under Presidents Abraham Lincoln and Franklin D. Roosevelt.

Under the American System, it is the small- to medium-sized agricultural and industrial entrepreneurship, not the large-scale financial corporation, which is intended to be the dominant political-economic power of the private sector of the economy. The emphasis is on the expression of the creative powers of the individual, as this is typified by the science-technology-driven small- to medium-sized entrepreneurship. Those entrepreneurships are typified in principle by the emphasis on scientific creativity, the form of creativity expressed in the most concentrated way by the Keplers of modern economy, the discoverers and radiators of universal physical principles. The potential of such entrepreneurships, depends upon a network of schools, universities, and laboratories, from which the transmission and growth of the accumulation of knowledge of universal physical and related principles flows into the daily work-a-day life of the economy as a whole.

In Summary

The most essential thing to be said in summary of this book, is that it is published at a time that a rapidly increasing number of relevant press and financial institutions has been warning that the world is now lurching over the brink of a financial crisis beyond the experience of any person living today.

We are caught, like a ship in a storm, within an already onrushing world crisis, which now threatens to plunge the planet as a whole into a new dark age. It were still possible to save the world economy from this horror; but, we shall not survive without abrupt, radical measures which would return us to President Franklin Roosevelt's intended unleashing of his intended, post-war implementation of the Bretton Woods monetary system. We either choose that option, or blame ourselves for the awful things which soon follow.

As I have stressed in the third of those five papers which constitute the bulk of this present volume, going back, suddenly now, to the intentions of President Franklin Roosevelt, is imperative, but would not be sufficient to deal with certain changes which have developed over the course of the tumultuous six decades which have shaped the world since that President's ominously untimely death. My emphasis on the role of Vernadsky's concept of the Noösphere, as in the section of this book entitled "Earth's Next Fifty Years," is an example of the way in which Roosevelt's precedents and today's new requirements coincide.

Thus, we must also do more than merely go back to the kind of policy-thinking Franklin Roosevelt represented. If your present world wishes to come out of the present crisis, before that crisis turns into a prolonged new dark age of all humanity, we must re-adopt the designs and intentions associated with the work of Franklin Roosevelt's last years, but we must also add some revolutionary features to that design.

On both counts, the contents of this book will come as a shock to most of its readers from around the world.

First, we must not only resume President Franklin Roosevelt's anti-Churchill intention for a post-war New Bretton Woods community among a world ruled by partnership among sovereign nations. We must recognize Roosevelt's intention as a conception which the leading monetary-financial institutions, and most of the economics professors of the past sixty years, worked to eradicate, in their efforts to rip all memory of those Roosevelt-era ideas permanently from the minds of present and future generations. We must not only end the decades of free trade and globalization which have brought us to the present brink of doom. The changes which must be made immediately, now, confront us with new problems, such as the present apparent crisis in raw materials supply for the generations immediately ahead. These new problems now require the creation of institutional features of a new Bretton Woods system, which will be seen as radically new elements of any system adopted at this time.

This book, taken as a whole, groups these and related issues under two interrelated, but conceptual headings.

First, I emphasize the importance of dispelling the delusion of "inter-imperialist rivalries." Over the course of all modern European history, there has been but one significant imperial force, that of the post-Renaissance revival of the Venetian financier-oligarchy which has reigned over much of the post-1763 history of the world as the Anglo-Dutch Liberal system, excepting the period of the U.S. challenge to that during and immediately following the U.S.'s Abraham Lincoln and Franklin Roosevelt Presidencies.

Today, the U.S.A.'s role in the presently reigning, global, Anglo-Dutch-Liberal monetary-financial system, is expressed as the take-over of the U.S. position in the IMF system, away from U.S. national interests, and to the advantage of Anglo-Dutch-U.S.A. financier interests, by the so-called "Wall Street" component of that presently global financier oligarchy. The study of the history of the competing family interests within the Venetian system itself is the standard for making relevant comparisons in today's world.

For example, at the present instant, there is a building fight within leading U.S. circles between the class of wild-eyed speculators typified by the ominously careening General Motors debt-bubble, and those financial interests more oriented to the long-term survival of the U.S. system.

To make short of that point: the only solution for this aspect of the crisis, is to put the international monetary-financial system under a mission-orientation-defined partnership of sovereign nation-state governments. The resumption of a Bretton Woods system as prescribed by President Franklin Roosevelt, is the model for the only kinds of measures which can stop the collapse in the short term, and provide a continuing solution for the generations immediately ahead.

Second, there can be no avoidance of a plunge of the planet as a whole into the imminent new dark age, unless we act upon the fact that all generally accepted monetary-financial theory, as taught and practiced, for example, in Europe and the Americas today, is not merely incompetent to the point of absurdity, scientifically, but represents a vicious ideological obstacle to any reform which might enable any economy to come out of the presently onrushing crisis alive.

--February 28, 2005

Notes

1. Like the hateful Pied Piper of Hamelin, Bush's educational policies leave no child behind. The notorious "My Pet Goat" is a model of those Bush policies for education.
2. This implies a spherical physical geometry, as opposed to a Euclidean or Cartesian geometry, as the primary form of the mathematics employed by those Egyptians and their ancient Greek followers.
3. *Demonstratio nova altera . . .*, Carl Friedrich Gauss, *Werke*, III (Hildesheim, New York: Georg Olms Verlag, 1981).
4. *Riemann Werke* (New York: Dover Publications reprint edition, 1953), pp. 88-144.
5. For example, in the view of the complex domain by Euler, Lagrange, Cauchy, and kindred reductionists who follow their line of argument, the ontological existence of creativity is systemically excluded in favor of a kind of echo of a Cartesian reductionist geometry. The formal argument for such a denial of its existence is that of Lagrange's defense of himself against the attack of Gauss; a pragmatic version of that denial is famously attributable by standard calculus textbooks to Cauchy.

Earth's Next Fifty Years

THE FOLLIES OF THE ECONOMIC HITMEN

Re-Animating the World's Economy

November 24, 2004

This study first appeared in the December 3, 2004 issue of Executive Intelligence Review magazine.

In John Perkins' otherwise notably useful *Confessions of an Economic Hit Man*, [John Perkins, *Confessions of an Economic Hit Man: How the U.S. Uses Globalization To Cheat Poor Countries Out of Trillions* (San Francisco: Berrett-Koehler, 2004).], there are four systemic errors concerning the principles of physical economy, and one, added point of curious unclarity, concerning his references, there and elsewhere, to the meaning of the events of September 11, 2001.

Error Number One:

First, and foremost, he greatly exaggerates the place of the United States of America in the authorship of operations associated with what he identifies as "The Economic Hitmen."

The precedent for, and actual root of the operation which he otherwise describes fairly, is typified by those operations run by that Venetian financier oligarchy's Florentine House of Bardi which led into the so-called New Dark Age of Europe's Fourteenth Century. The notorious Bardi agents nicknamed "Biche" and "Mouche," were the leading Venetian "economic hitmen" of that century.

The organization behind the contemporary operations Perkins describes, is the direct descendent of that same Venetian financier oligarchy, which operates today under its current guise as the Europe-based, international, Anglo-Dutch Liberal financier oligarchical system, of which today's United

States, like today's second-generation economic hitman, Arnold Schwarzenegger controller George Shultz, is merely a leading subsidiary instrument.¹

The U.S.A. has certainly played the most conspicuous role in operations associated with what Perkins identified as the Economic Hitmen, but there is a grave error of assumption in arguing, or even implying that the motive for this role by the U.S. was authored from within the bounds of the U.S.A. itself. Unfortunately, only those who were adults during World War II, are likely, without assistance, to recall the relevant ways in which the world has changed since author Perkins was born; it is typical of Perkins' generation to miss the crucial point here.

The U.S. which had been led in recovery by President Franklin Roosevelt, had emerged from the war as the world's only stable economic power, and as the head of the world system which emerged from the aftermath of that conflict. Therefore, if anyone wished to do something important against the world at large after 1945, that someone had to find a way of gaining controlling influence over the power embodied in the post-World War II U.S.A.

Over the interval since the death of Roosevelt, a series of breaking developments has taken down the U.S. policy-structures by which Roosevelt had led in saving the U.S.A., and Roosevelt's U.S.A. had saved the world. These changes in control over U.S. policy, came chiefly in discrete increments of destructive shifts in policies. This includes, notably, the processes unfolding following the terrifying events of 1962-63 and the 1964, fraudulent launching of the official U.S. war in Indo-China, and with the developments of 1971-81 under the leadership of National Security Advisors Henry A. Kissinger and Zbigniew Brzezinski. The George Shultz whom Perkins justly fingers as a very bad man of his story, was a key figure, if, like George's father, often somewhat behind the scenes, in the relevant dirty doings throughout that period and following.

Under the changes unleashed beginning the middle of the 1960s, the U.S. was put through a process of transformation from being the world's leading producer nation, toward a transformation into an internally despoiled "post-industrial utopia," sucking the blood of the world in a fashion recalling the reign of "bread and circuses" in a self-doomed ancient imperial Rome. Thus, the U.S. ceased, more and more, to act in expression of its own national interests, and acted increasingly, instead, as an expendable tool of a new role assigned to it, within a process of so-called "globalization" conducted by a utopian alliance among a concert of international financier-oligarchical forces.

These forces were, in the main, the same network of international financier-oligarchical entities, once known as the Synarchist International, which had created modern fascism in the image of Alessandro Cagliostro's and Count Joseph de Maistre's Napoleon Bonaparte,² and had swallowed up the nations of western and central continental Europe into the Nazi system over the interval from banker Volpi di Misurata's Mussolini coup of 1922, through the close of the war in Europe.



Raymond D'Addario/U.S. Govt./CC

View of the defendants in the dock at the International Military Tribunal trial of war criminals in Nuremberg, Bavaria, Germany.

In the course of a show-trial-like, exemplary treatment of some Nazis, we of the allied powers never uprooted the higher level of that financier-oligarchical cabal which, itself, had been behind the creation and direction of 1922-1945 fascist power which Hitler came to direct in Europe, as in control over Mexico's Synarchists, and elsewhere. Under U.S. President Truman and later, we absorbed them, with much of their ill-gained financial holdings intact, into the post-war system. They are back, in force, today, with figures such as George Shultz and his Vice-President Dick Cheney now performing relevant services to that same pack of financial rats.

It is that international financier oligarchical entity which has used the U.S. as the obvious keystone, and even often a virtual puppet, of a concert of international forces which have used, and still use the U.S.A. as a leading chess-piece on the global board of play. Thus, the U.S. today is, itself, more often more played by a global financier oligarchy from above, than the player. To maintain that arrangement between chessboard and player, it is convenient to accuse the Queen, who is being used on the board, of being the one to be considered as the actual player.

Today's popularized name for this process of destruction, and absorption of the U.S.A. and other nations, is "globalization," otherwise known by such names as the European "stability pact," a murderous pact ruinously inserted into the Maastricht agreements. On this world chessboard of today, there are enumerably numerous players, including even heads of governments, who, in reality, show little more actual free will than the mere chess pieces which are being played from behind the table-top.³

Error Number Two:

Perkins' second systemic error is that, although he does point out, that the leading roles of swindles of victim nations run through Robert McNamara's World Bank and the International Monetary Fund, were based on what was, in fact, a classical Venetian oligarchical usurers' loading victim-nations with the poison pill of a pre-calculated, crippling overload of project-debt, Perkins does not grasp the crucial point about the systemic quality of the role of George Shultz et al. in the 1971-1972 destruction of the Bretton Woods fixed-exchange-rate, regulated monetary-financial system. Without that change in the world monetary-financial system, the specific cases referenced by Perkins' book could not have been engineered as was done.

It was international player George Shultz who played a key role in duping President Richard Nixon's Administration into the August 1971 collapse of the U.S. post-war monetary system. It was the same Shultz who led the 1972 operation at the Azores conference, which sank the Bretton Woods system. This was the same Shultz who was a crucial factor of ruin leading into October 1987, operating within the Reagan Administration, and who orchestrated the crafting of the first administration of George W. Bush, Jr. It was he who placed sociopath Dick Cheney of Halliburton notoriety into the position to serve both as Vice-President and co-controller of the President, with Karl Rove and Condoleezza Rice, through the Shultz who had designated Condoleezza Rice as the daily "vulcanizer" of that ostentatiously half-witted, rug-chewing, puppet President.

Error Number Three:

Third, Perkins makes a dangerous error in assuming that it was the adoption of large projects by targetted nations, which was the root-cause of those nations' ruin by Shultz's circles. On this point the following point is to be emphasized, as a matter of clarification.

Perkins is correct to emphasize that the wildly exaggerated rates of return built in, as lure, into the hitmen's forecasts for the projects, were, indeed, an obvious part of the Enron-like bait-and-switch marketing tactics used in deploying relevant IMF and World Bank projects for takeover and looting of client nations.

However, it was not the large infrastructure investments which caused the problem, but, rather, as I shall elaborate that crucial point here below, a lack of broad-based development of the section of the national economy into which the infrastructure projects were inserted. Perkins, like virtually every practicing economist under sixty-three years of age today, has no conception of the rudiments of those historically vindicated principles of economic development, which were the secret of the U.S. rise to great power under Henry C. Carey's President Abraham Lincoln and later, principles laid out by the

first U.S. Treasury Secretary Alexander Hamilton's 1791 Report to the U.S. Congress *On the Subject of Manufactures*.

Error Number Four:

Fourth, is Perkins' failure to grasp the deadly error of "green" assumption in his own currently advocated types of economic programs for targetted nations. He does not recognize that it was what was not done, which was the chief cause of the miserable failure of many of the high-ticket engineering projects in which he was involved. These mistakes are consistent with those recurring errors of assumption, in his book's anti-technology reaction against his own earlier economic-hitman role under Chas T. Swain.

And 9/11:

Finally, on this list, Perkins has not only stated that the decision to cease postponing the writing of his long-intended book, was prompted by the wish to act against those forces responsible for the horrifying events of September 11, 2001. He has repeated his identification of that as the motive for his book in at least two radio interviews which I have audited. To my knowledge, he has failed, so far, to explain that in terms which make clear exactly what he means by that reference.

Admittedly, his statement, by itself, might appear to correspond to my own earlier estimate of the kind of terrorist action against which I had first warned publicly in January 2001, but he has not given any apparent indication of evidence to that effect. In spite of the fallacy of composition featured in the floundering, so far, by the 9/11 Commission's published reporting, the action on that date in question could only have occurred for the same reasons I had specified in my warning in January 2001. In that publicized January address, I had warned that we must expect an early event comparable to Hermann Göring's organizing the Reichstag Fire as a means for giving to Hitler the dictatorial "emergency" powers of the type prescribed by Professor Leo Strauss' infamous one-time sponsor Carl Schmitt, and emulated by John Ashcroft, Dick Cheney et al. in the hours following the 9/11 horror. In that sense, there has been a persisting clear connection between the Göring Reichstag Fire precedent and the way in which the horror of 9/11 was used to introduce already prepared measures of dictatorship into the U.S. system during the hours immediately following the attack itself.

Thus, Perkins' making the link to 9/11 and the matter of the economic hitmen, does suggest something broadly analogous to the actions taken by Göring in the aftermath of the founding of the Bank for International Settlements (BIS), and preceding BIS-linked Hjalmar Schacht's appointment as overlord of Nazi Germany's build-up for war; but, Perkins does not appear to confirm an intention to have made such a connection in his own thinking on the matter.

The "Politics of Fear" used by the Hitler regime, from the time of Reichstag Fire, reigns on, once more, still today, in the wake of 9/11, not only under puppet President George W. Bush, Jr., but in the Great Britain of Cheney's partners in the government of Prime Minister Tony Blair. It did not stop with the November 2, 2004 U.S. election; it has been escalated now, again, since the date of that election.

Given those sundry relevant considerations, I have hastened to give John Perkins credit for his contribution to a presently urgent effort to warn the U.S.A. itself from the ruin into which our republic is being plunged by the catalog of infamy written by Leporellos such as George Shultz. Having awarded Perkins the credit he now deserves, I must consign the crafting of both a deeper analysis of the matter, and specification of the needed remedies, to other hands, notably including my own.

Those five points now listed taken into account to that degree, I shall now proceed by confining our attention, essentially, to the technical aspects of Perkins' errors numbered three and four, and then conclude with an important matching reference to the matter of freeing our republic from the continued, Dracula-like grip of "The Politics of Fear."

1. Infrastructure & Productivity

Take the exemplary case of the Rural Electrification program of the President Franklin Roosevelt Administration. The success of this program, like the comparable Tennessee Valley project, lay not in the investment in that infrastructure itself, but in the apparently catalytic effect of that development on the resulting net increase of the productive powers of labor in the affected areas. Reciprocally, the effectiveness of such investments in basic economic infrastructure increase the productive powers of labor per capita, and per square kilometer, in proportion to the correlated improvement of the quality of mental development and conditions of life of the population in general. It is the failure to deliver such catalytic benefits to the increased net productivity of the labor-force in the population of the affected region as a whole, which is the mark of an engineering project which failed economically, not by fault of its design, but the lack of relevant, coordinated development to raise the net quality of life and productivity in the affected area.



Wikimedia Commons Reinhold Möller

Chinese High Speed trains CRH2 and CRH380B in Shanghai-Hongqiao station, May 19th, 2015.

Basic economic infrastructure has the essential character of an intermediate product to be consumed in the economic process as a whole. It is in the final product of which infrastructural development is an essential intermediate component, that the means of payment to the benefit of the national economy is found. So, as in the case of an excellent education for unemployed graduates, it is the unrealized portion of the properly intended use of the infrastructure which determines the marginal rate of net outcome of the investment for the economy as a whole.

This means, for example, that the development of the productive potential of the population, and hence also its physical-economic standard of living, must be increased at rates which will enable that population to realize the benefits of capital and related improvements in basic economic infrastructure and capitalized modes of production of goods and services. Failure to do this, will turn an otherwise good project into the equivalent, for that nation, of a burdensome “white elephant.” The improvement of the tool is delimited by the development of the whole population of the labor-force to the degree needed to realize the potential represented by capital improvements in infrastructure and modes of production.

Under the prevalent Anglo-Dutch, “cheap labor” dogmas of monetary-financial systems, this needed coordination between capital formation and population’s development breaks down. Only by ridding the world of that Anglo-Dutch Liberal system now operating, could the world be rescued from the presently onrushing general economic collapse of the existing monetary-financial system. However, simply eliminating a failed economic system does not cure the mess that system has now created. The appropriate alternatives must be defined. To clarify that point, let us now consider some crucially relevant science basics.

Economy As Noösphere

Today, the best way to understand these connections is by reference to the implications of Russian scientist Vladimir I. Vernadsky’s portrayal of what he named the Noösphere.⁴

The potential population-density of the human species is always bounded by a combination of three inter-connected sets of conditions. The first of these sets of conditions, is represented by a vision of the Earth as if prior to any quantitatively significant presence of forms of living processes. The second experimental domain, which Vernadsky identified as the *Biosphere*, is represented by the necessary effects of those processes, such as the generation of fossils such as the atmosphere, oceans, and soils, which are indispensable and otherwise beneficial to the emergence of a growing human population, which come into existence, as processes, only through the action of living processes. The third, and highest, are those necessary effects, defined as the *Noösphere*, which are beneficial to mankind’s increase of potential relative population-density, which come into existence solely through the socialized creative-mental activity unique to the human individual member of our species.

In today’s world, as informed by this work of Vernadsky, civilized nations will think of the need to manage the balance of development among the abiotic, Biosphere, and Noösphere, to the increasing relative advantage of the Biosphere over the abiotic, and of the Noösphere over the Biosphere. We must now think of the abiotic, Biosphere, and Noösphere as physical capital, which we must build up, in the order of those relative priorities, to create the expanded preconditions for not only growing populations, but a higher standard of living, of higher productivity per capita and per square kilometer, of general development, and longevity of those populations.

These forms of capital as identified by Vernadsky, are three distinct qualities of interacting (e.g., multiply-connected) sets of universal physical principles of a Riemannian universe, a universe which we must qualify ourselves, increasingly, to manage, as we were God’s gardener.

The means by which we may be enabled to accomplish that mission, is through a better understanding and development of what the Classical scientific tradition of European civilization has defined as *powers*.

Like Kepler’s discovery of universal gravitation, each of these principles, of any among the three types, corresponds to an efficiently existing, but sense-invisible object of the quality of a universal physical principle. These principles are located in a physically defined complex domain,⁵ in which the

object, a sense-invisible principle in question, expresses itself as operating efficiently on the ordering of events in the sense-visible portion of the physical complex domain.⁶

Vernadsky's conception of the Noösphere so definable, is congruent with the earliest emergence of what became the achievements of European culture's physical scientific development. This is typified by the work, in establishing a pre-Aristotelean category of scientific rigor and progress associated with the legacy of such figures as Thales, the Pythagoreans, and Plato. This method is in opposition to those so-called reductionist practices associated typically with the likes of the Eleatics, Sophists, and modern empiricists and positivists. The modern viewpoint which corresponds to Vernadsky's discoveries, is that which Vernadsky rightly associated with the leading work of Bernhard Riemann.⁷

Among the ancient Pythagoreans, Plato, and so on, and with the modern science of such as Nicholas of Cusa, Johannes Kepler, Fermat, Pascal, Christiaan Huygens, Leibniz, Gauss, Riemann, et al., the characteristic feature of physical science is its founding on a notion which modern English translation of the relevant ancient Greek term designates as *powers*.

This notion of powers is typified by Kepler's uniquely original discovery of a principle of universal gravitation: not as a percussive, or "pulling" action impelling an object in Cartesian space, but as a continuing action of change through every minutest, infinitesimal interval conceivable (**Figures 1a-b**). Gauss's proof of Kepler's principle, in Gauss's own discovery of the orbit of the asteroid Ceres, is typical. The apparent "back-looping" of Mars in its own orbit, is an illustration of the infinitesimally, physical-geometrically "non-linear" continuing action which generates such stunning anomalies in the apparent transit of Mars as viewed from Earth (**Figure 2**). A comparable anomaly in the comparison of the orbit of Ceres to that of Earth, expresses the same Gauss-Riemann derivation from the pioneering discoveries of Kepler (**Figure 3**).

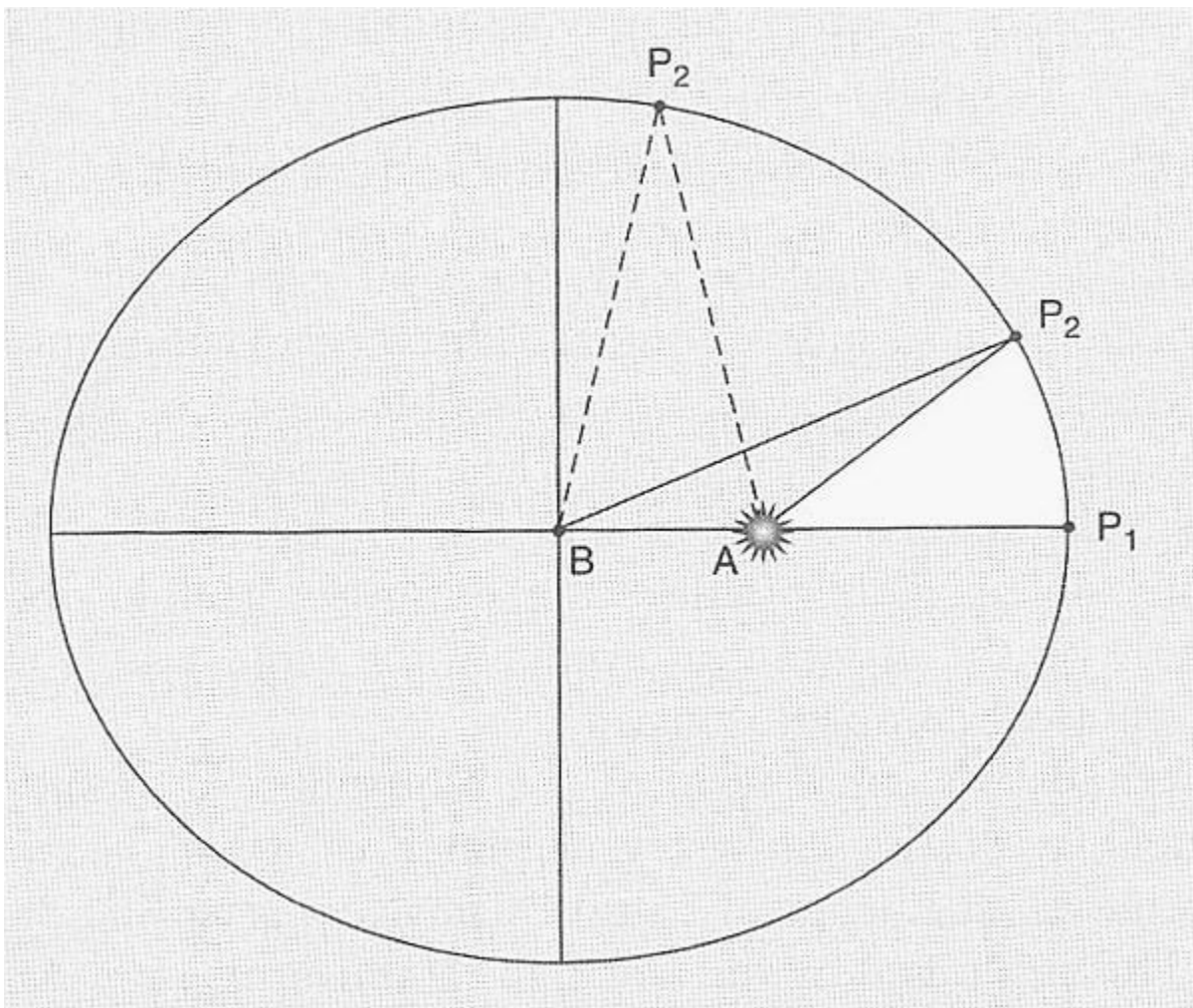


Figure 1a

Kepler's elliptical orbit hypothesis. Here, length P_2B is not constant, but constantly changing at a changing rate. What lawful process now underlies the generation of swept-out areas?

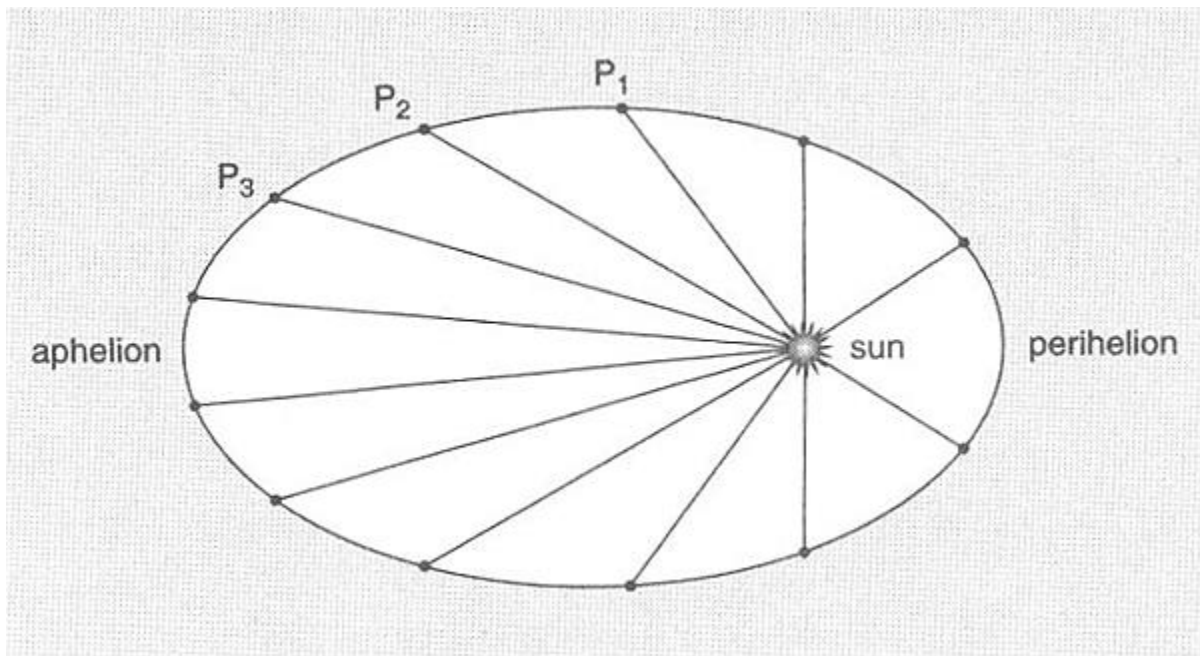


Figure 1b

Kepler's constraint for motion on an elliptical orbit. The ratios of elapsed times are proportional to the ratios of swept-out areas. In equal time intervals, therefore, the areas of the curvilinear sectors swept out by the planet, will be equal--even though the curvilinear distances traversed on the orbit are constantly changing. In the region about perihelion, nearest the sun, the planet moves fastest, covering the greatest orbital distance; whereas, at aphelion, farthest from the sun, it moves most slowly, covering the least distance. This constraint is known as Kepler's "area law," later referred to as his "Second Law."

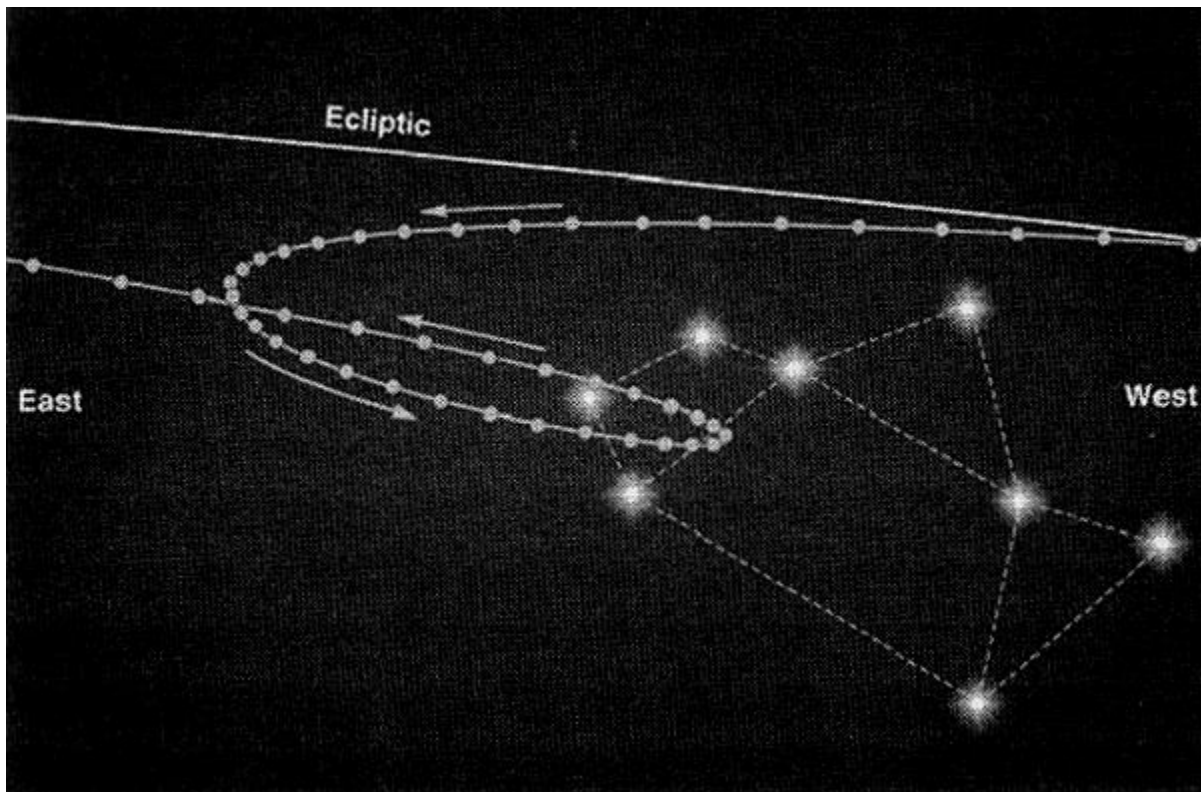


Figure 2

The puzzle of the “retrograde,” or looping, orbit of Mars and other planets, puzzled astronomers from the time of ancient Greece. It was finally solved by Johannes Kepler.

These kinds of conceptions of *powers*, to which the notion of efficiently universal physical principles is properly restricted are the most crucially determining feature of real-life physical-economic processes. They are typified by a modern mathematical physical-geometrical view of Archytas’ solution for a continuous process of exact doubling of a cube by geometrical construction as expressed in modern mathematics by Gauss’s 1799 correction of the misconception of “the imaginary” by D’Alembert, Euler Lagrange, et al. Their occurrence corresponds mathematically to *systemic discontinuities* in the formal-mathematical domain; their existence and role may be expressed pedagogically in the form of corresponding animations whose characteristic feature, like the apparent back-looping event in the Earth-observed Mars orbit, expresses the action of a sense-invisible power which is the complex-domain identity of a universal physical principle. Experimentally validatable apparent mathematical anomalies of this type, are the crucial principles governing real-life physical-economic processes.

The referenced two cases from astrophysics, Kepler’s discovery and development of the principle of universal gravitation, and the generalization of such a physical geometry by Gauss, beginning his discovery of the Keplerian orbit of Ceres,⁸ as this, and as Gauss’ later work on the general principles of curvature, are to be read (inclusively) from the standpoint of the referenced Riemann works.

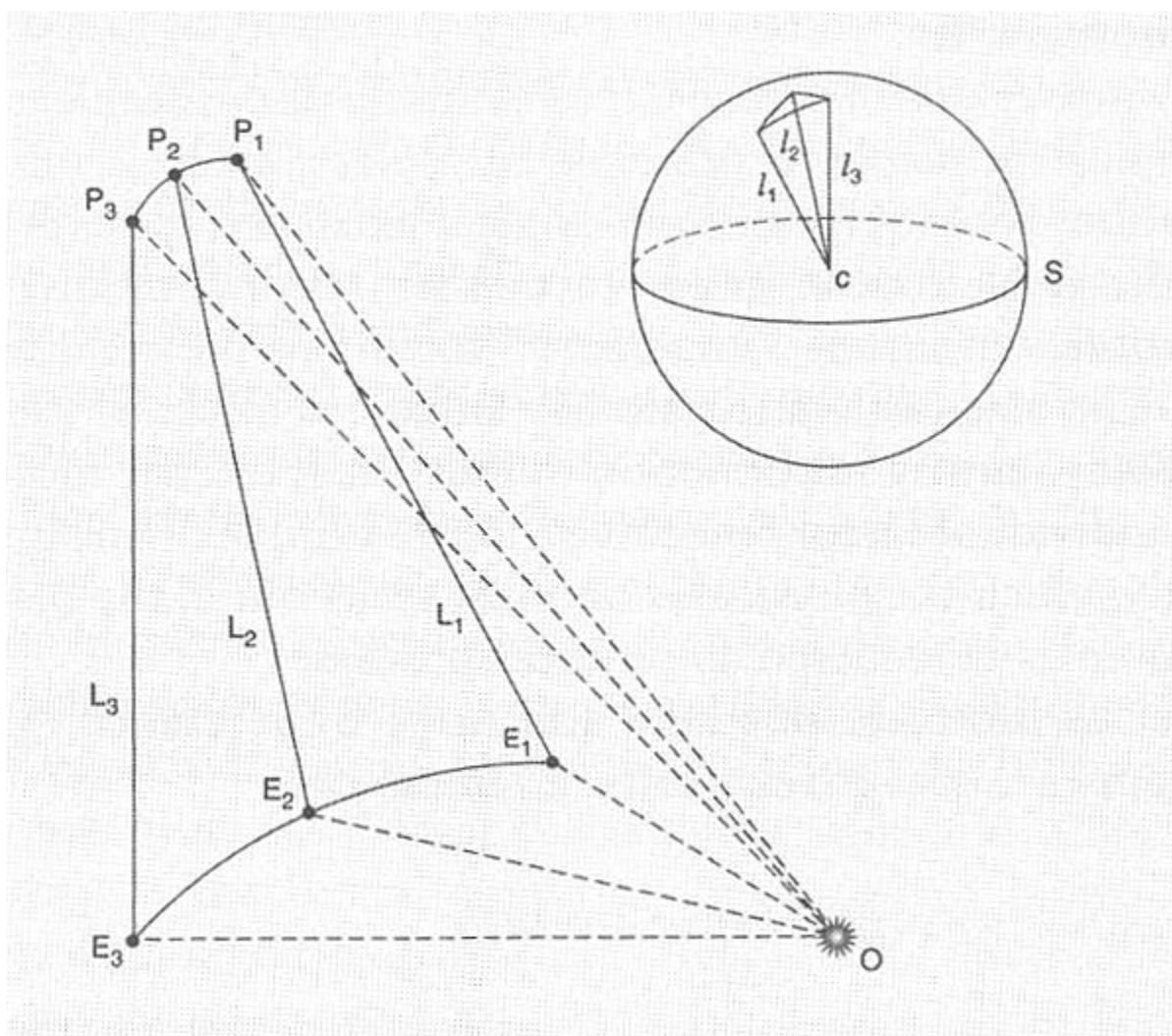


Figure 3

Gauss' spherical mapping of the problem of finding the orbit of the new object (the asteroid Ceres) from several closely-spaced observations of the object (P), and positions of the Earth at those times (E) on its orbit around the Sun (O). Gauss transferred the directions of the lines L to an imaginary sphere S, and transferred all other directions in the problem to the reference sphere. For an animation of this problem, see www.larouchepac.com.

Animations of this class, are the central technical feature of the currently developing program of analysis and forecasting, by LaRouche PAC, of pedagogical exposition on the current crisis of the U.S. economy. Although insight into the ostensibly more sophisticated references just given, is essential for the relevant scientific professionals, for the layman and the policy-shaper, the animated representation of singular qualities of long wave statistical patterns among physical factors of medium- to long-term capital cycles, is sufficient for conveying the notions involved in specific cases. For the layman, the effect of such animations of critical relations among physical-capital cycles, is the quality of ready comprehension of a principle of action otherwise conveyed by means of judiciously employed lapsed time photography.

By powers, we mean an experimentally discoverable universal physical principle, a principle of a class, such as universal gravitation, whose efficient ontological existence appears to lie, as to the reductionist variety of mathematical formalists, like cubic roots, within the “imaginary” factors of the complex domain.⁹ The ostensibly anomalously enhanced effect of the early Twentieth-Century introduction of individual electric motors to power individual factory machines, is an example of an apparent anomaly which the physical economist seeks out in the behavior of economies considered as physical processes.

Let us illustrate this here and now, by reference to what might appear, deceptively, to be a simple case.

The Education of Freed Slaves

Prior to the close of the U.S. Civil War, the leading edge of the U.S. abolitionists’ approach to education of slaves of African descent, was typified best by such cases as Frederick Douglass: the freeing of the mind by advanced education, was considered, as by Douglass himself, as the necessary condition for the freeing of the slave from the behavioral habits expressed as the mental and spiritual shackles of induced conditioning to conditions of slavery. At the close of the war, after abolition of slavery, many among the former liberal opponents of slavery revised their views on education of the masses of now freed slaves. The liberals’ policy became, in effect: “Let us not excite the expectations of this mass of freed slaves, by educating them above their prospective station in life.” Thus, “leave none behind,” but move few forward.

This example has broad implications for the frequent failures of what have been proposed as economic-development programs around the post-1945 world at large. It illustrates the root of a systemic fallacy in the argument of John Perkins on economic development in nations which had been targetted by the economic hitmen.

This seeming anomaly has a long history. The introduction of African slavery into the Americas, first by the Iberian peninsula’s racists in the footsteps of Grand Inquisitor Tomas de Torquemada, as copied by the Iberian peninsula’s later creditors, the Dutch and British, was a qualitatively new phenomenon of modern history, but the roots of this modern practice are traced deep into all known and inferrable history of our species planet-wide.

The brutish dogmas of slavery and Mexican (for example) peonage developed under the influence of the faction of the Grand Inquisitor, were unique inventions of modern history, but the earlier roots of those notions and practices are deep. Indeed, in all known or reasonably inferrable cases, the history of mankind has been the role of the reigning minority in holding the majority in the bestial condition of herded or hunted human cattle. That tradition formed the heart of the doctrine of those, such as the Anglo-Dutch Liberal followers of John Locke, and the pro-bestial Physiocrats in the Physiocratic tradition of Quesnay and Turgot; but, the principle of slavery or the like, is traced to such ancient locations in European civilization as the cult of the Olympian Zeus, as the relevant issue was central to Aeschylus’ *Prometheus* trilogy.

The Olympian argument of the evil Zeus against Prometheus, was that mankind must be prevented from gaining acquisition to knowledge of universal physical principles, and must be kept thus in a state where even the idea of being other than herded or hunted human cattle, must be banned from their knowledge.¹⁰ A similar effect, was introduced into modern times as the empiricist dogma of Paolo Sarpi, his household lackey Galileo, Francis Bacon, Thomas Hobbes, John Locke, Francis Quesnay, Bernard Mandeville, David Hume, Adam Smith, Jeremy Bentham, and the Eighteenth-Century Enlightenment generally.

With the Fifteenth-Century Renaissance's introduction of the modern sovereign form of nation-state republic, as in Louis XI's France and Henry VII's England, Europe's efforts to elevate the population as a whole toward actually thinking people, rather than herded human cattle, generated a powerful expansion of potential relative population-density, an expansion dependent upon the new flourishing of scientific, technological progress, and great eruptions in Classical artistic composition and performance. Amid the Venetian-orchestrated conflict among nations of the Sixteenth through Eighteenth Centuries, the strategic dependence on the economic and related advantages of scientific and technological progress could not be simply outlawed, except by stupid nations.

However, while allowing the progress in techniques which Aeschylus' Zeus forbade, the modern Venetian financier oligarchy and its Anglo-Dutch Liberal successors sought to maintain technology, while suppressing the spread of the methods of knowledge of the creative-scientific method which had been passed down from the Pythagoreans et al. through modern leaders such as Nicholas of Cusa, Leonardo da Vinci, and Kepler. For the Venetians led by Paolo Sarpi, the use of the neo-Aristoteleanism of Henry VIII's Venetian marriage-counsellor Francesco Zorzi was not radical enough. Sarpi introduced the empiricism which has been the core of the mind-crushing Anglo-Dutch Liberal method of Adam Smith and Jeremy Bentham, to the present day.

It is that empiricism, and its positivist and existentialist outgrowths, which has been the root of the cultural suicide of European culture during, especially, the recent four decades.

The ultimately fatal systemic flaw in that Olympian view, as in today's collapsing world Liberal monetary-financial system, is that the elevation of the human species above that level of several millions living individuals suitable for higher apes, depends upon the efficient role of a quality of the human mind which does not exist in any lower species. This quality is typified by the discovery and use of what modern culture recognizes by the name of experimentally validated universal physical principles, principles by means of whose exercise the human species today is numbered in excess of six billions living individuals.

In the language of the science of physical economy, this factor is measured in terms of *potential relative population-density of living populations, per capita, and per square kilometer*. The driver of such progress is physical scientific progress and a matching role of Classical modes of artistic composition and performance. It is the transformation of the abiotic and biotic conditions of the planet, by man's application of the discovery and perfected use of experimentally defined discoveries of universal physical principles, which has enabled our species to rise above the condition of the higher apes, to the Noösphere as it exists even today.

In physical economy, the fixing of the technology of practice to some existing level, defines the physical trend in the economy as entropic. Empires and the like forms of exploitation of foreigners, compensate, if only temporarily, for the decadence of the mother country by parasitism against the foreigner's physical wealth and human bodies. As the factor of entropy in the combined system of native and foreign operations closes in on the combined elements of that imperial or quasi-imperial system, as upon the U.S.A. and increasingly "outsourced" Europe today, the logic of the decline and fall of the Roman Empire in the West, and then in the East, is expressed as the doom of the system, as the U.S. is threatened by destruction by its own hand today.

Without scientific and technological, and related cultural progress in increase of the potential relative population-density of society, per capita, and per square kilometer, the nation, the culture, which engages in such a virtual zero-technological-growth practice is doomed by its own hand.

Outsourcing, by now-decadent nations which had been formerly the world's exporters of scientific and technological progress, to markets where labor is at its relatively cheapest, spells the impending doom of both sets of partners to that system, as today. The combined effect of that combination, spells global entropy for all involved. So, the recent forty years of drift of Europe and the Americas into the quicksands of a predatory form of "post-industrial" utopianism, has brought us to the point of immediately threatened, entropic collapse of global civilization as a whole.

Today, especially since 1982, the U.S.A. economy has survived, in large part, by sucking the juices from the bodies of Central and South America, as from others. In this process, as in the notable examples of Mexico and Argentina, the profits enjoyed by the Liberal predators have destroyed the net levels of technology and productive powers of labor of the populations of those victim-nations. The general effect of "globalized" outsourcing is the same generally.

This process of self-inflicted doom of the U.S.A., among others, has been associated with approximately four decades of down-shift of the economy and culture of the people of the U.S.A., from the world's leading producer society and leader in applied scientific and technological progress, into a parasitical wreckage of moral and physical-economic decadence today. Under Bush-Cheney we have become, during the past four years, a clearly self-doomed nation of cannibals, creating an intended, fascistic Anglo-Dutch Liberal empire, to consume and destroy all nations, including our own.

The clinical marker of this process is the frenetic emphasis on ever-cheaper labor. Kill grandmother to cut health care and pension costs. Drive U.S. labor down into conditions of life which "compete" with virtual slave labor in countries whose exports are the cheapest. The present Bush-Cheney government of the U.S.A. is, in particular, collectively clinically insane, and is now lurching for its great, climactic swan dive, at the brink of a horrid collapse into the pit of Hell it has marked out for both itself and the poor self-doomed fools who voted for its continuation.

What John Perkins saw abroad in his experience as an economic hitman, and otherwise, was his own participation in this degenerative process of self-destruction of both the targetted foreign empire his masters aimed to loot into a dark-age condition, and of his own U.S.A. itself. The active factor of this process of our nation's self-destruction has been the radical form of empiricist dogma which has

worked to uproot all traces of the actual creative processes of scientific and Classical cultural faculties on which man's increasing mastery of our place in the universe depends. We have, thus, become, the willing victims of that Satanic tyrant Aeschylus' Olympian Zeus. Call this descent into the Hell of Aldous Huxley's *Brave New World* "environmentalism."

2. Physical & Financial Capital Cycles

The hierarchy of real (physical) productivity, is, first, the development of the creative powers of the individual, as this is typified by the accumulation of masterful knowledge of what we translate from the ancient Greek of Pythagorean Sphaerics as *powers*. By powers we mean objects of the mind, not themselves directly visible to the senses, but which we have discovered and proven, by aid of relevant experimental methods to have been accessible powers in the universe, but powers we can not identify directly as objects of sense-perception.

These powers include the direct relationship of the knowing individual mind to the physical universe in which we live and act. They also include what are best identified as Classical principles of artistic composition, powers of communication among persons, by means of which knowing persons are brought into effective cooperation to form, develop, and lead societies on missions which foster the advancement of the human condition.

To the same end, we must reshape the environment in which we live as we must shape the environment of production in ways which augment the power represented by the action of the individual who knows powers.



Billyshanenunn/CC

Construction progress on the Guiyang-Guangzhou High Speed Railway, bridge over the Xingping Reservoir in Xingping district of Yangshou county, Guilin, August 2013.

To this end we must raise the level of development of the Biosphere, to improve the planet's ability to sustain life, especially human life, for the present and future advantage of society. We must promote a rich variety of strains of living species, to lessen our vulnerability to the failure of some species, or variety which may be directly or indirectly essential for promotion of human life. To similar effect, we must manage the abiotic processes of Earth and the nearby portions of the Solar System for our immediate and long-term security.

All of these and comparable investments, including the estimable twenty-five-year investment in transforming a new-born infant into a qualified professional, represent physical capital. There is the physical-capital investment in the development of the human individual. There is the physical-capital investment required to enable and increase the effective power of informed individual action for the common good. There is physical capital invested and maintained over the long term, to defend and improve the conditions of human life and work on this planet and beyond.

In modern economy, we depend on an increasing ratio, per capita and per square kilometer, of physical-capital investments of typical "lifetime cycles" of a quarter to a half century or longer. The general trend must be an increase in the ratio of physical capital formation per capita and per square kilometer.

Since the included essential function of national economy, in particular, is to utilize the "free will" exercise of development and application of powers by the individual person, as a principal source of those improvements in net physical productivity (per capita and per square kilometer); and since a modern economy combines investment of about half its total capital in public investments, predominantly in basic economic infrastructure, by government, but promotes individual creative initiative of the types associated with science and Classical artistic principles, we require a carefully managed, government-managed money system. The result is a functional interconnection between physical and monetary-financial capitals.

Contrary to the usurer's dogma typified by the Anglo-Dutch Liberal financier oligarchical system, money is, at all times, an idiot. It has no conscience, no sense of which direction it should go, and so on. Therefore, society must create rules, and provide methods of regulation which ensure that the flow of money neither overflows the banks of sanity, nor kills worthy enterprise through thirst.

To such ends, rational governments establish systems of regulation, chiefly under law, for domestic and foreign trade promoted according to a general set of notions of "fair trade," as these notions are adopted, and modified, from time to time. Laws against the practice of usury, the right to fair-trade protection for worthy enterprises, and so on, in addition to trade and tariff agreements among nations, are typical.

However, apart from general considerations of that sort, the fact of history is, that the present-day evil known as the Anglo-Dutch Liberal system of rampant financial usury is nothing other than a current expression of the greatest of the evils which have proliferated in and among civilizations during all recorded history, including, notably, the recurring catastrophes which usury promoted among the

systems first founded in southern Mesopotamia by a Dravidian-language group's Sumerian-Akkadian civilization.

The related problem today, is that the processes of business practices and government are presently so much polluted by induced belief in lunatic forms of monetarist-financial dogmas, that scarcely a sane man can be found in the departments of economics and related teachings of business management and management of governments in the world today. The resulting state of popular and official mind creates the spectacle of a pandemic of mass insanity spread through the corridors of administrative and related power.

It is exactly that form of mass-insanity, spread among European powers, the U.S.A., and less powerful nations alike, which made possible the legalization of the type of moral criminality which John Perkins reports from his former practice. Monetary theory, including Keynes and the rest, should be banned from university campuses, accounting practice, and government for a period of quarantine of approximately one to two generations, until the current form of world-wide mass-insanity is brought down to substantially less than its current pandemic status.

We must use the respite provided by such quarantine measures to educate our governments and general population in the arts of sanity, which is to say, the principles of physical economy, and of the regulation and use of money in a society become aware of the place of human intellectual capital in the maintenance and prosperous improvement of the conditions of production and life of a sane form of society.

The LaRouche PAC's program of mass and other education in the use of animations to educate populations and their governments in the rudiments of a sane practice of physical economy, is intended to aid that mission of organizing a general recovery from the present, world-wide physical-economic collapse of the existing monetary-financial system.

3. What is U.S. Interest, Actually?

Damnable fools today would describe the alleged "interests" of the U.S.A. in terms of a Hobbesian world-order of each against all. How shall we fool our allies, and destroy those which have chosen to select to serve as targetted adversaries? What damned fools those people are--literally damned fools! Your problem is that these damned fools are not only determined to go to Hell; they are damned set on taking you with them.

What, then, is the interest of the U.S.A.? What are the principles which provide a safe exit from the nightmare which John Perkins has attempted to describe? For reasons to be made clear enough in these concluding remarks, I must speak autobiographically.

From all evidence currently in view, I am the only person presently qualified, intellectually and emotionally, to serve as commander-in-chief of our U.S.A. under the present conditions of global general breakdown-crisis of the world's present, floating-exchange-rate monetary-financial system. Lacking access to that formal constitutional position, my obligation is to provide that essential ingredient of my talent along alternate pathways presently probably available.

The conspicuous shortfall of otherwise talented leaders among us, is that we have become a nation which, for all its current rant about religion, has no actual conception of a real form of immortality. In this mass-entertainment-soaked, “Where’s my money” citizenry of today, there are few Jeanne d’Arcs, Abraham Lincolns, or Rev. Martin Luther Kings among us, who are prepared to put all that which is mortal in them, as a talent on the altar of service to the foreseeable good of the future of mankind. As for religion, they are too busy trying to bargain with God, to tolerate discussion of the kinds of issues which Jesus Christ, for example, treated during his mission. Some typical cowards slyly snicker: “If Jesus were so smart, why did he die?” For the most part, “hypocrites” is too kind an epithet to describe their devotions. These spiritually bankrupt, money-mad evangelicals, or their complement, the kill-crazy fanatics, and their like, had been given a talent, but they hoard it, and, if they are successful in that passion, their talent will be buried, mercifully, to rust and rot with their shameful ashes.

“What is my advantage?” “You have to learn to go along to get along!” Those are not the voices of leaders for a time of crisis; theirs are not the talent of commanders in chief.

For me, this republic of ours has a sacred mission. The fulfillment of that mission is our overriding self-interest as a people, it is the passion of a sacred national dedication which might make the humblest among us a virtual giant in the coming history of the world.

Since the beginnings of what became European civilization, in a Greece living in the shadow of the great pyramids of Egypt, we have been engaged in a great long struggle, to bring forth on this planet a republic of the virtue seen by the eyes of Solon of Athens as by Plato after him. It has been a mission conceived in the certainty that the individual human being, anywhere and everywhere, is set absolutely apart from and above the beasts, as made in the likeness of the Creator of this universe, and dedicated to service on behalf of the continuing unfolding of that endlessly continuing Creation.

Nearly six hundred years ago, European culture leapt upward in a great Renaissance, which brought forth, in Louis XI’s France, and in Henry VII’s England, the first true sovereign republic dedicated to that principle of the general welfare known to the ancient Greeks as the *agapé* of Plato’s *Republic* and the Apostle Paul’s celebrated *I Corinthians* 13.

However, from the beginning of the Sixteenth Century until the 1648 Treaty of Westphalia, the wicked forces of the Venice-led financier oligarchy unleashed religious warfare in the effort to eradicate the great work of the Fifteenth-Century Renaissance. After that Treaty of Westphalia, the struggle for a modern republic grounded in the benefits of scientific and technological progress radiated from Jean-Baptiste Colbert’s France, but the follies of France’s Louis XIV and the 1763 emergence of the empire of the British East India Company from the outcome of the Seven Years War, put the hope of civilized life in jeopardy.

In that setting, the greatest spirits of Europe were rallied to the cause of establishing model true republics in the Americas. Out of this, the U.S.A. of 1776-1789 emerged as the model constitutional republic whose design remains, today, the crucial world factor on which the hope of a peaceful world order among nation-states depends.

Our thus historically embedded mission is to bring forth on this planet a logical successor to the intention already expressed by the 1648 Treaty of Westphalia, to establish a community of respectively perfectly sovereign nation-state republics as the natural planetary order now demanded by the perilous implications of tolerating a continuation of anything resembling a Hobbesian model of conflict-management among powers.

The most important strategic asset of our republic, is our constitutional tradition born of the developments of 1776-1789, as the resurgence of that tradition is typified by Presidents Abraham Lincoln and Franklin Roosevelt. We have an embedded moral authority which is lacking in those states of Europe which are yet to free themselves from the legacy of parliamentary systems under the overreach of Venetian-style financier-oligarchy-controlled, so-called independent central banking systems.

The crucial consideration here is that the great enemy of civilization today, is the influence of the Anglo-Dutch Liberal variant of that Venetian oligarchical tradition whose intrinsic capacity for evil is typified by the Fourteenth-Century New Dark Age, and the religious wars and related conflict of the interval from approximately 1511-1648, in addition to the spawning of fascism on continental western and central Europe by the hegemonic financier oligarchical networks of the 1922-1945 interval. Any attempted rescue of civilization from the presently onrushing catastrophe will tend to lead, assuredly, to the worst possible outcome, unless the power of that financier oligarchical interest is broken to harness by those principles of a sovereign true republic expressed in the crafting of the original U.S. Declaration of Independence and Federal Constitution with the latter's crucial Preamble.

The clear precedent for this urgently needed reform today is the lesson of the leadership of the U.S.A. under President Franklin Roosevelt, in establishing, at the Bretton Woods conference of 1944, the model form of regulated world monetary-financial system which was the source of the strength expressed in the post-war reconstruction of 1945-1963.

To bring a voluntary association of respectively sovereign republics into being, an association which extends the principle expressed by the great 1648 Treaty of Westphalia, should be taken as the appropriate strategic mission and most vital, long term self-interest of our republic: a system of republics dedicated to the mission of contributing useful advantages to the other nations. Especially in a time, when evil men speak of global religious warfare as their conception of strategic self-interest, nothing but the principle expressed, as precedent, by the Treaty of Westphalia offers a pathway leading away from the presently imminent threat of a general plunge of this entire planet into Hell.

Notes

1. George Shultz's father, Birl Earl Shultz, was an integral part of the Trust arrangements of the 1920s, between Anglo-American oligarchical families and the Soviet intelligence services. From 1918 to 1923, B.E. Shultz was personnel director of American International Corp. at 120 Broadway in New York City, which places him at the very center of the Trust in the United States, immediately after the Bolshevik Revolution. Also at 120 Broadway were a complex of firms trading and investing in Russian raw materials, and the Federal Reserve Bank of New York.

2. Cagliostro and de Maistre were among the leading figures of a strange freemasonic cult, the Martinists, organized by London's Lord Shelburne around some of the networks of the notorious Voltaire. Cagliostro was notorious for his conspiratorial orchestration of the affairs of the Queen's Necklace, an artifice scandal, like those which the Mellon-Scaife circles attempted against President Bill Clinton, used to poison French opinion against Marie Antoinette, the Queen of France and sister of the Austrian Emperor Joseph II. Napoleon, originally a protégé of the brothers Robespierre, and later of the notorious Barras who gave him Josephine, was won into playing a new role, modelled on the Spanish Grand Inquisitor Tomas de Torquemada, by the architect of Napoleon's new roles as First Consul and Emperor. This model, that of the Torquemada admired by de Maistre, was the model for Hitler; it was from Torquemada that Hitler adopted his mass murder of Jews. The project for a "universal SS state" developed under Hitler, is a model of reference for the present doctrine of "globalization."
3. In a commonplace Romanticist's misunderstanding of the principles of Classical drama, the issue of tragedy is the failure of leaders, such as heads of government. In actual Classical drama, the tragedy lies not with the leaders, but with the culture as a whole, as in the case of the 1618-1648 Thirty Years War. In a real tragedy, the leader's failure is to act in consistency with the self-doomed culture, as in the case of Schiller's treatment of Spain's Philip II or Wallenstein. The leader who sticks to operating within the established rules of the game under conditions of a systemic crisis, is, by virtue of that behavior, a mere puppet of the situation, like Shakespeare's Hamlet, however wild his flailings otherwise. In such a crisis, only the exceptional leader who overturns the chessboard is of any notable value to society.
4. Cf. Lyndon H. LaRouche, Jr., *The Economics of the Noösphere* (Washington, D.C.: EIR News Service, Inc., 2001).
5. As distinct from a merely mathematically formal domain.
6. This is the physical (complex) domain as defined by the Leibniz-Bernoulli principle of universal physical least action (i.e., infinitesimal calculus), and as elaborated, most notably, by Gauss and Riemann successively. E.g., *Riemanns Werke* (New York: Dover Publications reprint edition, 1953), pp. 273-287, 88-142.
7. LaRouche, *op. cit.*
8. *Theoria Motus Corporum Coelestium*, Gauss *Werke*, Vol. VII (1906) (Hildesheim: Georg Olms Verlag, 1981).
9. C.F. Gauss, First Edition of "The Fundamental Theorem of Algebra," 1799, *Gauss Werke*, Vol. III, pp. 1-31.
10. As in the following reference to the time of England's pathetic Richard II: "When Adam delved and Eve span, who then was nobleman?"

TOWARD A SECOND TREATY OF WESTPHALIA

The Coming Eurasian World

November 29, 2004

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First, let us speak of tragedy.

Let such caricatures of poor King Canute as President George W. Bush, Jr., howl their denials, while they can still be heard. Let him shriek in futile rage against those thunderous winds of chaos which were already hurling themselves against the increasingly bankrupt national financial systems of the world. That chaos, now excited to the greater turbulence caused by the desperate antics of such poor, enraged fools as he, now descends with its own, added, uncontrollable fury upon our hapless, present world monetary-financial system. So, now, just a few weeks following our modern Canute's recent claims of electoral victory, the oncoming waves of a great storm of global breakdown crisis are striking on the gates of the governments of the world, and are already pounding the hoaxster's illusion of Bush's economic recovery to shreds. The terminal breakdown-crisis of the 1971-2004 world monetary system is thus now fully under way.

In that Classical definition of tragedy which takes its origin from ancient Greece, but contrary to the incompetent, Romantic doctrines usually taught in university courses on the subject of drama, a tragedy does not represent a calamity whose primary cause is an error by the current leadership of a society. Rather, *both the selection of, and the relevant failures by that leadership are determined by the systemic features of the culture and institutions within which both that selection of leadership, and the forces acting upon its behavior are operating.* Such is the U.S. situation today.¹

Look at the folly of the Peloponnesian war, and learn. As Plato understood, and showed in his dialogues, this was not the mistake of a leader, but of the way in which the behavior of leadership, from Pericles through Thrasymachus, and the Sophists of the Democratic Party of Athens, was governed by the ruling moral degeneracy permeating the leading institutions of the population of Athens during that span of decades. So, it is with the tragic forces which have controlled the step-by-step descent of the U.S.A. and western and central Europe into self-inflicted doom over, especially, the recent four decades. The people whose institutions arranged the selection of the nation's leaders, prefer to blame the leaders, as Romantics do, for the ills of society; they evade the question: Why they did prefer not to choose, or to develop better ones?

So, in the current case of the Bush Administration, the origin of the present crisis is less a product of that Administration, than those U.S.A. institutional forces, including the Democratic Party as much as the Republican, which have shaped the selection and behavior of the leadership and policies and practices of both government and also private institutions during a more immediate period of four decades. Much of the blame for this dates from wrongheaded changes in direction of U.S. policy making outlook already under way since the regrettable selection of Senator Harry S Truman as a Democratic Party Vice-Presidential candidate in the Summer of 1944.

In an existential crisis, such as the present world situation, which has those or similar attributes of a threatened general breakdown of the system, the danger comes chiefly from the leadership which fails to break with the pre-established policy-shaping trends, the failure to break in the way President Franklin Roosevelt did in his 1932 election-campaign, and in the turnabout in U.S. policy which he introduced beginning his first hours in the Administration. Like fabled King Canute, U.S. President George W. Bush, Jr., has more the character of a piece of noxious flotsam floating on the flood waters of doom, than the true cause of the crisis in which he plays the part of the official First Fool.

The great leader for a time of crisis is one *whose selection* breaks the rules, those rotten rules which are the relevant expression of the relevant, essential corruption. For that reason, society has tolerated only a relatively few truly great leaders for more than a short time. For example, as in the case of President Charles de Gaulle of France's Fifth Republic after 1963, the way in which bad governments recur or are maintained, is that the relevant leading institutions of society kill or otherwise eliminate capable leaders, even one such as de Gaulle who saved his nation in a time of existential crisis, when his rivals could not; but, who go against the whims of the representatives of the currently leading body of opinion, and are then, first undermined, and, later, ousted by aid of a corrupted majority of popular opinion. As Solon of Athens wrote, such expressions of popular opinion are the true root of Classical tragedy.

It is a virtual rule, that a corrupt popular opinion turns quickly against the leader who rescues that people from the consequences of its own popular follies. So, the French ingratitude to de Gaulle might remind one of a celebrated apostle of France's Nineteenth-Century decadence, who wrote insightfully of the beggar, who attacked savagely the first person who offered the beggar alms.

Traditionally fickle, so-called "democratic" popular opinion sometimes treats the wrong-doers of its nation almost as savagely as it might express ingratitude toward its heroes. In this present state of crisis, nothing that the Bush Administration might have thought were to be its triumphant schemes for the months ahead, will go as planned. Anyone who assumes that Bush's intentions will be carried out as planned, is as much a fool as the doomed Bush himself.

It is typical of that paragon of gutter hypocrisy, Bush, that he is mobilizing now for what he solemnly swore, repeatedly, during the recent televised campaign debates, that he would never do, "privatize Social Security." He is as evil and stupid as a Gilamonster, as he moves to reward the poor dupes who voted for him, by sadistically increasing the proportionate tax burdens on those poor, and looting their small pensions, while gleefully cutting the taxes on his friends, the rich, especially the legendary "filthy rich" of such as Enron and Halliburton notoriety.

That folly of his Administration will generate countervailing consequences, probably even the fools' uncalculated ones, like those which soon embraced the five great fools of 1914, the German Kaiser, the Austrian Kaiser, the Russian Czar, and the chauvinism of the British and French populations. So, the spirit of the plagues of ancient Egypt is already descending upon its lawful prey, that modern gutter-Pharaoh's realm.

Nonetheless, in this stormy moment, nothing is settled, except the fact that the greatest monetary-financial crisis in modern history is already buffeting the world. In one way or another, this crisis is already threatening the Bush Administration with an early, self-inflicted doom. Meanwhile, what the actual outcome of this rising tumult might be, remains to be decided: by us, if we can find the will to do so.

Look at what faces the U.S. population in particular.

The prospect Before You

This storm does not mean that this assault on the rulers of the system by the fabulous *Erinyes*, is necessarily aimed intentionally at you personally. Nor is this crisis of our contemporary planetary civilization, necessarily a final one. At least for this moment, the hatred which this Bush Administration has harvested from around the world, during the just less than four years of its reign, has destroyed that great political capital which our republic had once enjoyed in many parts of the world. In this and kindred ways, the regime of this petty, lunatic, and madly wicked tyrant, Bush, like that of England's Richard III, or the Emperor Nero before him, has crafted the instrument of cruelty which could turn about to destroy his reign.

Nonetheless, today, amid this mounting tumult, there are still some remaining options for rescuing civilization--and, for you too; but, only on the condition that we accept, quickly, the reality that we could not save both civilization and also that succubus which is the presently collapsing, liberals' monetary-financial system.

So, a system which has dominated the world's monetary-financial affairs since February 1763, that Anglo-Dutch Liberal model of monetary-financial system which created the present U.S. Bush regime, has reached the point of its own extreme decay. And we of the U.S.A. are presently trapped within the British (i.e., Anglo-Dutch Liberal imperialist) cultural vessel on which we have booked this forty-year journey toward Hell. This forty-year process has now reached the point, that neither that system, nor anything resembling it, could be saved, on either side of the Atlantic. It is as if sheeted Adam Smith, with lantern and spade, is walking toward the potter's field where his spiritual remains will be buried, soon, by the action of his own invisible hand. The rest of us, unfortunately, have already reached the stage at which the options for beginning to save our civilization will be diminishing rapidly, unless we begin to make, now, the relevant, drastic reforms we should have made decades ago.

It need not have turned out for us so badly as it has happened so far.

Had the victory of U.S. Democratic Presidential candidate John Kerry been announced on November 3, 2004, crucial discussions on the subject of this onrushing crisis would have begun between Senator Kerry's representatives and relevant figures of leading Eurasian nations. The mere fact, that such discussions were occurring, would have encouraged governments to adopt stop-gap measures which would minimize the risk, pending the coming U.S. January Presidential inauguration. Now, the incumbent Bush Administration's hysterical determination to proceed with new economic and related measures, measures more insane than those it had already introduced prior to November 2nd,

creates a situation in which what had been the pending collapse of the system has now been triggered, and much worse is coming on, at an accelerating rate.

Indeed, Kerry could have had a clear victory in this election, had his Democratic Party not spent the months leading up to the Labor Day holiday doing as much as might be conceivable to throw the victory away before the campaign actually began. It was the same tragic cultural outlook of the Democratic Party organization which had already thrown away the 2000 Presidential election, which cheated the Party of the opportunity for a clear victory in November 2004. Having tasted the reputation for the apparent fresh defeat, the yet-to-be-redeemed elements of the Party often cover up for their own past errors by taking the view that the blame for the reported outcome was simply that the result had been inevitable, in any case, all along. They are saying, in effect: "Let's go back to those traditional ways" in which they lost election after Federal election, since the Great Gingrich Raid of November 1994. That pattern of resistance to needed change in outlook, is the systemic stuff of tragedy.

There are solutions; but, do not deceive yourself into imagining that I am proposing that we could simply turn back the clock to the better times of European civilization's earlier decades as easily as simply reversing the relevant worst policy-decisions of the recent four decades. You can not relight the candle you have just burned up. It is time for some of us to come together to address the new kinds of deeper challenges facing us now in our future, as not only a nation, but as a world civilization. We must assemble quickly, to study the coincidence of this crisis with other, onrushing changes which also have the character of planet-wide social-political upheavals of tectonic implications.

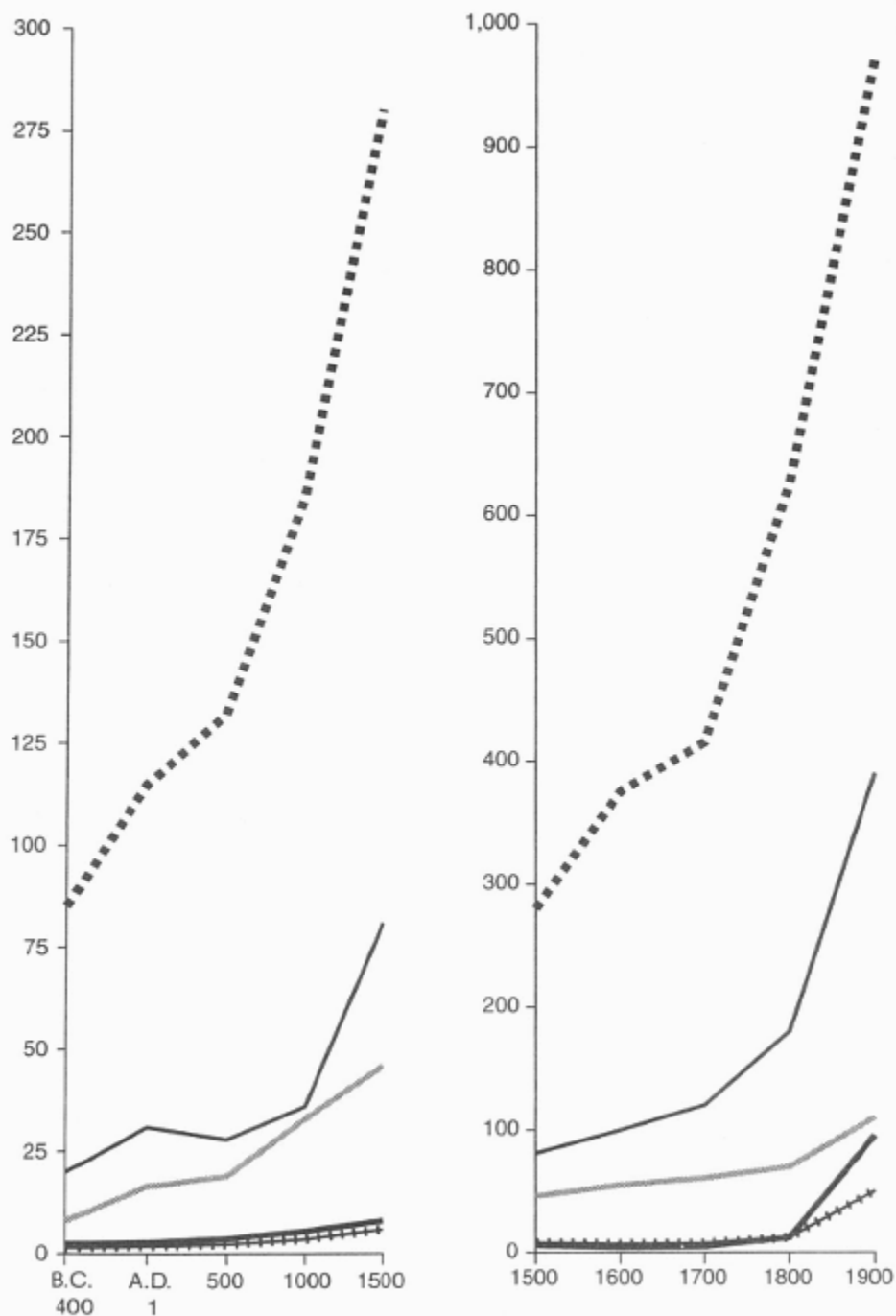
With the present systemic breakdown of that imperial, Anglo-Dutch Liberal system of finance which has dominated the planet increasingly since the February 10, 1763 Treaty of Paris, only an appropriate new system, replacing that Liberal system, could prevent the rapid descent of the planet as a whole into a new dark age. Therefore, we must now quickly craft and adopt a new system of relations among all of the leading sovereign nation-states of this planet, a treaty coherent with the principles of the 1648 peace Treaty of Westphalia. This requires a fresh view of the relations between peoples of, respectively, European and Asian cultures. Responsible people must now push forward, urgently, with the discussions needed to define the outlines of the needed direction of agreements.

In my writings on related matters, as published internationally over decades, I have presented the rudiments of those needed changes which are required, specifically, by Europe and the Americas. Those proposed remedies remain valid as the most appropriate model for the situation confronting those parts of the world today. However, there is also a still larger, problematic aspect to the present situation, an aspect beyond the confines of European tradition as usually defined. That is the aspect which I now address: the required, emerging new quality of relationships among the cultures of European and Asian origins.

One of the subjects which should occupy a leading place on that agenda, is the matter of the new long-term trends which have recently come to prominence, respecting the pressures for profound changes in the relationship between what had been defined by that relatively hegemonic role of that modern European culture, which emerged from the Italy-centered Fifteenth-Century Renaissance, on

the one side, and, on the other side, the recent, seemingly explosive rise of the population of the nations of South and East Asia, as also Africa. (See **Figure 1 and 1b.**) That is the purpose of this report.

FIGURE 1
Population of the World's Regions, 400 B.C.-2000 A.D.
 (Millions of People)



Sources: McEvedy and Jones, *Atlas of World Population History*, 1980; United Nations Population Division, *World Population 1990 Revision* and *World Population 2000 Revision*.

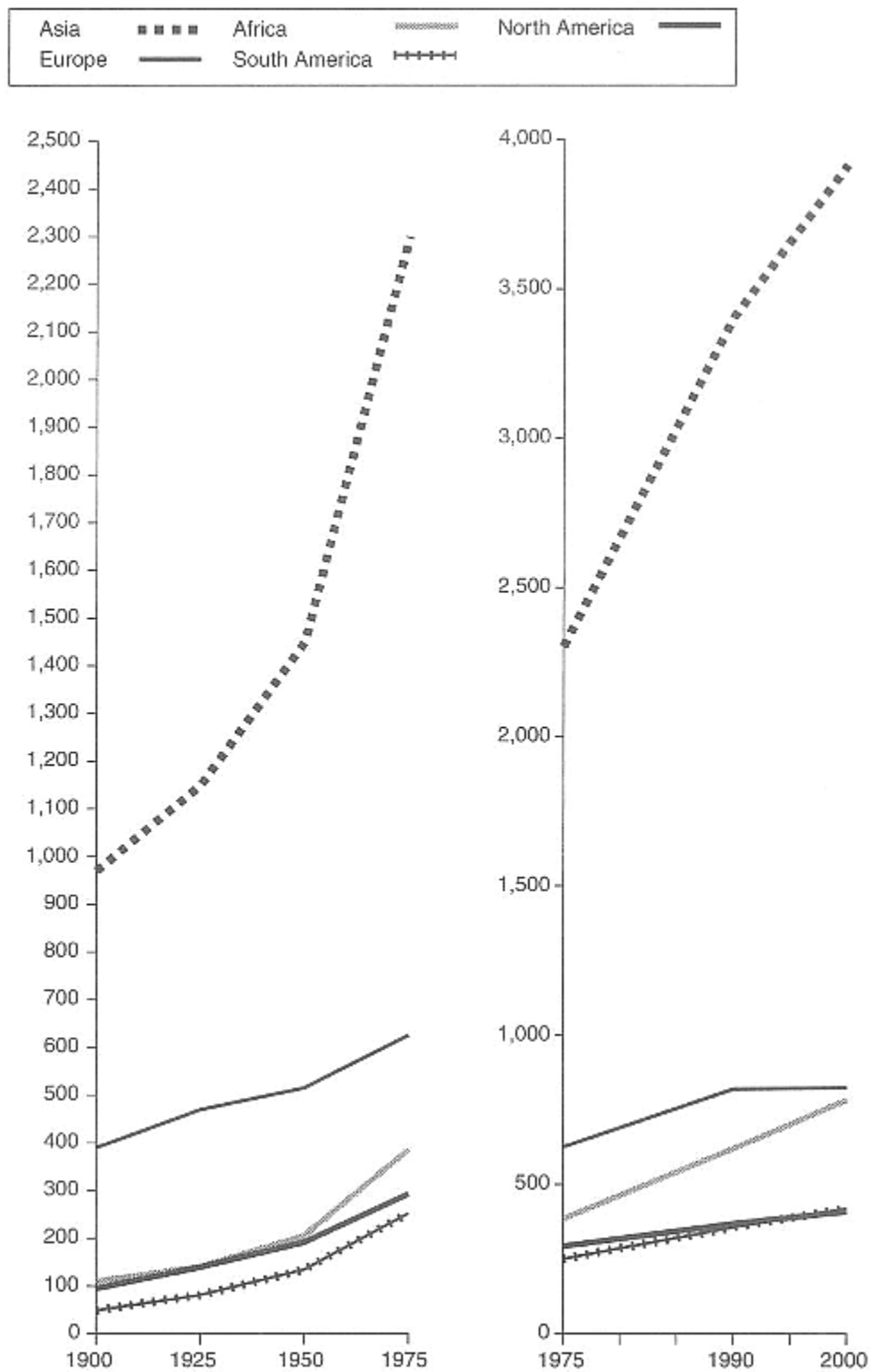
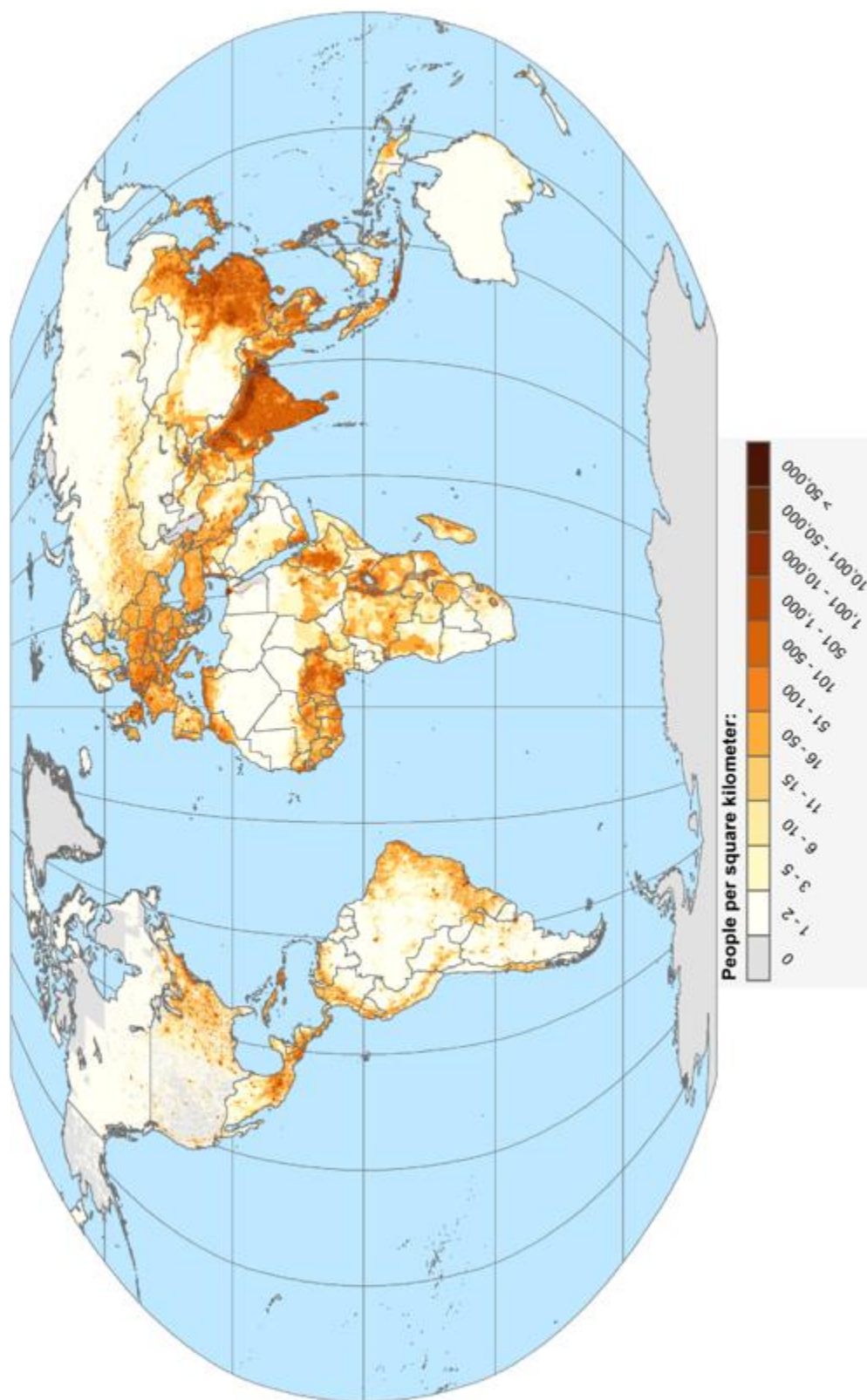


Figure 1

Population of the World's Regions, 400 B.C.-2000 A.D

While always smaller than Asia in total population, European civilization displayed stronger increases in potential population density during the Renaissance and Industrial Revolution epochs, shown in the first two sections of the graph. The more recent generations show “profound changes in the relationship between what had been defined by that relatively hegemonic role of that modern European culture, which emerged from the Italy-centered Fifteenth-Century Renaissance, on the one side, and, on the other side, the recent, seemingly explosive rise of the population of the nations of South and East Asia, as also Africa,” writes LaRouche.



Source: CIESIN (Center for International Earth Science Information Network), Columbia University

Figure 1b Population density global map 2010, Robinson Projection

In the following pages, I shall now proceed by, first, defining the concept of culture as this applies to the form of globally extended European civilization which began in ancient Greece. Then, second, proceeding from the basis of the matters of principle treated in the first of the following sections of this report, I shall argue the case for an equitable global treaty arrangement among both nations based upon European civilization and the Asian and other cultures which represent the remaining cultures of the planet.

I. Culture Unfolds in Long Waves

The shared function of the author, director, and players of a Classical tragedy, is to bring on stage the essential feature of either a part of a specific time and place in actual history, or a legendary past: to bring it on the stage in such a fashion that the member of the audience, seated perhaps in the balcony of that theater, relives that actual history, as a personal experience within his, or her own mind. The member of the audience must be assisted, but also challenged into putting himself, or herself, amid, even above, the highest level of the crucial decision-making of the actual, historically determined cultural realities of that recreated time and place. That member of the audience must get inside both the actually leading historical figures of that drama, and the culture of that time and place as well. That experience, so awakened within the tissues of the living mind of the individual member of the audience, is the transformation of an ordinary citizen, come in from the streets, into an impassioned statesman of that moment.

A great Classical tragedy is composed, and performed as a Platonic dialogue, such that the audience for that performance is placed, as in the intellectual balcony, overlooking that history on stage. From that higher vantage-point, the audience is challenged to see the interactions of the figures on stage from a higher vantage-point than virtually any of the depicted characters themselves. This Platonic requirement of the composition and performance of Classical tragedy, as noted by Plato himself on the subject of the failures of the tragedians, corresponds to what Friedrich Schiller defined as the vantage-point of *The Sublime*.

That view of the matter of the performance in the theater is comparable to the position of the qualified management consultant, for whom the interplay among the members of the client organization is the subject-matter of the professional's concern. He or she observes and judges from a higher standpoint of overview than any among the principals or others of the subject enterprise. As in my own personal experience of that fact, it was usually the case, that the problem actually to be solved was the problem which the existing management was certain did not exist; the client management's inability to solve the problem by its own independent means, was that its own behavior was not the subject it was inclined to address from a higher standpoint. The success of the consultation depended upon the clientele's willingness to adopt that higher vantage-point from which, then, it could recognize and thus overcome the failing in itself. So, the idealized patron in the balcony of the theater for performance of Classical tragedy, is challenged to discover the equivalent of the scientific principle which accounts for the failure of all of the combined parties depicted on stage, as by means of the method employed by Plato in composing a Socratic dialogue. That is *The Sublime*.

The players portray the action on the stage of real life. The author and players must reveal the *system* which controls the unfolding action, the system which controls the parts played, but which the individual participant in the real-life experience fails to recognize.

Classical tragedy, so composed, so performed, is thus the model for imparting a true sense for history in both the ordinary citizens, or adolescents, and others. The pages of the historian's book, the historian's lecture before the audience, must aim for, and accomplish that same effect: to bring the essence of real history, in the time and place it actually occurred, back into life within the mind of the audience, and of the historian, too.

Such Classical drama, so composed and delivered, is the properly mandatory foundation for the education of all of the actually qualified future citizens of a republic.

So, that said, now assume a seat in the amphitheater of Classical Athens. The second part of Aeschylus's Prometheus Trilogy, *Prometheus Bound*, is about to go on stage.

Since the morning after the death of U.S. President Franklin Roosevelt, this planet had been living in the kind of world-order that President neither intended, nor would have tolerated, had he lived to prevent what was set into motion under his successor. As his role behind the 1944 crafting of the post-war Bretton Woods, fixed-exchange-rate system attests, that President Roosevelt acted as a true statesman must, with a view of the long term consequences of even short-term policy-decisions. He acted according to a specifically American way of patriotic thinking harking back to the precedent of his ancestor, Alexander Hamilton's ally, New York banker Isaac Roosevelt. Roosevelt intended the kinds of changes in the post-war order of the world which would have avoided the greatest part of the specific kind of willful evil which the world has suffered since his untimely death.

In the background of Franklin Roosevelt's Presidency, against the background of the funeral procession that saddening day, hear the voice of President Abraham Lincoln's Gettysburg Address, and then, in Ford's Theater, hear the shot by the traitor and enemy spy which brought about President Lincoln's most untimely death. Weep then, quietly and solemnly, for what our people have suffered on those accounts, still today. Think of the grave destiny with which our civilization is now threatened, now today.

Look now at Aeschylus's Prometheus Trilogy, as it could have been performed in an untaintedly Classical mode just a few years before his death (circa 456 B.C.), which is to say, about the time of the birth of Socrates (circa 469 B.C.) and a generation prior to the birth of Plato (circa 427 B.C.). Looking at that view from the past as a spectator actually seated in a theater of the present, see the following connections.

In the known history of the past, as, unfortunately, in the U.S.A. and Europe today, the widely accepted opinion of governments and their populations usually depends on sets of habituated, presumably axiomatic assumptions, to such effect that nearly all of the people living within that culture behave in a way which should remind us of pet goldfish swimming within an accustomed bowl. The victims of such traditions are therefore usually unprepared to cope with a world existing beyond the

bounds of those adopted assumptions. They remain content to live with those assumptions, until the time the fishbowl, so to speak, is smashed by events unforeseen in the custom of its inhabitants.

So, with rare exceptions, the most significant, but usually poorly sensed forces of history, proceed in long waves, even very long waves. The improved art of statecraft which our world needs for the present, and for the times before us, must return, away from the ruinous accumulation of present-day habits, to that kind of longer view which informed the crafters of our republic and its original Declaration of Independence and Constitution. This we must do both for the nations which are the professed heirs of European civilization, and for the others, as for ourselves alone.

That much said, now let us rejoin the performance of the second part of Aeschylus's Prometheus Trilogy, *Prometheus Bound*.

The gist of the tragic obstacle to be overcome by the dupes of the Olympian Zeus, is the following.

As long as the people who have accepted a certain culture are able to ignore the difference between the real world and the imaginary world, such as that of Zeus's realm, which their culture causes them to imagine to exist, they are satisfied to behave in a way which corresponds to the mistaken beliefs which that culture impels them to adopt. Meanwhile, the point is approaching now (if, indeed, it has not already virtually arrived), at which the discrepancy between reality and what their adopted cultures have impelled them to believe, will seem, suddenly, to explode in their faces.²

At that moment of crisis, they are astonished, at first, that what they have believed that "experience" taught them in the short run no longer works under present conditions. They are mistaken in even that opinion; actually, it never really worked in the sense they had assumed that it did; but, they are now experiencing the pain of paying for the mistake of maintaining their presently habituated opinions far too long. It was those former opinions which did not work. It was those widely accepted versions of adaptation to so-called "conventional," or "popular" opinions, which had been wrong all that time.

Sometimes the habituated illusions of a culture come and go within a lifetime. Sometimes, they persist over several generations, or longer. Most of what historians and economists have regarded as important cycles, have their origin, in large degree, in the fallacies embedded in the practiced beliefs of those who have shared that margin of popular error. The result is that, ultimately, the margin of deviation of a society's culture from reality, reaches a point that that discrepancy between belief and consequence can no longer be overlooked.

For that reason, often, as now, a wave of development which has been unfolding, but underrated, even usually unsuspected, unfolding over the greater part of a millennium, or even much longer, becomes suddenly, as during the period beginning the neo-Jacobin "Gingrich Revolution" of the 1994 U.S. Congressional election, the insistent, virtually decisive, global political issue of the present moment.³ It were as if the fishbowl had been smashed by external forces. Belief in the habits of thought associated with the hegemony of the 1763-2004 Anglo-Dutch Liberal system, is an example of the kind of delusion which leads an entire culture into the risk of the kind of systemic breakdown of that culture which could now go so far as to plunge much of this planet into what is described as a new dark age.

That is a fair mental image of the type of pathological state of mind of the typical European, or others, which has led our civilization into the present systemic crisis. A foolish system, most notably that of the recent four decades of Congress for Cultural Freedom-led degeneration of European culture, is now being overtaken by events tantamount to the smashing of the relevant, habituated popular cultural fishbowls. Those pathological states of mind are to be seen from the Classical standpoint of Aeschylus's Prometheus, as the adoption of "what they say," as a disguise for: "I am thinking in the way which Zeus demands that I think, if I do not wish to get the same treatment which Prometheus has received."

Consider the following, very brief summary of those general principles of history which underlie, and make comprehensible the kind of shocking, tectonic-like transition which, like the 1994-1995 neo-conservative--e.g., fascist-revolution of Newt "Robespierre" Gingrich, had, seemingly suddenly, overtaken the long-term trends of politics in the world in general, especially the people of the U.S.A. and Europe, during the most recent ten years. We must begin our summary of that and related contemporary cases, with a glimpse into the leading features of more than 2,500 years of European history since Thales, Pythagoras, and Solon of Athens. Only in that approach, can we make clear the patterns of historical "cycles" which have governed the evolution of European civilization up to the present time.

So, as historian Friedrich Schiller taught, and as I shall emphasize the relevant evidence here, no one could really understand the presently onrushing crisis of world civilization today, without an integrated conception of the principal processes which have governed both the good and bad features of the unfolding development of European culture since the time of Thales, Solon, Pythagoras, and Plato.

It is not until we study history for the purpose of discovering those principles which shape the way in which relatively short periods, of merely a few hundred years or so, are organized as subsumed phases of longer, millennia-long processes, that the mind is focussed in a way it is prepared to cope, intellectually, with the kinds of sudden, radical changes in circumstance and cultural trends which are sweeping down on the sundry parts of the world, and the world as a whole, just now.

Notably, for example, the influence of the Congress for Cultural Freedom, as typified by existentialist circles of depraved creatures such as Herbert Marcuse, Theodor Adorno, and Hannah Arendt, by banning a principle of truth from culture, repeated the same fatal error of Sophism which lured Athens into its ruin through the Peloponnesian War. The substitution of "democracy" for truth, which was the essence of Sophism, then and now, deprives the person who shares that ideological disorder, of the capacity to comprehend the long-wave processes of history which we must recognize if we are to control the effect of our short-term decisions on the destiny of our culture. Precisely this error of the Sophists and their intellectual cousins, led the Athens of Pericles into its self-inflicted ruin. It is this same error, as typified by the pernicious, quasi-Dionysian, *pro-counterculture* dogma of the post-war Congress for Cultural Freedom, which is largely responsible for the success with which the self-inflicted ruin of Europe and the Americas has been foisted upon those victims today.

In statecraft, as in physical science, the primary challenge and responsibility, is the thinker's ability, and willingness, to adopt an emotionally driven sense of moral responsibility for the long-term effects

on future society, of the choices we make in the short term of the here and now. *Competent statecraft requires that we not make the potentially fatal mistake of even many figures who are otherwise gifted and well-meaning; we must not permit strategy (i.e., policy) to be driven by tactics, as does an otherwise able commander in battles who wins the day, but loses the war.*⁴

Then, once we have accepted that requirement, we must, as I shall also show here, now match that view of an integrated, millennial process of European civilization against the challenge of building a secure future for our planet, through new forms of relationship with what are broadly classed as Asian culture. Now, after thousands of years, precisely that challenge now faces us all, as never, in comparable degree, in history before this time. I continue with that point of reference in view of the horizon of the kind of development which is the pivotal point of this report.

What Is Liberal Imperialism?

Had Roosevelt lived, the U.S.A.'s power would have moved the post-war world toward freeing the planet from the vestiges of the Anglo-Dutch Liberals' colonial-imperialist system. The establishment of a planetary treaty system, under Franklin Roosevelt's Bretton Woods system, among economically progressive sovereign nation-states, would have launched a wave of development among peoples who had been formerly subject to the overreach of colonialist powers.

With the death of President Roosevelt, his successor, President Harry "Harriman" Truman, joined those same Anglo-Dutch-led Liberal-imperialist powers against which our great battle for freedom, against fascism, had been fought; Truman and his accomplices of the post-Roosevelt interval, went over, for a time, to the other side, as participants in a bloody suppression of that freedom of those "colonialized" peoples whom Roosevelt had intended to free with aid of American technology.

Now, the form of the *Liberal imperialist system*⁵ of a half-century ago and earlier, has been superseded by a more radically vicious version, the presently operating scheme, under predatory financier-oligarchical institutions such as the post-1971 International Monetary Fund and World Bank, for the eradication of the sovereignties of all of the nations of this planet: globalization. The latter is a scheme, rooted in a modern, empiricist/existentialist guise, of the same method of Sophistry which brought down Greek civilization in the Peloponnesian War, a scheme designed for modern times by the influential British strategic utopian, H.G. Wells, in his 1928 *The Open Conspiracy*. That latter scheme is the special, utopian variant of that Liberal imperial system, which has emerged in the guise of "globalization" during the recent four decades, especially since the great monetary-system changes of 1971-1981.

This Liberal imperialist form of utopian scheme is what is presently crashing, of its own weight, around the world's ears. This presently onrushing disintegration of the world's present Liberal system, the present monetary-financial system, has thrust the world into the challenge of issues which had been more easily solved sixty years ago, had Roosevelt's post-war intentions been carried out. This has presented us with the great European-Asian cultural crisis of today. That is a crisis of today, which is the outgrowth of a crucial long-term feature of the challenge erupting from the doom we have brought upon ourselves by turning away from President Franklin Roosevelt's intentions, nearly sixty years ago.

There are deep and ancient principles involved in this long wave of developments leading to the present moment, developments which, with their sometimes profound implications, must be considered as follows: Consider the following, relevant lesson from ancient Classical Greece.

In his *Timaeus* dialogue, Plato writes of the Egyptians' accounts of the earlier existence of humanity on this planet, a view of a series of long waves of history, each punctuated by the outcome of a series of monstrosly destructive dark ages. In support of that view, we can fairly estimate the possible existence of a human species as a species which is, functionally, absolutely distinct from and superior to the great apes, the human species, which has existed on this planet for perhaps as long as two millions years. For example, we know with certainty, of some great natural crises in the conditions for human habitation on this planet. Among these are the series of shock effects associated with the process of melting of the preceding great glaciation over much of the Planet's Northern Hemisphere, as the levels of the oceans rose, over an interval which began about 20,000 years ago today, by a net amount of between 300-400 feet, to the present, temporarily relatively fixed levels of recent millennia which have been known to us, during the recent six millennia, as our European custom has named fairly as recorded history.⁶

As Plato emphasized there, the long waves of the existence of mankind, present us with great calamities of nature we had been unable to master at that time, but, also, terrible, man-created dark ages, such as the ominous crisis coming down on world society at this moment, a crisis which society has inflicted willfully upon itself. Neither natural nor man-made dark ages, like those of the past, will determine our future irreversibly. Superior powers available for mankind's use, exist, powers which are expressed in long waves of development of mankind. These are the types of powers which science enables us to know as having transcended great calamities of the past. These powers work to the effect of demonstrating that there is an underlying principle of development, through which something immortal from ancient peoples lives on in the world of today.

We know, thus, of something of much greater, and immediate practical importance for society today, than these powers as such. The close study of the way in which language has developed certain functional qualities specific to the functions of Classical physical science and methods of Classical artistic composition, points, as India's Tilak did, and scholars at Pune after him, too, toward well-developed features of what might be classed as the pre-historic roles of the principles of physical science and Classical non-plastic artistic composition of language-cultures.⁷ It is in the transmission of knowledge of powers, by means of language-cultures developed to that effect, that the discoveries of today may acquire an immortal influence on the condition of future society. Such modern studies of the role of such factors as Classical irony in the characteristics of the use of a language, imply a means of human cultural development, by successive cultures, over spans of not only tens of thousands, but even hundreds of thousands of years.⁸

Thus, as mankind develops culturally, our species develops the ability to master more and more of even those threatened natural catastrophes which could not have been overcome willfully in earlier centuries or millennia. Cycles do not recur simply; cycles continue to appear, but, as man's cumulative

power over nature increases, the possibility of willfully controlling the fate of society in face of threats from so-called natural catastrophes, is improved.⁹

Such progress calls our attention to certain evidence relevant to that point. It shows us, for example, a certain uniqueness of the development of what historian Friedrich Schiller recognized as a distinct species of European culture traced through the ancient mortal conflict between the conflicting conceptions of man's nature, which separates the outlook of Solon of Athens from the wicked code of Lycurgus's Sparta. Schiller's point in his celebrated Jena lectures, is not only validated, but is of pivotal importance for the subject of this present report.¹⁰

In this reflection, one awesome point is outstanding. History obliges us to trace the decline of Greek culture from its acme, doing this from the standpoint represented by Plato and his Pythagorean and related predecessors, a decline which persisted with some outstanding particular exceptions, such as the work of Aristarchus, Eratosthenes, and Archimedes, until the rebirth of Classical Greek culture's treasures, during Europe's Fifteenth-Century, Italy-pivotted Renaissance.

Thus, the history of European civilization itself warns those who have come to know the principles of the modern scientific method of Nicholas of Cusa and Johannes Kepler, that the study of the principled characteristics of relatively distinct civilizations, can not be adduced by limiting attention to the evidence of a mere century, nor even hundreds of years; the characteristics of European civilization, as if in cycles, are expressed in thousands, or, as Tilak argued, traceable back even tens of thousands, of years.

The pivotal point of all of the essential argument presented in these pages, is that all human culture has a common basis in the essential distinction of the member of the human species from all other known forms of mortal life. Within these bounds, as I shall show here, the term "European civilization" has a scientifically precise, specific meaning.

It is a fortunate convenience for us, in discussing the relevant matters of this report today, that the development of the concept of the Noosphere, by Russian biogeochemist Vladimir Vernadsky, is a crucial instance of a direct return of the work of a leading modern scientist to the explicit standpoint of the pre-Aristotelean method in Classical Greek science, the standpoint of *Sphaerics*, of the time of Thales, Solon, Pythagoras, Plato, et al.

This point is of crucial importance for discussing the central issue of this report as a whole. The connection of Vernadsky to both the modern Bernhard Riemann and the ancient Plato, is bridged by the circles associated with the role of the founder of modern European experimental science, Cardinal Nicholas of Cusa. As we shall see, more clearly, in a later portion of this report, this connection provides a strategy for approaching the need for the kinds of treaty arrangements among respectively sovereign European and Asian cultures which will do for global politics today, what the 1648 Treaty of Westphalia did for ending approximately a century and a half, from 1492 through 1648, of religious warfare in Europe.¹¹

Promethean Man

The crucial challenge of an attempted European-Asian pact, even as might be presented to those relatively very few of us who are closest to the desired understanding, even among those of us inside European civilization, is not only that Asian cultures generally lack any philosophical grounding in the actually scientific, historically specific principles upon which the concept of the modern sovereign nation-state depends absolutely. The principle of the sovereign nation-state republic can not be reborn from a Xerox machine, or built under the guidance of stolen secret diagrams; it must be grown up from a living seed, as any other living organism.

The knowledge of that principle must be developed within each existing national culture, that from the universal principle common to all human nature. That principle appears as like a seed of the discovery of universal knowledge which exists within each member of a national language-culture. The development of this seed, within the process of that culture, is the only true basis for the principle of national sovereignty, the only true basis for the modern sovereign form of nation-state republic.

As can be demonstrated by observing the leading press of European nations, the conscious understanding of the relevant implications of the modern European state found among even leading intellectual circles inside European culture today, falls way below the standard which must be met to reach an effective understanding, even a level of understanding below the standard of political-philosophical literacy expressed by the disputes of the Eighteenth and Nineteenth Centuries. The inherent sophistry of empiricism, or, worse, positivism and existentialism, is largely responsible for the present-day cultural decay within globally extended European culture generally. The recent four decades' degeneration of the level of quality of intellectual life in Europe and the Americas, on this account, must be fairly described as a monstrous exercise in galloping cultural illiteracy.

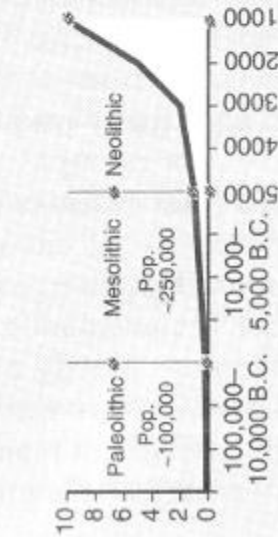
However, despite all that, literate and semi-literate cultures inside European civilization are accustomed to the effects of the notion of the sovereign nation-state republic, even if they do not understand that notion's premises in natural law; whereas, those of Asian cultures tend to brush aside those special issues which are most crucial for achieving a functionally effective understanding.

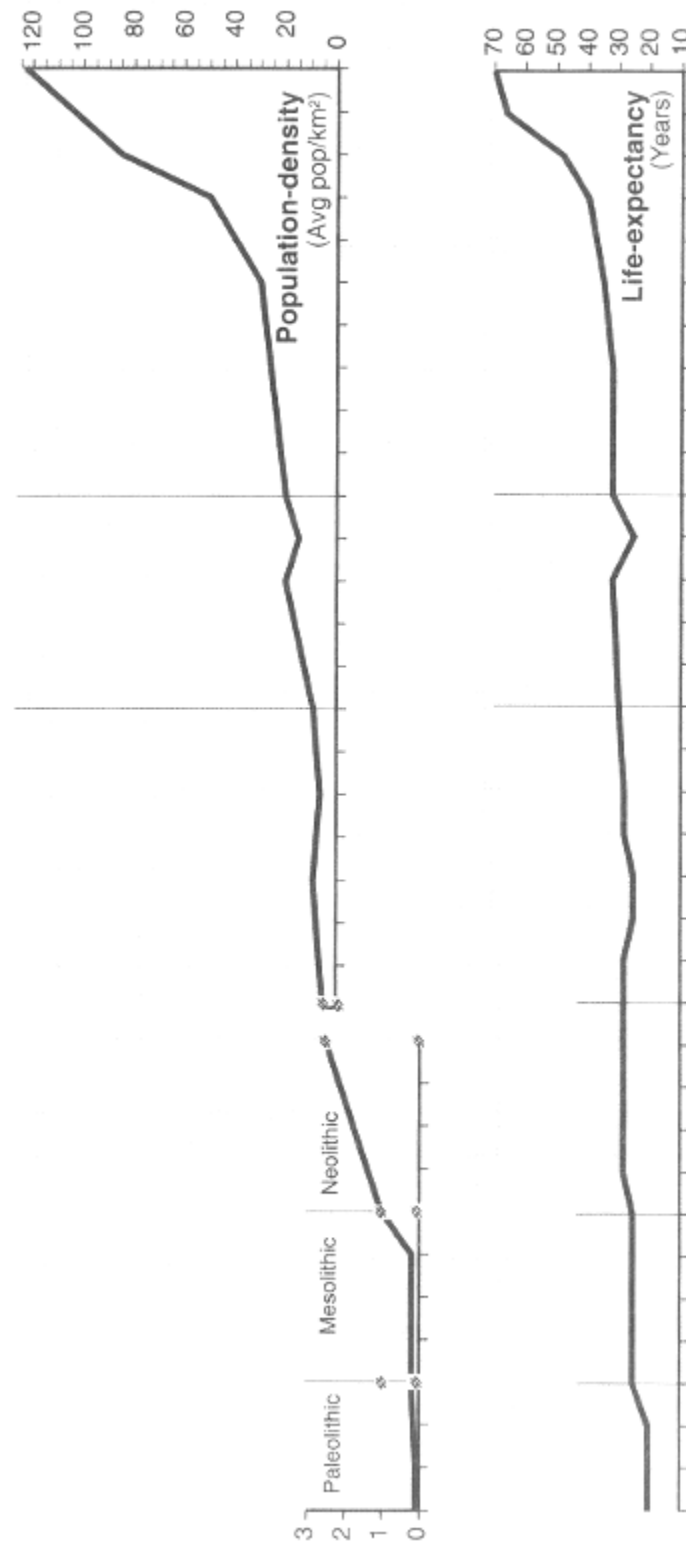
Therefore, to reach the kind of treaty agreement among nations which is needed by the world at large, and that under conditions of today's crisis, we must provide the representatives of Asian cultures with a view, made understandable to them, in their terms, of the innermost principles of the crucial, best features of the historical experience of the struggle, since Solon of Athens, to establish that form of modern European sovereign nation-state republic first achieved, in fair approximation, under France's Louis XI and England's Henry VII. (See **Figure 2.**)

FIGURE 2

Growth of European Population, Population-Density, and Life-Expectancy at Birth, Estimated for 100,000 B.C.—A.D. 1975

Alone among all other species, man's numerical increase is a function of increasing mastery over nature—increase of potential population-density—as reflected historically in the increase of actual population-density. In transforming his conditions of existence, man transforms himself. The transformation of the species itself is reflected in the increase of estimated life-expectancy over mankind's historical span. Such changes are primarily located in, and have accelerated over, the last six-hundred years of man's multi-thousand-year existence. Institutionalization of the conception of man as the living image of God the Creator during the Golden Renaissance, through the Renaissance creation of the sovereign nation-state, is the conceptual origin of the latter expansion of the potential which uniquely makes man what he is.





All charts are based on standard estimates compiled by existing schools of demography. None claim any more precision than the indicative; however, the scaling flattens out what might otherwise be locally, or even temporally, significant variation, reducing all thereby to the set of changes which is significant, independent of the quality of estimates and scaling of the graphs. Sources: For population and population-density, Colin McEvedy and Richard Jones, *Atlas of World Population History*, for life-expectancy, various studies in historical demography.

Note breaks in scales.

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That said, the most efficient approach to that task is to present the Asian intellectual leader with a shockingly clear statement on the interrelated subjects of monotheism and Promethean man. In all branches of valid modes of scientific inquiry, including statecraft, it is only through a relentless presentation of a true paradox, as in a Platonic dialogue, that the individual human mind can be prompted to generate a true conception of principle, either physical-scientific principle, or a principle of the type associated with both Classical forms of artistic composition and principles of statecraft as a derivative of the notion of such Classical forms of principles of artistic composition. What is needed at this point in history, is a European-Eurasian treaty agreement based on principle. It is the relevant meaning of principle itself, principle in the scientific sense, which must be taken into account, for this purpose.

The root-concept on which that monotheistic humanist tradition characteristic of the emergence of modern European civilization from medievalism is based, had been given such names as “the Prometheus Principle” since ancient Greece. This name references, most commonly, the circulation of the great Prometheus Trilogy of the Athens Classical tragedian Aeschylus. As I have emphasized here earlier, this Trilogy is best known to modern civilization by reference to the surviving model part of that trilogy, *Prometheus Bound*. It is in that *Prometheus Bound* that the most crucial issue of all European civilization confronts us in what is, implicitly, the most shocking and meaningful way. It must also shock the conscience of the leading representatives of Asian culture, if the desired foundations for a treaty-agreement are to be recognized on both sides.

Agreements apparently reached by means of compromising differences of principle, may appear to be the least abrasive form of negotiation, but, in the end, it is always the way in which to produce an agreement which is the most worthless in the long run: because, that approach, like attempting to compose an ecumenical drafting of a Christian Cannibal's Cookbook, evades what continue to be the ominous conflicts in principle, rather than actually resolving them.

For example, the charge was made by the fascist-like Sophists (that irrationalist Democratic Party of Athens which perpetrated the judicial murder of Socrates), that Socrates denied the gods. This charge is a typical expression of the issue posed by the Prometheus Principle of Aeschylus's Trilogy. The Roman Empire's bloody mass-murder against the Christians, from the Emperor Nero through the early part of the reign of Diocletian, is, similarly, a typical expression of what is often named as the “pagan,” or the pro-pantheonic, oligarchical principle, which is characteristic of those we must come to abhor as

the chief pollutant in European culture, the virtually existentialist, philosophically reductionist tradition of Greece's sophist and kindred factions.¹²

That much said on this immediate point, that as a matter of indispensable preliminaries, so far, let us now proceed.

The Classical humanist argument (e.g., the Christian humanist argument) is that the individual member of the human species, is absolutely distinguished from the beasts by virtue of the innate power to discover and transmit efficient knowledge of universal physical principles, such as Johannes Kepler's unique discovery of the principle of universal gravitation.¹³ The power of the individual human mind to discover and transmit experimentally validatable, efficient knowledge of universal physical principles, is the experimental expression of this crucial distinction of man from beast. On account of this capacity for efficient knowledge of universal physical principles, man is properly distinguished, essentially, from the beasts as "made in the image of the Creator," a single universal Creator who is, as Philo of Alexandria, among notable others, including Christians, argued against the Aristoteleans of his time, a God who is a living, efficiently active, and immortal presence, and a universal power for endlessly continuing change, in the universe, then as now.

This reciprocal concept of the respective natures and relationship between the Creator and the human individual, is both the essence of the best of European culture, and the only premise within European culture which makes possible a durable, ecumenical agreement among European and Asian cultures (for example), the only premise which affords Asian cultures a treaty which they could rightly trust.

The denial of the existence of this quality of man and his Creator, is expressed as the Pantheonic, or oligarchical principle. This was the same oligarchical principle which the contemporary opponents of Socrates and Plato, for example, associated with the Babylonian, or Persian Model, the oligarchical model on which the founding of the later imperial Roman Empire was notoriously based. The evil pantheon of the gods of Zeus's Olympus, Zeus as the veritable Satan of Aeschylus's Prometheus Trilogy, is typical of the oligarchical model.¹⁴

Although the first modern nation-states came into existence during the Fifteenth Century, the characteristic distinction of that Classical tradition of European civilization, which is traced from the typical influence of the Pythagoreans, Thales, Solon, and Plato, is the commitment, from the start, to the establishment of the constitutional republic, such as that defined by the 1776 U.S. Declaration of Independence and overriding authority expressed as the 1787-1789 Preamble of the U.S. Federal Constitution.¹⁵ Although this goal had been but rarely realized, even briefly, in the course of European history since Solon of Athens, the intention to establish the sovereign republic as the highest body of law of a nation, existed and persisted from that ancient time until the present. This historical perspective for the development and maintenance of a system of sovereign nation-state republics, expresses the characteristic distinction, and achievement of European civilization.

The entirety of what is fairly described as European civilization, is a long struggle, especially within European cultures, to bring about the establishment of that sovereign nation-state republic which

replaces the heritage of such wicked influences as those of the Olympian Zeus, the replacement of the idea of the rule over man and his universe by a reigning immortal oligarchy, by a system of a form of sovereign nation-states based on the notion of the human individual as set absolutely apart from, and above the beasts. This is a human individual made as a creative intellect in the likeness of, and servant of a single living Creator, and held responsible, by that Creator, for the ordering of, and rule over the improvement of the universe which mankind inhabits. In other words, the crucial issue of all European culture is expressed by the resistance of the human hero, Prometheus, against the evil oligarchy typified by the Olympian Zeus.

Thus, this principle of the sovereign republic bears the burden of one qualification, the burden of natural law as implicitly defined by Plato's set of dialogues. This brings our attention back to the specific matters posed by use of the term "Promethean man."

The conflict between the Olympian Zeus of Aeschylus's Trilogy and Prometheus, is the charge that Prometheus supplied the people with the knowledge of the use of fire.

Empiricism: Zeus as Satan

The issue is that oligarchy's passion, whether as the image of Zeus's fantastic Olympus, or modern European reductionist philosophies such as empiricism or the ranting of the followers of Bertrand Russell and the existentialists, who deny that man has the power to discover and employ those universal physical principles, which are experimentally demonstrable to be universal physical principles, but which can not be known directly by means of bare sense-perception. That issue is otherwise expressed in statecraft, by the repressive struggle, by the living oligarchy, to halt the commitment of modern civilization to those forms of scientific progress which increase man's power, per capita, over the universe we inhabit: to impose an oppressive system, contrary to man's nature, in which scientific-technological progress by mankind is banned as evil, as the pagan Olympian Zeus of the Aeschylus Trilogy condemned Prometheus, on that precise issue.

In forbidding man the knowledge of universal physical principles, such as the principle of fire and its use, Zeus condemned mankind to live as a beast, not a creature made in the image of the Creator. That is, precisely, the Satanic principle. Modern empiricism does the same thing in a slightly different way, but with the same ultimate result, as we have seen in the recent four decades of collapse of European civilization under the anti science, "back to nature" cults, a kind of "social disease"--"the syphilis of the counterculture"--which took over more and more of the young-adult populations, beginning the second half of the 1960s.

The intent of the cult of empiricism launched by Venice's Paolo Sarpi, to this effect, was shown, fully naked, by the cult-circles of Bertrand Russell and such followers as his devoted acolytes Norbert Wiener and John von Neumann. By arguing that all scientific knowledge could be derived from a brutishly arithmetic notion of algebraic functions, Russell sought, with plainly expressed intent, to halt the progress of science, by banning the method by means of which discoveries of experimentally valid universal physical principles could be replicated by students and others.¹⁶

This was not, however, original to Russell; it was the standard dogma of the Seventeenth and Eighteenth Centuries' Anglo-Dutch Liberal cult, and the foundation for the Physiocratic hoax which Adam Smith plagiarized from the work of France's François Quesnay and Turgot. The particular significance of Quesnay on this account, is that he insists frankly on the argument that the farmers of the feudal landlord's estate are of the same rank as herded cattle. This assumption is the essential part of Adam Smith's doctrine of "free trade," but was also the essential argument in Smith's 1759 publication, *The Theory of the Moral Sentiments*, as also the social doctrine of Galileo Galilei's student Thomas Hobbes.

This repression of the knowledgeable participation in scientific and related progress by the great mass of the poorer people, is the force for evil which confronts us as new threats of fascism inside European civilization today, and presently serves as the political motive for so-called "pro-environmentalist" changes in global civilization, which would, by their very nature, unleash, at this time, the greatest known holocaust in all human existence, the reduction of the human population from over six billions persons to a beastly rabble of less than a half-billions, mostly depraved, short-lived persons, subsisting in ways suggestive of troops of baboons.

This contemporary perversion of practiced European culture expresses the doctrine of the Olympian Zeus. This is the doctrine of modern empiricism. This was the issue underlying Carl Gauss's 1799 doctoral dissertation's attack on the vicious error of the empiricists d'Alembert, Euler, Lagrange, et al., on the issue of the Fundamental Theorem of Algebra, and also of Gauss's suppression, out of fear of persecution, of his own contributions to the discovery of an anti-Euclidean geometry (rather than a non-Euclidean one such as that of Lobachevsky and Janos Bolyai).

Man is distinguished from, and above the beasts by reason. By reason, we signify the power to discover universal physical principles, as no beast can replicate this. This is a correlative of the argument to the same effect by Vernadsky's defining the experimental proof of principle of the existence of the Noösphere: that the human mind is capable of knowing and acting upon the power to make categorical changes in the ordering of the universe, beyond what is possible with the bounds, respectively, of the abiotic domain and the Biosphere.

Thus man is, at once, a mortal being, as animals are; but, man also performs a function in the universe which is higher than that of any form of mortal life, the creative power associated experimentally with the effects of the Noösphere. This creative power, generated by the human identity of a single person, is transmitted as a power, as an effect to others and to future generations. It is the efficient transfer of knowledge of this universal quality, across time, to future generations, which, rather than the mortal flesh, is the primary subject of the human personal identity. This is the immortal soul of Plato's *Phaedo* and Moses Mendelssohn's *Phaedon*. This human identity is the proper subject of social relations, the only competent basis for the notion of society, and the principle from which the requirement of a form of society known as a sovereign nation-state committed to the promotion of the general welfare of mankind, is derived.

Thus, the issue posed by Prometheus is the same as that of the intention of the *Republic* expressed by Solon of Athens and the combined work of Plato's dialogues. This has been the great achievement

of the Fifteenth-Century birth of the still-imperilled, modern European nation-state republic: a form of society efficiently committed to the conscious participation of all of the people in the ordering of, and enjoyment of scientific and cultural progress of the general human condition. Without comprehension of the Prometheus issue in those terms of reference, there could not be a clear intention of principle on which to found a treaty-organization efficiently dedicated to the aims of community of modern sovereign nation-states.

2. The Nation-States of the U.S.A. & Europe

Now it is time to make clear the functionally elementary differences between modern European and Asian cultures.

Modern European civilization began with changes typified, and also largely shaped, by the writings of the Fifteenth-Century Cardinal Nicholas of Cusa, writings which, among their other leading effects, launched the Portuguese and Spanish explorations of the Americas and of the eastbound Indian Ocean route from the South Atlantic, around the southern tip of Africa, but, more fundamentally, revived the work of such as Dante Alighieri and Petrarca in a manner and degree which established the foundations for building the long-sought efforts, since Alcuin and Charlemagne, for the actual establishment of what became the modern European sovereign nation-state.

Cusa's *Concordantia Catholica* provided the crucial starting-point for all of this, through the influence of that work on the councils, concluding on the great ecumenical Council of Florence of both the western and eastern European churches. Cusa, who played a crucial contributing role in the preparations for that Council of Florence itself, was also the founder of the modern experimental science of Luca Pacioli, Leonardo da Vinci, and Johannes Kepler, beginning his *De Docta Ignorantia*. His writings were directly responsible for launching the great transoceanic explorations of the close of that century, and were the specific inspiration for Christopher Columbus's successful transit of the Atlantic, aided by consultations with, and a map produced by, Cusa's collaborator Paolo del Pozzo Toscanelli, a map made possible by the earlier discoveries of the Platonic Academy's Eratosthenes, such as his measuring the great circle of the Earth.

These Renaissance developments took place in the aftermath of the terrible New Dark Age of the previous century. These achievements expressed the revolutionary Fifteenth-Century turn of European civilization to the launching of a true Renaissance of civilization, away from the reductionist and obscurantist standpoint of medieval Aristoteleanism and the like, to the rebirth of the shattered institution of the Christian church from the ashes of medieval, Romantic *ultramontanism*, and the rekindling of the light of science and statecraft on the foundations of the work of Plato. These developments broke Europe free from both the dark legacies of the two Roman Empires, and from medieval Venetian-Norman *ultramontane* tyranny and its evil, Romanesque Crusades. That Renaissance accomplished this benefit by launching the resumption of the Platonic tradition of Classical scientific practice, and a return to the Platonic, Christian principle of *agapé* (the common good). It was on the basis of this work, in which Cusa played a leading role, that the preconditions for

that century's founding of the first true nation-states were subsequently established, successively, in Louis XI's France and Henry VII's England.

The crucial feature of these Fifteenth-Century changes was not only the repudiation of the traditional division of society between rulers and masses of virtual human cattle; it was the assumption of the positive responsibility for the common good by the modern state, as typified by Louis XI's France. It was the adoption of the responsibility, by the sovereign state, to develop the economy in ways expressed as the adoption of the state's responsibility for the systematic promotion of the raising of the productive powers of labor, as France's development under Louis XI typifies this change. Henry VII's England continued that policy of emphasis upon technological and related general improvement of the productive powers of labor, thus breaking a long tradition, as from the decrees of the Roman Emperor Diocletian, of imposing virtual zero technological growth on the general economic practice of the population. This kind of break from what has been sometimes described by the morally ugly euphemism of "traditional society," is a crucial feature of the qualitative change which marks the emergence of modern European civilization from the brutish aftermath of Europe's Fourteenth-Century New Dark Age.

Although this Fifteenth-Century and ensuing developments mark the emergence of modern European civilization, it is also clear that the basis for this change is rooted in approximately two millennia of the internal struggles and development of European civilization, since no later than the lifetime and work of Thales, Solon, and Pythagoras. Despite the setbacks in European history since then, European civilization embodies a transmission and development of culture which is a continuing process of development, at least in the crucial sense of the transmission of culture over successive generations of the development of language-cultures. Thus, the emergence of modern European civilization in Europe's Fifteenth-Century Renaissance, is an expression of a developmental cultural process which is now continuing over more than 2,500 years to this present date, with roots of that development in other cultures also reaching back much, much further, as the implications of the astronomical (e.g., *Sphaerics*) design of the great pyramids of Egypt attest.

Moreover, although there is class/caste form of poverty in European culture, that of a type which must be associated with the notion of a class of people held in the status of "human cattle," the failure of modern European civilization's role so far, has been that we have yet to act in ways needed to assist the world as a whole to break through that traditional cultural barrier extant within Asian cultures generally. This problem, typical of the Iberian Americas, Africa, and Asia, is a distinction which is not merely a quantitative one, but shows itself in contemporary life to be the result of an unresolved susceptibility, a result expressed as a qualitative, caste-like distinction in cultural type. The great mass of poverty in those leading nations of Asia, for which no clear remedy is yet in view, must touch the conscience of the world. The problems of China and India today, when considered in light of the actual progress which has occurred within those nations, are typical of the unresolved, dreamy challenge for which no adequate solution has been actually in reach until now. Under a continuation of the trends of the recent four decades of this planet's history, that challenge would never, never be solved, despite all wishful projections of a better future much heard from those and other parts of the world today.

To understand the cause of such afflictions in Asia, look, for example, within the U.S.A., where we have, still today, two, large-scale, well-defined caste-like distinctions existing within large rations of the population as a whole. One, among a large portion of the descendants of former African slaves. A second, among Spanish-speaking populations bearing the caste-like scars of a heritage of a Spanish system of peonage long imposed upon the indigenous population of Mexico and other places. Although we also have a heritage of Frederick Douglass and many others more or less like him, we have left a broad mass of our people, still today, bearing the scars of a self-inflicted tradition of caste like cultural “inferiority.”

It is this type of problem, as it occurs inside the U.S.A., or on other continents, which is something of which society everywhere must be cured, to establish a culture of true citizenship among the generality of the people of a national culture. Such a fault, which does occur as a blemish on contemporary European civilization, is the nature of the systemic inequity which persists, by aid of the cheap labor policies of globalization, as a widespread characteristic of Asian culture as such today. It is the development of nations to the effect of overcoming this cruel inequity suffered by relatively very large rations of the population, which is the symptomatic expression of the challenge to the human conscience of the need for Asian development today.

The conditions against which I complain exist in both Asian and European cultures. Yet, although the history of each area has its specific characteristics, the continuation of this kind of problem, in each relevant part of the world, is a reflection of the continuing evils in the present global system whose characteristics are currently expressed, actually as a trend in motion since 1964-1967, by the post-1971 IMF/World Bank system.

All of us who have had relevant experience of this in Asia (for example), share our knowledge of what we mean by our expression of concern on this account. To see the way in which relatively very large rations of the populations in various parts of the world are forced to live, from generation to generation, is something a civilized conscience can not accept as to be taken in stride. Instant solutions may not be available, but the adoption of efficiently shaped goals by those of us who think by the measure of successive generations, is nonetheless imperative. The improvements we can provide the living, are painfully modest, but what we could and must promise their posterity must be made real for foreseeable times to come. We are a species of immortal beings, on which account we can be patient where the mere beasts are not. Being immortal beings, we can draw satisfaction from our descendants' achievements, but, that does not mean that those achievements must not be real enough, not merely consoling illusions, not mere slogans: that we may justly take satisfaction from them while we are still living, today. It were immoral to promise the future pensions which present greed is presently reaching to steal--in both the U.S.A. and Europe, among other locations.

As I have pointed out earlier in this report, the period from 1492, with impassioned anti-semitic and Grand Inquisitor Tomas de Torquemada's expulsion of the Jews from Spain (the precedent for the action of Adolf Hitler),¹⁷ until the 1648 Treaty of Westphalia, the struggle to establish a system of modern sovereign nation-states in Europe, was drowned in a Venetian-orchestrated orgy of religious warfare, warfare aimed to butcher and eradicate the work of the ecumenical Council of Florence and

the existence of the modern sovereign nation-state. Thus, the survival of the idea of the nation-state nominally committed to the common good specified by the 1648 Treaty of Westphalia,¹⁸ represented a revolution in civilization as a whole, the resuscitation of the modern sovereign nation-state following its attempted suffocation, by religious wars, over a period of a century and a half.

Against that general background, of past and present on this planet, the struggle within globally extended European civilization since the great ecumenical Council of Florence, especially since Venice's strategically motivated orchestration of the Ottoman conquest of Constantinople, has been a great struggle between the forces of the modern sovereign nation-state republic and the reactionary forces of Venice and its outgrowths in the effort, led by the usurious Venetian financier oligarchy, to crush the modern sovereign nation-state in favor of some rebirth of the global reign of a new Roman (e.g., Babylonian) empire. This was the result typified by the British Empire set into motion by that watershed event known as the February 10, 1763 Treaty of Paris, established by the Eighteenth-Century, Anglo-Dutch Venetian Party. That empire's intended design is that described by the utopian doctrine of Lord Shelburne's lackey Gibbon.

The history of the world since 1763, has been essentially a great struggle between those forces which, on the one side, have been committed to the establishment and prosperity of a system of respectively sovereign nation-state republics, as best typified by the creation of the U.S. republic, and those, on the other side, such as the consummately evil Bertrand Russell, determined to crush the sovereign nation-state out of existence. All of the wars and related afflictions which this planet has suffered since 1492 have been chiefly a reflection of that great modern struggle between good and evil.

However, none of this could be competently understood, unless we adopt the long view of that development of the European civilization which began with what I have indicated as the relevant developments in ancient Greece. Thus, Solon's letter rebuking his fellow-citizens, serves as a benchmark for the birth of the idea of the republic as realized in the 1776 U.S. Declaration of Independence and 1787-1789 Federal Constitution. Solon's "letter" is the identifiable beginning of a coherent process, called European civilization, a process defined as a struggle between, on the one side, the forces dedicated to bringing a true republic, consistent with Solon's stated intention, into being, and, on the opposing side, forces which were determined to prevent the existence of such a form of society. Hence, historian Friedrich Schiller's emphasis, in his Jena lectures, on the conflict between the doctrines of Lycurgus's Sparta and Solon's Athens.¹⁹

The Italy-centered, Fifteenth-Century Renaissance, which gave us the escape from a long nightmare, into modern civilization, was a product of a struggle to that end which had been the entire preceding sweep of European history. This Renaissance was a crucial turning-point in the entirety of world history. This produced a new form of society, but one which carried within it the ongoing tumult of all of the accumulated elements of the seeds of dissonance which have been experienced since the Fifteenth-Century developments, but also a form of society whose emergence has changed the history of the world in an absolute way, a change which could not be reversed without plunging all of our planet into a deep and prolonged, new dark age.

In point of fact, the recent decades' developments in Asia, typified by India and China, are not an alternative to European civilization. These nations are an integral part of the present, Anglo-Dutch-Liberal-dominated world system, and, as I shall indicate in the course of this report, could not continue to exist presently as stable nations outside the framework of a much needed great, global reform of modern European civilization. In point of fact, all parts of the world today, are, for the moment, at least, subsidiaries of a single global monetary-financial system, to the included effect that the relative prices of both real and fictitious objects in trade are an integral, subsidiary part of that monetary-financial system.

In the case of the actualization of the presently onrushing general monetary-financial blow-out, all of the sundry elements of a complexly integrated world system, including the most notable nations of Asia, would be plunged into chaos in a way most nearly resembling the plunge of Fourteenth-Century Europe into its notorious New Dark Age.

What prevents most among what were presumably well informed circles of finance and government, from seeing this fact, is that they are gripped, hysterically, by the fearful delusion that a crash of the type which is now onrushing simply would never happen. In fact, unless certain radical changes of the type I would propose were taken, the crash deemed unthinkable by most today will happen, very soon.

The U.S.A. versus the Empire

As I have emphasized here earlier, the combination of the religious wars of 1492-1648, the rise of the Anglo-Dutch Liberal system, and the French Revolution and its aftermath, has, so far, prevented the emergence of a durable form of true sovereign nation-state in Europe. For a time, since the events of July 14, 1789, the repercussions of the developments broke France's close ties to the U.S.A.,²⁰ and drove formerly sane and brilliant U.S. patriots such as Thomas Jefferson and Dolly's James Madison into a state of confusion. Through the revolution of 1848, the U.S.A. itself struggled to avoid falling into a role of partisanship, one way or the other, on the issues of the quarrel between the British system and the Habsburg-dominated Europe and the world.²¹ The fall of Metternich, and the mutual ruin of the nations of western and central Europe by two World Wars, ensured the relatively increased global supremacy of British monetary-financial system, except for a period of clear U.S. supremacy, from the beginning of World War II into the self-inflicted decline of U.S. leadership which has been ongoing over the recent forty years. Thus, Europe today, is still dominated by the relics of a parliamentary system of government, all under the overlordship of a Venetian Party's financier-oligarchical system.

During this interval, from the beginning of the struggle for an independent U.S. republic, which developed rapidly during the decade following the establishment of the British Empire at the 1763 Treaty of Paris, there has been a continuing, ultimately mortal struggle, between the U.S. republic, on the one side, and our republic's principal mortal adversaries, the Anglo-Dutch Liberal imperialists and Britain's sometime leading European rival, and ally against the U.S. republic, the already-declining Habsburg imperial power of the early Nineteenth Century. Since the London-directed siege of the Paris Bastille, on July 14, 1789, until President Abraham Lincoln's victories of 1863-65, the U.S. was largely

cut off from the support it had enjoyed during the period of our national struggle for freedom from British imperial power.

London's later deployment of its French puppet, Napoleon III, and a Habsburg, as tools of an attempted British flanking operation in Lord Palmerston's support of London's Confederate forces, during the later phase of the U.S. Civil War of 1861-65, typifies the continuing alliance of the anti-nation-state forces of Europe against the existence of the U.S.A. and its influence. This changed for the better during the period from the defeat of the Confederacy throughout the period preceding Theodore Roosevelt's accession to the U.S. Presidency. The hatred of President Franklin Roosevelt by the British government and its U.S. financier-based assets, despite the two powers' war-time alliance against Hitler, is congruent with the fact that, as U.S. General Billy Mitchell alluded to this during his famous court-martial hearing, Japan's naval attack of 1941 on Pearl Harbor, was a project which the U.S. military, prior to the Pearl Harbor attack, had filed at the time under secret U.S. war plans "Red" and "Orange," an attack which had been planned by Britain and Japan, as an option, during the period of the 1920s Naval Power negotiations. The forces representing the oligarchical tradition within Europe, are a continuing source of often feverish irrational anti-Americanism today, even sometimes from surprising circles.

With the U.S. defeat of London's Confederacy asset, British imperial policy had shifted away from further attempts at direct or covert military operations against the U.S., to a policy of Anglo-Dutch Liberal subversion. The hatred of the U.S.A. by the Fabian Liberal Imperialist faction associated with H. G. Wells and Bertrand Russell, was the more extreme expression of this British hatred against the United States. The relatively more cautious approach to subversion was through connections with Liberal channels to influential anglophile financier-oligarchical circles inside the U.S., such as those associated with the "kindergarten" of Harvard University-based Nashville Agrarian William Yandell Elliott, with the objective of assimilating a tamed and corrupted U.S.A. into a British Commonwealth. The witticism, that the U.S.A. and the U.K. are two nations divided against one another by a common language, is actually quite apt (a common language facilitates the practice of exchange of insults and trade in espionage between two rival powers).

To sum up the crucial point to be made here: From the beginning of the 1763-1789 American struggle for independence from its British imperial oppressors, modern European civilization has been chiefly divided within by two leading, opposing forces of modern European civilization: the U.S. commitment to a system of respectively sovereign nation-state republics, versus the imperial impulses and objectives of that Venetian Party represented by the Anglo-Dutch Liberal system of financier-oligarchical rule.

Of these two opposing forces, the American System of political-economy was always the superior system, morally and physically, a system conceived in the service of political freedom of the individual. This was made clear by the victory of the President Abraham Lincoln-led U.S.A. over London's Confederacy pawn. During the interval 1861-1876, the interval concluding with the U.S. Philadelphia Centennial Exposition, the U.S. emerged as the world's leading nation-state economy, rivalled only by the combined imperial resources of the British monarchy.

As a consequence of this, from 1877 onward, leading nations of Eurasia, such as Germany, Russia, and Japan, in addition to other states of the Americas, adopted crucially distinguishing, industrial and other features of the American System of Franklin, Hamilton, the Careys, and Friedrich List. It was to crush the upsurge of modern economies developing in emulation of the American model, that the British monarchy of Edward VII organized what became the fratricidal “Great War” of 1914-1917: a war cast in the image of the Seven Years’ War by aid of which Britain had triumphed in February 1763. Foolish Presidents Theodore Roosevelt and Ku Klux Klan fanatic Woodrow Wilson, whose passions were molded in fond recollections of the Confederacy, drew us into that war from which prudent patriotic U.S. traditions would have withheld support, a U.S. error which laid the foundations for the strategic menaces to which we have either been subjected, or have subjected ourselves, since.

Similarly, during the 1920s and early 1930s, the curiously prevalent tendency on the side of the relevant British schemers, was to keep the U.S.A. out of their plans for the coming new world war in Europe, for fear that the powerful U.S. economy might take over domination of Europe, displacing British imperial interests. This changed significantly only when London perceived Stalin’s diplomatic maneuvers to encourage Russia’s most immediate mortal enemy, Hitler’s Germany, to choose to strike westward first, rather than eastward; on that thought, Edward VIII was ceremoniously dumped, and the British began more and more, especially after Chamberlain’s performance at Munich, to see the Nazi development as strategically more immediately worrying than a period of U.S. hegemony, although some, who need not be listed here, preferred a pact with Hitler--or was it, perhaps, Hermann Göring--as late as May 1940.

The point to be emphasized here, is that, underneath expressed sentimentalities of Europeans toward Americans and vice versa, the outward similarities of the forms of economy which Asia might see in Europe and the U.S.A. are largely superficial, and the differences exist in a very significant manner and degree. Nonetheless, despite the opposite constitutional intentions of the U.S. and British systems, recent and contemporary circumstances have produced the effect of blending the immiscible into a frothy pudding, a so-called Anglo-American expression of the Anglo-Dutch Liberal system.

Now, to the degree that the Anglo-American utopian adversaries of the Franklin Roosevelt tradition, have secured temporary domination over transatlantic strategic and monetary-financial power, including inside the U.S.A. itself, the world system is dominated by the instrumentalities of a morally and economically degenerating Anglo-American financier-oligarchical Cabal of Anglo-Dutch Liberalism, which has, most emphatically presided over four decades of presently terminal decadence of its increasingly globalized world system, its virtual empire in fact.

It is of urgent importance to note here, that the only chance for the U.S. to escape a general collapse of the U.S. itself, would be to shift its national strategic perspective now, to establishing a new world monetary-financial system with global objectives akin to those which President Franklin Roosevelt had intended as planetary perspectives, for the immediate post-war period. Such a dramatic change could occur, of course, only under the most extraordinary pressures from events, only when it were clear to the relevant leading circles that a shift to an echo of a Franklin Roosevelt perspective for the world at large is the only real alternative to a hopeless sort of general global breakdown crisis of the economy

of the planet as a whole. Those imminent conditions for solving the crisis presently exist objectively, but it were necessary that that ominous fact of that imminent danger be frankly perceived subjectively.

The common feature of this present global system, as it has developed since the 1971-1972 break from the post-war fixed-exchange-rate, regulated monetary system, to a floating-exchange-rate, largely deregulated system, is the supremacy of the present, predatory form of monetary-financial system itself. However, underneath that latter umbrella of the presently largely “globalized” world system as a whole, there are important, historically determined, principled varieties of functional differences among what far too many statesmen and others mistakenly interpret as the apparently converging systems of which the world system as a whole is comprised.

The complications which arise in attempting to explain the present world system, or its parts, from the standpoint of monetary-financial evidence, are that these respectively different systems of which the world’s system is composed, have influenced the evolution of one another in several manners and degrees. This mixing is partly real, but, also, in the final analysis, deceptive.

For example, all European systems of modern nation-states, including those of the Americas, do, in fact, stem from a common root in the Fifteenth-Century Renaissance establishment of a new kind of institution, the sovereign nation-state republic which is either committed to, or pretends to be committed to the common good (e.g., general welfare). Philosophically, the U.S. patriot has no essential quarrel with France’s Louis XI, or England’s Henry VII and Sir Thomas More, or William Shakespeare. (With Henry VIII, things begin to be complicated, and with Francis Bacon and Thomas Hobbes, much worse.)

The principal differentiation is between the British system and the American System of political-economy, derived essentially from the combined legacy of the U.S. Declaration of Independence and original Federal Constitution, a U.S. which was founded as a truly sovereign nation-state republic. This U.S. system is distinguished from European systems, which are forms of parliamentary systems of merely nominal independence, systems which have been reformed to conform to the overreaching requirements of the usurious overlordship of a global system of so-called independent central banking systems, an overlordship centered in the City of London.

However, despite transatlantic differences which are often as much axiomatic as sentimental, North America and Europe have affected one another such that each part of that combined system has been developed in ways such that each has affected the shaping of many of the internal characteristics of the other. It is urgent that it be recognized, that these systemic, apparent similarities lie essentially in the physical-economic conditions, as distinct from, and largely opposed to the constitutional underpinnings of the respective monetary-financial systems.

The essential difference between the European and U.S.A. system is constitutional, a difference in principle. The principal other differences are reflections of the fact that the U.S. economic system is premised on what is termed the American System of political-economy, which, despite its presently continuing corruption by the Federal Reserve System, presumes constitutional national sovereignty over its monetary-financial system, whereas the European systems (excluding discussion of the Soviet

system here) have a Venetian financier-oligarchical heritage, expressed today as subordination of government to the power of so-called independent central banking systems, systems which are essentially masks for predatory private financier-oligarchical interests.

For example, even despite such traditional differences in political culture, post-1945 Germany adapted with such superior efficiency, relative to other European nations, to its economic reconstruction under precedents taken from the experience of the Franklin Roosevelt Administration. There are important elements of the American System of political-economy such as the still lingering role of the Kreditanstalt für Wiederaufbau today. The most notable difference between the existing European systems and the American System, is that President Franklin Roosevelt reacted to the Depression by putting the banking system through reorganization, which saved the American system of government, whereas the financier oligarchy of 1920-1945 Europe put the governments through forms of reorganization which converged upon fascism.²²

Today, it is neither necessary, nor desirable that European states repeat the awful consequences of their earlier, pre-1945 submission to the private financier interests' central banking systems. Were they to refuse to submit now, as they should, the chances of saving both those nations, and civilization generally, would be greatly improved. If they do not refuse, then that tradition will die with the nation which refused to make the needed change in doctrine.

Thus, in summary of this point, the U.S. political establishment of (especially) the recent four decades, and the extreme right-wing Utopians, have been of that disposition since the death of Franklin Roosevelt, the U.S. financial-political establishment has been definitely oriented to sharing an imperial form of world power with the British imperial establishment. Globalization is the current form of expression of that decadent intention.

3. The Differences Between Europe and Asia

Once we have taken those cited and related varieties of complications into account, the most essential points of systemic distinctions, and similarities between the American and European systems of economy, are to be recognized by lifting the monetary-financial carpeting, to see the floorboards of non-monetary, physical economy underneath. Once the monetary-financial wrappings are put aside, certain crucial similarities of principle and practice shared by the American and western and central European economies shine forth. Then, the remaining systemic differences between the Hamiltonian American System of political-economy and Liberal-dominated European systems, are chiefly reflections of the superimposition of forms of monetary-financial systems which are based upon submission to that Venetian principle expressed by so-called "independent" central banking systems. The similarities, to which I shall give attention later in this present report, reflect the physical-economic processes upon which the Venetian principle had been superimposed through the Anglo-Dutch Liberal's control over the dominant elements of the world's monetary-financial systems.

Later in this chapter of the report, I shall describe certain of those features of the European system and its most important complications from the standpoint of a science of physical economy, rather than

drowning in the intellectual quicksand of attempting to explain a physical economy from an axiomatically monetary-financial standpoint.

Yet, the same discarding of the monetary-financial wrappings from the typical Asian economy, exposes, more clearly than before, the essential differences between both the American System and European economies on the one side, and Asian economies on the other. That said, I now proceed accordingly. Several seemingly distinct features of that set of differences between European and Asian economies are now each being treated separately by me here, in order to show how these points, when combined as they actually interact, come together for a single, combined effect.

The roots of the Venetian system, whose proximate origins are ancient Rome, can be traced much further than that, by objective archeological studies, to as far back as the ruinous, predatory practice of usury in ancient Mesopotamia, where those practices led, repeatedly, to the collapse of the “bow tenure” agricultural system of lower Mesopotamia, practices also associated with the influence of the international “loan-sharking” attributed to the Delphi Apollo cult.²³

Although the exploration of pre-European origins of the ideas of South, Southeast, and East Asia, must take into account influences dating from a time prior to significant medieval and modern European influences existing in those parts of the planet, the overwhelming evidence respecting relevant modern influences, shows that the dominant impact of relevance for the economies of modern Asia and Africa today, has been the impact of the spread of the Venetian model of financial practices, by the European colonizers, into the modern establishment of the Iberian and Anglo-Dutch Liberal colonization in those regions. There are obvious specifically Asian cultural factors in shaping the way populations of these regions adapted to the impact of the European colonizers, but the effects of the modern financial practices introduced to those areas during the recent five centuries, the effects to which local cultures reacted, are, still today, predominantly the effects of the role of Anglo-Dutch Liberal usury, and its pathological, physiocratic mentality, as the triumphant successor to the Portuguese and Spanish.

When we look at the known history of European civilization from the vantage-point of my original contributions to a science of physical economy, the following is clear.

In the case of the emergence of modern European civilization, our attention is focussed on an impulse for development, most readily traced from ancient Egypt’s influence on the founding of a distinct, Classical current in Greek civilization, an impulse for development which ultimately emerged as an integral feature of the Fifteenth-Century establishment of the modern European nation-state. In the contrasted case of Asian culture as experienced today, we are dealing, most prominently, as I shall explain at relevant places in this chapter of the report, with effects of a case of rape perpetrated by the likes of the pirates of Venice.

In the struggle for progress which is principally internal to modern European civilization, the vector of struggle has been the effort of modern European physical economy to throw off the yoke of the ancient, predatory Venetian usurer, to throw off the yoke of the ancient Roman empires and their Venetian-Norman, medieval successor. In the instance of today’s Asian cultures, the yearning for

independence from the contemporary Venetian Party's yoke of (presently) predatory IMF/World Bank usury, impels cultures of Asia to seek to acquire the means of modern physical economy (e.g., nuclear power) as weapons for breaking the chains of Venery.

As Leibniz or Bernhard Riemann might wish to say, in comment on the distinction I have just emphasized: *although "agro-industrial development" is "agro-industrial development," whether in transatlantic European cultures, or Asian cultures, in comparing the two cases, we are confronted with a proposition in Analysis Situs.*²⁴ *The same words, "agro-industrial development," applicable to both situations, have an essentially different functional significance in each application.* My emphasis on the relevance of *Analysis Situs* is, as I shall show, unignorably crucial for understanding the actual, functional relationship between Transatlantic and Asian/African cultures today. One, *the economic development of modern European civilization, comes from that culture; the other, modern economic development in Asia, for example, and also the lack of it, has been introduced to the culture chiefly from outside, without any competent consideration of the ironies of this crucial problem in Analysis Situs.*

In my sometimes off-and-on experience with Asian culture since 1945-46, one can not step from the U.S.A., or Europe, inside the proverbial doorway of Asia, without being confronted with a powerfully emotional sense of the difference between those two situations, from reflections on discussions with one's conversation-partner there. In Asia, even among persons with what might be termed a "strong" basis in European knowledge, there is a difference which only a dull-witted product of European culture could overlook.

The best way to locate the source of the uneasiness a sensible person of European culture experiences, each time he or she steps freshly into an Asian cultural setting, is to bring the discussion to matters bearing upon the technological side of modern industrial and related development of any Asian economy considered as a whole. *The most successful forms of European technology of economic development arrive in Asia as very much an immigrant into a land which is not quite certain as to whether you, the European, should really be welcomed, or not.*²⁵

I am sensitive to that, but I have long since ceased to worry myself about it in my dealings with the matter. My approach to the matter is to proceed from a higher vantage-point than either European or Asian culture, to seek *to stand on the platform of what I foresee as the necessary emergence of a specifically Eurasian culture*, the culture we must build up, shall we say, "a planetary culture," through efforts premised on an understanding of the fact that that must be our mission. That is the viewpoint which I hope I will be able to put across, at least in a preliminary way, in the course of this report.

We shall return to that matter at the appropriate point in this report. Now, in order to clarify the problem in *Analysis Situs* referred to just above, we must take a detour. Before we return to that point, we must first continue by returning our attention, for a time, to the American System, its impact on world development, and its crucial advantage over Europe.

The European Roots

The principled advantage of the American System is fairly summed up as follows:

The modern sovereign nation-state was born in Europe out of a long history of opposition to the oligarchical dogma of the Olympian Zeus, an opposition which is, most emphatically, a heritage of the current of such opposition expressed at Athens. That is the opposition which is associated most closely with Solon, Socrates, and Plato, which promoted that aspect of the human individual, the human immortal soul, which uniquely distinguishes man from ape.

This heritage, which is embraced by such Christian Apostles as, most notably, John and Paul, and also, otherwise, by Philo of Alexandria and others, locates the human identity, the immortal soul of the human individual, as Socrates and Plato define it, in those creative powers of the individual human mind, the power of Socratic-Platonic hypothesis, which are categorically absent in the beasts. These are the immortal creative powers which we associate with that specific conception of science which we trace, in European culture, from the ancient Pythagorean's adoption of the Egyptian standard of *Sphaerics* (i.e., science as derived by Egypt from the foundations of discoveries in the field of physical astronomy) and of an anti-reductionist conception of music, such as that of J.S. Bach, as opposed to the pathetic, empiricist triviality of a Rameau.

The Renaissance's freeing of the mass of the population from the status, in practice, of human herded or hunted cattle, as by the teaching and related practice of the Classical Greek humanists, caused revolutionary advances in the productive powers of labor in modern Europe, as the effect of the application of those powers may be measured, physically, in terms of per-capita output per square kilometer of territory of a certain relative quality (hence, *potential relative population-density*). These powers are those which the Classical Greeks, such as the Pythagoreans, associate with that modern definition of a universal physical principle which is typified by Johannes Kepler's uniquely original discovery of a universal physical principle of gravitation. Today, these measurements or powers, as distinct from mere mathematical formulas, are best defined afresh, as I shall indicate in this report, in terms of Vernadsky's Riemannian definition of the Noösphere.

These measurements, as understood by the methods of *Sphaerics* adopted by the Pythagoreans, are key to the advantage of modern European science and its physical economy, over alternate forms of society. Considered physically, that is without taking money itself into account, they account for the great physical advantage of modern European civilization, as in the U.S.A. and leading nations of Europe, over other cultures, as this can be measured both per capita and per square kilometer.

The advantage of modern European culture, has been, essentially, that the promotion of the freedom and education of the individual, especially when combined with promotion of the Classical European modes of scientific and technological progress, and of Classical culture, increases the developed creative potential of the individual. A society which is organized to promote and employ that increase of the promotion and realization of the creative potential of virtually all of its members, has a necessary advantage, by a large margin, over a society which has a contrary, or simply different policy of practice. This method, as typified by the work of the Platonic Academy of Athens, through

Eratosthenes and beyond, was the great advantage in method of modern European culture over what are typical as so-called ancient or medieval forms of European society.

Thus, the fall of the U.S.A., in particular, from the level it achieved and maintained over the 1933-1964 interval, was chiefly a result of a negation of those factors of both U.S. policy and cultural development which had been the essential drivers of the nation's role as the world's leading producer society, with the relatively highest standard of living. It was through the realized effect of the counterculture launched under the auspices of the Congress for Cultural Freedom, that the youth entering leading universities from the mid-1960s onward, degenerated morally and intellectually in ways merely typified in the extreme by "the rock-drug-sex youth-counterculture." This latter form of corruption of the so-called "Baby Boomer" generation, in both North America and Europe, led into the political transformation of those cultures into an increasingly parasitical character as a decadent culture of "bread and circuses," an "entertainment society," mimicking the decadence of Rome, following the Second Punic War, into a predatory parasite, with a culture of "bread and circuses" at home. The ration and extent of mass countercultural "entertainment," including gambling manias, in the U.S.A. and western Europe, is typical of the way in which moral degeneration leads into the kind of disastrous economic degeneration which the U.S.A. and Europe are enjoying today.

The pre-1964 advantage of European culture's long sweep, was rooted in what Plato's dialogues define as that principle of *hypothesis* which is the correlative of the Classical Greek notion of *powers*, which was so foolishly and crudely rejected by empiricists Francis Bacon's and Thomas Hobbes' contempt for Classical irony of a Shakespeare. This is the folly also expressed by black magic specialist Isaac Newton's silly "Hypotheses non fingo," as by the Bertrand Russell who, with his devotees such as Norbert Wiener and John von Neumann, made a vast, intellectually sterile, abiotic system out of denying the existence of that function in the human individual which distinguishes man from the ape: the denial, by all such fools, of what Vernadsky termed the Noösphere.

All of the actual relative achievements in the development of European civilization, have been products of the development of that faculty, the principle of hypothesis, the noëtic power which sets man above such self-professed apes as Thomas Huxley, Frederick Engels, and the empiricists, positivists, and existentialists, as also the ancient Greek reductionists.

Thus, the essential historical problem impeding the long sweep of the development of modern European society as we have known it, has been the suppression of the individual's power of successful hypothesizing, a suppression accomplished in more or less the way typified by French Liberal empiricist, and probable *Fronde* sympathizer, Francois Quesnay's bestial argument in support of a principle of black magic he named *laissez-faire*.

As the U.S.'s Frederick Douglass emphasized, the most direct way in which to be able to herd people as human cattle, is to suppress their right to hypothesize in the mode illustrated by Plato's dialogues. Induce people to limit their behavior to those of their faculties which efficiently approximate the mentality of herded cattle, and you oblige them to behave, and to see themselves as a kind of dumb cattle. You can not free a slave, or a victim of the habit of slavery, without freeing him from the effects of a cattle-prod-like conditioning, such as conditioning never to be caught behaving as

anything better than human cattle. This brutalization of many Americans of African descent was enforced in continuing effects today by such means as the U.S. Southern slaveholder clique's declaration of a slave's literacy as in itself a capital offense, and, later, after Emancipation, by Liberal policies of education intended to avoid encouraging a descendant of slavery to aspire to rise above his or her assigned, menial station in life. (In today's U.S.A., the same kind of effect is secured, still, in other ways. The relevant form of functional cognitive illiteracy is rationalized, as under President George W. Bush, Jr., as "their culture.")

It was to the extent that modern European culture practiced the use of its Classical advantage, that it leaped ahead of those non-European cultures which did not make this shift in social and economic policies of practice. This can be illustrated handily by comparing the estimated, average relative physical productivities, per capita and per square kilometer, for Europe, with those for, for example, India and China. Compare life, thus, in Europe, for example, from the census of Charlemagne through the Fourteenth Century, with that of the area of India and China during comparable times. Then study the shift, comparing Europe with the area of today's India and China, in fairly estimatable relative values of productivity per capita and per square kilometer, over the interval 1400-1964. Then, look back to the demographic and related decline of, first, Imperial Rome in the West, and, after that, in Byzantium.

Admittedly, we did not even begin to actually free the people generally from the status of human cattle, until the emergence of modern European culture in the Fifteenth-Century Renaissance; but, we intended to realize that goal; and, that intention, wherever it persisted, made the difference in the character of European culture as a whole. It is as if to say, that a single person in a culture, by being and acting so, may supply a characteristic which becomes part of that culture as a whole, even a redeeming part of a culture which might be predominantly brutish in every other way. It is as if to think, that for the sake of the existence and work of a single good man, God might withhold terrible, just punishment from an entire erring people.

We who fought, sometimes as lonely individuals, when others were too frightened to do so, for the morally necessary supremacy of the Classical human conception of man, as distinct from, and above other creatures, maintained that tradition over millennia. The goal has lived because so many among us have put their mortal lives at stake, such as the modern Reverend Martin Luther King, or, like Jeanne d'Arc, were burned alive at the stake, for that mission in service of future mankind. Indeed, her dedication to her mission, was the inspiration which stirred the conscience of the Council of the Church, and which inspired France to gain its freedom from the Norman oppressor. We have fought so, often at greater or relatively less risk, to keep that principle alive within civilization. This immortal commitment, sanctified by the sacrifices, which many of so many generations have made on its behalf, has preserved this principle as a characteristic of European civilization. It not only makes the difference today; the continued existence of civilization now depends upon that legacy, absolutely.

So, we of the U.S.A., today, most of whom have done little lately as individuals for us to brag about, are still a special nation among nations, because of what the heroes who have sometimes led us, and those others who worked, or have often sacrificed, have done, to provide the world as a whole today,

the unique gift which our republic represents, a republic by aid of which this planet might be saved from the presently onrushing menace of a prolonged dark age.

To preserve that principle embedded in the intention of our U.S. Declaration of Independence and the Preamble and Presidential system of our original Constitution, we have endured much evil. As I have already said above: Typical of the malicious opposition which we have had to fight, in defense of the Classical humanist principle, is the case of the Physiocratic dogma of France's Dr. François Quesnay, an explicit adversary of the Classical humanist principle, and implicitly an evil one.

Quesnay's argument for *laissez-faire* (which the similarly depraved Adam Smith plagiarized as "free trade") is premised on two leading assumptions. First, the superstition, that the profit of the estate is caused by magical properties attributable to the landlord's title, rather than the labor of the workers on that estate.²⁶ Second, that the function of the workers is comparable to that of milk cows, whom one must feed sufficiently that they live and breed to produce meat and milk, but are permitted no other moral claim to a share of the income. Otherwise, the income of society is attributed to the proprietors' ownership and exploitation of pre-existing natural resources; the notion that man contributes qualitatively to maintaining and increasing such resources by human labor, is rejected.

This physiocratic delusion, of Quesnay, Turgot, and the Adam Smith who plagiarized them both, is the underlying assumption of both current fads of "environmentalism," globalization, and virtual slave-labor practices of the IMF/World Bank-dominated international monetary-financial system today. As the physical economy of the Americas and Europe, in particular, is being looted into a state of net negative physical growth at home, the world's financier oligarchs of today are occupied by an obsession with grabbing control over natural resources, such as petroleum and other mineral resources, as a basis for world rule for generations--or, better said, "degenerations" to come. The great financial-derivatives speculation in grabbing such natural resources, and the accelerating rate of inflation in those commodities resulting from that pyramided financial speculation in titles to such assets, is not only a characteristic of recent trends in world markets, but is, in fact, a symptom, and, also, a leading contributing cause of the global system's presently onrushing early collapse.

Why, Only in Our United States

To identify the crucial point as simply as possible, as I have already implied, the germ of the idea of creating our United States was already implied in the thinking of the martyred Sir Thomas More, whose judicial murder, already, in and of itself, made a strong case for setting the founding of a durable form of republic on the opposite side of the Atlantic, a case so defined by the manner of his untimely, and most unjust death at the order of an insane monarch manipulated by a pack of Venetian scoundrels.²⁷ Indeed, there were most probably similar thoughts by Miles Standish nearly a century later, and that, certainly, was the line of thinking of the leaders of the founding and development of that Massachusetts Bay Colony which was to become the seed-kernel for the creation of our USA.

In effect, during the interval 1763-66, Benjamin Franklin and his circles returned to the implied American concern of Sir Thomas More. The question posed from the mid-Seventeenth Century onwards, was, implicitly: Was it necessary for Americans to go so far in resisting the recently spawned

British Empire, as to think of a war-like break, to independence, from that cruel empire? The answer, as experience affirmed that view, was that not only was the revolutionary independence of the English colonies in North America justified, as the U.S. Declaration of Independence avows; it was necessary for the sake of the liberation of Europe's nations from the ultimately fatal corruption of which Europe could not otherwise cure itself. The creation of our new republic must be the adoption of the best from Europe, but the best freed from the fatal corruption of the existing, institutionalized culture of Europe.

This was implicitly the same corroborating observation made by Friedrich Schiller in viewing the horrors of the French Revolution: A great historic opportunity had been lost, because the moment had found a people morally too small-minded to seize that long-awaited opportunity when it had been presented. What should have happened in France in 1789, was realized by the role of the U.S.A. under President Franklin Roosevelt. Roosevelt led in freeing a Europe which had brought the blight of the Jacobin Terror and Napoleon upon itself earlier, and fascism more recently, through its own continuing cultural-political corruption, its failure to have broken with the quasi-feudal cultural legacy of the Anglo-Dutch Liberal and some even earlier traditions, such as the Habsburg legacy.

Today, the same logic says: "We must free our U.S.A. from its present seizure by the infection of a fatal corruption like that which afflicted Europe in the two so-called 'world wars' and rise of fascism in the past, that we might, once again, take that action which would save our republic from its own present lunacy, while also saving Europe from its own present folly."

Today, even what a European view may see as the massive corruption of the virtually self-bankrupted U.S.A., has not changed that question in any essential way. As I have emphasized repeatedly earlier in this present report, Europe may see the corruption of today's U.S.A., but Europe is not prepared to assume the responsibility for the specific kind of measures through which it might tend to assume the kind of leadership role which the history of the U.S. requires it to play in the world today.

For example: At this moment of writing, there are, in fact, two strategic polarities of the planet which will play a dominant, virtually decisive role in determining the direction which world history may take at the present juncture. One is typified by the attack on Social Security, by the present Bush Administration, from inside the U.S.A. This is an issue which is echoed in similar institutional forms in western Europe, and in similar ways throughout Central and South America. The outcome of this fight over the privatization of Social Security will tend to determine whether a U.S. under President George W. Bush goes fascist, or not, and that soon. The other polarity is the keystone role of Russia in the Eurasia context as a whole, as this is typified by the network of collaboration centered around the nest of Russia-India-China treaty relations. It is the intersection of these two global polarities, which will define the phase-spaces in which all other significant issues of the planet as a whole are resolved strategically.

For example: The likelihood is that President George W. Bush could lose his mad dash for early privatization of Social Security. It is the single issue on the table now which would be most likely to sink Bush politically in the quickest time. If the U.S.A. were to go in that direction, this would mean the rapid spread of already-suppurating tendencies for austerity-cum-fascist regimes throughout much of the world. If, as is at least likely, Bush is defeated on this, a positive turn in the strategic situation

becomes possible, as distinct from the immediate alternative, in which the political health of the U.S., and therefore the planet, is doubtful.

For example: The state of mind around the Bush Presidency at this time, is that an alarming ration of voters do say “Yes!” to the test question: “Do you accept George Bush as your personal Lord and Savior?” In this setting, with such a healthy quality of support for the Bush Presidency and the role of pro-fascist, lunatic circles within the Democratic Party, around Zbigniew Brzezinski, on a strategic collision-course over the Ukraine election and related matters, the corresponding shift in the strategic posture of Russia’s President V. Putin, especially the strategic emphasis on a Eurasian cooperation bloc centered around cooperation among Russia, India, and China, is the pivotal counter to the Bush Administration’s global posture. Any matter which does not fold into that U.S.-Russia complex, is either of marginal relevance, or is being misdefined by lack of a competent strategic focus.

This Washington-Moscow pivot of the presently rising tempo of global strategic confrontation and related developments, affirms, despite the decadence of the U.S. political and economic institutions, the continuing crucial role of the U.S. in determining the options for survival or breakdown of present world civilization.

That said, as a matter of needed qualification of the argument, resume the development of the historical point.

That, as observed from the parapet of the experience of modern European history, takes us now to the most profound of the questions posed by consideration of the crisis of Asian culture today. The subject now, therefore, is the nature and indispensable role of national sovereignty.

Throwing out the rubbish is an essential part of progress. The expression, “Go someplace else to get a fresh start,” often expresses a drunk’s, perhaps George W. Bush, Jr.’s (“I have been thrown out of far better joints than this one!”) or other neurotic’s flight from reality; but, sometimes it reflects a profound truth. Such was the intent, as expressed by Cardinal Nicholas of Cusa, behind the launching of the great voyages of discovery which, among not-unintended effects, produced the U.S.A.

The typical neurotic problem of cultures, as much as individual persons, is that the individual’s, or nation’s collective mind is usually like a fishbowl. Thoughts swim within a fishbowl-like container, whose walls are composed of a blend of real, and false assumptions which exert axiomatic authority over the opinions of the inmate. Therefore, the actions of the subject persons are limited to moving among the available destinations located within the confinement of that ideological fishbowl.

When the Venetian resurgence against the great ecumenical Council of Florence, used the flanking strategy of promoting the Ottoman conquest of Constantinople as the leading initiative for an attempt to destroy the Fifteenth-Century Renaissance, Cusa had responded with his proposal for transoceanic, globe-spanning voyages of exploration, to seek new partners abroad for the global intention of the great ecumenical mission of the Renaissance effort. There were several profound principles expressed in this way; one, which seems to have passed through the Renaissance mind of Sir Thomas More, is most relevant for consideration as a general principle of global strategy for today.

As I have just emphasized, the process leading into the creation of the U.S. Federal Constitutional republic, has two unique features:

First, as the case of Cusa's, and also Sir Thomas More's role in launching the program which led into the creation of the U.S. illustrates the point: The idea of developing an extension, in foreign continents, of the best features of a European civilization conceived by the Italy-centered Renaissance, was not a scheme for abandoning the troublesome Europe of that time, but part of a program for outflanking the problems of Europe, by developing the external leverage of new fraternal relations developed in places which were at a convenient distance from Europe at that time.

Second, as typified by the role of leadership, typified by the Winthrops and the Mathers, the early explorers and settlers of North America found in that awesomely difficult wilderness, an excellent place from which to build up an extension of the best features of European culture, a place which could develop relatively free of those existing, stubbornly tragic features of Europe's life and customs up to that time. This place, especially a North America relatively free of the lunacy which the Habsburg gang had left as a legacy to the South, offered an opportunity for action which might overcome the deadly cultural sicknesses which persisted inside Europe as baggage carried forward from the past. As my late friend and historian H. Graham Lowry emphasized in his *How the Nation Was Won*,²⁸ the Winthrop family which founded the Massachusetts Bay Colony, especially prior to 1688-1689, represented precisely those qualities of leadership which Sir Thomas More would have admired for such a project.

From the Seventeenth-Century beginning of the development of what later became the U.S.A., there was no significant intention among the American colonists to break with the British monarchy itself. The leaders among the colonists understood that their principal enemy in England was what William of Orange and his Anglo-Dutch India Company represented. The colonists found themselves in a quarrel with the Liberal Parliament of Walpole and his successors, but hoped, as the leadership role of Benjamin Franklin expresses this most clearly, that the English monarch might keep the paws of William of Orange's and Marlborough's Venetian Party off the autonomous subjects of the King in North America. It was as the English monarchs themselves showed themselves, more and more, to be creatures of the Venetian Party's India Company, that the Americans were driven reluctantly to see the break as unavoidable.

The same pattern showed itself in the case of U.S. relations with Eighteenth-Century France, as a tragic element in the role of the Marquis de Lafayette's conflict between loyalties to his cause and his King, shows this. So, President George Washington understood, and warned against further search for "entangling alliances" in the Europe of that time.

So, back in Europe, not only in England, but in general, the relevant leaders there understood quite clearly that the chief immediate threat to any attempt to better European life came from the predatory, Venice-centered financier oligarchy which had led Europe into the nightmare of the Fourteenth-Century New Dark Age, a time in which half of the parishes of Europe virtually evaporated, and there had been a net loss of population of an estimated one-third of the total population. In 1648, as the great peace Treaty of Westphalia finally brought to an end a period of religious persecutions and wars unleashed

beginning 1492, and once the emerging power of the new Venetian Party, the Anglo-Dutch Liberal power, was pushing Europe into another round of the kinds of troubles which Venice had represented since about A.D. 1000, the idea arose of using the Americas, particularly North America, as a base from which efforts to outflank the newly emerging menace might be prepared and launched by people who had settled in North America from Europe.

The successive waves of migration, from Europe into North America, the U.S.A. most emphatically, expressed a corresponding principle. The masses fled the apparently hopelessly stubborn corruption of Europe, not because they sought to break with the mother-culture with which they had been reared, but because they saw an otherwise poor future for the good products of their culture in Europe itself.

Behind all this, there is a deeper principle, to which we shall return after preparing the ground for that by focussing, now, on some essential points about what Alexander Hamilton and others of that and later times called “the American System.”

‘The American System’

In the midst of what became known as the Seven Years’ War, the British East India Company had set into motion, and orchestrated operations intended to undermine, and ultimately to destroy all among the rival powers of continental Europe, the Company’s most feared, and therefore most hated target, was a growing network from among the greatest thinkers of Europe at that time, a network which extended to the leading North American scientist and political figure of that time, Benjamin Franklin.

Among the pivotal European influences targetted by the Anglo-Dutch Liberal’s transatlantic project was one Abraham Kästner, a leading follower of Gottfried Leibniz, a leading mathematician in the field of Leibniz’s work, a defender of the work of Johann Sebastian Bach, and a person of special political influence among the circles of the Classical humanist culture, such as the circles of Gotthold Lessing and Moses Mendelssohn, arising in Germany at that time. Through this and related channels, relevant works of Leibniz, including his attack on John Locke in Leibniz’s *New Essays on Human Understanding*, exerted a profound influence on shaping the world-outlook and philosophy of law of the founding of the U.S.A.

Among these European connections targetted by the London-centered Liberal gang, were the circles around Franklin which had adopted Leibniz’s anti-Locke principle, the pursuit of happiness, as the central positive Constitutional principle of the 1776 U.S. Declaration of Independence. In this context, Leibniz’s science of physical economy became the scientific basis for what U.S. Treasury Secretary Alexander Hamilton was to identify prominently as the *American System of political-economy*.

Leibniz’s science of physical economy, which he developed over the interval 1671-1716, represented the original discovery of a science of physical economy, the first and only form of an actual science of economics developed in Europe up to that time. No competent understanding of any of the leading problems of culture identified here so far, could be defined and addressed in a way which matches the requirements of physical science, on any different basis than Leibniz’s founding of economic science in his work on this subject during that interval. What is called “economics” in most

universities and related professional institutions today, is essentially methods of accounting, methods which have no connection whatsoever with a body of science in the sense of the use of the term “physical science.”

For example, since 1971-1972, the U.S. economy has been operating under a doctrine which is named by some of its leading authors as a policy of “controlled disintegration of the economy.” The radically inflationary interest-rate shock introduced, in October-November 1979, by newly appointed Federal Reserve Chairman Paul Volcker, is an example of this policy promulgated by the followers of Carter Administration National Security Advisor Zbigniew Brzezinski as the long-range program of the Brzezinski-led Trilateral Commission. In principle, that had also been the pre-Carter Administration policy of a Nixon Administration group headed by George Shultz, Paul Volcker, and Henry A. Kissinger. In physical terms, the U.S. economy has been collapsing consistently over the interval 1971-2004; however, thanks to the combined kind graces of inflation and of the flagrantly fraudulent reporting of statistics by the Federal Reserve System and certain Federal government agencies, your average American dupe came to believe, falsely, that the economy has been growing, despite a few setbacks here and there, a deluded belief which has been continued during most of this period.

FIGURE 3a

LaRouche's Typical Collapse Function

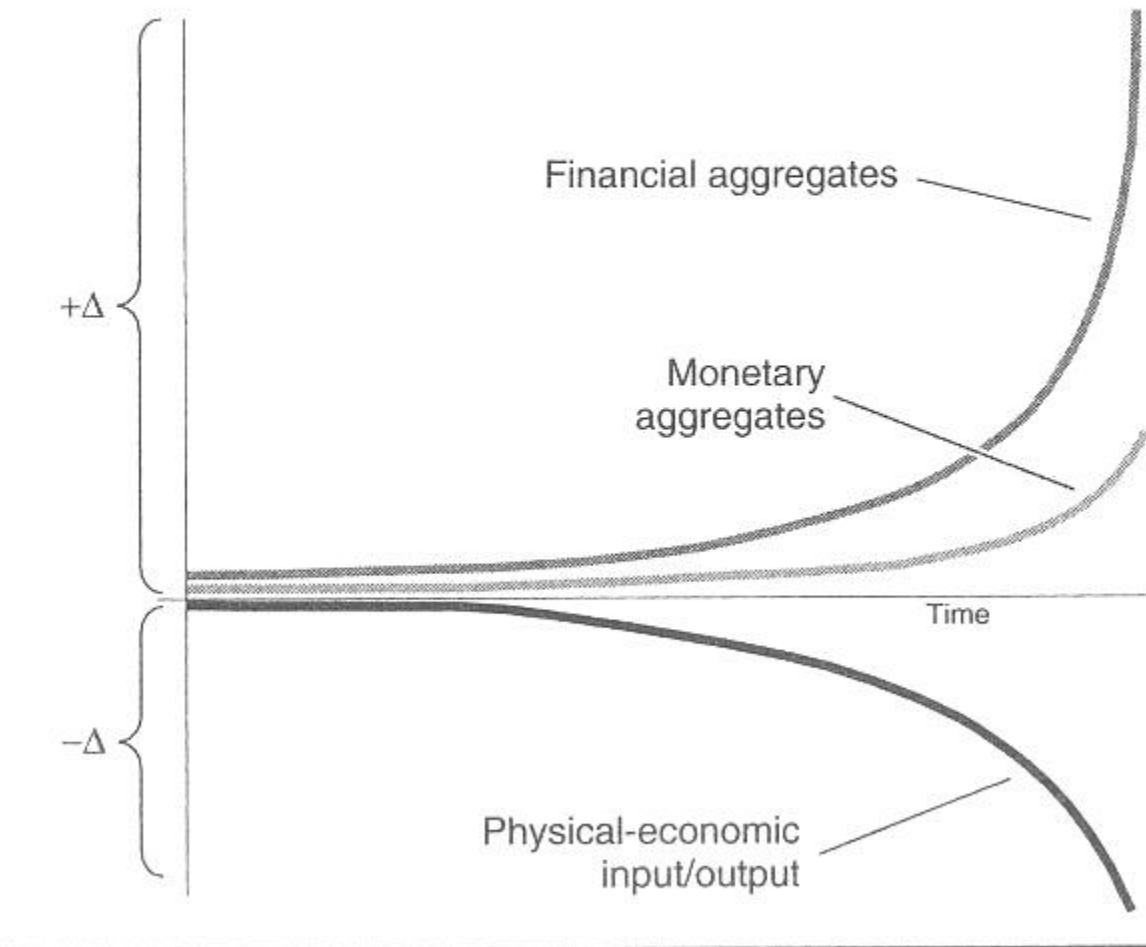
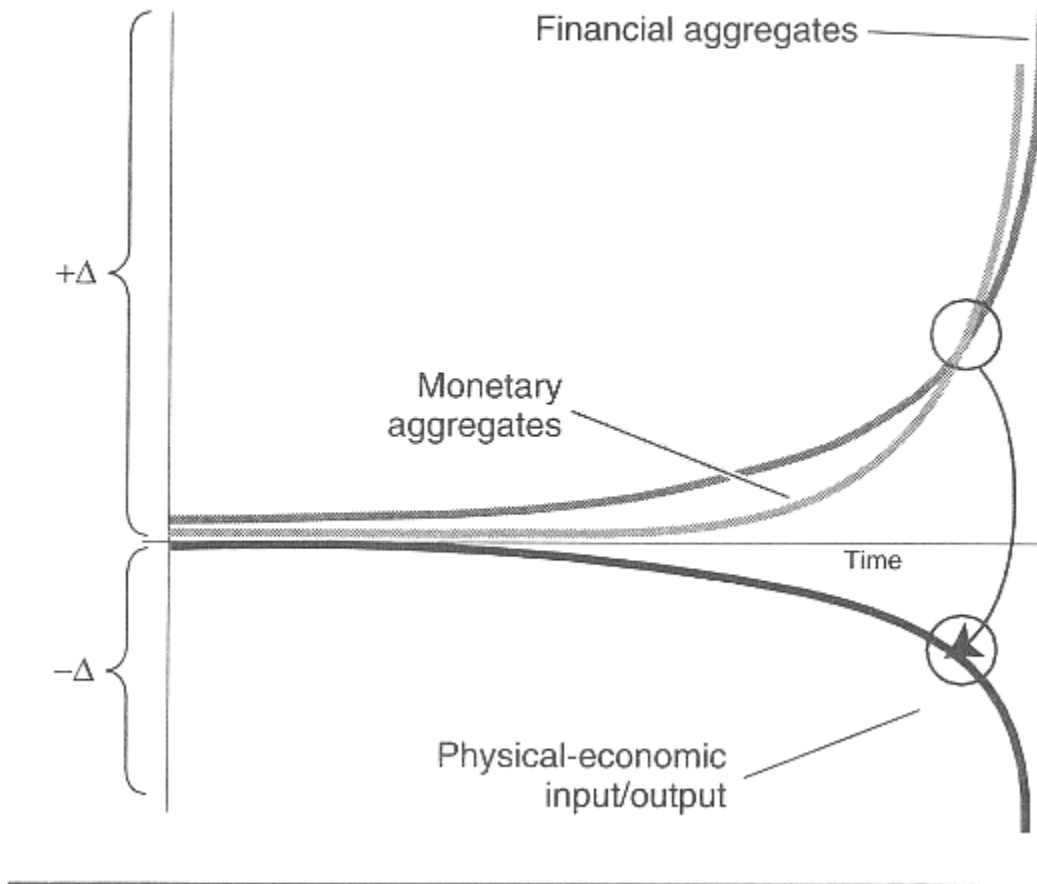


Figure 3a

LaRouche's "triple curve" heuristic diagrams show the cannibalization of the physical economy, by the hyperbolic growth of monetary and financial aggregates. In the figure below, the growth of monetary aggregates overtakes financial aggregates, leading to hyperinflation--a situation we are beginning to see today.

FIGURE 3b

The Collapse Reaches a Critical Point Of Instability



All the while, as my Triple Curve pedagogies (**Figures 3a-b**) have illustrated this fact consistently, since their first general publication in 1996, the U.S. physical economy not only did plunge into what I had forecast as a deep stock-market crash, in October 1987, from whose permanent effects it never recovered structurally; but, the consistent trend since that crash, as before, has been an accelerating expansion of monetary and financial circulation, with, also, an accelerating decline in net physical output per capita. Meanwhile, the majority of a credulous upper twenty percentile of the population, reads most glowing reports of the rate of expansion of monetary-supply and selected financial market indices, and seems not to recognize the consistent collapse of the rates of net national physical output per capita and per square kilometer.

For example, an international monetary-financial crisis was already in progress during 1995-1996, but the governments and money-managers, combined, were able to dump the burden of the 1997 collapse, with George Soros's help, on the Asian markets, and to dump the burden of the ensuing

August-September 1998 crisis on the speculative market in Russian GKO bonds, all as a result of a wild-eyed swindle of about everyone, including themselves, by a bevy of leading hedge-fund speculators.

Two observations are to be made on account of that and comparable examples.

First, although the use of monetary-financial trickery is a tactic which has often succeeded in postponing the appearance in monetary-financial markets, of a collapse already underway in the physical (real) economy, the conditioning of relevant leading governmental and other institutions into reading financial accounting reports, rather than seeing physical facts of the real situation, allows governments and others to use inflation as a mask to postpone the public recognition of even a severe economic decline which has already occurred, to postpone that recognition for a period of years or longer after the collapse has already occurred in the physical base of the economy.

Second, there are the combined factors of the accelerating trend toward globalization, and the lowering of the level of sanity of the population, through the shift from a producer economy to a debt-as-money, pleasure-seekers' economy. This tactic uses the misleading "wealth effect" of a "plastic" credit-economy in promoting the loss of net savings in a bank, the loss of conditions of stable currency to cost-of-living correlations, to promote a thus-deluded general population's tendency to mistake short-term, high-premium debt-slavery for a satisfying level of income. That prolonged swindle, over a generation, has produced two adult generations of our post-World War II population, who, increasingly, have lost their connection to our population's former practical sense of the functional connection among production, income, debt, and consumption.

Even before that recent three decades or so of a rising epidemic of mass-insanity took over, what was usually mistaken by misled popular opinion for "economics," was, and remains a branch of accounting, not science. What is peddled, in universities and elsewhere, under the label of economics, was developed by the British East India Company after the U.S. Declaration of Independence was adopted, and was developed at that time, and later, as the British financier oligarchy's effort to develop a doctrine of political-economy intended to block out international attention to the Leibniz-based American System of political-economy. Liberals' London turned to the circles of Lord Shelburne's Jeremy Bentham to organize the British East India Company's Haileybury school's program in political economy, from which all of what may be termed fairly "the usual suspects" of British political-economy, as taught still today, are derived.

I have treated the issues posed by this contrast in locations published earlier. Here, in this present report, I confine our attention to those points which are of essential relevance to firstly, the contrasts among American System physical-economy and European monetarist systems, and secondly, the root of the relevant cultural differences between American and European culture, on the one side, and Asian culture, on the other. On this account, in order to place the needed, correct emphasis on physical economy, rather than intrinsically deceptive monetary-financial "wealth effects," I have situated the arguments for that American System which was derived from Leibniz's discovery of a science of physical economy against the backdrop of Vernadsky's notion of the Noösphere.

Admittedly, the names and trick accessories of the currently taught doctrines change, as Wall Street finance's reform of automobile marketing imitated the design-change policies of New York's Seventh Avenue garment district. Today's new fashions in economics doctrine should remind us of a half-naked skeleton draped in scanty rags, marching--to a bony, rhythmical clack, clack, clack--down the Milan fashion-parade line-up today. Essentially, in both cases, there has been relatively minimal improvement, if any, either in function, or in taste. Give us our factories back, and feed and clothe those poor, starving, shivering girls, now that Winter is coming on!

In their attempts to defame and undermine that pro-Leibnizian American System of political-economy which we associate with the names of Franklin, Alexander Hamilton, the Careys, Frederick List, Abraham Lincoln, and President Franklin Roosevelt today, the Anglo-Dutch Liberal gang proceeded with their knowledge, from the inside of their culture itself, that the American System of political-economy was the greatest imaginable long-term threat to Lord Shelburne's plan for a global, new Roman Empire based in London. So, they proceeded against Franklin and the American System, just as those Liberals had defamed what they feared as the work of Leibniz, because they knew it was absolutely superior to, and a danger to the authority of empiricism.

The Liberals' preferred tactical method is, to destroy whatever it fears to be superior to its system, by, first, fraudulently defaming that target, as those Liberals have spent more time and energy, especially during the recent thirty years, in continuing fraudulent defamations against me personally than any other living intellectual figure they have targetted on this planet. Those Liberals never waste much effort in prolonged defaming of what they do not recognize as both dangerously truthful and deadly to their special strategic interests. In short, they lie Liberally, sometimes, very Liberally.

The entirety of the Anglo-Dutch Liberal system in statecraft in general, and economy in particular, was and remains a vast hoax, a hoax now in the process of crashing down around the world's ears, including those of the legendary British Twiggy's successors, the poor, shivering, super-skinny girls in Milan today.

To rescue this present civilization from its threatened self-inflicted doom, the standpoint from which a competent modern science will address physical science, Classical culture, and political-economy, all in a common way, is that ancient Classical Greek scientific method associated with, as I have already emphasized earlier in this report, the pre-Aristotle scientific conceptions and methods of Thales, the Pythagoreans, and Plato. From this ancient standpoint, on which the launching of modern European experimental science was premised, science expressed in a unified way the conception of the special nature of the human being, as distinct from and absolutely superior to all other known forms of living beings.

What I have just said appears to put the emphasis on physical values. It does in large degree, but the functional aspects of authentically Classical forms of artistic composition, are also physical, as I shall emphasize that important point, in passing, in this present report.

The greatest enemy of global civilization today, is not so much the Anglo-Dutch Liberal system of economy itself, as the misleading ideology, respecting the nature of science in particular, and truth in

general, which had been induced in official and popular currents of opinion as a part of the process of “brainwashing” society into accepting the so-called “philosophy” of Big Brother’s Liberal system. Therefore, it is to that root of the corruption, as in science and related areas, that we must now turn our attention on the subject of the relationship between science and culture.

The central theme of this ancient, and modern physical science, is the conception of *powers*, as the Pythagoreans and others adopted this conception from the methods of Egyptian physical astronomy, known as *Sphaerics*. This conception is replicated in a unique and exemplary way for astronomy, by the work of the ancient Aristarchus and Eratosthenes, and the discovery of universal gravitation by the Johannes Kepler from whose pioneering work all competent modern physical science was either derived or otherwise inspired.

Kepler’s work, premised, as he insisted, on the guidance of predecessors such as Cardinal Nicholas of Cusa, Luca Pacioli, and Leonardo da Vinci, was the foundation for all competent modern physical astronomy, and for the offshoots of his work in astronomy such as the original discovery of a universal infinitesimal calculus by Leibniz, and the mastery of the implications of elliptical functions by Carl Gauss, Bernhard Riemann, and others. What is called the elementarily geometric method of Kepler’s discovery of universal gravitation, and is also the way in which Leibniz derived a calculus and the related universal principle of physical least action, is perfectly consistent with the notion of *Sphaerics* as known from the work of those relevant pre-Aristotle Greek scientists such as Thales, the Pythagoreans, and Plato.

The universal physical principles consistent with both the ancient and modern conceptions of *Sphaerics* are termed *powers*, in English-language usage. But, the methods of those scientists are not consistent with the empiricist notions of algebraic types of representation of that misleading mathematical form of expression of the principles of physics prescribed in the work of Galileo, and the Newtonians such as d’Alembert, Euler, Lagrange, Cauchy, Clausius, Helmholtz, et al.

With the return by Vernadsky, in his work on the Noosphere, fully to the Classical, geometric method of the Classical, pre-Aristotle Greek scientists in the Pythagorean-Platonic tradition, we have today, in the implications of Vernadsky’s work, the desired “common language” of the type of experimental method required for addressing more efficiently those issues of economy and culture posed in this present report.

As I shall emphasize, this notion of powers is applicable not only to subject-matters associatable with the domain of physical science, but also those aspects of social processes which are apotheosized in the form of principles of Classical artistic composition. Such are the minimum scientific requirements for sorting out the three categories of global, economy-significant cultural problems addressed in this report.

For example, consider the following summary of that point, this time from the vantage-point of the cultural implications of the Alexander Hamilton definition of the principles of development under the American System of political-economy. As in this present report, I premise the argument upon the presentation of a notion of a universal physical principle, as such a principle must be properly defined

from the standpoint of the Classical notion of *powers*. I interpolate a fresh restatement of the definition of powers as applied to this purpose. At this point, I provide the reader a glossary of some of the most essential concepts which form an indispensable part of the vocabulary of economic management practice in general, and of the government of a progressive form of sovereign nation-state republic most emphatically. I begin with the concept of “power.”

Define ‘Power’

The notion of a *power*, as associated with the method of the Pythagoreans and Plato, is inseparable from the notion of the difference between a higher ape and a human being. The distinctions and their immediate implications may be summarized as follows.

The notion of a *power*, in the sense that the Pythagoreans, for example, employ that term as a by-product of the practice of astronomy (e.g., *Sphaerics*), expresses a peculiarity of that behavioral potential of the developable human being which sets man apart from, and absolutely above the higher apes. That concept of *power* is defined, briefly, in the following way.

Our sense-perceptions are not a direct representation of the reality we are experiencing. Our sense-organs are part of our biological apparatus, which present to our living, cognitive system, that apparatus’s reaction to stimulus by the real world. It is those reactions which our sense-organs report, rather than the real world, which stimulate us initially. The basis for what the socially developed individual mind regards as sense-perceptions, is, at best, at its best, the mind’s reading of an effect on our biological sense-organs’ encounter with the world around us. We are, thus, given, not an answer, but, rather, a question which we must solve. In other words, what we consider our sense-perceptions of the world outside our skins, and the pain and pleasure within, are shadows which reality casts upon our merely mortal, biological sense-apparatus.

As Plato illustrates this point in his *Republic*, and the Apostle Paul in *I Corinthians* 13, what we think we have seen are comparable to the shadows which a firelight might cast on the irregular surface of the wall of the interior of a cave.

To know the real world around us, we must take another step, lest we mistake sense-perceptions for that which has prompted the sense-perception, lest we mistake the footprint for the foot. We must discover, by the aid of the same methods used to discover truth in experimental physical science, what the objects are which have cast those shadows.

This search for the real meaning hidden behind those shadows which we call sense-perceptions, leads human beings to two distinctly different types of discoveries, as follows.

The first type of problem is: Once we have been born, we must begin to make sense of that stream of sense-perceptions which seems to pour in from the world around the infant. Gradually, by aid of coordinating the streams of evidence supplied by the senses, the infant’s mind transforms those streams into a world of perceived sensory objects. These sensory objects are then “seen” by the mind in the form of a product of that complex process of “digestion” of sensory streams. In this form, they are

actual mental objects, objects which the mind creates in the individual's effort to gain control over the sensory world around him.

For example, the healthy mind of the infant does not simply see the parent as a kind of mathematical image projected on a digital computer's screen. The infant takes the combined experience obtained through the work of all of the senses, to distinguish objects which the child comes to identify with what he, or she later names as a functional relationship of that child to "mother," "father," and so on. In the case of the sanely functioning mind, the solution is not simply a product of each isolated type of repeated experience. It is the whole universe of the experience of the child's mind which is operating in each and all particular matters. In the sane child, the image of the parent as the parent might appear in any, and every situation, is inseparable from that idea of the parent, an idea of a relationship defined in terms of not merely sense-experience, but the values associated with the sense of relationship to the object, in which the sense of the relationship is primary, and the subject, and the related experiences predicates. One comes to know not only the idea of mother, but to associate that idea with a name which is used by people to address, or to refer to that mother.

However, with human individuals, rather than, for example, great apes, there is another aspect to this business of perceiving functional relationships among objects synthesized from streams of sensations. The human mind is also able to discover another class of objects, a class of objects which includes what we call "universal physical principles."

The only part of the class of mental objects we should refer to as "universal physical principles" which we need consider for the aims of this report on the challenge of Eurasian culture, are mental objects, objects which do not occur as sense-objects, mental objects which physical science puts into the class of the universal physical principles defined by methods of crucial experiments.²⁹ This class of principles is typified by the experimental methods employed by Johannes Kepler to prove his uniquely original discovery of a principle of universal gravitation. (See **Figures 4a-b**, and animations at www.larouchepac.com.) They are also objects of the type which empiricists class, falsely, as mathematically "imaginary," which appear in that process of a continuous process in constructive geometry which Plato's friend, the ancient Archytas, used to solve the problem of doubling a cube by a continuous process of purely geometric construction. (See **Figure 5**, and animations at www.larouchepac.com.)

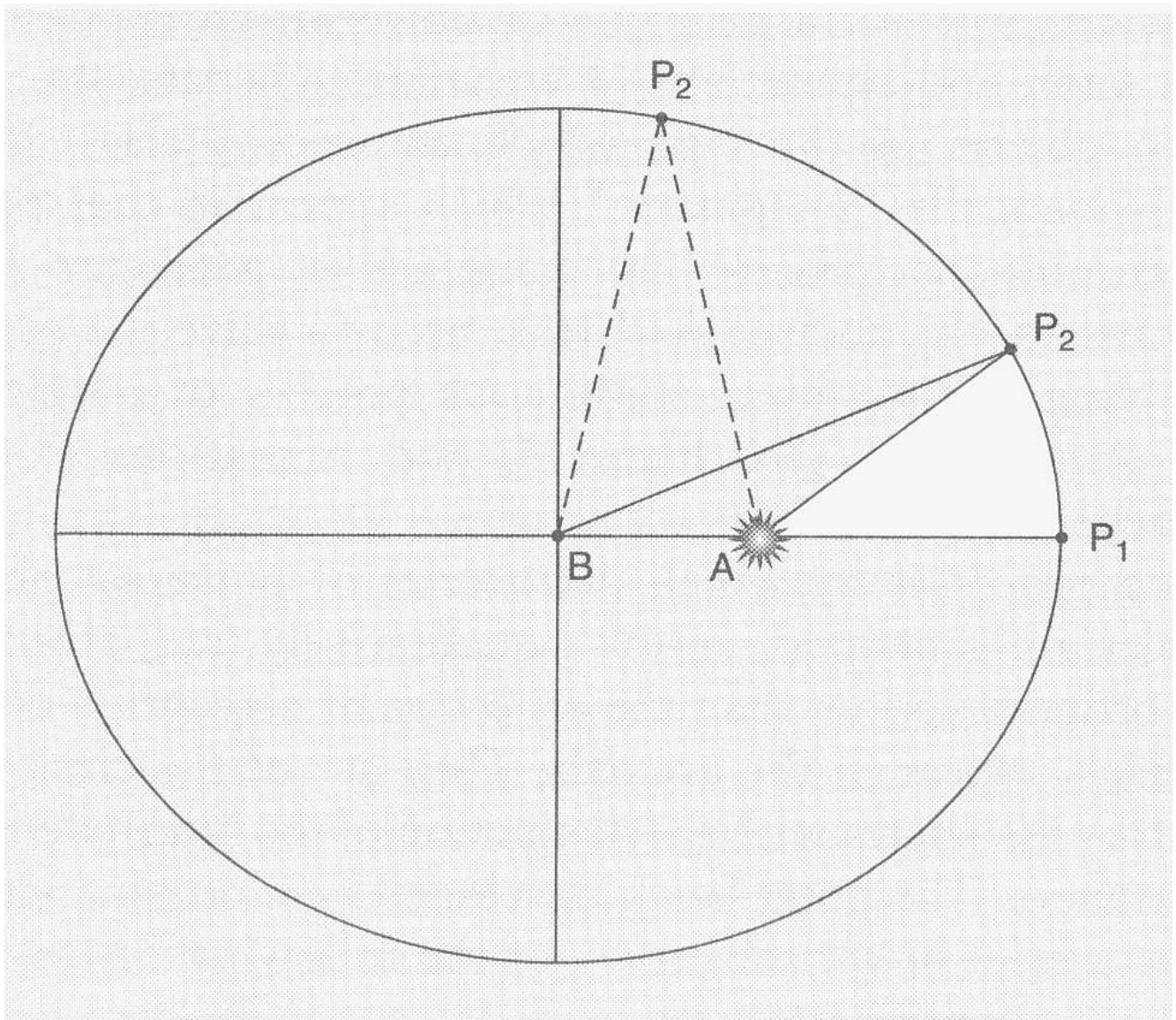


Figure 4a

Kepler's elliptical orbit hypothesis. Here, length P_2B is not constant, but constantly changing at a changing rate. What lawful process now underlies the generation of swept-out areas?

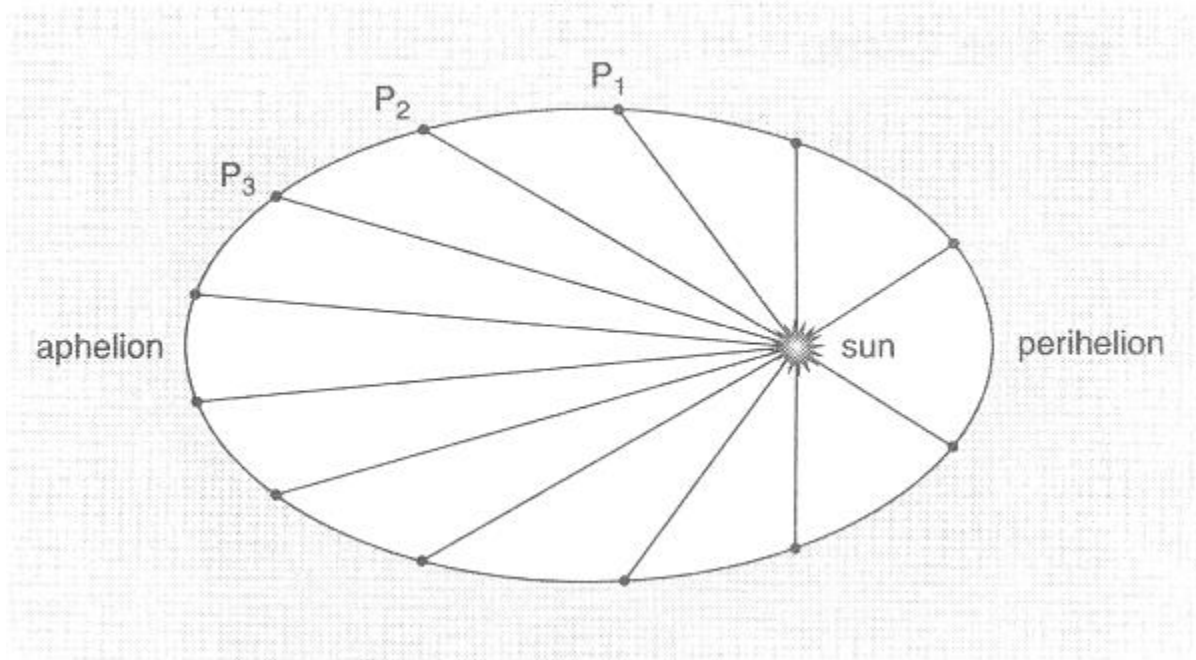


Figure 4b

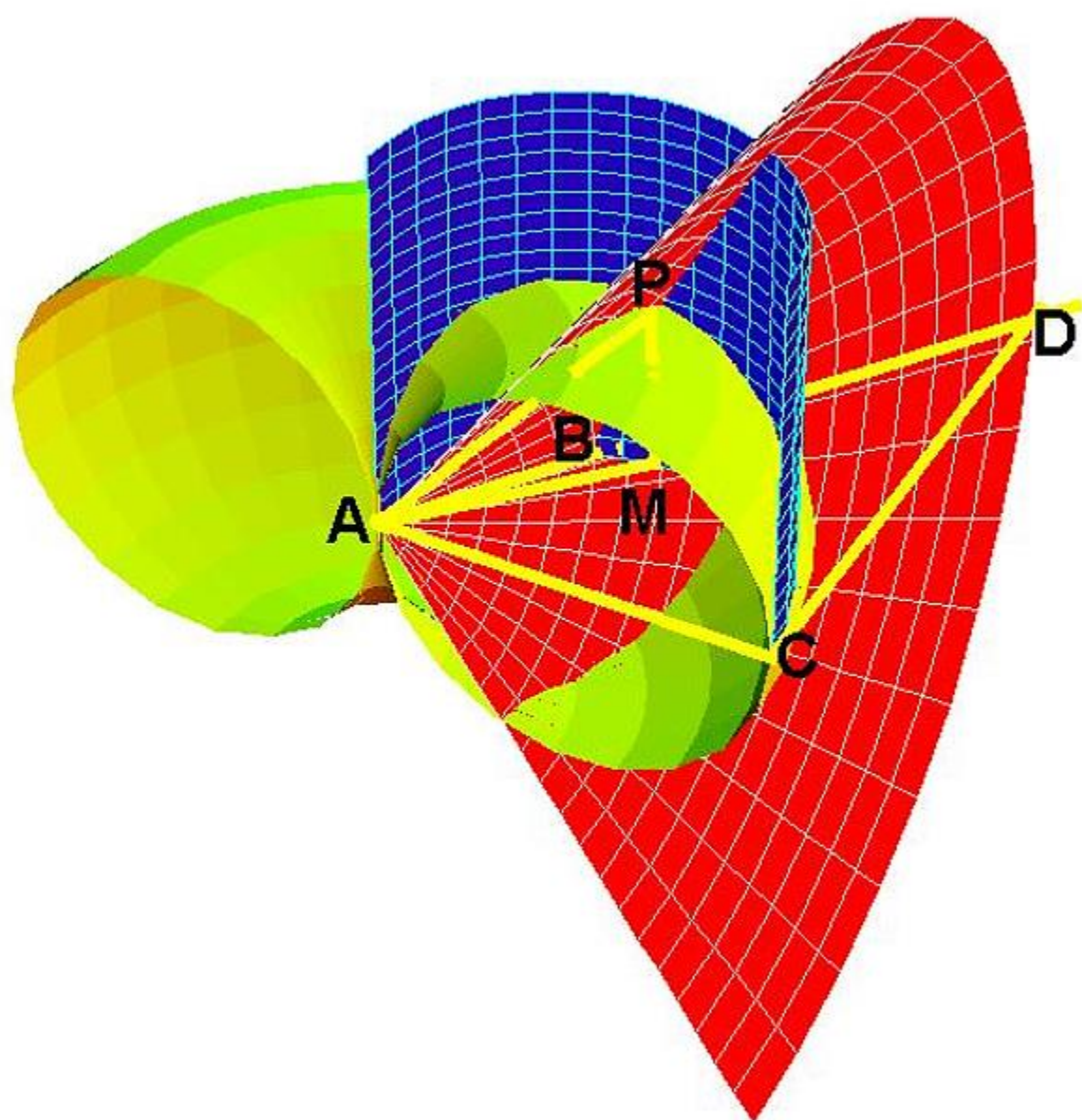
Kepler's constraint for motion on an elliptical orbit. The ratios of elapsed times are proportional to the ratios of swept-out areas. In equal time intervals, therefore, the areas of the curvilinear sectors swept out by the planet, will be equal--even though the curvilinear distances traversed on the orbit are constantly changing. In the region about perihelion, nearest the sun, the planet moves fastest, covering the greatest orbital distance; whereas, at aphelion, farthest from the sun, it moves most slowly, covering the least distance. This constraint is known as Kepler's "area law," later referred to as his "Second Law."

The processes by which discoveries of universal physical principles are generated, are of a qualitatively (i.e., absolutely) higher order of species than the processes of perception-conception which appear in the animals. They are of the class which Vernadsky associates with the distinction of the Noösphere from the Biosphere. The point being developed here on that account, requires a brief historical survey of the following bench-marks of relevant scientific progress from ancient to modern times.

This class of principles which we know today as universal physical principles of experimental methods, became known to the ancient Greek science of such figures as Thales, the Pythagoreans, Plato, the Aristarchus of Samos who proved experimentally, more than a century after the death of Plato, that the Earth orbits the Sun, and the Eratosthenes who measured the circumference of the Earth, prior to 200 B.C., by comparing the shadows cast by sunlight at two proximate points, on a North-South line, in Egypt. Eratosthenes, who also measured the distance from Alexandria, Egypt, to Rome, Italy, by "deep well" astronomical methods, was a leading member of Plato's Academy of Athens, although he spent most of his adult life as a leading figure of the Egypt of his time. The same Eratosthenes was the correspondent of the famous Archimedes of Syracuse.

Another figure from ancient Greece, the Pythagorean Archytas of Tarentum, a friend and collaborator of Plato, is known in science for, among other things, as I have reported above, the method for an exact doubling of the cube by no means other than purely geometric construction. This case, of Archytas's doubling of the cube, has exceptional importance for defining the directly internal connection between the ancient Greek experimental science developed on the basis of original discoveries datable to earlier than the construction of the great pyramids of Giza in Egypt, which occurred about 5,000 years ago.

The study of Archytas's doubling of the cube, and of the notable attempts by other ancients, became a focus of attention during the first half of Sixteenth-Century modern Europe, by Italian mathematicians Cardano, et al. The attempt to give algebraic values for the geometric construction presented the mathematicians with what some Eighteenth-Century Leibniz-haters regarded as "impossible," or "imaginary" numbers. The error of leading Eighteenth-Century European mathematicians, most notably d'Alembert, Euler, and Lagrange, on the subject of these "imaginary" numbers which had been presented earlier by Cardano et al., prompted Gauss's revolutionary refutation of the empiricist methods of d'Alembert, Euler, and Lagrange (and, also, implicitly, Cauchy and others later), in Gauss's 1799 doctoral dissertation, which featured Gauss's first definition of The Fundamental Theorem of Algebra.



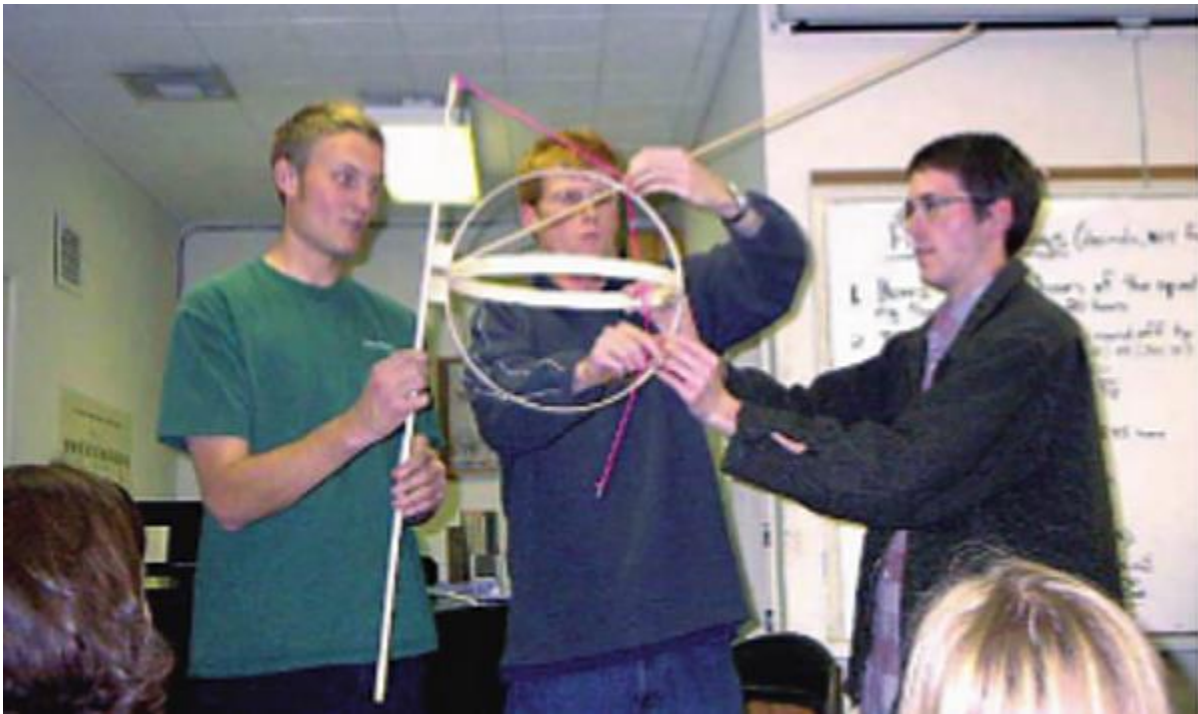


Figure 5 Archytas' Construction for Doubling of the Cube

Archytas' solution to the Delian paradox typifies the work of pre-Euclidean, physical, constructive geometry. Here, members of the LaRouche Youth Movement have built a pedagogical device to demonstrate his solution, which creates a cone, a torus, and a cylinder in order to find the geometric means between two magnitudes--AC and AB in the drawing.

The importance of pointing to these ancient-to-modern connections here, is that Gauss's devastating attack on the blunders in scientific method by Euler et al., led to the reaffirmation of Gottfried Leibniz's principle of the infinitesimal calculus, or what is otherwise known as Leibniz's universal principle of physical least action. The treatment of problems of the class so clarified by Gauss, and by notables such as Abel, Dirichlet, and Riemann, solved, at least in a very large degree, the most important of the fundamental problems of modern physical science, and, therefore, also modern economy. The subject of this series of progressive developments, was the necessary physical meaning of the notion of the complex domain.

For the reasons respecting the limitations of simple sense-perception which I broadly indicated above, those objects which are properly classed as uniquely, experimentally defined universal physical principles, such as Kepler's discovery of universal gravitation, Leibniz's discovery of the deeper physical significance of the catenary function, and the related matter of natural logarithms, belong to a class of physically efficient universal physical principles, principles whose existence is not directly accessible by the senses. Thus, in experimental physical science, we encounter the existence of experimentally undeniable such universal physical principles, for which no direct, sensory representation is mathematically possible. That is the physical significance, as opposed to all attempted

Cartesian treatments, of the mathematical complex domain for all functions which are experimentally real.

These reflections, by the greatest anti-reductionist European scientists of the Seventeenth through Nineteenth Centuries, culminated in what is most efficiently recognized as a Riemannian anti-Euclidean, rather than a merely non-Euclidean, physical geometry. That is the mathematical physics on which a realization of the objectives of Vladimir I. Vernadsky's treatments of the subjects of the Biosphere and Noösphere depends. Vernadsky's recasting of the problem of what he defines as the Noösphere, is the most appropriate standpoint for discussion and development of my discoveries and related work in the field of the Leibnizian science of applied physical economy.

Reflection on the historical development in science which I have just so summarized here, takes us directly to the proper understanding of the meaning of *powers* in Egyptian and pre-Aristotle Classical ancient Greek physical science. It is the same meaning of powers, which distinguishes the actual discovery of universal gravitation, by Johannes Kepler, from the *push me-beat me-pull me* doctrines of empiricists such as Galileo and the Cartesian current generally. Kepler showed, for the relationship between the orbits of Mars and Earth, that the cause of the motion of the planet could not be defined by any continuous algebraic function, since the motion along the elliptical pathway was predetermined by three distinct gross factors: the continuously non-uniform motion of the planet in its pre-assigned orbital pathway, the singularity expressed by the illusory apparent back-looping within the Mars orbit, relative to an Earth observer, and the fact that the rate of orbiting always conformed to a principle of "equal areas, equal times" relative to the area swept as a sector defined relative to the Sun's position at one of the two foci of the elliptical orbit. Kepler's more fully developed treatment of the principle of gravitation in the Solar System was given a more crucial proof by the way in which Gauss later proved the Keplerian orbit for elements of an exploded planet formerly lying between the orbits of Mars and Jupiter, for the asteroid Ceres.

This brings us to a crucial point about astronomy and other physical science which is an essential principle of any competent science of physical economy. That point is, that, for Kepler, universal gravitation, as expressed by the orbit of a planet, was an *intention* of the Creator, not a mathematical formula in reductionist kinematics. Kepler, like Leibniz after him, was thus echoing the precedent of an ancient Egyptian astronomy, dating from a time prior to the construction of the great pyramids of Giza, and that in a stunningly insightful way. The full meaning of this point could not be grasped by modern European science until the appearance of that 1854 habilitation dissertation which presented the world the essential basis for an anti-Euclidean physical geometry, "On the Hypotheses Which Underlie Geometry."³⁰ Riemann eliminated all of the formal definitions, axioms, and postulates of any formal Euclidean or non-Euclidean geometry at a single stroke. Without that, it would not have been possible for modern classroom teaching of mathematical physics to have provided students with a competent understanding of what the Pythagoreans signified by the notion of *powers*, or Kepler's introduction of the notion of *intention*, rather than the reductionist's mathematical formulas, as the necessary usage of the term "universal physical principle."

A universal physical principle, as the English translation of Kepler employs the term “intention,” is the quality of idea which displaces all notions of a-prioristic definitions, axioms, and postulates from the practice of physical science. It is only as we ban all such reductionists’ assumptions, as Riemann carries forward the thrust of the preceding work in this direction, of such as Cusa, Leonardo, Kepler, Leibniz, and, most immediately Gauss’s notion of general physical principles of curvature, as Riemann does in the opening two paragraphs of his 1854 habilitation dissertation, that it becomes possible to express the Classical Egyptian-Pythagorean-Platonic conception of powers forward into that notion’s appropriate expression in modern science in general, and in a science of physical economy in particular.³¹

Vernadsky: Three Intentions

The universalist scientific mind of Russian-Ukrainian scientist V.I. Vernadsky, the former student of the great Mendeleyev, and, among numerous other original accomplishments, the author of Soviet nuclear fission technology, returned Russia’s (and Ukraine’s) science to the founding principles of the Classical, pre-Aristotle science of Thales, the Pythagoreans, and Plato, in his experimentally rigorous discovery of the common principle of what are named the Biosphere and Noösphere.³²



Ukrainian-Russian scientist V.I. Vernadsky in 1911

Vernadsky, trained, like his one-time Professor Mendeleyev, as a physical chemist in the same Russian tradition traced, via Peter the Great, to Saxony's Freiberg Academy, began his attention to the Biosphere from the work of the circles of France's Louis Pasteur et al. Unlike Ludwig Boltzmann's Erwin Schrödinger, who bungled the matter with a reductionist's attempt to explain "life" as a matter of aperiodic crystallization,³³ Vernadsky redefined the universe in terms of the method of Bernhard Riemann, as composing a domain generated by three distinct, multiply-connected principles: the abiotic, the living, and the *noëtic* (the creative principle expressed as the distinction of the human mind from that of all lower forms of life).

In other words, Vernadsky's crucial-experimentalist methods of laboratory investigations, defined the universe as composed of the interaction among three general types of universal physical principles, of which two are the successively higher-ranking principles of life and human (and God's) creative

reason: hence man defined, apart from the beasts, as in the likeness of the Creator. Thus, for Vernadsky, et al., these three, thus ordered by the strictest standards of experimental physics, as multiply-connected, universal physical principles: an explicitly Riemannian universe.

As if to prevent an ingenue's wild-eyed rush into lunatic forms of mysticism, Vernadsky presented such a view of the ongoing developmental process of organization of the physical universe on the proverbial "solid ground" of the evidence of the process of formation, accumulation, and functioning of fossils.³⁴

Thus, our planet's personal history is written largely in the shifting composition of the combined growth of three classes of fossils. First, materials which have been developed by "inorganic" processes since the Earth's original material was spun out of the irradiated plasma of the younger Sun, and the material "fractionally distilled" into the Earth's orbit condensed, as Gauss indicated this must have occurred within a Keplerian Solar system, into the planet Earth and its Moon. Second, materials accumulated as fossils of life, including oceans and atmosphere. Third, materials accumulated as products of the action of the human mind, rather than as fossils of living processes.

The commonplace inability of even many well-trained scientists today, to understand the plain intentions of the most accomplished scientists of known history, as I experienced this crippling intellectual fault among even some talented scientists then associated with my celebrated Fusion Energy Foundation of the 1970s and 1980s, could be traced to the oftentimes hysterical defense of the incompetent, but widely taught assumptions of empiricist/positivist dogmas, such as those of Euler, Lagrange, Cauchy, et al., taught as preconditions for certification of scientists in doctoral and other university programs still today. The nature of that shortcoming among them was made clear in comparing the outstanding achievements of some among these scientists, as experimentalists, compared with the sometimes even pathetic attempts at explaining their experimental accomplishments at the mathematics blackboard.

Such behavior among scientists crippled by those induced formalists' habits, was, obviously, nonetheless a more dignified folly than the sheer babbling insanity of the typical leading economists and their like today, particularly the present generation of economists responsible for the lunatic babble which has shaped U.S. economic policy of practice over more than forty years to date. The latter, such as the virtual "wind-up-toy"-like devotees of Siena's Mundell, are clearly more lunatic, more purely, and dangerously stupefied, and thus virtually more brain-dead intellectually, than the most intellectually sterile of nose-picking minds among Soviet economists of the Plekhanov-Kautsky-Bukharin "objective theory of history" school.

To nail down the absolutely crucial point in the argument I am making here, consider the case of Heraclitus. Could Heraclitus have said that? If so, what could he have meant? Is our answer to those questions merely supposition, or is there some available method by which we might show that the statement, as understood by Plato, is of the unique validity we would properly assign to the experimentally validatable, reported discovery of a universal physical principle. (My relevant motto is: Never make a bold assertion of a contentious point on a matter of principle, unless you are already prepared to ambush the objection of the "usual suspects" among your would-be "critics.")

On the subject of the answer to that question concerning Heraclitus, we have two essential starting-points for proof that Heraclitus might have said that; that, in any case, what is attributed to him conforms to Plato's exposure of the incompetence of the Eleatic school of Parmenides, et al.; and that Plato's defense of the aphoristic statement attributed to Heraclitus conforms precisely to the arguments and experimental successes of the Pythagorean school.

Notably, as a matter of cross-reference, Plato's view of the relevance of Heraclitus's argument conforms to the later attack on the epistemological incompetence of Aristotle's theology by Philo of Alexandria.³⁵ The point in all relevant cases, is that Creation of the universe is a continuing process, not the finished effect which the fraudulent Aristotelean method of Claudius Ptolemy proposes. A universal physical principle is not a mathematical projection of the generation of a mathematically precalculated, completed effect within an a-prioristic Aristotelean-Euclidean domain; it is a constantly, universally acting, continuing action of change, as shown by Kepler's discovery of universal gravitation.

It is from this standpoint, that the assumptions underlying the American System of political-economy must be understood and implemented, now on a global scale.

Physical Economy As Such

A competently scientific insight into economy, is derived from an original, primary emphasis on physical economy, without consideration of money or its derivatives as an included functional factor taken into consideration. It is to be emphasized, in opposition to all of the customary nonsense taught in academic courses and textbooks on economy, that, contrary to the babbling insanity of von Neumann's and Morgenstern's *The Theory of Games and Economic Behavior*,³⁶ for example, there is no self-evident function of money, there is no self-evident sort of definitional treatment of money to be found in the real universe, but only in the effects produced as symptoms of the unreality of certain troubled, or even very, very sick minds.

The original American System of political-economy, was based principally upon the influence of Leibniz upon leading circles around the scientist-statesman Benjamin Franklin who, among other things, actually organized the foundations of the Industrial Revolution in mid-Eighteenth-Century England.

The relevant problem which the historian, the late H. Graham Lowry reported to me, during a visit to me by him and his wife in 1983, was that, although we had a mass of evidence showing the influence of Leibniz on the development of the leading American thought which laid the foundations for the American Revolution and our original economic system, we had yet to pin down the original link to leading circles in North America, a link which must be located during the reign of England's Queen Anne and the vast Leibniz network which existed also in the British Isles, as also on the continent of Europe at that time. His book presents the researches which led him to the discovery of the most crucial part of the answer to that problem.³⁷ Subsequent historical researches, including those within the continent of Europe, have greatly amplified our present knowledge of the details of these connections.

The popular, variously fraudulent or simply ignorant opinion about the Eighteenth-Century foundations of American Constitutional thought, is based on the childish assumption that the roots of North American thought are to be found in a virtual exclusion of anything but the ideological product of the Anglo-Dutch Liberal ideologies of the late Seventeenth and Eighteenth Centuries. That same foolish mistake has been reinforced by the populist and Marxist currents of the mid-Nineteenth through Twentieth Centuries, which trace the birth of British Liberal political-economy almost to the doorstep of Abraham's house in Ur, or, more likely, the Tower of Babel.

Thus, the arrogant ass, and Bertrand Russell acolyte von Neumann traces the birth of economy back to the solitary speculations of Daniel Defoe's fictional Robinson Crusoe, who is fancied as creating the original act of trade by meeting a castaway named "Friday" on their solitary island. Marx, trained at the British Museum under the British Foreign Office's Urquhart, the corresponding coordinator of Lord Palmerston's network of recruits to Giuseppe Mazzini's Young Europe network, was nurtured in nothing so much as the dogmas produced by the sundry inmates of Jeremy Bentham's British East India Company Haileybury School. Marxist economics was never anything but a branch of the British Foreign Office's product, the teaching faithfully followed by a mass of those so-called Marxists and others, who, unlike the exceptional Rosa Luxemburg, had no significant knowledge of any form of economy existing outside the bounds of British political theology.

So, aided by the Cambridge systems analysis pack, still in the halls and latrines of academia today, the world of ideas outside the mythical ideological conflict between British conservatives and the British left is assumed simply not to exist--except for privileged circles who may chuckle knowingly about this popular foolishness out of hearing of the so-called main stream press. The mythical wars of "right versus left" are the proverbial Alpha and Omega of what passes, in public latrines and elsewhere, for conventional political and economic wisdom. Not to disturb the credulities of the locals, so to speak. What is generally taught and believed about modern economy in most academic and political circles of the world today, is approximately on the same level of intellectual product as the worst popular science-fiction trash. As the 2000 collapse of the United States' "IT bubble" should have reminded people who ought to have known better beforehand, a society whose university-educated types respect the views on economy of John von Neumann and his dupes could not be considered entirely sane.

So, to speak kindly, the imbecility of the current Bush Administration on the subject of economy (among many other matters) can not be blamed entirely upon the inmates of that peculiar institution. Taking into account the fact that good products of all kinds have been driven from the shelves of the principal markets, the product which public opinion appears to prefer, nonetheless does attest somewhat to the current mental condition of that public itself.

The idea that money "earns" a gain for the real economy by, so to speak, just sitting there, is an example of the kind of sheer delusion by which popular belief has conspired to bankrupt what was once the world's leading, and proudest producer society, the U.S.A. That delusion goes with the rumor that organized crime is what brings improvements to the local economy which it loots.

The fact is that the most intellectual species of higher ape, left without man on our planet, could never have achieved a current living population of more than several millions at any time during the periods of oscillating ice ages during the past two millions years or so. Curiously, there are more than six billions living persons counted on this planet today. Why was the Earth's human population no more than about ten percent of that level back during the Fourteenth Century? Because the level of practiced technology did not permit a significantly higher level back during a century when the population of Europe collapsed by a net amount of about thirty percent during that century's New Dark Age. The difference between ape and man is the human mind's creative powers, those powers expressed by what Vernadsky defined as the Noösphere: not money, saved, invested, or otherwise.

In fact, the need for the role of money arises out of the fact, that the creative powers of the human species are concentrated, as perfectly sovereign, noëtic powers of the individual human mind. There is no creative intelligence floating around in the cracks between people, nor can it be extracted from digital computers. Nor does money function essentially as a means of trade among people. The most essential function of money in modern society is the formation of medium- to long-term physical-capital investments in the improvement of the productive powers of labor of society as a whole.

Know-it-alls who are ignorant of the ABCs of real economy, think "capital" means financial capital. Real capital is physical capital, which must be defined in meaning by standards of measure which do not directly involve the notion of money.

For example, as I have insisted in sundry other published locations, if the U.S.A. is to resume a long-neglected useful function for the world at large, a mission orientation which the U.S. would have adopted at the close of the last great war, but for the untimely death of President Franklin Roosevelt, we must now take into account the pressing needs of the population of regions such as Asia for a chiefly postponed, rapid influence of technological improvements in both the circumstances of life and means of production to lift the masses of Asia, within not less than two generations (e.g., fifty years) up to a truly self-sustaining level. This requires the mobilization of resources on the front-end of scientific and technological progress from around the world as a whole, including Europe, the Americas, and Asia generally.



Michel Maccagnan, CC BY-SA 3.0

The KSTAR (Korea Superconducting Tokamak Advanced Research) project in Daejeon, South Korea

Much of this contribution must be supplied from the U.S.A. and Europe. This requires the adoption of a mission-orientation for the culture of Europe and North America, which must include the specification that we require a labor-force which reaches the level of competence of a scientific or comparable profession by about the age of twenty-five; a quarter-century. This translates as a twenty-five year investment in the future productive powers of the U.S. population.

All important capital cycles, are, in fact, cycles of the lifetime of physical-capital improvements, cycles for physical capital which must be measured as ratios of the physical lifetime of that investment to the quarter-century, for example, required to produce a qualified U.S. scientist or equivalent professional today.

The sane notion of profit and its function, is therefore to be derived from the rate of increase of gain in productivity of nations and their labor-forces through scientific and technological progress, including the effects of investment in the postponed consumption represented by physical-capital investments in basic economic infrastructure, and particular enterprises.

These relations are most readily defined by proceeding from the standpoint of Vernadsky's conception of physical economy, or, what may be otherwise defined as a neo-Leibnizian approach to physical economy. There is nothing in Leibniz's network on the subject of economy, which does not anticipate the implications of Vernadsky's thought for the world of today. There is, therefore, no inconsistency between Vernadsky's approach to economy and that of U.S. Treasury Secretary Alexander Hamilton's 1791 Report to the U.S. Congress *On the Subject of Manufactures*. Junk the hoaxster and plagiarist Adam Smith, junk the evil Jeremy Bentham and his crew. Send Karl Marx back to school to learn real economics, for a change. The connection of Leibniz to Vernadsky, defined in respect to the notion of physical economy, is the happy future of our world.

We must manage this planet, and, more and more, our Solar System as well. We must attend to the ratio of increase of abiotic fossils to the mass of the planet as a whole. We must attend to the improvement of the ratio of the fossils and active portion of the Biosphere to the planet as a whole, and to the abiotic fossil domain. We must increase, more rapidly than all the rest, the fossil products of the Noösphere.

To this end, we must regulate the creation and circulation of money, as the protectionist tradition of the U.S.A. has been the root of all periods of great improvement in the productive powers of labor of the U.S.A. economy as a whole. What President Franklin Roosevelt and his Administration did, in protectionist measures to save the U.S. from the collapse which a reelection of Hoover would have assured, were not innovations contrary to our original Federal Constitution, but changes, partly improvisations required by emergency, of a type which should have been the common practice of our republic from its birth, the intention of the original Constitution, had we had the circumstances and will to do that under the aversive conditions imposed upon us by the menacing lunacy which took over Europe from July 1789 on.

Money is an idiot which attracts idiots more than anyone else. Therefore, money must be regulated, so that it serves the mission, of promoting needed forms of *physical-capital formation*, physical improvement in the productive powers of labor through technological progress, and high rates of physical-economic growth, especially in the increase of the productive powers of labor through scientific and cultural advances. The idea of the lending of money as a source of "natural profit" of an economy is usury, a dangerous mental illness whose spread must be prevented by the only agency which should ever be permitted to create money, the government of a sovereign republic.

4. Bringing Asia Into the System

Consider the great obstacle to global remedies which the behavior of Anglo-Dutch Liberalism has built up within Asia, over recent centuries. I mean, most emphatically, the imposition upon Asia, among other places, of disregard for the difference between man and human cattle, a disregard which is characteristic of the empiricist and derived philosophical world-outlooks.

Although the modern science and technology which European civilization did, admittedly, introduce to subjugated regions of Asia and Africa (for example), were a source of means for great improvements in the productive powers of labor, and related potential improvements in life-expectancy in affected

places, even where such opportunities were provided, these putative benefits had more often the character of an externally imposed, rather than self-developed improvement in the relevant national cultures.



Petr Pavlicek IAEA

Construction site of the Koodankulam Nuclear Power Project in Tamil Nadu, India in 2009.

My subject here, in this conclusion of my report, toward which I have been leading until now, is the urgency of promoting among both Asians and non-Asians alike, an informed sense of those means of self-development needed to establish the kind of understanding needed for a permanent community of fruitful cooperation among what we may distinguish today as the natural successor to the intent of the 1648 Treaty of Westphalia: a community of sovereign nations dedicated to promote, each, the advantage of the other.

In the awful alternative to that urgently needed reform by treaty agreement among sovereigns, if the modern tradition of the empiricists were continued, the doom of planetary civilization were now assured, given circumstances exemplified by the lunatic obscenity of those Bush Administration policies which are already ongoing in Iraq and aimed for other targetted areas.

Given, the arguments on the matter of European civilization and its own historically defined internal problems, how shall we then understand the problems which European civilization has fostered, in one way or another in Asia, for example? How can we bring nations together for durable long-term treaty-agreements of the needed kind, if we have not established the common principle upon which the possibility of such agreements depends?

The answer some Europeans and others would offer, in response to that question, might be the following.

The disgusting feature of most of the expressions of purported good intentions toward the relevant regions of Asia and Africa today, is that what has been extended to the populations of these regions, has been the tradition of what some less insightful critics of that history might describe as the training of the relatively few in the qualifications for being colonial house-servants of the Anglo-Dutch Liberal empire. Those critics would probably argue, that, only rarely, does an Asian or African observer perceive some sense of what might be called the secrets of the rise of European civilization to its leading, but lately declining role as, not merely a world physical power, but also that role of a leading world cultural power which was abused by the colonial powers to achieve their presently continuing imperial status of overlordship.

Those, or similar criticisms of colonial and kindred past practice toward Asia and Africa, might be well-meaning, but the critics would argue differently if they could be truthful to themselves about themselves, and about the history of their own cultures.

The fact is, that, lately, especially during the past four decades, what the Anglo-Dutch and related powers have done to Asia is largely an imitation, in effect, of what we, in Europe and the U.S.A., in particular, have done to the generation which is occupying most of the leading positions of power in our own nations, the generation of young adults we ruined culturally, in Europe and the Americas, during the recent forty years. The worst things we have done to the cultures of Asia today, are the things we, in Europe and the Americas, have done, at the same time, to ourselves.

The problem is, that the Anglo-Dutch Liberal interests never had a policy of affording the people of Asia, for example, access to the kinds of knowledge and experience on which the greatest achievements of European culture had depended, the kind of knowledge and experience which I have emphasized in the preceding sections of this report.

The death of President Franklin Roosevelt, now that the threat of a German fascist empire had been eliminated, gave the Anglo-Dutch Liberal component of Trans-Atlantic oligarchical power the opportunity, to rid themselves, as rapidly as possible of their most deadly ancient enemy, the American System rooted in the great Classical tradition of Solon of Athens, et al. With the aid of a state of terror, led by the accomplices of Winston Churchill and President Harry S Truman, instruments of Satanic decadence, such as the Congress for Cultural Freedom, were used to break the will of the majority of the people of the U.S.A., as I personally observed this first-hand as it was happening. The same was done, by the same existentialist cult in Europe, both against the Classical cultural tradition in Europe, and to corrupt the anti-Communist opposition in the Soviet Union and the portions of eastern Europe occupied by Soviet forces.

Consider the relevance of the influence of the satanic Bertrand Russell, in his dual capacity as the principal proponent of world government through the terror of so-called preventive nuclear warfare, and, at the same time, the corruption of morals and science by the spread of anti-Classical dogma in forms such as the work of Norbert Wiener and John von Neumann. Consider the left-wing version of existentialist fascism associated with Berthold Brecht, Theodor Adorno, Hannah Arendt, Herbert Marcuse, et al. The image of the self-destruction of the economy and morals of transatlantic post-1946 culture is typified, summarily, by the putrid smell of the spread of the existentialist, implicitly

Brechtian cult of Regie Theater in Germany, combined with assistance from the evil roles of Arthur Burns and High Commissioner John J. McCloy.

From 1945 on, it was the intent of the Anglo-Dutch Liberal establishment to destroy what the U.S.A. under the leadership of Franklin, Washington, Hamilton, Lincoln, and Roosevelt had represented. Its intent then was to destroy the U.S.A. and what it represented internationally, by, first, destroying this legacy in the U.S.A. itself. The generation born after the close of the war, the generation which marched into universities during the middle through late 1960s, were designed, by help of instruments of influence such as the Congress for Cultural Freedom, to induce the U.S.A. and western Europe to destroy their own culture and morals, as the indispensable prerequisite for establishing that new guise of Anglo-Dutch Liberal imperialism identified as “globalization” today.

Thus, the cultural problem of Asia today, is not what the U.S.A. and imperial Britain are taking away from Asia. The cultural problem of Asia, is, chiefly, Asia’s imitation of what the U.S.A. and Britain have done to themselves, especially over the course of the recent forty years.

That is the truth about the character and effects of the culture which the Anglo-Dutch Liberal establishment is intent upon imposing upon Asia and also Africa today.

There are also, long-standing cultural problems which have been added to the effects of the more recent efforts to effect the combined self-destruction of the cultures of the world as a whole.

The generic expression of that problem is to be found in the matters which have been emphasized in the course of the preceding sections of this report: that a simply super-imposed culture, whatever its presumably offsetting benefits, is a tragedy. It is a policy of practice which is contrary to the essential nature of the human species. It is policy rooted not only in the predicates of the morally and formally-intellectually defective empiricist way of reductionist thinking. It is evil, in and of itself; it is evil which engenders evil.

Therefore, the thesis to be pursued now is this: *Imposition of standards of cultural sanity, is not tyranny, is not the cause of the problems of Asia today. The chief source of corruption in Asian culture today, is the attempt to rival the present forms of cultural decadence prevalent in European culture’s leading circles of today. This kind of corruption of Asian culture, combined with the hatred engendered through the grievances caused by European abuses, tends to prevent the cultures of Asia and Africa from discovering the deeper roots of their present problem within Asian, or African culture itself. On this account, Asian patriots must study the history of European civilization more carefully, to see what universal principles are demonstrated, for both European and Asian cultures today, by tracing the internal struggles between right and wrong, in European history, down to the epistemological roots of that conflict. This must be done for the purpose, that Asia might not repeat, in its own way, the kind of folly which sent ancient Classical Greece down to its own self-inflicted defeat.*

As to certain, actually rather irrelevant criticisms of the culture of the U.S. and Europe from Asia: There is nothing wrong, but quite the contrary, in certain imposed changes in culture of a people. Such as the outlawing of cannibalism, the outlawing of crimes against the Jews such as the tradition of Grand Inquisitor Tomas de Torquemada as maintained by Adolf Hitler’s attempted genocide against the Jews,

or the outlawing of the death-penalty in contemporary civilized forms of society. If the culture so modified were evil, or even simply defective, that aspect of the intention were justified. However, the moral judgment to be passed upon what is done in service of that avowed intention, depends not on the intent as such, but upon the way in which the change is brought about. What the British did in India, is an example of the problem. What Palmerston, Bertrand Russell, et al. did to China, is an example of the crime.

There is nothing arbitrary in the set of rules which I have thus just stated or implied. In the matter of change, what is crucial is the morality of the choice of method by which an otherwise justifiable goal is attained. The correct method for improvement of a culture, is the Socratic method of Plato, et al. The use of any contrary method, except as the prevention of a crime such as Torquemada's, is itself a crime.

Some things are, indeed, universally true, or as universally true as what is absolutely true for a certain time and place in the history of mankind as a whole. The crucial thing is to recognize, and respond to the distinctions to be taken into account. How can one propose to enforce the principle of truth, if knowledge of the truth is prevented, as under the doctrines of law practiced inside the U.S.A. today? How can there be knowledge of the truth, when the practice of truth as policy and law is evaded? How can there be honesty in a culture which practices the moral relativism of the typical modern academic cultural anthropologist? For example, cannibalism is simply wrong, and cannabism is not much better. Mass murder through the effects of the influence of irrationalist "environmentalist" cults, is a crime of willful mass murder. Murder in the name of God is still Satanism, however devout the practice.

What, therefore, these points considered, should we signify by "the consent of the governed?" Simplistic popular rules of so-called "right and wrong" are a practice of the cruel ignorance of barbarians. What, better than such traditionalist forms of moralizing populist rubbish, should be what we could rightly signify as "the adequately informed consent of the governed"? There, in the term "adequately informed," the challenge of Asia today comes to the fore. The principles of scientific discovery which I have stressed in the foregoing chapters have been intended to prepare us, now, for looking at remedies for the plight of Asia's future prospects today.

The Difference Within European Culture

The empiricists' attempts to define European culture, European habits, and so on, as if statistically, are to be brushed aside as obvious sophistry. Man is a creature whose cultures have always been in internal conflict. The truth of the matter of any culture as a whole, lies in recognizing the difference between what has been true, and what has been false in the contested policies of the conflicted factional currents of that culture, as Schiller's contrast of the legacy of Solon to that of Lycurgus illustrates the point for the case of ancient Greece and its legacy for modern times. Thus, the attacks on "European culture" by some Asians, are a sophistry as absurd, and as corrupting as anything encountered from "the West."

The best achievement of European culture has been the impact of a discovery of that conscious implementation of that principle of hypothesis made famous through the dialogues of Plato. A focus of attention on the obstacles to such a view of that matter from Asia, is the pivotal positive issue of concern in this report. That lack of a clear perspective on this question, is the greatest single obstacle today, in the urgently needed attempt to establish the management of the planet by a concert of sovereign nation-states which, together, represents a true, rather than arbitrary Eurasian cultural paradigm.

Another way of defining the approach to be taken to that end, is a closer examination of the relationship between Russia and India. Russia's character has been its development as an exemplary development of an Eurasian culture. For this reason, although relations between India and Russia are not always easy ones, the Eurasian character specific to India itself, has made the prospect of a cooperation among Eurasian nations which is built around the keystone of Russia-India-China cooperation, for me the obvious pivotal goal of an informed U.S.A. self-interest in foreign policy, since the 1970s, a goal which has gained greatly in importance, in my estimation, since the period of U.S. President Clinton's tenure. Now, we have entered a time when the saving of the economy of western and central Europe depends pivotally upon long-term economic cooperation between continental European economy and a Russia-India-China-pivoted Eurasian concert. When we consider the shortfalls and advantages distributed among the prospective partners to such long-term economic collaboration, the successful establishment of a network of long-term treaty-agreements based upon a Eurasian perspective is of the utmost urgency.

The realization of such hopes, requires a radical shift in Europe and the U.S.A., the former hotbeds of science-driven technological progress, back to their proper long-term, actually vitally self-interest roles as the principal engine of the benefits of global scientific and technological progress for the planet as a whole. However, presuming that we are able to use the presently onrushing general collapse of the present world monetary-financial system, to establish a new arrangement not inconsistent with the best features of the 1944-1964 Bretton Woods system, the challenge will be to develop within Asian nations a growing habit of emulating the best examples of Classical scientific and cultural progress from the history of European civilization, especially the role of such scientific and cultural progress unleashed by Europe's Fifteenth-Century Renaissance: the legacy of Cusa, Leonardo, Kepler, Leibniz, Gauss, Riemann, and Vernadsky.

That challenge should focus attention by Asians on the issues which I have emphasized in the earlier chapters of this report. This means, for example, freeing India's culture from the grip of corrupting softness toward the imperial design, which is embedded in all of the sundry elements of the Fabian schemes associated with the names of H.G. Wells and Bertrand Russell. The tendency for vacillation between oriental mysticism and radical forms of reductionism in science, is typical of the cultural influence which had tended to constrict the ration of qualified scientific thinkers, qualified in physical science, rather than formal mathematics, among the educated strata of Asia. The special importance of this factor in Asia during the recent nearly sixty years in general, and the recent forty years more emphatically, is that this lack of a broadly developed Classical, anti-reductionist culture of science in

Asia intersects the moral and intellectual degeneration of European ideas and practices in science and culture during the recent forty years.

Thus, Asia has lacked the spirit of competition with European scientific progress, that, in significant part, because of the willful drying out of the well-springs of a Classical scientific and artistic culture in Europe and the Americas themselves, during these recent four decades, most emphatically. The want of the Asian's sense of the need to compete in these domains which are no longer regarded seriously in the practice of the U.S.A. and Europe itself, dulls the sensibilities among Asians, by implying that competition requires they should match European and U.S. performance, under conditions in which the relevant European standards have been degenerating catastrophically.

The consequence of a certain dullness respecting this ugly correlation of trends, is that we are producing a vast expansion of the population of Asia, but failing to absorb the great majority of that population in the forms of cultural development needed to assure the survival of those nations during the generation immediately ahead. This deadly infection has been accompanied by a "get rich" fanaticism spread among relevant strata of educated Asians, a kind of "get rich" obsession which has always been, in history, the hallmark, as in the U.S.A. of the recent three decades, of a culture moving toward the brink of a self-induced physical as much as moral collapse.

In short, the issues of creativity which I have emphasized in the preceding chapters, point to the most deadly of the threats, including self-inflicted, immediate threats, to the nations of Asia today.

Probably, Bal Gangadhar Tilak, for example, would have understood me.

The 'Orion' Concept

The moral degeneracy of English language morals from the high standard typified by the work of Sir Thomas More and William Shakespeare, can be dated in a most relevant way from the influence of the Venetian Party empiricists as expressed through the roles of Sir Francis Bacon and Thomas Hobbes. What prompted Bacon's circles to drive Shakespeare from the stage, to make way for silly buffoons, was the same hatred against the practice of Classical irony and metaphor which was expressed by that student of Galileo, Bacon's beloved Thomas Hobbes.

One of the most impressive demonstrations of the relevant point to be made on account of English style in Venetian depravity was Tilak's argument, as in his 1893 *Orion*, respecting the oral transmission of essentially accurate data respecting the Vernal Equinox, in the constellation of Orion, of more than four millennia earlier, conveyed largely by the oral transmission of certain Vedic hymns into modern Sanskrit practice. Virtually no modern editor could ordinarily show either the competence, or even the desire to transmit an accurate account of the actual intent of a passage from even an address delivered yesterday!

It was made clear to me, as by relevant scholars at Pune, that my suspicions as to the source of this Vedic achievement were correct. The answer to the obvious question posed thus is already available to us from knowledge of the practice of actually Classical forms of modern English (for example) poetry, from a somewhat broader view of the scope of the matter, than was presented by William Empson in

his writings on the subject of types of ambiguity. Had Empson amplified his studies to take into account the implications of J.S. Bach's development and employment of well-tempering as such,³⁸ he would have reached conclusions akin to those I shared with Pune scholars on the matter of the remarkable fidelity in the transmission of these Vedic hymns to modern times.

The damnable fraud of Hobbes and his followers is exemplary of the reasons, rooted in empiricism, for the failure of the ability to use language for conveying actual ideas in relevant parts of the putatively educated populations of Europe and the Americas today.

All competent development and transmission of true knowledge can occur only in the mode associated with an attempt at a perfected mastery of the set of Plato's Socratic dialogues. The examination of these dialogues against the background of Thales, fragments of Heraclitus, Solon, and the Pythagoreans such as Archytas, must be seen as touching the same point which is crucially implicit in Empson's attempted treatments of the subject of irony. That exercise must be complemented by the study of the implications of the well-tempered performance, at C=256, of Bach's choral works. The best efforts of that vanishing tribe, the Classical artists of the Classical stage, is of great importance in the process of educating young people to the level of mastering the implications of Classical ambiguity as a matter of their own independent knowledge.

This feature, of the role of Classical irony in poetry, music, and drama, expresses the same principle met in the original discovery of experimentally validated universal physical principles, as I have stressed this point in the preceding chapters. It turns our attention back to Tilak's study of the implications of certain Vedic hymns.

Although the ration of the total population in European cultures which has expressed this approach, which I have emphasized in the preceding chapters, has never been more than a tiny fraction of the total population, the role of that tiny fraction has been the crucial margin of difference which led, over many rocky roads and through deadly swamps, into the greatest achievements of modern Classical European scientific and artistic culture; it is that minority which has contributed its indispensable role in setting the pace for the progress and relative power achieved by the Classical modes in European civilization.

Look at this again, this time from the standpoint of a much higher English authority than Empson, Percy Shelley's *In Defence of Poetry*. *There are periods in the history of peoples during which there is an extraordinary increase of the power of imparting and receiving profound and impassioned conceptions respecting man and nature.* This phenomenon, as I have been able to study it closely in the course of my teaching activities, work with leading scientists, and otherwise, has been the driving force of progress for all European civilization since Europe's emergence under the patronage of the most knowledgeable circles of ancient Egypt, the circles which undoubtedly included the Moses of Moseses.

By aid of my own experience in those climates of my work, it is made obvious to me, that the role of the equivalent of Classical irony, as I have summarily identified that here, is the driving force of progress of cultures, from within cultures. In particular, if we focus on the internal history of the

development of European physical science in a Classical mode, over the recent 2,500 and longer years of fairly documented relevant elements of history, we see how Classical forms of ambiguity define the self-development of an entire culture, through the impact of the Classical poets and kindred thinkers of that culture. We see that as this is typified by the best modes and works in poetry, or the similar role of the Platonic form of dialogue in physical science.

What occurs, as I have seen thus often, even at close quarters, in the course of my lifetime, the evolution of the collective mind of an entire culture, is driven by the spark of the interventions into the entire society, through the veil of ambiguity, by a relatively few geniuses, and by those young people who replicate experience of discovery by geniuses in their own early self-development through young adulthood.

The crucial point to be emphasized here, is that the myth of the textbook must be rejected as false. The idea of learning, as if “to repeat after me,” the outward form of a discovery, must be ejected from educational and related practices. The individual must re-experience the actual act of discovery, or rediscovery of ideas in the sense that the collected Socratic dialogues of Plato are a map of the only competent mode of general and specialized education, alike. The people of a culture can develop only by avoiding the practice of mere imitation of what is copied from other cultures. What a national culture knows, is what is known through the act of experiencing, or re-experiencing original discoveries of principle in the domains of physical science and Classical culture.

The great, distinguishing accomplishment of European culture, since ancient Greece, has been the cumulative impact of this factor of Classical culture. In all the ebbs and flows of European culture since Solon of Athens wrote his rebuke to the citizens of his state, the continuity of the process of transmission and development was never broken. Witness the clinical behavior of the internal history of European Christianity as a demonstration of that point.

From the beginning of Christianity, as expressed within continental European culture since the mission of the Apostle Peter to Italy, and Paul to Greece and Italy, Christianity has represented, in its essentials, a mode in which that Classical culture of Greece associated with Socrates, Plato, and their relevant forerunners, has been continued to the present day. Inevitably, this aspect of Christianity was treated from the beginning, with the crucifixion of Christ by Tiberius’s titular son-in-law Pontius Pilate, as the greatest kind of threat to imperial Rome. Inevitably, the methods of state-sponsored corruption were added to mass-murderous persecution as a Roman commitment to wiping out the actuality of the content of the Apostolic Christianity associated with the Classical Greek implications of the works of the Apostles John and Paul.

The corruption of Christianity through sundry varieties of cults and what-not was cumulatively prodigious. Nonetheless, it survived, and with it, and with the aid of Classical culture transmitted by currents in Judaism and Islam, as in the pre-1492 Iberian peninsula, the essentials of the Greek Classical legacy survived to achieve its resurgence in the Fifteenth-Century, Italy-centered Renaissance.

The transformation of the principal traditional non-Latin languages of Europe, as typified by Dante Alighieri's rescue of Italian from the prison of captor Latin, was associated with a rebirth of these languages into a literate form which was crafted to facilitate the resurgence of the methods of Classical thought. Thus, modern Europe, and, with it, the modern concept of the sovereign nation-state republic, was born during the Fifteenth-Century Renaissance, and that half-suffocated infant resuscitated by the 1648 Treaty of Westphalia.

Thus, despite all else, Classical scientific and related culture has been preserved, and developed further, by a never broken skein of development in the history of European culture since ancient Greece.

In contrast, the manner in which European colonization was conducted, from Iberia, and then the Anglo-Dutch mode, was intended to prevent the subjugated peoples of the colonization from being the intellectual masters of their own fate, as was the ban on literacy of slaves in the pre-Lincoln U.S.A. pro-slavery states. Although elements of European science, for example, were exported into the Anglo-Dutch regions of European colonization, the basis for the development of that scientific, and related knowledge of principle was effectively suppressed, to the effect that the assimilation of science and related knowledge was not experienced as an integral part of the processes of the cultural development of those captive peoples.

Thus, for example, even the very idea of the sovereign nation-state was adopted as a mimicry, rather than as comprehension of the principle from which the European conception of the modern sovereign nation-state republic had been generated. Compare the processes leading into the Fifteenth-Century European Renaissance, when the first modern nation-states, Louis XI's France and Henry VII's England, were established.

Therefore, in the preceding chapters of this report, I have placed my emphasis on precisely those historically determined differences in the experience of European and Asian cultures. We can not desire to craft some magic recipe for the needed immediate collaboration among Asian and European cultures' states. We must proceed more modestly, using our defense of the principle of national sovereignty as a precaution against attempting to go too far in imposing some arbitrary form of sameness upon peoples.

We must recognize that no people can be functionally sovereign in respect of responsibility for their own peoples' beliefs, except they be perfectly sovereign in their national affairs. This essential function of this sovereignty must be recognized as cultural in essence. To govern themselves, a people must share a common basis in knowledge, which means the development of a national culture in the sense I have defined culture implicitly here. Relations among such states must be in the principled form of a Platonic Socratic dialogue concerning ideas. There are principles of commonality which unite nations in common purpose, but that commonality must be forged in the development of ideas, by national cultures, in dialogue with national cultures.

The principles which stand out as requisite common objectives are chiefly those, such as principles of the science of physical economy, on which I have placed emphasis in the preceding chapters of this

report. Any attempt to hasten to what might be premature agreements on other matters, is to be avoided. The process of development of mission-oriented cooperation among the cultures of this planet, must be seen as a continuing process, over generations yet to come. Rather than hastening to the wrong destination, let us learn to enjoy the leisure of the journey itself, that to the mutual satisfaction of us all.

Notes

1. Poor or bad quality of leadership does play a role, of course. However, systemic crises of the quality which a Classical tragedy takes as its subject, fall into the category of what I have described, pedagogically, as “fishbowl” syndromes, in which the leading figures of a tragedy are controlled by a system of belief inhering in that culture at that time. In such a systemic crisis, the need is for a leader who acts in a kind of defiance of the prevalent culture of his, or her society at that time, an efficient defiance which breaks the mold of tragedy, as President Franklin Roosevelt did when he replaced the tragic figure of President Herbert Hoover. In the typical tragedy, the failed leader has given into the culture’s influence on him; it is that culture itself, combined with his want of the capacity to defy that culture’s built-in imperatives, which is the culprit. Shakespeare’s Hamlet and Schiller’s Don Carlos and Wallenstein are examples of this, Schiller’s for reason of the historical depth of his compositions. Romantics and their doctrines, of course, reject this, and seek the fault in the leader as such, rather than the culture which he represents all too well. Thus, the fact that President George W. Bush, Jr. is a virtual puppet of the cultural current he represents, is his fault. *The failure of the people and related institutions of the U.S. to ensure the selection of a qualified candidate, rather than this President, is the tragedy.*
2. The French Revolution of 1789, and the Russian Revolution of 1917, are prime examples of this. From 1763-1776 on, the conditions leading toward the French Revolution, even some of the crucial details of the preparations, from 1783 onward, under Britain’s Lord Shelburne, for orchestrating the French Revolution of July 14, 1789 and beyond, were clear to any alert observer of the roles of the circles of Philippe Egalité, Jacques Necker, and the Martinist freemasonic order. Similarly, V.I. Lenin was relatively unique in recognizing the clear evidence pointing to his voluntarist’s keen foresight into the way in which the launching of a general war in Europe must lead to the fall of the Czar, the failure of the Russian would-be successors of the Czar, and the opportunity for what became the October Revolution. Similarly, the 1922-1945 reign of fascism in Europe, and the general war would have been foreseen by any literate adult person whose mind had not been blocked by a delusory attachment to the generally accepted assumptions of a then-popularized fishbowl mentality.
3. The Gingrich “inaugural,” “Contract on America” tirade of January 20, 1995.
4. An example is the case of the qualified professional U.S. military commanders sent to fight an anti-Constitutional, unjustified war in Iraq, a so-called “war without an exit strategy,” in which the U.S. forces are dying now, ultimately to lose. So, in Indo-China, U.S. forces won the battles, but ultimately, inevitably, lost the war. The highest expression of strategy in military affairs, is, as General Douglas

MacArthur did often in the Pacific, to win the war without fighting unnecessary battles, thus even causing the potential adversary to praise the ultimate outcome.

5. The proper noun, “Liberal,” refers to the mode of systemic exclusion of a notion of truth, a modern form of Sophistry, which was crafted by the followers of Venice’s Paolo Sarpi, the founder of modern empiricism. (Hence, exclusion of a principle of truth, is characteristic of Liberalism.) Sarpi’s relevant followers include his own house lackey Galileo Galilei, England’s Francis Bacon and Thomas Hobbes, and such founders of Eighteenth-Century Anglo-Dutch and French Liberalism as John Locke, Bernard Mandeville, Francois Quesnay, David Hume, Voltaire, d’Alembert, and Lord Shelburne’s lackeys Adam Smith, Edward Gibbon, and Jeremy Bentham. The term Liberalism is interchangeable with terms such as “The Eighteenth-Century French and English Enlightenment,” The Eighteenth-Century “Venetian Party,” as that term were still the true name of the adopted policy of practice of the Fabian faction of the United Kingdom’s Tony Blair government, “Liberal Imperialism,” and of that system of indifference to a principle of truth, Kantianism. Each and all of these predecessors of the Blair government signify, precisely, the Anglo-Dutch Liberal Imperialism established on behalf of the British East India Company at the February 1763 Treaty of Paris. The American System of political-economy, as defined by U.S. Treasury Secretary Alexander Hamilton, et al., has been the truthful counter to philosophical Liberalism since the roots of the American Revolution in that February 1763 Treaty of Paris which established the British East India Company as our nation’s principal adversary, an empire of the form of Liberal Imperialism. The term “imperialist,” as illustrated by British Liberal Imperialism today, signifies an attempted revival of the medieval “ultramontane” system, under which the Venetian financier oligarchy, allied with the Norman chivalry, ran the anti-nation-state system which collapsed upon itself in the Fourteenth-Century New Dark Age.

6. With an intervening great flooding-phase of the melt, as Plato reports, about 10,000 B.C. Note recent studies of sites of habitation in the Black Sea dated from the flooding which transformed that sea from a fresh water lake to a salt sea. These conform to the estimate given by Plato.

7. Bal Gangadhar Tilak, *Orion* (1893) and *The Arctic Home in the Vedas* (1903).

8. This is no exaggeration, no wild guess. Scientist Vladimir Vernadsky’s treatment of the Noösphere points to the principled issue involved. Cf. Lyndon H. LaRouche, Jr., *The Economics of the Noösphere* (Washington, D.C.: EIR News Service, 2001). See the discussion of this below.

9. Note that this complements, in Leibniz’s categorically infinitesimal calculus, the catenary-cued principle of universal physical least action.

10. Schiller’s inaugural lecture at Jena University, “What Is, and to What End Do We Study, Universal History?” delivered on May 26-27, 1789, is reprinted in *Friedrich Schiller: Poet of Freedom*, Vol. II (Washington, D.C.: Schiller Institute, 1988).

11. Cf. Cardinal Nicholas of Cusa, *De Pace Fidei*, in *Toward a New Council of Florence: ‘On the Peace of Faith’ and Other Works by Nicolaus of Cusa*, William F. Wertz, Jr., trans. (Washington, D.C.: Schiller Institute, 1993).

12. Since this report is focussed upon the subject of a system of fraternal relations among, most notably, European and Asian cultures, the working definition of “Christian” here must be precise, and rigorously defined. Therefore, when I employ the term “Christian” throughout this present and other published writings, I mean a body of belief and practice formed around such bare essentials as an informed, humanistic reading of the first chapter of Genesis, and the content of the New Testament, especially the Gospel of John and the Epistles of Paul, all as read from the vantage-point in method represented by John and Paul, the method associated with a vantage-point typified by the method of Plato’s *Timaeus* and other dialogues. By “Christian,” I mean the body of persons who either explicitly share those beliefs as defined by the Classical method employed by John and Paul, or who have accepted the effect of those beliefs in the shaping of their own beliefs and practice. Those who lack a competent knowledge of the principles of epistemology, would often describe my argument here as methodologically “idealistic,” thus reflecting the tell-tale influence of radically reductionist method upon their opinions. The physical domain of Platonic method is identical with the notion of a mathematical-physical complex domain as defined in modern scientific usages by exemplars such as Carl Gauss and Bernhard Riemann.

13. Not to be confused with the “push me/beat me/pull me” notions of Cartesian and related dogmas.

14. The awful aftermath of the Peloponnesian War, prompted the search for a new empire modelled upon that of the Mesopotamian empires, an empire combining the reaches of Greek, Egyptian, and Middle Eastern cultures. This attempt was “judoed” by the followers of Plato in the Academy of Athens, who associated themselves with the cause of Philip of Macedon’s son and Aristotle’s adversary, Alexander, resulting in the dissolution of the Achaemenid empire, and the temporary domination of the eastern Mediterranean by a Hellenistic culture, which was dominated culturally, in turn, by a Classical Greek legacy of the Platonic Academy of Athens and Cyrenaica (e.g., that of Eratosthenes) now centered in Ptolemaic Egypt. The establishment of the “new Persian Empire,” thus came about through an agreement between Octavian (later Augustus Caesar) and the priests of the Mithra cult, struck on the Isle of Capri, subsequently the sacred possession of the Caesars, until approximately A.D. 500. The cult of Mithra’s support of Octavian, against Antony and Cleopatra, settled the issue of who would run that “new Persian Empire” which the Christians identified as “The Whore of Babylon.” None of these can be considered as “accidental,” or as depicting some spontaneous decay within the culture of Athens. The culture of a people, as the most advanced current of Greek culture, that of Thales, Solon, and the Pythagoreans, was systemically corrupted by that culture’s enemies, as by the Eleatics, Sophists, et al., after which the Greeks did the rest to themselves.

15. The defining principle of law on which the Benjamin Franklin-led, 1776 founding of the U.S. republic was premised, was the rejection of the principle of Anglo-Dutch Liberalism which is central to John Locke’s *Essays on Human Understanding*. The mobilization of the preparations for U.S. independence, which was prompted as a reaction against the 1763 Treaty of Paris founding the British East India Company’s British Empire, was centered around the international figure of Benjamin Franklin, and featured the leading influence of Leibniz’s denunciation of Locke in his own *New Essays on Human Understanding*. Thus, the relevant passage from Leibniz was featured as the central

affirmative principle of universal natural law stated in the Declaration of Independence: the right to “the pursuit of happiness,” rather than the Lockean principle of “property” (e.g., “shareholder value”) upon which the practice of slavery was premised. This was restated as the fundamental constitutional law of the Federal republic as the Preamble of the 1787-1789 Constitution. This principle of natural law (the same “common good” for which Louis XI’s France and Henry VII’s England were established) is the fundamental point of difference between the Constitutional law of the U.S.A. and that of western and central European states today. Under the U.S. Constitution, the existence of an independent central banking system, the hallmark of the Venetian system, is, in principle, outlawed.

16. This was the issue which prompted the circles of Russell, including John von Neumann, to destroy scientist Kurt Gödel personally, on account of Gödel’s 1931 *On Formally Undecidable Propositions of Principia Mathematica and Related Systems*, in *Kurt Gödel Collected Works*, Vol. I (New York: Solomon Fefermann, 1986), pp. 144-195. Gödel’s thesis is notable among those scientific works which aimed successfully at discrediting such radical positivist hoaxes as Norbert Wiener’s doctrine of Information Theory and the von Neumann-Morgenstern hoax published as *Theory of Games and Economic Behavior*. MIT’s RLE is among the notable cult-centers of these offshoots of Russell’s radically irrationalist dogma.

17. I have frequently dated the period of religious warfare to the defeat, by betrayal, of the anti-Venice League of Cambrai, which actually set religious warfare as such into motion. However, the impassioned policy for such killing-waves in pre-Treaty of Westphalia Europe, was actually set by the act of 1492, expelling the Jews from Spain in a way which we must see echoed in Hitler’s expulsion and mass-murder of German Jews (in particular).

18. Cf. Cardinal Nicholas of Cusa, *De Pace Fidei*, *op. cit.*

19. *Op. cit.*

20. The Bastille affair was organized, and armed by Benjamin Franklin’s long-standing arch-enemy and London asset, Philippe Egalité, as an election rally on behalf of British agent Jacques Necker’s candidacy for Prime Minister of France. This was the first major action taken to effect a break between France and its U.S. ally of the Revolutionary War period, an action directed more immediately against the Marquis de Lafayette and the scientist Sylvain Bailly.

21. Contrary to the myth-making of even senior U.S. historians who ought to have known better, the developments of 1789-1814 in Europe had a devastating degree of disorienting effect on what had been the core of the U.S. leadership which had been crafted by Benjamin Franklin. President John Adams was disoriented by a hoax, a book called *The Roots of the Conspiracy*, by a British spy, Sir John Robison, while Abigail Adams, the President’s wife, became a destructive influence in her ranting against President George Washington’s closest collaborator, Alexander Hamilton. Jefferson went the other way, toward the French revolutionaries. President Washington’s farewell warning against foreign entanglements was not intended as a policy for all time, but referenced specifically the situation in Europe at that time, and the disorientation of formerly clear-headed patriots such as Jefferson, Adams, and Madison. It was the emergence of the Whigs, around Henry Clay, Monroe, and the increasing

leadership role of John Quincy Adams, which laid the foundations for the important achievements of the U.S.A. during a period of now nearly two centuries.

22. Franklin Roosevelt's early- through middle-1930s adversaries, in the financier-oligarchical circles of both London and New York, had been ready to jump into bed with Mussolini, first, and then Hermann Göring's Hitler, even as late as May 1940. They had, in fact, put Mussolini and Hitler into power. Roosevelt's success depended upon his bitter political adversary, Winston Churchill, who represented those in Britain who would have preferred Hitler, but would not allow Hitler to gobble up the British Empire. Even then, had a Hitler hoping for a deal with his British aristocratic admirers, not held back the Wehrmacht tanks at Dunkirk, the war as a whole would have taken a different character. The original Anglo-French plan had been to have Hitler strike east, first, and, then, once Germany's forces were mired there, strike Germany from the west, as Walter Lippmann proposed, "expertly" after the fact. Stalin's sense of this intention, prompted the Hitler-Stalin Pact and Hitler's consequent strike west first.

23. Archeological studies of the revived use of clay tablets in trade between Mesopotamia and the pre-dark-age, iron-weapons culture of the Hittites, gives us insight into what is initially the astonishing modernity of financial practices dating from 1600-1400 B.C. A study of the site of the Delphi Temple affords mute testimony to the connection between the Apollo cult and the ancient "loan-sharking" in the Mediterranean which played a crucial part in the processes leading into and from the Peloponnesian War and its sequelae. In turn, archeological studies bearing upon the calculable extent of so-called "Harrapan" culture during the period of a wetter climate, and a time when continental coastlines were more extended, ocean levels lower, and with cities which now remain as fossils on ancient, now-sunken coastlines, force us to abandon the quaint delusions of Nineteenth-Century British diggers making a mess of mountains of precious archeological relics (e.g. cuneiform tablets), in their zeal to become the first to turn up the exact street address for Abraham in Ur. The connection, referenced by Herodotus, between the Dravidian-language-group maritime culture which settled Sumer, and other parts of what we call the "Near East," must be studied more carefully before drawing definite conclusions about the origin of usury and other matters of ancient lower Mesopotamian practices. My own original discoveries in the field of a science of physical economy, date from work of the 1948-1953 interval. However, in the effort to test those discoveries' application to the study of prehistoric and related cultures, I concentrated considerable attention on the obvious role of transoceanic cultures in the development of riparian cultures during the period after the great melt of the last glaciation of much of the Northern Hemisphere's land-mass. Later work showed that close study of ancient systems of astronomy, including, notably, Egypt and ancient China, is of crucial importance for achieving a deeper understanding of the roots of sundry streams of Asian cultures. Appropriate references, touching on this, will appear in portions of the text below.

24. See *G.W. Leibniz: Philosophical Papers and Letters*, Leroy E. Loemker, ed. (Dordrecht: Kluwer Academic Publishers, 1989), pp. 248-262. Bernhard Riemann, *Theorie der Abel'schen Functionen*, in *Riemanns gesammelte mathematische Werke*, H. Weber, ed. (New York: Dover Reprint edition, 1953) pp. 88-144.

25. As he advised U.S. President John F. Kennedy, General of the Armies Douglas MacArthur understood this, strategically and otherwise. Robert McNamara and his fellow wild-eyed, rapacious utopians, clearly did not, and still do not today.

26. If one thinks Quesnay and Smith to be already more than bad enough, the arch-liberal Bernard Mandeville, of *The Fable of the Bees* notoriety, the Satanic figure worshipped by von Hayek's and Milton Friedman's Mont Pelerin Society, is frankly disgusting. The rabidly Gnostic Mandeville insists upon what might be called "The Enron Principle," that good in the large is a derivative of wickedness in the small, that great riches of the few come from much stealing from many little people. The promotion of gambling as a substitute for productive industry, is an example of this disgusting dogma.

27. E.g., Francesco Zorzi (a.k.a. Giorgi), putative chief of the Venice intelligence service, and posted to England to operate under the cover of a marriage counsellor to King Henry; Cardinal Pole, Plantagenet pretender to the throne of England, and Venice agent; Thomas Cromwell, Venice-trained agent. The first implication of that operation, was to incite a quarrel between the Spanish Hapsburgs and England, with a Spain which had already chosen France as the principal target of its murderous feuding. In the end, the operation played into the hands of what was to become, later in that century, the new virtual tyrant of Venice, "new party" head Paolo Sarpi, who personally prepared the way for the 1618-1648 Thirty Years' War, and thus orchestrated the foundations of the Anglo-Dutch Liberal Venetian Party's emergence as what became Shelburne lackey Gibbon's new, Anglo-Dutch Liberal model for a Roman Empire. Shades of the Democratic Party of Athens. et al. (i.e., the Sophists) in the Peloponnesian War.

28. Washington, DC: *Executive Intelligence Review*, 1987.

29. By this time, some of the readers of this report will have found themselves confronted by a lurking question to which I can give effective answer only at a slightly later point in this report as a whole. If, as we must insist, the cognitive behavior of the human mind, which Riemann and others have associated with a special significance for the German term *Geistesmasse*, poses the question: How can a merely living specimen of the Biosphere actually know concepts which lie within the Noösphere? Obviously, we do not know the latter concepts as products of the same biology applicable to non-human living beings; they exist in fact, in that of us which belongs within the domain of the Noösphere, and in terms of the shadows which the Noösphere casts upon the Biosphere, the effects produced by the function of the Noösphere upon the lower realm, the Biosphere. We know that which casts the shadows, by the effect which it casts. That understanding, and functional approach, is, in fact, the essence of the Platonic dialectical method. Only the human mind can understand the noëtic processes of the human mind.

30. Bernhard Riemann, *Über die Hypothesen, welche der Geometrie zu Grunde liegen*, in *Bernhard Riemanns gesammelte mathematische Werke* (New York: Dover Publications reprint edition, 1953), pp. 272-287.

31. For the scientist, in particular, it is important that my argument on this point here be adopted as the intention of the famous aphorism of Heraclitus, as this is reflected, notably, in Plato's attack on the Eleatics, in the *Parmenides* dialogue. This should also be recognized as Riemann's intention in his

usage of “hypotheses,” as congruent with the referenced special use of “intention” in my argument on the significance of powers here. It is also the underlying implication of the attack on the theology of Aristotle by Philo of Alexandria. It is the rebuke to the famous aphorism uttered by Goethe’s Mephistopheles in Auerbach’s cellar: “In the beginning was the act.” In truth, as in Riemannian anti-Euclidean physical geometry, “In the beginning is the intention,” the continually creative form known to the Pythagoreans as “power.” This is the essentially underlying principle of the science of physical economy, as Leibniz intended, and as I do, as Vernadsky did.

32. Cf. Lyndon H. LaRouche, Jr., *The Economics of the Noösphere*, *op. cit.*

33. Erwin Schrödinger, *What Is Life?* (Cambridge: Cambridge University Press, 1992 reprint edition).

34. This is the setting for demonstration of the superior capability of the present-day Russian and other scientists who continue the legacy of Vernadsky, for providing the world as a whole with essential methods of work, for creating the policies needed for successful long-term management of the world’s natural mineral resources. To leave such elements of global policy-shaping to those who have failed to recognize the implications of the Mendeleyev-Vernadsky legacy’s grasp of the notion of the Noösphere would surely lead toward a global catastrophe for the human species generally. As I emphasized to relevant elements of the U.S. Reagan Administration, and others, in my proposal for what became President Reagan’s Strategic Defense Initiative of March 23, 1983, it would be a tragic mistake, still today, to assess Russia’s scientific capabilities from the standpoint of the wretched performance of the Soviet civilian economy. The Soviet system’s Marxist ideology, especially what soon proved to be its so-called “objective,” but ultimately fatal, reductionists’ antipathy toward the “idealistic” methods of Plato, wrecked the performance of the Soviet economy, but Russia’s most competent scientists, who, by definition, are Platonic idealists in their methods of work, were often even seemingly “instinctively” superior, given their conditions of work, to scientific methods then, and still, popular in universities of Europe and the U.S.A. In physical science and economics, the refusal to grasp the relevance of Gauss’s 1799 attack on the incompetence of d’Alembert, Euler, and Lagrange, is proof in principle that the present-day academic in question was mugged by “brainwashers” on the way to pick up his degree.

35. Some theologians suffering from a defective education in scientific method, would object to my argument here as containing an implicitly “Gnostic” presumption. That would be an error of the type attributable to indoctrination of some theologians in the actually Gnostic dogma of the reductionists, theologians who implicitly uphold the actual Gnostic dogma by locating the Creator outside the real universe, as the targets of Philo’s attack do.

36. 3rd edition (Princeton: Princeton University Press, 1953).

37. *Op. cit.*

38. As the LaRouche Youth Movement has encountered the depth of Bach’s method in its work seeking to master the conceptual requirements, of ideas, for the performance, in the mandatory *bel canto* mode, of even a single work, Bach’s *Jesu, meine Freude* motet.

THE DIALOGUE OF EURASIAN CIVILIZATIONS

Earth's Next Fifty Years

December 19, 2004

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This relatively fulsome report is required by the importance and urgency of addressing what has been a poorly understood, but now immediately onrushing threat to civilization as a whole. My purpose here is chiefly to correct a menacing lack of general awareness of certain among the most urgent, and potentially deadly of the practical implications at issue in current, probably failed efforts to conduct a needed dialogue of cultures. That need is indicated by the great likelihood that the effort on behalf of that dialogue would turn out to be a catastrophic failure for mankind today, unless certain relevant, wrong, but presently popular assumptions about that dialogue were pin-pointed, and some among those errors corrected by aid of some painstaking attention to detail, as I do here.

Our plan of attack in this report, must be to define the origins and nature of the present mortal threat to civilization on this entire planet, and then provide this critical assessment of the errors and options in the currently attempted use of a dialogue of cultures as an optional remedy for the present threat.

However, participation in this dialogue can not be limited to representatives of that largely failed generation which has played an increasing role, in steering the world and its respective nations into the deadly present, cultural mess produced by developments of the recent four decades. We would fail our purpose unless we also said what needs to be said, specifically, to the presently emerging adult generation, especially those of the age-interval 18-25, to whom we are implicitly entrusting the future of mankind. We must tell this young adult generation all that they need to know, and must always say these things to one another in the hearing of that entire generation of young adults into whose hands we are intending to dump the execution of the solution of this problem now looming before us.

It is, unfortunately, now customary, to attempt to conduct dialogue of cultures with a certain preference for broad generalities and sentimentalities, an agenda which avoids the controversial concreteness of attention to the who, how, what, when, and where of certain current problematic discussions, discussions which some among us might prefer to avoid, rather than resolve. In this case, excessive attention to courtesy unfortunately often avoids not only issues of "personalities" which need to be faced, but, therefore, for reasons of courtesy, also avoids needed precision in defining concrete, substantive remedies for problems which must be frankly addressed if durable progress is to occur. Concrete remedies, even if they are sometimes also controversial, are what the present situation requires, that urgently. Victory sometimes lies in the direction of a strenuous climb up the hill.

I now proceed accordingly.

That said, the immediate crisis dictating the urgency of a dialogue of cultures can, and must be pin-pointed with aid of some concrete and sometimes abrasive observations, in the following exemplary way.

Those products of Harvard University's late Professor William Yandell Elliott's work, Zbigniew Brzezinski and Samuel P. Huntington, have concocted schemes, often in concert with a former leader of the United Kingdom's Arab Bureau, Bernard Lewis, aiming to build a fascistic, world-wide, Anglo-American parody of the Roman Empire. These notables, and others, have worked around such designs for "globalization" as Huntington's sequel to the design for what would be, despite his dubious attempted denials of that fact, an international-fascist SS system, his Romanesque *The Soldier and the State*. His noxious repertoire includes both his *The Crisis of Democracy*, which assisted in giving birth to the sophistries of "Project Democracy" and the National Endowment for Democracy, and also his recipe for world-wide religious warfare, his *The Clash of Civilizations*.¹ The relevant publications on strategy, and continuing international practice of Trilateral Commission initiator Brzezinski, are fully consistent, in their aims and disposition for pure evil, with the work of his long-standing crony Huntington.²

These present schemes for a somewhat novel, global, neo-feudal form of *ultramontane tyranny*, are often, *wrongly*, regarded as peculiar secretions of the U.S.A. Just as the British Arab Bureau was a rib taken out of the British imperial India office, the devilish antics of that pair and their accomplices, are actually offshoots of the continuing tradition of that February 1763 Treaty of Paris which created the British Empire to whose service the Old Fagin of Brzezinski's and Huntington's crew of Artful Dodgers, the Nashville Agrarians' Harvard Professor Elliott, devoted what is fairly regarded as his life's work. That is the Empire against which the American War for Independence was fought, the same Empire which repeatedly attempted the destruction of the U.S.A., chiefly either by force, or by subversion of the type which Professor Elliott and his crew represent today.³

The same principle of evil expressed by Brzezinski and Huntington, is found in the work of such as Brzezinski-linked former U.S. Secretary of State Madeleine Albright, and accomplices of hers, such as Richard Holbrooke, in the orchestration of the "new dark age" recipes unleashed in the Balkans wars, during her occupation of that post. Ironically, during that same period, she delivered an address in New York City, in which she, then a U.S. Secretary of State, not only confessed to, but bragged of her own and her father's association with the fascistic British imperial utopianism of U.S. hater Bertrand Russell's confederate H.G. Wells.⁴

The importance I attribute to that cast of characters is not a quibble. Just as it became the life-long intention of Harvard professor of Government Elliott, and his like, to digest the U.S.A. within the Hobbesian intestine of a future form of a British imperial commonwealth, so the intention of Brzezinski, Huntington, et al., in all their works, has been to destroy the existence of the institution of the nation-state throughout this planet, including that of the U.S.A. itself: all this, and more, they did in favor of a current parody of a kind of world-wide imperial order which had been proposed by Lord Shelburne's lackey Gibbon in his *The Decline and Fall of the Roman Empire*.

That imperial intention is expressed today, as an attempted return to the same type of imperial order as the European medieval *ultramontane* system rooted in the centuries-long partnership of Venice's ruling financier oligarchy with the Norman chivalry of Crusades' notoriety. It is the kind of world order which had been expressed as the attempted revival of that ultramontane system by the 1492

initiative of that Grand Inquisitor Tomas de Torquemada who set the precedent for both Hitler's expulsion of the Jews, and for the launching of religious war throughout Europe, all as parts of an attempt to suffocate the then just newborn modern European sovereign nation-state in its cradle. It is the form of ultramontane imperialism expressed by the drive toward "globalization" today, an anti-U.S.A. doctrine of imperialism, a drive to eradicate the tradition of the 1648 Treaty of Westphalia,⁵ which is expressed by the current demands from leading circles which ought to have known better, from their memory of their experience of Adolf Hitler's ventures.

As the still relevant writings of Martinist freemasonry's Count Joseph de Maistre, the designer of the predatory Gallican tyrant and Romantic Napoleon Bonaparte,⁶ make clear, the model represented by Torquemada is the origin of the emergence of the modern fascism associated with creatures such as the late Benito Mussolini and Adolf Hitler. Brzezinski and Huntington march, together with the spirit of their Professor Elliott, in that same tradition.

As a part of the fight against the spread of the evil of religious warfare which Brzezinski, Huntington, and their like purvey today, forces opposed to their schemes, such as Pope John Paul II, have promoted fresh efforts toward that truly *agapic*, ecumenical fraternity among the world's leading religions, reviving an effort which had been launched, during the Fifteenth Century European Renaissance, by great leaders of the Catholic Church such as Cardinal Nicholas of Cusa.⁷ Others have redefined the task as an effort in support of a "dialogue of cultures," but that change in technical terminology introduces nothing actually new to European policy, beyond a more extended reach: since it merely forces the dialogue back into the same categorical form of discussion, if on a broader basis, as Cusa's original Fifteenth-Century proposal for a peace of faith among Christian, Moslem, and Jewish faiths.⁸

The same ecumenical effort launched by leaders of Europe's Fifteenth-Century Renaissance, can be better understood for its relevance to today's conflicts, by emphasizing the bloody-handed opposition by the Grand Inquisitor Torquemada to the ecumenicism of the mid-Fifteenth-Century Christian church of Cusa et al.

Torquemada expressed the reliance on the same ideological weapon of hate-brimming racialism used by Huntington, et al., which had been typical of both the ancient Roman Empire and the medieval *ultramontane* system of the Venetian financiers and Norman chivalry and their Crusades, as Torquemada unleashed the pattern of religious warfare which is typified by the 1492 expulsion of the Jews from Spain. That latter act of 1492 led into the subsequent unleashing of fratricidal religious warfare against the existence of the Fifteenth-Century Renaissance's modern sovereign nation-state: a warfare which dominated the interval 1511-1648, until the 1648 Treaty of Westphalia. It is, now, once again, the basis for the intention to uproot and eradicate the legacy of the Westphalian system, an intention which is the mark of what is, in fact, the lust for a fascist world empire-system expressed by the doctrines of Brzezinski and Huntington today. It is the current campaign for so-called "globalization," against the Westphalian system, which is the cultural expression of the present lurch of the planet toward its threatened new dark age.

The Present Situation

There is only one way in which the members of any chosen concert of national cultures could each competently assess its own judgment about the kind of future which that concert's currently proposed choice of impulses would bring into being. That duty would be, to track, and to judge the series of those qualitative changes in the world as a whole, by which that concert's own array of impulses would actually tend to foster the new forms of the deadly conflicts which it is our presumed wish to prevent. The question so posed is: *With that included consideration in view, how must we judge, and, therefore, amend, any currently proposed concert of opinion?*

The task that question implies, would be, for example: to visualize the physical outcome to be expected during an estimated test-period of not less than two generations ahead: from today's birth of the child to the birth of that child's grandchild. In today's circumstances, it were probable that any attempted ecumenical agreement among nations which existing institutions would probably choose at first hand, would tend to include elements which would lead toward a result which today's descendants would have good reason to curse, two or more generations later.

That kind of ironical outcome has been, for example, the record of the attempt to form a League of Nations, which was thoroughly self-discredited in less than one generation, and which even helped greatly to bring on World War II. A similar outcome is to be seen in the work of the United Nations Organization (UNO), which has been much more useful than the League of Nations, even indispensable at some moments, but which, at the present moment, about two generations after its creation, has now, as the case of Iraq today shows, failed awfully its presumed, primary, categorical objectives of nearly sixty years ago.

As an example of the disappointing performance of the UNO, take the example of the mid- to late-1960s decision by the Anglo-American establishment, and others, to plunge into a "post-industrial" utopian future. That decision, for what was proposed as "ecological ecumenicism," which unfolded over the 1964-1981 interval, is what has been the chief cause, the key cultural paradigm used in bringing about, now most immediately, the presently threatened, self-inflicted doom of both the American and European economies. At this moment, the chain-reaction effects of that latter decision now threaten, in and of themselves, to carry the entire planet into a new dark age.

It should be obvious, that that countercultural impulse is also a deadly threat to any effort to define a "dialogue of cultures," by drowning it in what presently threaten to become its own self-inflicted contradictions. However, that is only an exemplary aspect of the larger obstacles to the success which are already internal to presently attempted dialogues of cultures. The general obstacles are chiefly of two types.

First, in general, the mistake contributed to the discussions by, at a minimum, nearly all among the relevant varieties of Utopians participating in such attempts, has been, from the outset, that their characteristic assumption was, that the choice of the best agreement would be a kind of *minestrone*, the fruit of combining an eclectically formed array of "democratic" forms of proposal from each. It would

be an agreement which sought to raise the relatively minimal objections from the pre-existing cultural and related presumptions of the others.

Under that inclination toward sophistry which is sometimes called “democracy,”⁹ the crucial functional issues, the issue of the functional quality of lack of competence of some among the customary cultural impulses of the individual nation, and so forth, was not actually challenged in any efficiently scientific way. If matters are continued in that way, this would tend to become the crafting of a pact struck by the kind of competing lawyers who proceed from no common functional principle of what I shall define, below, in my own choice of argument, as *natural law*. Under a dialogue of cultures so ordered, the more the conflict is apparently resolved by agreement, the more it reappears in new forms in practice. Today, the common mistake is, to attempt to judge science from the vantage-point of tradition *per se*, rather than the urgent work of judging tradition, and sorting its good from its evils, sorting these out from the standpoint of a competent science.

The most deadly of the fallacies perpetrated in a misguided approach to a dialogue of cultures, is the notion that religion must be counterposed categorically to science. That deadly error of assumption, respecting alleged, and, worse, widely believed conflicts between religion and science, is addressed and corrected as a special feature of emphasis in the appropriate places within this report.

However, sources of mere confusion aside, the element of pure evil harbored, however inadvertently, in these referenced, inherently erring kinds of advocacy of so-called “democracy,” is typified by the depravity characteristic of the existentialist irrationalism of the pro-Nazi Allen Dulles’s Congress for Cultural Freedom.¹⁰ Merely typical of the pro-fascist quality of that Congress for Cultural Freedom, is the so-called “Frankfurt School” existentialism of the Nazi philosopher Martin Heidegger and his Jewish Frankfurt School friends Hannah Arendt, Theodor Adorno, et al.,¹¹ who, together with their fellow existentialists, and their allies among the American Family Foundation and its associates, combined their efforts to justify the fascism of the notorious “rat-line” and other Nazi cronies of Dulles et al., in the guise of professing to combat the cultural evils of Communism!¹²

Thus, the effort became an attempt at compromises among cultural groups, which each assumed that a core-set of their current culturally-informed desires was considered self-evidently right. Those so duped into adapting to the Congress’s characteristic irrationalism, assumed their respective, conflicting notions of “right” because, in each case, it was presented by them as existing *a priori*. The worst of the fascist existentialist philosophers, like Nazi Crown Jurist Carl Schmitt’s one-time protégé professor Leo Strauss, and Strauss’s followers in today’s George W. Bush Administration, adopted the philosophical bestiality of the combined real-life and literary character of Thrasymachus, that the power to rule arbitrarily, is the quality of lawful rightness to be claimed by a usurpation, tyrannical regime such as Hitler’s or President George W. Bush’s.¹³

Secondly, we must ask whether the question of whether the proposed result would actually work or not, might have been axiomatically excluded from serious consideration. The exclusion of consideration of this error was made, more or less, on grounds of mutual respect for the other’s axiomatic, inherently mutually incoherent sensibilities. It was thus excluded on the ground that such consideration would mean passing judgment “from the outside” upon the relevant value-system of

each, or at least some, among the participating parties. *The worst aspect of such attempts, was the proposal that the intrinsic incoherence of the principles attributed to the respective cultural-value systems, such as the arbitrary conflict attributed to inhere in the confrontation of European and Asian spiritual values, be treated as a positive principle!*

The consequence of such searches for relatively, painlessly unprincipled agreement to disagree on principle, is the result of avoiding the crucial fact, that if something is really a principle, it must be a principle in the same sense we associate the term “principle” with the physical laws of our universe.

In other words, *we must understand "principle" in the way the Classical tradition of Plato and of the modern science of Cusa, Kepler, Leibniz, Gauss, and Riemann define scientific method: the way in which V.I. Vernadsky's experimental principle of the Noösphere defines a science appropriate for what must become a new, Eurasian culture.* To evade a true principle, or to impose a false one such as the mass-murderous, Olympian “ecology cults”¹⁴ of the recent four decades, incurs efficient penalties for all mankind, as this has been shown in the Apocalyptic results of forty years to date of the influence and practice of such deluded beliefs. World Wars I and II are useful illustrations of the lawful consequences of overlooking that connection.¹⁵

The result of such resort to the kinds of flawed, sentimental, *a priori* assumptions against which I have just warned here, has been, as in the case of the League of Nations and UNO, a misguided impulse for seeking to prevent past world wars and kindred prior oppressions, by choosing, in fact, whether by witting intent or not, to set the pre-agreed rules of play which might be, at their relative best, contrary to the assessed intentions underlying certain prior conflicts, but, which, actually would do little other than provide a new set of rules of the game under which, wittingly or not, nations would agree to tread a new pathway toward the next, new form of brutal world conflict. That result occurred, and that promptly, at the close of both those so-called “World Wars” of the Twentieth Century. That would be the result now.

Thus, the 1922-1939 run-up to World War II, was the fruit of a Synarchist International financier-oligarchy's fascist scheme,¹⁶ a scheme premised upon the new set of Anglo-Dutch Liberal rules of the financial game, rules which were set into the Versailles Treaty arrangements by a concert of the relevant powers. It was not some right-wing fanatics, such as Mussolini and Hitler, who caused that war. It was those who had created and used both of those fanatics, and others of their like, as crafted instruments by aid of which to create the war which all who actually knew the reality of the policy, had known that the Synarchist International's financier oligarchs, the architects of the Versailles agreements, had intended should occur.

After Versailles, utopian fanatic H.G. Wells' 1928 *The Open Conspiracy* and his film “The Shape of Things to Come” served as a Utopian's ideological dress-rehearsal script for both the plunge into World War II, and also, beyond that, a now immediately threatened global new dark age soon to follow the present Anglo-American Iraq war. This dark age will be the early consequence, unless the quasi-Wellsian, “neo-conservative” assumptions represented by the present pair of U.K. and U.S. governments, are soon replaced.¹⁷ At this moment, unless those replacements are made now, a new world war and its culmination in a planetary new dark age, is already virtually inevitable, as you could

have said the words “Adolf Hitler” back during the mid-1930s: however vividly the fact of that very efficient connection might be denied among today’s Romantic fools.

This pattern in paradoxes has not been new to modern times. All great tragedies in the history of globally extended European civilization, such as the fall of Athens in the course of its Peloponnesian war, or the modern suffering of continental Europe since the preparations under Britain’s Edward VII for what became known as two “world wars” of the past century, illustrate the same principle.¹⁸ The long sweep of the record of the history of Asian cultures, is worse on this account than that for the case of Europe. Europe seems worse to many at first impression, only because modern European culture has been a far more powerful instrument, per capita, than Asian culture, at least up to the present time. *Now, with nuclear arsenals irreversibly in the hands of Asian powers, and spreading to others, and with global asymmetric warfare now more fully unleashed, we have the prospect, not of wars between civilizations, but, as we see U.S. Bush Administration policy in action in Iraq today, a common war against the continued existence of civilization itself, a global dance-partners’ war, like that on which the already dancing U.S. Bush Administration and Blair government are embarked today. It is well past time to talk about that, rather than degrade ourselves into pretending to believe today’s conventional diplomatic generalities.*

Those who do not understand history, excuse themselves from their own complicity by blaming a handful of leading individuals, chiefly those who have, in fact, adapted themselves all too well, opportunistically, to a currently popular culture; these excuses overlook the fact, that the source of all such catastrophes was the culture, not just the culture of the leaders, but, far more significantly, that of the people themselves. It had been the people themselves, who had *usually*, in one way or another, selected that quality of leadership of their leading institutions, a selection made either over objections in favor of any proffered relevant alternatives, or, worse, in the absence of a leadership which would have been an actually available choice of qualified alternative.

Admittedly, it was the combined interventions of, especially, Tilak and Mahatma Gandhi, which showed the way toward freedom of India from foreign tyranny. That experience demonstrates afresh, in an outstanding way, the power of a culture to overthrow a regime inconsistent with the ruled; that experience and the contrary wont of the underlings to lend credence to tyranny, as in Germany after Göring’s Reichstag fire and the U.S.A. after September 11, 2001, is a principled feature of the crucial dualism of known history so far. *However, the uglier truth of the matter is, that the more common experience is that evil regimes, such as the rule of the Roman Caesars, are an expression of the culture of the people themselves*, as Shakespeare dramatizes that point so elegantly in such places as the opening scenes of his *Julius Caesar* and *Hamlet*. In both latter cases, Shakespeare’s insightful genius brings the evil of the culture on stage, as the tyrant, or simply the bloodied fool, who is the product of that evil within the people. As Shakespeare brings the character of Julius Caesar and Hamlet on stage in that way, so the culture of a people itself often brings forth the tyrants who come to rule over them.¹⁹

So, men and women do not think clearly, men and women who, like the Hamlet-like opportunists they are, prefer to follow something chosen from within the boundaries of what is currently acceptable popular opinion, rather than considering the actual consequences which the present imposes upon that

future “from which” it was thought that “no traveler returns.” Thus, it has been popular, intellectually, spiritually cowardly belief engrained in the culture itself, which has been the source of the disasters that culture has suffered. In this way, societies often create the utopian schemes, as now, whose threatened consequences are assigned, by default, or otherwise, as that which future generations are doomed to suffer.²⁰

The Crucial Paradox

It has been possible to discover scientific principles, by aid of which the repeatedly foolish outcomes of utopian schemes might have been willfully avoided. I must emphasize again, that the problem to be overcome, is the usual, sometimes fatal conceit, that the principles of a desired utopia are those principles presumed to lie already at hand, principles expressed as if by a gush of heart-felt warmth, such as a tradition. These forms of moral self-corruption of peoples, are what are to be recognized as what are recklessly assumed to be more or less self-evident opinions, which even otherwise reasonable people might, presumably, adopt on sight.

The great, often fatal error, is to ignore the reality, that the desired solutions exist only, as in physical science, in discovering new principles which rightly, but also often abrasively, overturn most of everything which generally accepted opinion might have presently tended to agree to believe. *Usually, unfortunately, the mistaken assumption has been made, that the previous crisis was a product of the violation of some traditional set of values, when, in fact, it was caused by a failure to carry out a needed violation of that set of values, as the case of Benjamin Franklin’s Leibnizian American Revolution, like Schiller’s treatment of the real-life case of Wallenstein, illustrates that principle.* The false assumption is, therefore, that the solution exists within the bounds of that set of assumptions which had generated the crisis. So, the legendary lemmings express their awful tradition, by periodically marching over the edge of the cliff, onto the rocks by the sea below.

The talent of the qualified lifeguard is not to seduce the lady, but to save her life, whether she likes his personality, or not. Such is the nature of the leadership, upon which solutions for a cultural crisis, such as the present world crisis, depend. Such is the actual challenge posed by a dialogue among cultures. It is the lack of development of leaders qualified for making such changes in the accepted array of assumed principles which those cultures represent, which would be the chief source of any tragic failures of such dialogues, now, as in the past.

This crucial point may be restated for clarity, as follows. I must not permit our discussion to escape from repeated emphasis on this following point.

In the last analysis, the great enemy of civilizations, its source of its most deadly vulnerabilities, as of civilization in general, is the worship of popular mediocrity in the name of a quality of “respect for existing traditions,” a behavior which mimics that predatory beast, or his prey, neither of which can escape the grip of its inborn bestial “instincts.” Man should rely upon his power to behave differently than that. The tendency to suppress, even to crush the voices which threaten the deceptive, false and deadly peace of popular mediocrity, is the most typical expression of that hostile disregard for a principle of truthfulness, which leads ostensibly once-great cultures into their self-inflicted doom.

So, it was the prevalent “anti-voluntarist” culture of Soviet society, which was the single most relevant contributing factor of economy in what might be distinguished as the self-inflicted aspects of the fall of the Soviet Union. So, it was the fact that the vividly “voluntarist” impulse of Soviet military science, had lost its battle against the Soviet system’s Plekhanov tradition, which remains the most crucial strategic lesson for the design of Russia’s program for recovery from Soviet collapse today.²¹

In the usual case of the failures of past attempts at something like a dialogue of cultures, the crucial issue to be considered is typified by such events as the act of the assassination, imprisonment, or other rejection of such needed leaders when they actually appear. *Dissent is the ferment of genius and foolishness alike, but remains, nonetheless, the breeding place where something could emerge, by aid of which a people liberates itself from the deadly grip of misguided customs.* This systemic purging of that kind of dissenting voices, is the usual characteristic of that failure to overcome a systemic crisis, which leads a once powerful nation into self-inflicted doom.

So, in each case through known history, the common fault of the leaders was, that appropriate other leaders either were not chosen, or that such happy choices of actually suitable leaders were unavailable, since they had not been bred and developed by those cultures, or, had been culled from the flock as a matter of such precautions as “killing the unwanted legitimate heir, preferably in his, or her cradle,” precautions taken usually by order of, or tacit consent by those in power. Such a collective state of affairs has usually, thus, brought the ultimate suffering upon the people themselves in that way. The effect of the pro-Nazi Allen Dulles’s Congress for Cultural Freedom, is a prime example of the way the people of nations are deprived of access to development and choice of those qualified leaders who might have led them out of the tragic straits of self-inflicted doom.²²

In contrast to that, all great leaders who have led a culture to safety, away from the consequences of the culture’s own folly, have been, inevitably, exceptions to what that culture would have been likely to recommend, “on the average,” so to speak, as acceptable choices.

Such exceptions include the election of U.S. Presidents Abraham Lincoln and Franklin Roosevelt, or Charles de Gaulle as President of the French Fifth Republic. The principle of eliminating such exceptions at crucial moments of history, is shown in the assassination of Prime Minister Indira Gandhi, or the assassinations of the crucially important Jürgen Ponto and Alfred Herrhausen at respectively critical moments of Germany’s history. The happier cases of apparent historical accidents, such as Lincoln and Franklin Roosevelt, were not really accidents; they were willful choices of role adopted by persons who, because they had been developed, and also self-developed to go against the current culture’s accepted habits, were able, under the special conditions of opportunity which a crisis often presents, to lead toward a result which proved an exception to their culture’s otherwise fatefully unhappy predilections in a time of critical choices.

So, prospective leaders suspected of harboring such lurking unwanted capabilities within them, are usually eliminated from the scene, in one way or another, as was done to me, by collaborative efforts between, among others, both my U.S. and Soviet adversaries, over the issue of my role in prompting the Strategic Defense Initiative (SDI) proposal, over the course of the 1983-1989 interval.²³

For example, it was the election of the exceptional Franklin Roosevelt which, for that time, saved the U.S.A., and which contributed a critical element to saving the world for the time being. It was the death of that Roosevelt, which, by removing the obstacles to the succeeding reign of intellectual and moral mediocrity typified by the morally, relatively least common denominator of Harry S Truman, led into the greatest catastrophes of our planet's past half-century. It was the pandemic of monstrous intellectual and moral mediocrity unleashed by the launching, by Nazi-friendly Allen Dulles and other authors, of the U.S.-based international Congress for Cultural Freedom (CCF), which set the foundations for the past forty years' plunge of global civilization into cultural decadence, and, thence, into today's immediately threatened "Twilight of the Gods," the presently threatened great, world-wide new dark age.

The greatest folly of known cultures has been the attempt to build the policies and leaderships of nations on a supposed political-cultural consensus, a so-called venerable tradition, as in the case of the continental powers which were leaders in the onset of World War I, when an oncoming crisis would have required reliance upon those kinds of hard truth, contrary to current trends, the kind of truth which exposes the deadly folly represented by an existing culture's currently prevalent cultural norms.

As an animal species is doomed by its genetic heritage, so, like an extinct species, civilizations are doomed by their stubborn clinging to the flaws embedded within relevant kinds of inherited cultural habits. *Thus, ironically, often only a revolution in cultural traditions, such as the Benjamin Franklin-led American Revolution of 1776-1789, could have conserved, and did, the most precious of the political and other institutions which the English-speaking world had accumulated up to that time.*

So, it has been the failure of continental Europe to free itself, in a revolutionary way, from the legacy of parliamentary habits and so-called "independent" central banking systems, which has been, repeatedly, since July 1789, the source of the great tragedies, and spoiled opportunities, which continental Europe has continued to impose upon itself, repeatedly, up to the present day.

In physical science, great Classical artistry, or political statecraft, it is the application of the needed, principled exception, or otherwise known as "revolutionary" exception, such as that of President Franklin Roosevelt's return to the U.S. Constitution the exception to the error of the currently accepted habit,²⁴ which is the mark of a nation's achievement of greatness; and, it is the choice of exceptional leadership from among the most exceptional members of those professions, which makes possible the changes upon which not only greatness, but even survival of a culture depends. The beasts are vulnerable to nature's timely condemnation of their continued existence, because those species have a fixed nature; man is not a beast, except when he attempts to imitate the beasts, by adopting the beliefs, such as today's "radical ecology" dogmas, suited to one of those lower species of a culturally fixed set of genetic-like characteristics.

It is so in religion, too. Those religious beliefs which set the existence of the Creator essentially outside the universe, a universe defined by them as a fixed set of intended rules of a playing-field, thus commit the blasphemous falsehood of denying the Creator Himself the power of creating changes from within His universe. His real universe is that in which He Himself lives. The fool's hubristic effort, to deny the Creator of the universe this power, thus also degrades the fool who accepts that denial, to

adopt the likeness of a beast; he denies the existence of the human individual, the existence of that soul which should outlive that mortal body which it occupies for a bare moment of time. By denying the individual the power, and duty, to contribute willfully to improving the universe which shall outlive his momentary mortal incarnation, we would degrade the individual, in his own estimation, to a beast, and he would then behave as a variety of beast, such as Grand Inquisitor Torquemada--as, we might see again, today, is the frequently manifest result.²⁵

The discussion in the form of a “dialogue of cultures” is not only important; it is urgent. However, as history should have taught us, the danger is that the participants might go too far, too quickly, too superficially, in their adoption of attempted, and all too cheaply accepted commonplace assumptions. The danger is that the search for a new compromise, would, like the League of Nations before it, produce a quickly compromised result.

Therefore, I emphasize an outlook which I have expressed in various earlier publications. How should we attempt to estimate, beforehand, why and how no less than those two generations ahead should judge the results of our agreement to act in concert now? *The implicit basis for competent foreknowledge of the competence of our choices, lies not in the experience of the past, but the competence of our experience of the future.*²⁶ *That is the crucial paradox with which this report challenges the sponsors of any dialogue of cultures; there lies the crucial paradox menacing any attempt to shape a functional quality of common agreement from within a dialogue of cultures.* The best rule-of-thumb statement of the solution for the latter, crucial paradox, is V.I. Vernadsky’s systemic definition of the Noösphere.

A Future Remedy From the Past

In this prefatory portion of the report, I limit the focus of the discussion to a broad view of the kind of solution to which that paradox, so stated, must lead us. To this end, I, once again, situate the Vernadsky outline of the Noösphere, as I have done in publications during the past several decades, against Bal Gangadhar Tilak’s *Orion* and *Arctic Home in the Vedas*. Like the Classical Greek adoption of that science of *Sphaerics* reflected in the Great Pyramids of Egypt, and as that Classical method of science was echoed by the principal discoveries of Johannes Kepler, let us join Tilak in looking at life on our planet today, and also tomorrow, from a vantage-point thousands and more years ago. So, reading the characteristic features of what that implies from the renewed Classical vantage-point of Vernadsky’s definition of the Noösphere, let us define those common values for the future which we might use as a metrical standard for measuring the performance of mankind on this planet a modest two generations ahead.

Given those considerations, how then does some choice of a set of cultural parameters define the way in which today’s gravely, immediately imperilled planet, must emerge successfully at a future time, such as two generations ahead? Obviously, allowing a continuation of the simple interaction among today’s leading, conventional, existing cultural paradigms would be--under the extremes already represented by today’s operating paradigms--not only a colossal failure, but an immediate catastrophe.

Today's problem is not that some leading nations have made mistakes; the problem is that today's global complex of cultural interactions, have produced the sixty-year, post-Franklin Roosevelt, anti-Franklin Roosevelt interplay among nations and cultures, especially that of the past forty-years history. That, in net effect, has landed us in the present state of imminent grave peril for the planet as a whole. As of this moment, while some governments, and other associations, are considering the elements of some useful ideas, individually, and in concert, none so far have taken efficiently into account the actual form of the principal, decades-long cause of the currently threatened onrush of a plunge of the entire planet into a prolonged new dark age of humanity as a whole.

For example: The key to all understanding of the modern world history of more than three centuries to date, is the recognition of the essential, true fact, that the history of the world as a whole, since no later than the February 1763 triumph of Lord Shelburne's British East India Company, has been shaped by the continued, actually globally imperial power of an Anglo-Dutch Liberal system. Yet most of the world today, foolishly, pretends, as if politely, not to notice this plainly visible fact--*this veritable elephant standing and trumpeting, unnoticed, in the middle of the honeymoon couple's bed*--and its profound practical implications for every part of our world as a whole, still today.

This global power, this Liberal system, is the power which has operated through control of the world's dominant, oligarchical form of monetary-financial system since no later than the establishment of that as an imperial power, in that February 10, 1763 Treaty of Paris which concluded Britain's successful orchestration of that so-called Seven Years War which had brought a common ruin upon the manipulated powers of continental Europe. That treaty thus established an empire of the British East India Company, through, chiefly, that Company's imperial absorption and looting of Eighteenth and Nineteenth centuries' India, among many other locations. The present world crisis, is principally an outgrowth of the manipulations of the systemic relations among the world's nations as a whole, chiefly through the control exerted by the mechanisms of Liberalism currently axiomatically hegemonic among the components of that predatory financier-oligarchical imperium which reigns still today.

For example: It is only typical of the delusions of many of those approaching the subject of a dialogue of cultures, that, during the immediately past decades, it is the U.S.A., and virtually it alone, which has been popularly denounced as the willful agent of world domination by a body of opinion as silly as it is widespread. For those who actually know the relevant facts about the decision-making processes, that myth is the fruit of a deadly, implicitly suicidal folly by those who seek to explain matters as simply as that.

Contrary to that popular delusion, as it is met even inside as outside the U.S.A. itself, it has been the post-February 1763 hegemony of that Anglo-Dutch Liberal system which presently controls the U.S.A. to a significant extent, as it has done increasingly since the death of President Franklin Roosevelt, and especially since the aftermath of the assassination of President John F. Kennedy which terrified the U.S. population into a state of relative numbness, as the events of September 11, 2001 did, later.

This alien influence is chiefly the Liberal system presently represented abroad by Prime Minister Tony Blair's Liberal-Imperialist Fabian crew, and, notably, by the Margaret Thatcher gang of the same pedigree before it. This is the Anglo-Dutch Liberal system against which the American War of

Independence was fought, but which has fastened itself like a parasite upon the foolish neck of the U.S.A. today, as during the regimes of Harry Truman and Richard Nixon earlier. Long before Truman, that imperial mother of the system of global oppression, the Liberal system, was served by such representatives of the Confederacy tradition as Theodore Roosevelt, Woodrow Wilson, and, after that, by the epidemic of typically Liberal theft under Wall Street creatures such as Coolidge and Hoover.

The failure to acknowledge that set of connections, would be like the honeymooners' denying the presence of the trumpeting elephant in their marital bed. That kind of denial, in and of itself, could be the most likely cause for the assured tragic failure of any attempted global dialogue of cultures.

Under the present world monetary-financial system, what controls a nation's policies, or the policies of a concert of nations, is not pin-point direction of individual choices of decision by a nation, or nations. What controls the way in which the aggregate effect expressed by pin-point decisions is generated, is the equivalent of a set of ruling axiomatic assumptions, such as today's widespread, lunatic quality of axiomatic faith in the dogmatic "free trade" mysticism of the Anglo-Dutch Liberal system.²⁷

This represents an extremely important, but rarely adequately appreciated problem of method in dealing with the subject of behavior in and among social systems. Consider the historical implications of four, relatively commonplace types of cases of effects of pin-point decisions.

First, there are cases in which an action expresses, in effect, a theorem of an axiomatic assumption of behavior, such that no significant change from that presently operating principle is challenged by that event. If this piece from the practice of intellectual stagnation contributes to making a situation worse, then that worse was nothing more than evidence of what had been already implicit in the previously operating habits of thinking of current "axiomatic" policy-shaping behavior.

Second, there are cases which, without changing the previously reigning axiomatic-like (e.g., systemic) assumptions, touch an extreme point in the trajectory implicitly defined by that axiomatic-like assumption. Because that intersects the vicinity of a boundary-condition of the system, this produces the singular significance of the novelty of effect associated with a crisis-in fact, but without yet changing the relevant axiomatic-like assumptions on which the society, for example, has been recently operating up to that point.

Third, there are developments which are in axiomatic conflict with what the reigning axiomatic assumptions would have allowed, but the effect of which will probably be absorbed, as a mere flea-bite, a mere perturbation of the sleeping dreamer, with a relative minimum of temporary disturbance upon the system represented by those assumptions.

Then consider a fourth case, in which the effect of the action implicitly overturns, or at least appears to overturn, the relevant, previously reigning sets of axiomatic-like assumptions. In this case, the threat is to prompt some kind of change in the system as a whole, axiomatically. For example: *Most of the actually or implicitly violent threats against my person from "the establishment" during the recent thirty-odd-years, have been very plainly prompted by the establishment's perception that my ongoing,*

or threatened action at that time, constituted what the relevant section of the establishment had considered as a potentially serious threat to the continuity of the perpetuation of its current system.

In all cases, it is not the individual action which is historically determining, but the system, or the interacting systems, or changes in the system itself. Thus, competent long-range economic forecasting, proceeds from viewing economic systems axiomatically, as the competent practice of physical science does, viewing them as systems, and basing the forecast on study of the system as a system, rather than wading through the swamp, and quicksands, of the careless accountant's ultimately, infallibly mistaken, extrapolations by his conventionally brutish and often wild-eyed statistical methods.

That same thing can be said in a slightly different way, by pointing to a relevant case, the related, evil dogma, that central banking systems, which are actually instruments of the collective "slime-mold"-like wills of sets of private financier-oligarchical interests, function under the protection of the systemic assumption that these systems must be free of control by elected governments. This is the peculiar system, the ideology which presently controls most nations, and it is those who control the system itself, which control the policy-shaping of relevant nations. It is such false assumptions of an axiomatic character, such as the belief in independence of central banking systems, which, by becoming the characteristic of the relevant public and popular institutions, become the way the nation functions; these, if only usually, predetermine the kinds of choices which will be made. It is not the individual decision which produces this effect; it is the way in which the evolution of an ideology predetermines the trajectory of the change in effects produced by relevant decision-making.²⁸

In all cases, it is the system which determines the significance of the event, rather than, as duped people today believe, the mere statistical aggregation of events, the system. So, as the case of World War I demonstrates, in history so far, the axiomatic aspect of ideology controls the will and fate of nations most of the time, and that more effectively, more ruthlessly than any abundance of military force.

The fools' assumption, that it is the U.S.A. which is the principal source of the present world systemic crisis, would be precisely the kind of mistaken belief which, in and of itself, would ensure an inherently tragic catastrophe, that for a world which accepted such a belief. Only when the U.S.A. is recognized as itself, *presently, systemically*, a subject (e.g., a victim) of the "free trade" system and ideology of the British East India Company's legacy of global rule by the financier-oligarchical interests of today, can anything but foolish assumptions about essential features of the world of today be presented. Unless that point were understood, any attempt at dialogue of cultures would be doomed to catastrophic outcome from the start.

The mere size of an effect, such as the effect of the activity of the U.S.A. today, is not in itself actual proof that the size of the effect is a cause. It is that controlling influence which has steered that effect, and will steer the next, which is determining. *Big footprints are not big feet.* It is the system which controls the relevant behavior of the United States, which is the cause. To control that effect, we must control that system which controls the people, as long as the people do not control the system.

It was the perceived urgency that the U.S.A. itself invoke its Constitution, as President Franklin Roosevelt did in 1933, to free the U.S.A. from the yoke of that Anglo-Dutch Liberal system which had controlled the policies of the Theodore Roosevelt, Wilson, Coolidge, and Hoover administrations, which changed the system then. The consequence of that was the intervention into history, led by Franklin Roosevelt, which made possible the U.S.A.'s own escape from the fascism which overran a western and central continental Europe imprisoned within the control of the Anglo-Dutch Liberal system.

It was that change in perception which occurred under Franklin Roosevelt, as in the case of President Abraham Lincoln earlier, which defined and generated the U.S.A.'s ability not only to accomplish a great leap forward in economy, but to contribute a decisive margin to bring about the defeat of the fascist monster, and promote the recovery of a war-depleted Europe.

The widespread, contrary, and often fatally erroneous assumption is, that by avoiding conflict with certain existing traditions at the top of society, we might improve society by installing improved rules of the game of cultural interaction within the bounds of the bottom layer of the current world system. These suggested improvements are proposed as applicable to society from the bottom up, without touching the actually, top-down determining considerations such as the toleration for so-called "independent central banking systems" and "free trade" dogmas. Defense of that wrong-headed, sometimes fatally wrong-headed practice might be expressed as the tragic popular delusion: "People are not ready for the big change; you must introduce them to that in small steps," without actually using your legs in any noticeable way. Such ugly displays of self-inflicted psychosexual impotence, make virtual political eunuchs of them all.

Our attention must, therefore, be focussed upon that fact, that the dominant feature of international relations since February 1763, has been the increasing domination of the world, not by any nation, but, rather, a modern guise for the European medieval, ultramontane *system* of partnership of the Venetian financier-oligarchy and the Norman chivalry: the Anglo-Dutch Liberal system of international finance, especially the post-1971-1972 form of that *system*. This Liberal *system* was the international power known by its adopted names as both the Eighteenth-Century "Venetian Party" and the "French and British Enlightenment" of Voltaire et al. It is this *system* which rules the world today, and, by present aid of the International Monetary Fund and World Bank, holds nations' governments as its herded cattle and lawful prey, unless the nations had freed themselves from that control.

The Strategic Situation Today

Let us now prepare the way for entering the main body of this report, by the following set of summations of the points developed here thus far.

It is the international, primarily, and national, secondarily, institutions of monetary and financial affairs, which control the principal decisions, in all matters, of those nations and peoples which accept the "authority" of the 1971-2004 International Monetary Fund and World Bank. The European Central Bank is currently among the most vicious of these supranational institutions. Foolish governments and people, alike, generally see nothing significant in this arrangement; it is widely assumed among leading

opinion-shaping circles, that no foreseeable alternative to the system associated with those institutions presently exists, at least implicitly so: until the point of outbreak of a relevant systemic crisis. For that reason, the ignorant opinion which predominates in the highest ranks of governments generally today, refuses to recognize that the will of governments generally, is presently controlled, not by the power of nations, but by a *system* of supranational financier-oligarchical interest which is more powerful than any nation which continues to submit to the rules of play associated with that Liberal system: *that is the elephant defecating where the honeymooners are helplessly sleeping.*

The Liberal system of today, is only a typical expression of a class of influence over the will of nations and peoples which may be called an “ideology.” A person who has blindly accepted any belief of axiomatic-like implications for decision-making, is, to that degree, no longer in any relatively greater degree of willful control of his or her own mind, or behavior, than an animal controlled by the conditioning of the instinctive characteristics of its behavior as the member of a species or variety. The essential power of institutions, such as governments, or concerts of governments, today, is rarely actually free will informed by reason, but more often the oxen’s yoke of specific forms of ideology.

See the statesman wiggling within that virtual “iron maiden.” He threatens to act rationally, but feeling the pressures of his situation, prefers to avoid the pain, and therefore limits his movements accordingly. He is technically capable of reason; but, like the tragic hero, can not yet free himself of the relevant conventions. He is controlled *by the system.*

In earlier publications and public addresses, I have identified the functional nature of this problem by the term “fishbowl” ideologies. A population accepts certain selected habituated assumptions, some approximately true and others baldly false, as its ideology. Thus, the collective action of any society known so far, is a response to an implicitly imagined physical geometry which differs more or less radically from the real universe. Thus, when, in the course of developments, the pre-established cultural matrices no longer correspond to reality, even within reasonable margins for error, the victims of the ideology tend to react not to the real world, but rather to their belief in a fancied universe which is implied by their habituated ideology. That problem is what I have identified as a “fishbowl mentality”: continuing to swim within the accustomed fishbowl, even after the bowl has broken and the water, and the doomed, flopping fish, are pouring onto the furniture.

Such has been recently, until now, the pathetic state of mind of a large portion of the U.S. electorate which, while experiencing the deepest collapse, a sharp collapse, of the physical economy of their region in half a century, voted for the re-election of George W. Bush, out of confidence in the success of a continuing economic recovery which did not exist! The Liberal system is a leading ideology--a “fishbowl” mentality--usually ruling over the mere nations of today.

It is the attempt of parties to define a system of cultural accommodation, as through a dialogue of cultures, producing thus an attempted fusion of inherently, axiomatically conflicting sets of a-prioristic axiomatic assumptions, which leads from a present or past catastrophe, to yet one more set of the types of conflicts leading into new varieties of the processes of mutual self-destruction, such as general warfare without efficient exit strategies, as in the U.S. war in Iraq today.

Therefore, one relevant fact is already quite clear. The attempts to effect reforms such as cultural agreements, among nations today, will fail, assuredly and absolutely, however noble and impassioned the sentiment supporting such proposed reforms, until the pathological factor of the subsuming system, the system of financier-oligarchical imperial Anglo-Dutch Liberalism--the currently reigning “fishbowl mentality”--is excised from the institutions of world power.

These reigning mechanisms of today are, “genetically,” the descendants of the mechanisms which orchestrated what was known as that World War I, which then, in turn, created the continental European fascist rule between 1922 and 1945, and which are the ruling forces at play in the world of U.S. veteran oligarch George Shultz’s Condoleezza Rice, Dick Cheney, Arnold Schwarzenegger, and veteran predator Pinochet today. No cultural agreement among the mice of sundry colors will prevail, as long as the Anglo-Dutch financier-oligarchical cat is loose. We must not merely bell the man-eating big cat; we must first cage her.

Ridding the planet of the Anglo-Dutch Liberal tradition which also created the Benito Mussolini, Adolf Hitler, and Francisco Franco regimes earlier, is an absolute precondition for preserving civilization today; but, there is much more to be settled. Getting rid of Mussolini and Hitler was necessary; but putting out the noxious rubbish is not, by itself, the production of a good meal. We must build a new edifice, to supersede a sick world of today. Ask, therefore: What, therefore, should be the principles of design for an ecumenical system of cooperation among respectively sovereign nations, which shall deal appropriately with all of the phases of design and construction to be accomplished on this planet during two generations immediately ahead?

The good is never merely the negation of the bad; the good is the Sublime, which, by its own positive nature, working from outside the bounds of existing conventions of behavior, builds, where the conventional destroys by its inhering corruption. A good dramatic treatment of a subject such as Adolf Hitler, does not portray the people as good, when it merely shows how bad Hitler was. Rolling in the mucky details of hideous crime, as the intention of Allen Dulles’s pro-existentialist CCF typifies great criminality, does not ennoble the viewer of a drama, but, more likely, like a Bertolt Brecht drama, will have a degrading effect on the audience and players alike. The evil of Hitler must be treated by love of that good which Hitler destroyed, not only the good in Hitler’s victims, but the spoiling of the good in those Germans and others, for example, whom Hitler and the system of his Synarchist masters used for their enterprises.

The world does need urgently an image which serves the mission which the proponents of a dialogue of cultures seek to promote; but, we must do it right, such that the desire for something better does not lure us into those kinds of wishful, Romantic fantasies which have so often led toward effects precisely opposite to that which we should have hoped to produce.

Vernadsky’s concept of the Noösphere defines a point of sublime empirical-conceptual reference, a framework of reference within which all of the valid issues to be considered are included, including differences among cultures, as if axiomatically. What will the Noösphere be, two generations ahead? How should that happen? How does that approach provide the optimal way of both meeting the

requirements of national and personal sovereignties, and also producing improvements of an urgent character and quality in the Noösphere during the coming two generations or more?

1. The Vernadsky Remedy

Competent science, or an actually efficient pursuit of a dialogue of cultures, proceeds always by presuming that the totality of present belief of any national culture, of any body of doctrine, contains a large ration of wrongness. Therefore, the first principle of science should be, to consider the problem of the systemic falseness within what may be presently even a proudly defended opinion, scientific or other. This means concentrating special attention upon those special kinds of paradoxes which lie at the boundaries of any existing body of generally accepted belief, *such as the boundaries separating the abiotic, living, and human cognitive systems of Vernadsky's Noösphere, in their essential character, and respective distinctions as the universal physical systems of which the known universe as a whole is comprised: that as a Riemannian quality of an integrated system.*

The permission to employ this method, must not depend upon definite prior indications of any specific wrongness in currently accepted belief. Good health is not only a matter of lack of evident sicknesses, but also of detecting and preventing the existence of a kind of disease which has not yet been recognized by us as the menace it does in fact represent, as had been the case of human retrovirus disorders. This is the method by means of which we are enabled to uncover the existence of wrongness even within what has been unchallenged as generally accepted belief. It is not a mere repair-kit to be called out only when failed opinions have been detected; it is a way of thinking which must supersede all others, on all occasions.

The method of learning from our experience of the future, which I have identified in the introduction to this report, is not new. It is ancient. Notably, it is implicit, for physical science as such, in the method of *Sphaerics* which the Pythagoreans and Plato, among other ancient Classical²⁹ Greeks, adduced from the development of astronomy by Egypt. In fact, all competently Classical currents of European scientific thought since that time, have expressed a return to that method, as a choice of means for avoiding the relevant decadent, contrary method of such as the Eleatics, Sophists, and other philosophical reductionists. This is, for example, the method of Kepler, as reflected in his tasking future mathematics to develop the kind of infinitesimal differential calculus actually developed, with unique originality, by Leibniz.³⁰

That discovery, successively, by Kepler, Leibniz-Bernoulli, Gauss, and Riemann, et al., is the demonstration of the method by which mankind achieves its discovered forewarnings, and, in this way, a certain type of experienced knowledge of the yet to be experienced future. This depends upon that Classical Greek notion of *powers* employed by the Pythagoreans, Plato, his Academy, et al.,³¹ the notion of what we may rightly regard as a universal physical principle. Vernadsky's development of the notions of the Biosphere and Noösphere, is an example of application of the same Classical method of *powers*.³²

As I shall show in this report, that viewpoint offers the only trustworthy approach to the subject of a dialogue of cultures. The case of Vernadsky's referenced work provides such a needed point of

reference for addressing the challenges of modern political-economy, by attacking those subjects from within the higher standpoint, the domain of the Sublime.

It has been usually demonstrated by all those fundamental discoveries of such powers in science, that the greatest concentration of wrongness is usually disguised as assumptions which the misled representatives of a faulty culture have been inclined to adopt as unshakeable qualities of traditional beliefs, including such as *a priori* assumptions. The empiricists' Cartesian set of *a priori* definitions, axioms, and postulates, or the Aristotelean scheme in astronomy of the Roman Empire's hoaxster Claudius Ptolemy, is typical of what is often not only an intellectually fatal error, but an outright fraud.³³ Thus, science must always seek a vantage-point of practical existence in the universe which is located outside the frame of reference within which the suspected error of assumption may lurk, a frame of reference outside the range of the investigator's presently customary belief. For this purpose, in dealing with matters bearing upon the nature of the human individual, and mankind in general, Vernadsky's concept of the Noösphere is an extraordinarily useful, and currently most relevant point of departure for understanding the problems to be recognized and mastered in the times now immediately before us.

For example: in order that we might more readily overcome the prejudices which have created a corrupt, ideological wall of separation of art from science, let us interrupt this introduction to the subject of applied physical science at this point, to compare the case for Classical irony in English, or other poetry and drama. After all, the subject of a dialogue of cultures, is culture in the broadest scope of the term. What is true in any part of culture as a whole, must also be demonstrably true in any of its divisions.

Bringing Words to Life

Delicious academics' jokes about "grammarians' funerals," or, the same thing, a literate thinker's hostility toward contemporary publisher's style manuals, are clinically significant in calling attention to the axiomatic roots of the currently prevalent inability of popular cultures to define a congruence of notions of truth which might be common to literary and to physical-scientific thought in a systemically coherent way.³⁴ This defect, the grammarian's folly, in the development of the individual, presents us with a probably crippling impediment in the pathway of conducting a dialogue of cultures, and, therefore, of physical science, too.

Specifically, to conduct a dialogue of cultures, we would be fools to rely upon agreements reached on the dictionary meaning of a grammarian's dead words. We require a living subject, not the dead word upon which anyone might freely impose an arbitrary meaning of their own design. The doctrine of "text," as stated by the notorious U.S. Associate Supreme Court Justice Antonin Scalia, is a conveniently lurid example of such pathological behavior by morally dead minds. To achieve what might be called "intelligent communication," we must bring words to life, that in a mode of reanimation which might rekindle in any mere grammarian that special quality of Holy Terror which also struck Rembrandt's Belshazzar.

That we might better weave the actual connection between a literary or artistic form of culture into the same system as a scientific culture typified by the work of Vernadsky on the Noösphere, consider those principled features of a literary culture which provide a relevant bridge between the idea of culture in general and the referenced work of Vernadsky.

As Shakespeare knew, and as every competent playwright, poet, and philosopher has always understood: As I shall show here, truth exists, contrary to Scalia, only as if between what the poorly educated mind must see as the apparent cracks, called irony or metaphor, of the merely literal meanings previously attributed to the words by those morticians of dead minds we know as grammarians. Truth itself thus lies only between the apparent cracks of what William Empson treated as the principle of irony, as in his notable *Seven Types of Ambiguity*.³⁵ Ambiguous as the Classical irony of the great poet, for example, may sometimes appear to be, irony so grasped is the only efficient method by which utterance in a common language can break the shackles of literal meaning, to free man from slavery to dead words, and to convey precise conceptions of actual ideas and of the living words which irony animates. Thus, to the man or woman who can actually think, the grammarian is the perfect type of the functional imbecile one encounters as obstacles over which to stumble in the search for the domain of actual ideas. That is to say, that *actually living knowledge* can be found only within those transcendental expressions called Classical irony.

The clarification of the point is the crux of the point to be made immediately, here.

Ask yourself: Why does the competent practice of physical science require that we identify the discovery of an experimentally validated universal physical principle by the personal name of the relevant discoverer? Not the personal name associated with some mathematical formulation used to describe an effect of the application of the principle, but the *personal name* of the discoverer. This question should bestir attention to some crucial examples of the meaning of Classical irony from within us, the challenge of showing the necessity of describing the grammarian's practice as playing with dead words.³⁶

By associating an original discovery of a principle with the name of the discoverer, such as Archimedes, for example, we are implicitly obliged to provoke, and thus to re-create the relevant cognitive experience, within our own mind, an experience which had occurred within the mind of an Archimedes, or the mind of Archytas in solving the task of constructing the doubling of a cube. We thus oblige ourselves to relive the inner, cognitive experience of that act of discovery. *We seek thus to call into play within our own sovereign mental processes as a living person, a replication of the relevant process which occurred in the mind of that living person while he lived. That action by us defines the named discovery as a living idea*, and the words used ironically to point in that direction become living words--*words with a living meaning for us*, to replace the dead ones. This is the meaning of the generation and transmission of actual ideas, the meaning of *the animation of Platonic forms of ideas*.

For example: some would commit the blunder of suggesting that discoveries of principle can be demonstrated on the academic blackboard, or by a digital computer, as the addled advocates of "information theory" dogmas propose. Gauss proved the relevant point, in his 1799 exposure of the

relevant hoax perpetrated by empiricists such as D'Alembert, Euler, and Lagrange. Gauss thus demonstrated anew, that the discovery of a principle is not effected through arithmetic or Cartesian modes of formal mathematical constructions. The actual discovery is merely prompted by the formal paradoxes, such as algebraic paradoxes, which might be represented on an academic blackboard; but, the act of discovery of a principle occurs, neither on the blackboard, nor within the bowels of a digital computer; it can be only within the sovereign cognitive processes, the processes of hypothesizing which are the unique power, and distinction from the beasts, of a human mind.

The naming of the original discoverer, is a challenge: to experience in one's own mind the process of discovery as it occurred in that named discoverer's mind. This we can do only by generating his relevant hypothesis within the processes of our own individual mind. The otherwise seemingly, but deliciously paradoxical ontological implications of the immediately foregoing statement by me, will be made clear by appropriate concentration on what I have to report, throughout much of the following sections of this report, respecting Vernadsky's conception of the Noösphere.

Already, even at this point in the report, Vernadsky's concept of the Noösphere helps to make clear some aspects of the physical meaning of what I have just said. Our living brain and its accessories bring the act of discovery by, for example, Archimedes, back to life, as it lived within the mind of Archimedes, born again within the functions of our living tissue.³⁷ That action is of the characteristic form of the activity of hypothesizing which subsumes Plato's collection of Socratic dialogues. *The physical character of this act of our present reanimation of the living idea behind the name of Archimedes, today--the living cognitive action, by the then living Archimedes, for example is an implication which commentators on Vernadsky's work have, so far wrongly, apparently failed to grasp.* Both Soviet "materialist" dogma and Liberal empiricist dogma have been among the relevant impediments to consider in treating the evidence of those failures.

To make what is perhaps an indispensable recapitulation of the argument just supplied: the irony of equating the person of the discoverer to a principled discovery, thus obliges our mind to re-create the living experience of that original act of discovery by that mind as a living experience within our own mind. That is a model, so to speak, of the function of Classical irony as the only truthful way of using forms of communication which are literally dead when treated only as in and of themselves (as by mere grammarians), to convey a *living experience* of truthfulness from one mind to another, even across thousands of intervening years.

Consider Classical tragedy, such as that of Aeschylus, Shakespeare, and Schiller, as a model, in art, for the same meaning of Classical irony as I have indicated the ironical use of the name of Archimedes, or Kepler, or Gauss, to prompt the mind of the hearer to re-experience the relevant original act of discovery of what is efficiently a universal physical principle. This, in turn, serves to show how we must define those principles which should be adopted, *and to warn against those which should not be adopted*, in the work of developing a dialogue of cultures.

Why Study Classical Tragedy?

For example: Why must we have Classical actors? Do the typewritten words not speak for themselves? Should not any set of raw amateurs, reciting the text of a drama, be well suited to convey the intent of a playwright such as Shakespeare or Schiller? Perhaps they lack elegance, but does that detract from the capacity to convey the playwright's intended meaning? Similarly, the sophistical pedant would ask: Is not the recitation of Classical poetry a matter of "taste"?

Contrary to such mere opinions, the accomplished company of actors, as in the case of the opening portions of *Hamlet* or *Julius Caesar*, must bring the actuality of the mind-set of Shakespeare's Rome of Julius Caesar's and Cicero's time, or Hamlet's legendary Denmark, on stage even before the principal characters of that drama are brought on directly. For reasons which I shall address below, it is almost a rule of principle in the composition of Classical tragedy, that the principal figure must not be brought upon stage until the paradoxical character of the setting in which that character will appear has been established as a species of experience, in its own right, in the mind of the audience, and, therefore, also, through rehearsals and experience of repeated public performances, in the minds of the players on Classical stage.³⁸

As I shall work here to make this essential feature of a dialogue of cultures clear, the essence of the drama lies "between the cracks"; it lies beyond the literal. A true such dialogue occurs within the only domain, that of Platonic hypothesizing, where truth lies, in the universal principle of specifically human communication, Classical irony.

For example, in the opening of the two Shakespeare tragedies selected for purposes of illustration here, as the curtain has lifted, the seated audience must quickly sense an eerie feeling to the effect that the universe on stage is a different cultural universe than that in motion in the audience's off-stage world. *The behavior among the characters depicted on stage, must not be an expression of the same words as enunciated by persons representing the contemporary culture of the members of the audience, nor must the members of the audience hear that exchange as an event within its own contemporary experience.* Otherwise, the attempted performance would be an artistic failure from the outset.

This means that the adducible rules of interpersonal behavior in one culture, are not the same as for another culture. Since the subject-matter of Classical tragedy is the way in which the systemic characteristics of a culture, considered as a whole, brings ruin upon itself, it is what might appear to present observers as those sometimes seemingly very subtle differences of what might, wrongly, seem the same conversation repeated within the audience's own culture. The conversation must be located clearly in that different cultural setting--*a different locality in physical space-time*, which is the typical expression of the culture which is the subject of the tragedy itself.

We must emphasize, that, essentially, therefore, the characters of a tragedy on stage, taken as a whole, while on stage, act differently, think differently, usually belong to a qualitatively different culture, than those in the audience, or the actors themselves on the street outside. Even if they speak the same words, the meaning is different in some crucial way; after all, they have moved out of one society, their work-a-day world off-stage, into a different world, that of a past period of history, of a

different culture, and different general circumstances. It is the requisite genius of an accomplished playwright, or director, to have developed a deep insight into these systemic distinctions, and to adduce those subtleties of the actual cultural matrix which frame the playwright's intended subject.³⁹

The valid confrontation with such potentialities is the mark of the great playwright. His intention is to transport the audience's attention from the kind of universe in which the audience lives, as if to a different universe, in which the characteristic features of social interaction are qualitatively different than those of the audience. The actors, for example, must each put themselves, and their interactions with other actors, into that other universe, not the universe which they should have left parked in the street outside.

It is therefore urgent, from the beginning of the play, that the actor not recite lines. The actors there, as in the opening of *Julius Caesar*, must be Romans of that time. The words spoken in the drama do not have the same meaning as the same words as they might be spoken by a representative of contemporary society. By reacting as a live Roman of the designated station would have reacted, with all the "body language" and shadings of emotional color which that Roman would have shown in that assigned circumstance, we create an eerie sense of the difference between the way those Romans are behaving, and the way we, in our time and place, would deliver the same lines today. The effect on the mind of the audience must be that felt sense of an eerie something "different" lurking there, felt, and knowable, but just out of reach of the corner of the spectator's eye.

For an example of crucial, but seemingly minor points for criticism: how does Casca mouth the name of Cicero, for example? What is his "body language"? How would you have said the same words under today's circumstances? Here, indeed, between the Classical view represented by Cicero, and the circles of the fascist-like Caesar, we have an already highly embittered, pervasive, and tragically determining clash of cultures in that ancient city of Rome itself, as, clearly, Shakespeare understood this connection by the way he wove the richly ironical reality of Cicero's sensed physical presence into the scene. That role of the unseen Cicero is crucial for the performance of the tragedy as a whole. The members of the audience might not know the significance of that reference to Cicero beforehand, but the director and actors must make the audience *feel* that significance.⁴⁰

The intent of the great playwright, is not to imply that the audience should simply adopt a supposed solution to the paradox of the tragedy on stage. Absolutely not; such folly we leave to the Romantics, who purport to explain all that history whose specificity they defile with their degradation of the issue of the fate of entire peoples and civilizations to the almost soap-opera quality of bedroom view of the attributed failures and triumphs of individual figures of heroes and villains!

Take the case of Schiller's Jeanne d'Arc: Schiller's carefully researched re-creation of the principled features of the actual time and place in history, and the actuality of the role of Jeanne. I have recently compared the effect of Jeanne's conduct in the actual situation of *that time and place, as that was the actual effect of her conduct in the situation, through the moment of her death by being burned alive by the Inquisition*, to the martyrdom of the Reverend Martin Luther King, as he expressed his personal understanding of that situation, in his own voice and words, up to the morning of his assassination.

Analysis situs! As Leibniz and Riemann understood that distinction. It was her action in that specific situation which Schiller conveys, as the effect of that moment of actual history inspired the process leading to such outcomes as the establishment of the first true sovereign nation-states in all known history, that of Louis XI's France and Henry VII's England. The power of the centuries-old ultramontane system of medieval Europe, the alliance between the Venetian financier oligarchy and the Norman chivalry, was broken by the essentially included effect of the real-life Jeanne as she appears faithfully represented to the intent on what would be a faithful replication of a performance on Schiller's stage. So, we in the U.S.A. today, are being judged, in practice, still today, by what we *did not do* in response to Martin's death. Martin was not Jeanne; *Analysis situs*, again! The cultures are different, but the principle of man's existence is an instrument to create the future, is the higher standpoint from which the contrasting specificities of the different contexts is to be understood.

Pause to stress that point just made. It is crucial for the success of a dialogue of cultures.

In real history, the history of *living words* locates the meaning of the individual human existence in past, future, and present, all at once. It is the transmission of ideas as living words, among past, present, and future, which, like the resonance of an ancient Vedic hymn on the subject of astronomy seen in Central Asia thousands of years earlier, expresses the intrinsic immortality of the individual person. It is only a decadent culture, such as an empiricist's or Sophist's culture, in which the individual is denied this connection, through *living words* (i.e., actual *ideas* in the sense of Plato's principle of hypothesis). The "educational" function of Classical drama, music, poetry, painting, sculpture, and architecture, is to evoke a sense of immortality in the individual member of the audience, through the devices of the *living word*. "*Yesterday, my mind spoke with the mind of Archimedes. Our minds were linked by a communication system connecting us across thousands of years.*" The figure on the Classical stage must not be your neighbor reciting lines, but a long-deceased figure, such as Jeanne, or, our recently departed hero Martin, who is made to come alive on stage through the medium of the living words which bring the actuality of that past into immediate juncture with our present, thus bringing people from various generations together, as Raphael Sanzio portrays himself in the simultaneity of eternity in his *The School of Athens*.

In this way, the fellow watching from the balcony of the theater experiences a sense of actual immortality through the link to the *living words* radiated from the stage--on the condition that the director and actors make these words felt by the audience as *living words*. Here is the true secret of Classical tragedy. If one does not grasp that sense of the living word, he or she has yet to understand anything significant about the tragedies of Shakespeare and Schiller.

So, therefore, in all valid Classical tragedy, as in Schiller's treatments, the historian's strict principle of *historical specificity* applies. *Analysis situs!* Meanings can not be freely transported from one specific area of universal space-time to another. Each part of history has its unique--historically specific--characteristics. Hamlet is not Julius Caesar. Hamlet's legendary Denmark is not congruent with the culture of Cicero's Rome, the Cicero whose mere whiff of presence in the play is a critical factor of the play itself, as of the actual history of turning-points which developed in Rome during that region of history.

What is common to all, is the way in which we must develop the ability to understand the laws of the way in which history is changed, which are the proper foundation of the making and interpretation of the laws of government. *We do not connect different places in history by specific acts as such; we connect them by means of the universal physical principles which are the only available, real connection with the constantly changing territory of real history.* For this, for strategy, we require the specific method which subsumes all specificities. We must read history as a domain of those living words which bind the immortality of all human experience and development into the portrait of a true Classical historian's seamless unfolding of a simultaneity of eternity. Such Classical poets and dramatists are the true historians who should perform that mission.

By comprehending many historic specificities, we must avoid tendencies to "take an average," as Shakespeare's silly Polonius would have done; we need a concept which is independent, and above all attempts for hermetic compartmentalizations of historical specificities. This must become an endeavor in which the work of Vernadsky contributes something essential for our work on the subject of concert among respectively specifically distinct cultures.

In that light, take, for example, the role of the ghost in Hamlet. Now, look at the sensed, but unseen appearance of that silent, unseen ghost in the shadows of the Third Act soliloquy. See the approach to that soliloquy in that of the preceding Second Act. Feel the force of tragic doom permeating the entire culture of that legendary Denmark, as we enter the concluding scene where the motion of Hamlet's corpse off-stage, intersects the display of Fortinbras's folly of that moment, as he prances lewdly before both the horrified audience, and as, at the same time, the bemused friend of the deceased Hamlet, is looking off-stage toward, and speaking, like the character Chorus as if called in for this service, directly to the assembled audience of that theater.

Then, recall the image of the ghost, and the interplay in that early scene. Shakespeare needs the ghost, which must be silent, unseen, but a felt presence in the closing scene, without which Shakespeare could not so simply convey to the audience that uncanny feeling about the characteristic mind, the special kind of superstition, and characteristic modes of interactions, of all ranks of that culture shown on stage. "These guys are all insane!" "This Denmark is a living nightmare!"

Yes, I understand your feeling, but you must be more careful; presenting these characters as simply insane will not do. You must present them adorned with their actual insanity, the lunacy specific to their cultural fishbowl, not in your impulsive, grotesque violation of the root-principle of historical specificity. Without that sense of (thinking in terms of British history) the *historically specific*, or, to the same effect, *specifically legendary* quality *uncanny* in the irrationality of all of the characters of that culture, there, as in Shakespeare's treatments of Macbeth and Lear, the actual intention of the playwright is not competently delivered. It is not sufficient to perform the drama; you must witness it, and its characteristic culture, in its actually historically specific place.

The final scene and drama of *Hamlet* close with an appeal to the audience to recognize that force of tragedy in the culture of that Denmark as the true subject of the drama, not the figure of Hamlet himself. Hamlet's personal wretchedness is that he is all too much a loony Dane of that legendary sort of historically specific place and time. The sense of the force of doom must be established as a sense

of dramatic irony, comparable to the opening lunge of Brahms' First Symphony, in the audience, before the leading character is presented on stage. Thus, by aid of that precaution, he, or she becomes a figure wrestling with the forces of doom which are characteristic of his culture, not yours. Could he have broken the spell of that doom, or will he or she prove to be merely another pitiable member of that self-doomed culture, who could not muster the will to change that culture in ways needed to save the people from the culture of which they are a part?

Yet, in Classical tragedy, as in real history, each case has its own historically specific characteristic. Each moment of history is culturally unique, but, ironically, within a seamlessly continuous, but multiply-connected Riemannian universality of a simultaneity of eternity. Different such moments can not be reduced to a reductionist's formula. Any important subject of Classical drama, requires the playwright and the players to define the subject of each drama as a whole as some unique event which could not have been produced by a formula. They must give a unique quality of life--an ironical sense of the presence of a living word--to the drama in this way. No drama is truly Classical, either in composition or execution, unless the central subject of the drama as a whole is a unique creative act of hypothesizing a solution for a problem which never occurred in history before, and will never be produced in the same way again.

Lately, I have frequently found it convenient to reference the victory of Frederick the Great over the Austrians at Leuthen as an illustration of the principle of the commander in chief in the principal office of leadership of a nation, or a commander assuming personal responsibility for the historical outcome of a war. Those examples express the essence of subject-matter of Classical tragedy. Frederick's innovation, faced with a situation where his forces were greatly outnumbered by a well-trained, and professionally deployed larger Austrian force, was a victorious solution unique to that situation. Shall we attempt to adduce some recipe for an average solution of some sort from that case? To attempt to do so would be a fraud; beyond noting that the eccentric Frederick was also a creative genius, the form of the action there was original and unique to that historical situation. *Analysis situs*, again.

The lesson to be learned on this account, is that it is the pathetic tendency of the pedants of our culture, and their like, to argue, as the Roman Empire's hoaxster Claudius Ptolemy did, that once God had made Creation, that Creation must be perfect, by *a priori* assertion. Therefore, the Sophist insists, that if we permitted the idea that God himself might introduce a change to that universe, that would be as if to insist that God Himself had been flawed, and was therefore obliged to repair his earlier mistake. *That Sophist has just insulted God!* God is right; it is the Sophist's Aristotle, and his follower Ptolemy who were wrong, if they were not being simply stupid.

In dealing with man and society, we are dealing with a creative being who often makes mistakes, but has been designed in the image of a Creator for whom continuing Creation is a way of life. As Heraclitus would have insisted, and the Plato of the *Parmenides* agree, there is nothing but change in the universe, and such is the ontological nature of the Creator Himself.

That view of creation is the standpoint from which the choice of subject is made by the effective composer of Classical tragedy. It is the creative faculty (of Platonic hypothesizing) of the human individual, which is the essential subject of Classical tragedy; it is the presence, and lack of the

intervention by such hypothesizing, on which every Classical tragedy since Plato's dramas, his Socratic dialogues, were composed.

To recapitulate the immediately preceding argument, for the sake of clarity, consider the following:

It is the posing of the need for that act of creative reason and will, which is the only proper subject of Classical drama. This element, which Schiller identifies as the Sublime, whether it occurs within the tragedy, or is the implied creative act which should have, but did not occur, is the subject which the drama must evoke as an experience within the mind of the audience, just as the name of the original discoverer of a valid universal physical principle obliges us to react to his act of hypothesizing as an experience re-enacted within the living processes of our mind. It is that act of hypothesizing, Schiller's *Sublime*, which is the essence of the successful performance of a Classical tragedy, as this was already true with the work of Shakespeare, whose *living word*, mediated through the historically specific interventions of Abraham Kästner and Gotthold Lessing on this account revived the living Shakespeare to participate in the Germany-centered Classical humanist renaissance of the late Eighteenth Century. So, as a result of the work of Kästner, Lessing, et al., Shakespeare lives again today.

This view of Classical tragedy typifies the state of mind which must exist prior to any deliberation on the matters of a dialogue of cultures. The tragedy, if that is the outcome, lies not in the leaders of society, but in what they are not. The essential force of tragedy lies primarily within the culture of which the tragic leader is all too typical for his own good.

So, Plato abhorred the relevant aspects of the Classical Greek tragedies of his time; for Plato, as he himself demonstrates the principle in his dialogues, those tragedies he attacked lack the contrast of what Schiller would define as the Sublime.

For contrast, consider some attempts to deal with contemporary historical themes, by some notables. Among the better famous examples among modern American tragedy include Arthur Miller's *The Death of a Salesman* and Eugene O'Neill's *The Iceman Cometh*. A Classically trained actor like Lee J. Cobb could have put the ironical aspect of the leading character of *Salesman* across effectively, as typifying the tragic character of not the figure on stage, but then contemporary U.S. popular culture itself. *The Iceman Cometh* is beautifully composed in service of its obvious intent, but the tendency of the audience is to focus on the audience's projected imputable tragedy of Hickey, rather than the tragedy of the popular culture of which he is a victim. The character Hickey "took the life out of the booze"; but, it was the booze of that culture's specific ideology, not Hickey himself, which is the force of tragedy, as must be argued, similarly, for the case of *Death of a Salesman*. The danger is, in both examples, that the corruption of our times would prompt the audience to view the drama with the disordered mind of the typical Romantic, locating the essence of the tragedy in the central figure, rather than in the society which dangles that figure before us, like a marionette on the cultural strings of his time and place. The danger is, a lack of the sense of the *Sublime* which links us, the audience in the present, to ourselves as we experience, within our experience of that drama, the relevant fruitful outcome of the tragedy on stage.

Thus, since the principle of Classical tragedy depends upon that standard subject of reference, which is changes in the culture of an entire nation, it had been better of those modern tragedians to have built the tragedy around a leading figure of that society, that culture, so that we might more readily avoid the treatment of tragedy as an individual's affair, rather than the failure of the leader as an exemplary victim of his submission to the characteristics of his society's culture. The key character need not be a recent President, for example, but it must adequately reflect the fateful decision-making processes of the nation, and the corruption of the American people which permits the relevant travesty. The subject of Classical tragedy, as Plato and Schiller demanded, is the history of mankind; to adduce the *living words* of the Sublime experience we require an actual historical subject, either from known places in history, or forms of legend which had a kindred significance.

Therefore, the attempted use of little people, rather than major figures, as the pivot of tragedy, as by Miller and O'Neill, was, in that sense, a mistake, although a mistake which they committed by faddish popular demand of the theatrical "industry," and its paying audiences, of their time. They did their best, and I greatly admired the result as being Classical tragedy; but, I also recognized that the deeper merit of those works would tend to be overlooked by the pestilence of Romantics and existentialists hovering like predators among the critics and theater audiences.

The subject of Classical tragedy is needed changes in the culture as a whole. Therefore, the attempt to substitute a local setting within a culture for the appropriate action of change of an entire culture, can obviously be effective if the author and director recognize the problem which I have just posed in some efficient way. The portrayal of Salem witch-trials, in Miller's *The Crucible*, failed as tragedy, because it falsified the Massachusetts of the Winthrops and the Mathers, for the sake of a knee-jerk reaction to the Truman-McCarthy witch-hunt of the Truman years, and thus created a spectacle from which no truthfully *living words* could be adduced.⁴¹

For example:

Nearly a decade ago, I was given a tour of a famous Moscow engineering works, which I knew well by name for its role in Moscow during the perilous period of the siege by the Wehrmacht forces. At that past time, I, like many of my generation, had lived through that siege from afar. Now, in one of the rooms of a part of the plant which I visited, I watched individual men working, men whose obvious age associated them, with a strong impression I felt at that moment, with the workers producing under fire of the war-time siege. Not long after my visit, that plant ceased to exist; I wept silently at that news, thinking of particular faces of the aging men working at those machines which had now been taken away from them, thinking of the period of the siege by the Wehrmacht. Tell me then: Where is the pivotal center of that tragedy? The individual? Or the system? The society? Is not the suffering of the individual, in such cases, the guilt of the society?

Could the one particular worker who most attracted my attention, have been a pivot for a relevant drama respecting post-Soviet Russia's society today? Of course; but, it must be done with that sense of the nature of Classical tragedy, treating the top-down features of that process in the society as a whole which affects that worker's fate, as Clifford Odets's *Waiting for Lefty* did.

Think then, of the methods by which great Classical poetry or tragedies are composed. I have identified the intent which should govern such works. What, then, is the method by which that intent is served?

The Living Words

Focus on the case, that the same image, word, or phrase, appears, with a different real-life meaning, in each of several locations in which it appears, as within the same poem. Yet, the contradiction, *the adducible formal discontinuity (ambiguity) among clearly distinct sets of imputable meanings of the same term* in various locations within the same composition, defines that ambiguity as a distinct, uniquely single, real-life object of the quality of a potential *living word*, as I have developed that usage of “living word” above. This method of generating such a discontinuity, is the basis for Classical irony, as that notion is illustrated by the argument of Shelley’s essay *In Defence of Poetry*.⁴² By assigning the value of a name to the difference represented as such a discontinuity, we, as poet or sentient audience, have used the existing language to add a new concept, a new such term, to our intellectual vocabulary. Dead words thus take on a living meaning.

Such is the character of irony which defines the corresponding used language as *a living language*, not by its mere form, but by the ironical way in which it is used, by the way in which real *living-word* meanings, note here especially meanings of universal physical principles, are developed even within the current repertoire of use of a fixed nominal vocabulary. If the meaning of a term, its referent, can be defined by its place in a deductive system, it is not a *living word* when employed in that sense. There must be a meaningful functional discontinuity in the usage which warrants the mind’s sense of the presence of such an object of thought.⁴³

However, the corollary is, that a language used in this way thus generates new discontinuities which correspond to newly discovered existing states in the universe represented by that language’s use. Functionally, this is the way in which we name distinct astronomical objects, discovered universal physical principles, and other real objects of the mind which are made known through their rigorous definition as defined by their existence as discontinuities. Such was the method, in fact, of Kepler, for example, who originally defined a universal principle of gravitation, or Archytas, earlier, who defined a uniquely specific solution for generating the doubling of the cube by continuing geometric action. This is also the indispensable active principle of Classical modes of artistic composition.

That is the elemental expression of the artistic creativity referenced by Percy Shelley’s *In Defence of Poetry*: the transformation of a language effected by means of periods in the life of a people which are marked by *an increase in the power for receiving and imparting profound and impassioned conceptions respecting man and nature*.⁴⁴ That power is expressed as the communication of a *living word*.⁴⁵

The communication of the meaning of any statement is to be adduced by the test of the presence of such *living words*. Only *living words* qualify as *ideas* in the strict, technical sense of the meaning of ideas. One actually knows an idea contained within a statement, by the presence or absence of that idea as an adducible *living word*, whose adduced meaning is the fruit of the same kind of mental process

associated with the regenerating of an idea from indications of the specified problem it solves, as by a modern student's reliving Archytas's construction of the doubling of the cube.

For example, the idea of knowing the circumference of the Earth becomes a *living word* in the mental processes of the user, when the user has relived the experiment through which Eratosthenes measured the great circle of the Earth, circa 200 B.C., by deep well observations from two locations in a North-South alignment within Egypt, and then measured the great-circle distance from Alexandria, Egypt to Rome by the same method. The proof of the so-called "Solar Hypothesis" by Aristarchus of Samos, is a similar case, as to be compared with the known aspects of the work in the same direction by Thales earlier. The accumulation of such re-enactments of discoveries of proof of principle, is the required ordinary basis for the development of what we should aim to evoke as a resulting sense of scientific literacy in the adolescent mind.

For example, the idea at issue in Carl Gauss's 1799 attack on the treatment of algebra by D'Alembert, Euler, and Lagrange, begins to become a *living word* for the modern student, when the origins of Euler's fallacy are traced by the student, through the work on cubic roots, by Cardano, et al., from the doubling of the cube by Archytas's friend Plato. This leads to an enriched insight into the origins of what Euler's hoax is really attacking: the Leibniz-Bernoulli discovery of what became known as the catenary-based, improved form of the principle of the infinitesimal calculus, Leibniz's principle of universal physical least action. This Leibniz-Gauss connection leads to the generalization of the mathematical-physical principle of the complex domain by Gauss, Riemann, and others.

I choose the former illustration to situate the way of thinking which is needed to address the matter in a way most directly relevant to the conception immediately at hand.

These ideas which exist only "between such cracks," are "living words," in the specific sense which the German anti-Kantian philosopher Herbart assigns a special meaning to his adoption of the term *Geistesmasse*. This is the meaning, by Herbart, which Bernhard Riemann acknowledges as being the prescience of a concept of physical science, as much as of literature. In fact, in both usages, it is not merely an appropriate technical term of the specialist; that term, although only rarely used with the same meaning today, corresponds to the most essential notion in all Classical philosophy, a term which points toward something which is, at least superficially, akin to psychologist Wolfgang Köhler's cruder notion of a mental function associated with his use of *Gestalt*. This takes us to a boundary-area of the most essential working-concept in an attempted dialogue of cultures.

As I have emphasized repeatedly in relevant published locations, the human individual's physiological experience of the world around him, is not direct knowledge of the real world he senses, but, rather, his interpretation of the reaction of his sensory apparatus to its encounter with the world which exists beyond that person's senses. Thus, the blind do see. The human experience of that real world beyond, produces potential knowledge of reality on two successively higher levels than sense-perception as such. Such an experience is called *Platonic realism*. It is the same Platonic realism which underlies the work of Cusa, Leonardo da Vinci, Kepler, Leibniz, Gauss, Riemann, et al. It is the Platonic realism which erupts as expressed by Vernadsky's conception of the Noosphere.

On the first level, we are dealing now with mental processes which Köhler proposes to be shared by apes and man. The stream of sensations impinging upon the infant's sensorium, is "decodified" as a world of nameable sensory objects. These objects are not presented to the child directly, but are the product of the digestion of sense-experience by the implicit totality of the child's human quality of mental-physical powers of conception. An unmanageable stream of sensations is organized, thus, by the infant's healthy mind, into a comprehensible array of playful objects and object-relationships.

On the second level, a similar development occurs on a qualitatively higher order of reaction, a reaction which occurs only in man, not the higher apes: the discovery of a higher order of mental object, corresponding, for example, to the discovery of an experimentally defined universal physical principle.

This higher level is found in Classical art, as Herbart's use of *Geistesmasse* as a technical term of educational practice, and in science, as Riemann associates this with what he terms "Dirichlet's Principle," named for his teacher and predecessor in his post, Lejeune Dirichlet. This juncture of the two uses of this meaning of *Geistesmasse*, is the key to a rational approach to a dialogue of cultures. The concept so associated with that usage of the term *Geistesmasse*, should be recognized as pointing toward the central conception of a *science of culture*, the science appropriate for approaches to a dialogue of cultures.

This brings us to the *physical*, rather than merely formally mathematical notion of the complex domain. The argument, as I have made it many times before this present occasion, may be summarized as follows.

Riemann's special reference to his use of the term *Geistesmasse* appears in his published collection of mathematical works only as a single topic in a series of related, partially only sketchy elements, in his posthumously published works. Nonetheless, the concept he associated with his use of that term in that posthumously published location, is implicitly essential, pedagogically, for better comprehension, as by the student today, from study of such among his principal published works as his habilitation dissertation and on the subject of the implicit physical geometry of Abelian functions. That connotation of his, and implicitly also Herbart's use of the term *Geistesmasse*, moves our attention immediately into conjunction with our preceding discussion of the subject of the *living word*. This Riemannian sense of the notion of the *living word* is essential for a clear insight into the very special relevance of Vernadsky's use of the concept of the Noösphere for defining the immediate, global issues of physical economy and culture.

It is that *living word* which is denoted by Riemann's use of *Geistesmasse*. It is a concept, and object of thought, whose actuality is expressed in mathematical-physics terms only by a notion of the physical, rather than merely mathematical complex domain.

We do not directly experience the objects of our environment. Rather, we experience the impact of the world around us in terms of what our minds assess as the impact of that world upon our biological sense-apparatus. We accomplish this to an effect which is not unrelated to the way in which the infant

translates a stream of experienced sensations into a comprehensible realm of objects. Yet, there is a qualitative difference between the beast and the mind of the human individual on this account.

Gravitation, for example, is experienced by the senses in sundry ways, but gravitation as such is not explicitly an object of the senses, nor can it be made an object in the way in which a sane child's mind reduces a stream of sensations into sets of distinct objects. That notwithstanding, gravitation, as Kepler defines it, is an existing, and efficient object of the human mind. It becomes such a known object, when we know it by means of the faculty associated with the notion of *living words*. It is then an object of those cognitive, higher functions of the human mind, the domain of actual ideas, which we meet, otherwise, in the role of irony in Classical poetry or dramatic tragedy. *It is, thus, the place in the human mental processes where strictly Classical forms of artistic composition and physical science, properly defined, become one and the same subject.*

All true universal principles of physical science have this same character.

Here we have the remedy for C.P. Snow's "Two Cultures" paradox. Here lies the indispensable key to a successful form of a dialogue of cultures.

Within that unity, there is, nonetheless, a subsumed qualitative difference between the two. In physical science, the emphasis of our attention is upon the discovery of those higher order objects of the physical domain, non-living and living objects alike, as the processes specific to those domains. In Classical artistic composition, the relationship of the Noösphere to Biosphere has shifted; it is the social processes themselves which serve as the mediation between the individual mind and society's functional relationship to the Biosphere. In the higher realm, the individual acts upon the Biosphere through the mediation of the individual's action upon society as a social process. The problems posed by this conception of the matter taken as a whole, are implicitly remedied to a very large degree merely by introducing certain of the most crucial epistemological implications of Vernadsky's development of his conception of a Noösphere.

We shall turn to that pivotal issue now, and later return in the next chapter, to the discussion of the functions of the human individual's cognitive powers, after bringing in explicit treatment of the difficulty which has been building up tension in the mind of the reader as we have progressed this far: What is the human mind, stated in *physical* terms?

Vernadsky's Riemannian definition of the Noösphere presents us with a universe composed as a multiply-connected physical geometry of three experimentally distinguishable qualities of universal physical principle. Each of these three is distinguished by what Riemann points out as the unique quality of experimental method of proof associated with the discovery of any universal physical principle.

On the lowest of the three levels, the so-called inorganic or pre-biotic, we include those processes whose known experimental proof of elementary existence neither requires, nor permits the assumption of the causative intervention by a principle of life. (We thereby consign the radical positivist opponents of such a conception of life, such as the late John von Neumann of "artificial intelligence" notoriety, to the purely inorganic ashcans into which they have already pre-located their own existence.) The

second, relatively higher level, is that of processes which occur as living processes, as the tradition of Louis Pasteur has defined the experimental approach to achieving this result. The third, is the domain defined by those cognitive processes of the creative (*noëtic*) individual human mind, through which discoveries of universal physical principles, such as Kepler's, occur, and without which such discoveries would never occur.

The domain of combined inorganic and living processes, is the Biosphere. The domain of a Biosphere under the creative reigning power of human cognition, is the Noösphere.

All three domains of action (*powers*) are multiply-connected in the Riemannian sense of that term. In Vernadsky's biogeochemistry, we apply this view to the evolving state of the planet Earth in terms of the planet's composition in terms of changing relative portion of fossils, an arrangement in which one process's waste-product is another process's capital opportunities, and the key to understanding, and mastering the so-called "raw materials" challenge of today. Such is the manifest intention governing the existence of our planet, were its self-development limited to these two terms of reference. However, then, we intrude upon that scheme, as we, mankind, enter as an increasingly significant player, as from outside and above, in the development of the planet according to that functional arrangement.

There is no raw materials crisis *of this planet, on this planet today*; there is only a crisis caused by the ignorance of those modern physiocrats who create a raw materials crisis among scientifically illiterate men and women with all too much financial power for their own, or the planet's good.

Against this view, there is no competent objection; the fossils, when examined from Vernadsky's standpoint, prove it so. If no tongue could speak, the fossils will have spoken this to be the truth of the existence of our planet, from its origins to the present time. This is the Creator's expressed intention, so displayed.

The most upsetting feature of Vernadsky's view of such effects, is that it refutes all attempts to account for the human creative powers' role in ways which locate creativity within the kind of brain which belongs only to the Biosphere. On that account, a kind of creeping anxiety grips the individual who begins to grasp the implications of what I have written to this effect, here thus far. For those readers who are most sensitive, a certain uncanny prescience now lurks at this stage of my account.

We, of modern society, tend to think of ourselves as embodying all our essential qualities of life and personality, too, within the bounds of a biological process as such. Yet, as the relationship of the increased accumulation of Vernadsky's higher-ranking class of fossils to human increased power in the universe attests, there is a power, not confined to the domain of the Biosphere, which accounts for all this about our human existence. *Something higher impinges upon the biological processes of the living human individual, to produce the effects we must associate with nothing other than the Noösphere.* This is precisely what we experience, as in action, in the transmission of an idea, as a *living word*, through the indicated processes of reanimation of a mark, as bequeathed to us from an ancient Archimedes long since deceased, to be reborn in the mind of a student today.

On reflection on this, it must begin to appear to us, that all of humanity, past, present, and future, is of the character of a pulsating mass of self-development as if in a simultaneity of eternity, a simultaneity expressed as a continuity through the principled processes of reanimation expressed by *living words*. We are properly consoled at that point in our reflections, because the notion of spiritual actuality so implied is now *scientifically* clear. As in the case of the real-life, historical Jeanne d'Arc as portrayed by Schiller, the sense of a real basis for the notion of human personal immortality, rather than a childishly fantastic one, shifts the sense of self upward, away from Hamlet's fear of *a bourne from which no traveler returns*, and thus multiplies greatly the *spiritual* power of the individual to make his or her contribution to the permanent advancement of both mankind and to whatever still higher purpose a beloved--of the Creator--mankind's existence is intended to serve.

Such, in and of itself, were a great boon to a humanity so perilously burdened today with leaders rendered timid by fears of a mortality more frightening than simple death, leaders, at their usual best, if not otherwise cowardly or corrupt, whose fears of immortality make them Hamlets, or worse.

Briefly then, the key to translating the point I have just headlined, respecting Hamlets, into the form of a *living word*, is the following.

I Recount a Page From My Existence

During the interval 1983-1989, my life was placed in danger because of the implications of my role in proposing what President Ronald Reagan later named, on March 23, 1983, as "A Strategic Defense Initiative (SDI)." Soviet General Secretary Yuri Andropov summarily rejected even President Reagan's proposed discussion of his proffer, and, for related reasons, my life was then in danger, both from forces inside leading circles inside the U.S.A., and, by no later than early 1986, from the Soviet government of that General Secretary Gorbachov whose frequent threats had become as copious, and widely distributed, as they were ominous.

Thus, in the October 6-7, 1986 run-up to the Reagan-Gorbachov "summit" at Reykjavik, a force of over four hundred armed personnel, including a special force, equipped with armored combat vehicles, targeting me for a major public assassination, moved into Leesburg, Virginia and its vicinity, assigned to a planned operation which could have had no outcome but the assassination of me and killing of numerous others at the place where I was located at that moment. Higher authorities intervened by the morning of October 7th, such that the intended assassination-operation was aborted by the intervention of higher circles in my government. However, the ongoing effort in Justice Department and other legal frame-ups, over the 1983-1989 interval and beyond, was of one piece with the near-execution which had been intended by that abruptly aborted plan for the assassination. The message was later delivered, that if I resisted the continuing, planned legal frame-up successfully, I would certainly be killed next time.

I bring that matter up again here, because of its effectively dramatic form of exemplary bearing on the subject of that commonplace failure of political nerve among the leading circles of Europe and the U.S.A. today, an experience of those circles which contrasts with my foreknowledge of the personal risk I was taking by my role of leadership in such cases as the SDI affair.

On that point, it was a fortunate trait built into the experience of my family upbringing and larger experience of our society over the past eighty-odd years, that fear never prevented me, as an adult, from seriously considering even a mortal risk which I thought I was morally obliged to take. There were many other incidents in my life which illustrate that point, including at least one or two additional planned assassinations, each of which was presented in a far less dramatic way than the events of October 6-7, 1986, but expressing the same principled feature of public life in Europe, the U.S.A., and elsewhere today, that in a significant manner and degree. I understood such exemplary cases as those of Walter Rathenau, Kurt von Schleicher, Martin Luther King, Aldo Moro, Jürgen Ponto, Indira Gandhi, and Alfred Herrhausen very clearly, from the experience of my own several brushes with a similar fate.

Over this span of experience, I have experienced another facet of this pattern: that, largely as a result of the influence of the propaganda and related activities introduced by the Congress for Cultural Freedom, we have been since that time producing a vastly reduced ration of potential leadership for moments of crisis, far less than I could observe during my youth and early manhood. The essential crime of the existentialists, including the moral depravity of the notable Frankfurt School cases of Theodor Adorno and Hannah Arendt, is that they set out to uproot the very idea of being truthful from our culture. With that effect, the capacity for true leadership is greatly impaired, if not obliterated.

Chiefly as a result of that existentialist campaign, few among the so-called “Baby-Boomer” generation, few among those typified by college entrants of the late 1960s, believe any longer in truth sufficiently to put their lives on the line for any cause for the sake of truth, as distinct from some wild Romantic impulse: their tendency, in the alternative, was either to huddle, shivering with fear, in foxholes, or to bare their chests for suicidal flight forward. Thanks to corrupt creatures such as Adorno and Arendt, they no longer really believed in the efficient existence of truth.

Thus, this common syndrome of the typical Baby-Boomer and Tweener of the Americas and Europe, is to be recognized as a special kind of expression of a “Hamlet” problem, of which the visible behavior of the incumbent President of the U.S.A. is an essentially typical, but extreme example of how far a bad-tempered, spoiled, half-witted brat may go toward expressions of extreme, apparently kaleidoscopic instability in his public expressions of moral and general intellectual depravity.

The crucial point I am emphasizing here and now, is the essential interdependency between a sense of truthfulness and of immortality, especially in the matter of society’s leadership for times of crisis such as now.

The intelligent member of our culture knows that we all die eventually. It is that certainty, in an emerging and developing adult personality, which as a New Testament parable on the subject of the *talent* reminds us, leads to a certain kind of morally and mentally healthy kind of existential view of personal life, in which mortal life is treated as a talent which will be expended at the end, in any case. Thus, rather than clinging hysterically to the mere sensual experience of living now, the truly mature human being thinks of the importance of what he or she does with that mortal life while he or she has it, and thinks of this in terms of reference to the kind of world his or her ultimately inevitable demise will leave behind.

For the person who has that sense of human individual mortality, the greatest remaining existential fear is that one might have spent one's life wastefully, having done nothing really useful for generations to come, or for the honor of generations past. Thus, the issue of certainty in the matter of knowing truth, as truthfulness can only be associated with what I have described in terms of *living words*, becomes the overriding motive in conduct of one's personal life, as it has been for me.

That person has no great urge to hasten his or her own death. On the contrary, the experience of serving one's personal mission strengthens the passion for life--the so-called zest for life, a passion for shrugging off the accumulation of aches and pains which aging brings on, so that one may enjoy more of doing what one has truthfully elected to do as one's implicitly assigned life's work.

This is not to be taken as implying that I was always clear on selection of the apparent choices available to me. Of some things I have been certain since childhood, and more and more of that as decades passed. However, for all of us occupied with the concern for discovering and executing truthful choices, the search for truth, and the willingness to stake one's life, as if by mere reflex action in a situation, is the most important part of a sense of personal identity as a mortal being.

All that much said on the topic in general, the point to be emphasized, as this bears in what should be an obvious way on the matter of policy for a dialogue of cultures, is that the issue of truth is crucial, especially for a civilization as imperilled as this present one is. The spread of Hamlet-like and worse cowardice among leading circles in the world today, is therefore the greatest single source of danger to humanity as a whole. Therefore, were the dialogue of cultures to lean toward easy accommodation of axiomatic immiscibles, as is an evident tendency among relevant circles so far, a global disaster would be assured for lack of the wanted quality of courage to face the truth in high and other places.

This danger, in turn, has been increased by the spread of existentialism, and by truth-hating fanaticism expressed in such forms as varieties of "religious fundamentalism," notably that of the right-wing religious fundamentalism which is the hard core political constituency of the George W. Bush Presidency.

He has shown himself to be a President who lies, as he has done on most of the leading issues of his time, including his lying about the Iraq war, about his responsible role in the torture of prisoners of war, and his intention to steal the U.S. Social Security system's assets away from the people, that for the sake of enriching certain financier interests among his political supporters who would share the loot. His choices of policies are a matter of substituting personal, usually irrational emotional feelings within himself, for truth. He acts so, repeatedly, to the effect that whatever seems to make him feel good in the immediate moment, is what he will do, whatever the consequences for himself, for the nation, or for humanity at large. On the fact that this most fundamentalist President of recent times has also shown himself the nation's biggest, perhaps most immoral liar on many crucial matters of policy, hangs an aura of self-inflicted hovering doom upon not only our U.S.A. today, but on every part of the world within our nation's reach.

That problem could be controlled, if the people generally, especially within the U.S.A., were willing to put themselves on the line for the truth, without consideration of fear or favor, especially leading

political and related influentials. However, the fact would still remain, as I have emphasized here, that truth can prevail only when it has efficient advocates, especially leaders who embrace that responsibility with the same relative kind of commitment and care which might be expected of our nation's best choices in principal military commanders.

I can speak to you of such things, because I have earned the right, and obligation to do so. For your sakes, I wish there were more like me. Life of nations today, including our own, hangs on so few threads, so precious few who accept the duty of true leadership, its required qualifications, and its risks. It is so important that we do what is needed to uplift and thus inspire as many as possible from among the rest.

2. Vernadsky and Physical Economy

I have not proposed that we terminate the existence of money, nor do I intend to so; but, as I have said repeatedly, money is an idiot, which has no sense of what to do with itself, and, left to its own devices, has shown an uncanny impulse for finding the wrong place to go and the wrong thing to do. What I do propose, as the U.S. Federal Constitution originally prescribed, is to take away from all sources but government itself, the power to “create” (*to utter*) money, and, instead, to hold government accountable for the way in which the issuance and circulation of money in society is regulated. This means, to return to what was known as *The American System of political-economy*, as indicated by the first U.S. Treasury Secretary, and closest collaborator of President George Washington at that time, the Alexander Hamilton who was also an ally and co-thinker of President Franklin Roosevelt's ancestor Isaac Roosevelt.⁴⁶

The time has now come, when the existing world monetary-financial system is not only bankrupt, but hopelessly so. In and of itself, that is not the cause for gravest worry among those who really understand how the modern world works, or, at the least, how it could work even under these conditions of general bankruptcy. The serious worry should be that of the leader who knows essentially what needs to be done, but thinks, “If what I propose to be this action, is not taken, the results of not taking that action would be catastrophic for the planet as a whole,” but then denies that thought almost as soon as it is thought, as Hamlet did in the Third Act soliloquy.

A concert of responsible governments, if they act while my proposed action still exists as an available option for this purpose, will simply put the entire world monetary-financial system, otherwise known as the IMF system, into receivership by governments, and provide a new world monetary-financial system, modelled, chiefly, for the time being, upon the precedents of the original 1944 Bretton Woods system. Those governments, if they are prudent, would maneuver the bankrupt central banking and related institutions in a timely fashion, maneuvering them into roles as wards of the relevant governments. The adopted policy would be to create a state-run credit-and-money system which is efficiently designed to prevent any monetary-financial crisis from triggering a general breakdown of the physical economy of the nations, or causing a breakdown in the essential mechanisms of hard-commodity forms of world trade.

There are numerous special *reasons*--in other words, proximate influences--why the present global monetary-financial crisis has come upon us in the way, and during the interval of time this has occurred. However, causes and cures are often asymmetrical, as now. The deeper reason for the crisis, is the choice of the system of values under which the world's monetary-financial system has been operating for about four decades. This has been a system of values which has prompted governments and other relevant institutions to use the wrong measuring-rods, the wrong formulas of management, for determining the way in which the economy has, in fact, been managed. Governments have tended to respond to statistical reports, often even wishfully contrived ones, which give indications which are either not relevant to, or even directly contrary to needed actual physical developments and conditions.

For example, there is the case, as in the U.S. now, of reporting an "improvement" in the U.S. economy, at a time that a new increment of physical general collapse in the physical economy has actually occurred, as by a foolishly optimistic reading of monetary-financial data which actually reflect an increase in unpayable indebtedness as an improvement in spendable funds. Or, by shrinking the national economy through shutting down the margin of production on which a stable national balance of accounts depends in a national economy already operating below break-even levels. The latter might be done as what is celebrated as an alleged "economy measure" to improve future national accounts, but not the real economy.

Therefore, it would be foolish to attempt to fix the economy by methods allegedly intended to cause a return to healthy function, when these methods are the same design under which that economy had failed to function successfully under such policies during some time as long as recent decades. It is often that putatively "traditional" system, that set of policies, which foolish governments and others declare that they intend to improve, which is the economic-policy system whose continuation now, in any form, would ensure an early general collapse. In this situation, the only workable solution would require us to scrap that design, and to adopt a new choice of system of values by which to guide the economy's functioning. Today, the needed new system, would not be something modelled on the precedents of recent decades, but, rather, in a large degree, a return to the still earlier set of what had been the relatively successful policies which were operative in western continental Europe, Japan, and the U.S.A., under the original Bretton Woods system at a point taken from about forty years ago, or earlier.

Since the U.S. and world economies did perform rather well under the Bretton Woods system instituted under President Franklin Roosevelt's direction in 1944, and have worked badly since that system was undermined, and then discarded during an interval between 1964 and 1982, a sane incumbent government of the U.S.A., for example, would promptly re-institute virtually all of those protectionist and related regulatory measures which had become terminated U.S. practice during the recent period of nearly four decades. That sudden reversal of the relevant kind of thinking about that policy which has dominated post-1971 legislation and related agreements, would be a change now motivated by presenting those legislators and relevant others who still needed to be convinced, with a clear view of the horror the nation would bring upon itself--thanks to their stubbornness--should they succeed in resisting these urgently needed reforms.

Those are the minimal required measures. That change to a pro-Franklin Roosevelt orientation, would be good, for a beginning; but it would not be adequate by itself. The physical condition of the world has not remained constant during the recent four decades. Our world has undergone crucial changes during the recent half-century, largely changes for the worse. Although the design of more than forty years ago was a good one, it would not be adequate to meet the challenge now immediately before the changed world today. For this reason, we must move in directions which require rethinking our notions of world and national economy in a more advanced way than needed in earlier times; we must now think in ways which correspond to the implications of Vernadsky's conception of a Noösphere.

It might be argued by some, that we should introduce what might be the right system at the start, rather than reviving precedents from a successful past period. The point to be made on that issue, is that we should use a return to a relevant, tested, successful, alternative approach from past experience, such as the original Bretton Woods system, an approach which we should never have abandoned, but then, relatively at leisure, and with great care for the future over the long term, develop a thoroughly designed future system of regulation for later installation.

The policy should be, for practical political and other reasons, to act initially on the basis of the best choice of sets of precedent for regulation from a relevant earlier period of successful organizing of an economic recovery, but, then, with leisurely care work through a comprehensive system comprehension of the coherent set of principles which should shape the long-term evolution of regulation for two or more generations yet to come.

As the implications of the current importance of using Vernadsky's concept of the Noösphere for effects on global management of raw materials requirements illustrate a point, in designing the relatively permanent system of economic regulation for the time henceforth, we must recognize that we are entering into the future, into a rather poorly explored territory of long term economic practice. Decisions which must be made, and some of them involve massive amounts of value committed over decades, will affect the entire systems of real capital formation over generations to come. For the moment at hand, the mission should be to "get started," with the view that the longer-term capital commitments should be developed with that certain thoroughness which regard for the implications of an important error require. Thus, the prospect should be that we undertake preliminary steps toward reconstruction, by adopting an immediate set of previously tested transitional reforms to this effect, with the intent to integrate those present transitional reforms into a more permanent, more long-term system at some point in the foreseeable future.

Provided we adopt that view toward which I have just pointed, certain short-term measures consistent with President Franklin Roosevelt's notions of the Hamiltonian American System of political-economy, can be considered an adequate set of short- to medium-term measures for managing a transition from the Hellish mess of the world system at this moment, to reaching the platform from which the more fundamental, long-term reforms must be launched. *This should be the relevant economic perspective of a dialogue of cultures.*

We must not continue to allow these required short- to medium-term measures of return to a Bretton Woods policy shaping matrix, to be misrepresented by the customary malice of hostile propagandists as “police state” or otherwise dictatorial measures, as right-wing fanatics of the past and present have lied against the government of President Franklin Roosevelt, or against Abraham Lincoln earlier. A government which acts to promote the general welfare, and therefore adopts a commitment to protect the majority of its population during a time of true crisis, is a form of popular government, as the 1932 election of President Franklin Roosevelt, or the miserably failed President Herbert Hoover attests.⁴⁷ Roosevelt saved political democracy in the U.S.A., whereas every government of continental Europe which opposed its own adoption of Roosevelt’s example, lost it sooner or later.

This has important cultural implications for the short term, implications which we must now take into account. These include some shocking implications for a relevant body of largely misinformed Asian opinion today.

Those of us who have given sufficient attention to the relevant points of comparison of current and past history know, that under similar conditions of crisis, nothing breeds the proliferation of a medley of tyrannical government alternately with anarchy and terror more quickly, than a terrified or stupid people infused with populist forms of ignorance and narrow-minded, parochial ideologies, people such as our current crop of lunatic religious fanatics in the U.S.A. today.

When governments are prevented from taking necessary reforms under conditions of existential crisis of nations, one or another form of tyranny, including the tyranny of chaos, as in a recent case in Albania, were likely. A government, such as that of President George W. Bush, Jr., which simply competes for the vote by means of lies, gross corruption, and swindles such as a rape and looting of the U.S. Social Security system, or any leader who acts in a dramatic way, even for a good cause, without attempting a relevant and extended form of rational dialogue with its population, as I have attempted repeatedly over decades, is not behaving intelligently. A good leadership is one which rules, or seeks to rule, through an efficient dialogue with the people, even in face of their stubbornly wrong-headed resistance, rather than a simple, intellectually superficial sort of so-called “democratic” popularity-polling which is playing the part of the tyrant with its cheap demagoguery, as did the notorious Democratic party (the Sophists) which perpetrated the judicial murder of Socrates.

We need government which wins popular support for even extensive and sudden reforms through those methods of constructive Socratic dialogue which were used to win popular support for the adoption of the original U.S. Federal Constitution. Such an approach to government, especially under times of perceived crisis, will become the basis for a popular government.⁴⁸ Otherwise, without Socratic dialogue as a broad-based political method of governing, government under conditions of crisis becomes a perilous clash of wills, rather than a rational mode of deliberative process, and the worst result may usually be expected from this.

Thus, when the brutal policies associated with the Brüning government of Germany were maintained, the Hitler regime was almost inevitable. Not only must there be a dialogue with the population in a merely formal sense; but, the government must employ the dialogue to develop and adopt the right policies through participation of the population in a true dialogue, a dialogue on those

subjects which are in the long-term interest of the general welfare of the entire nation, not just policies which enjoy a Sophist variety of momentary “democratic” support from existing parties and factions.

If such reforms as I have just indicated were not made in a timely fashion, any effort to preserve the present IMF system and also defend the institution of independent central banking would bring about an implosion of the world’s physical economy, and, probably, a rapid slide of the world at large into a prolonged new dark age. This would include the collapse of nations such as China and India, that for reasons the governments of those nations are perhaps not yet prepared politically to attempt to understand at the present time. Hence, a relevant preparatory dialogue on this matter is required, without which a dialogue of cultures as such could not succeed.

Therefore, if the world is going to survive this presently onrushing general monetary-financial breakdown-crisis, it will be because the kinds of reforms I have indicated above are in fact made, and that in a timely fashion. If that does not happen, then we shall have to put the matter of a politically successful dialogue of cultures off the agenda for perhaps two or more generations yet to come. If we do not open up the dialogue to put everything relevant to the outcome, including the hallowed prejudices of this or that constituency, on the table, so to speak, the present civilization will not emerge from the present crisis alive.

If the happier choice occurs as indicated, then, beyond that, there are some extremely interesting reforms in the way in which the world thinks about economy, which will have to occur, and that rather rapidly. In that case, a rational world would adopt Vladimir I. Vernadsky’s defining of the Noosphere as the keystone for defining the physical-economic doctrines of management and development of all modern economies. In order to effect the necessary connections combining Vernadsky’s contributions, and the structural features of modern political-economy, my own contributions to the founding of a contemporary science of physical economy would be indispensable.

That result would be a shock to many, a shock expressed by the way in which the sheaf of budgetary and other financial reports they might be holding, falls from suddenly trembling hands, to the floor, as if never to rise again. Jaws drop. Eyes seem to glaze over. This is, indeed, a revolution! Ah, but it is a very good one, and long overdue.

Therefore, let us begin this phase of the discussion with the basics which represent the vantage-point from which to see both the merits of the Franklin Roosevelt approach, and the needed additional transition to what may be fairly identified as a Vernadsky reform of the way in which we must define a long-term view of the future economy of this planet. This use of the work of Vernadsky will prove to be of unique importance in bringing forth the now urgently needed transition from a division between European and Asian cultures, to the emergence of the presently needed true Eurasian culture.

The dialogue of cultures, grounded in an agenda of such considerations, must function as a forum of general reference for developing acceptance for that process of progress toward such an emerging Eurasian culture, progress shared as a mode of policy-shaping dialogue and agreements among sovereign nations.

That said, we now proceed, with the help of reference to the work of Vernadsky, to the most basic, underlying issue of them all: the relevance of the special, rarely understood nature of our human species, its relevance for defining any competent view of the world and national economies today.

On the Road Toward Globalization

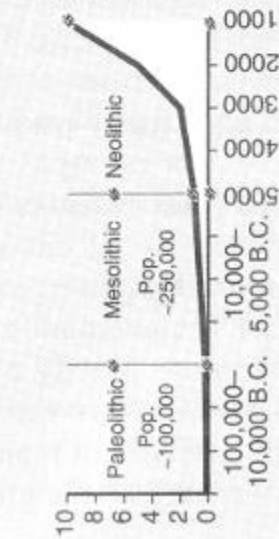
If we compare the so-called ecological potential of various species of higher apes, and compare that evidence with a study of the conditions of life for an ape-like species on this planet during the span of the known “ice ages,” the planetary potential for a species of higher ape most closely resembling mankind would be in the millions of individuals. Today we have a reported population in excess of six billions, approximately three decimal orders of magnitude greater than a form of man which would apparently approximate the requirements of a higher ape. Whence the difference?

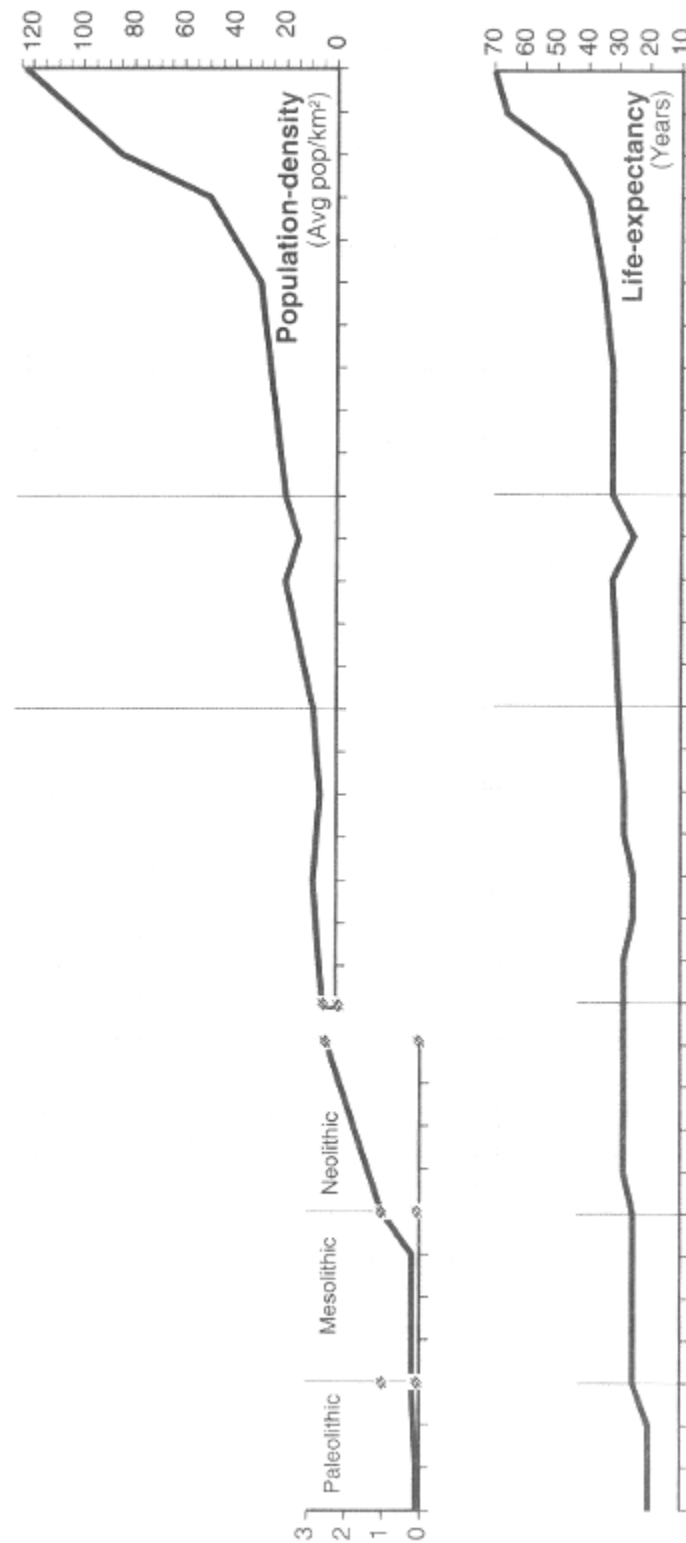
We also have studies of the Earth’s human population going back into pre-historic times, with a marked up-shift in the potential population since that Fifteenth-Century Renaissance which rose from the ashes of Europe’s Fourteenth-Century New Dark Age. (See **Figure 2.**)

FIGURE 2

Growth of European Population, Population-Density, and Life-Expectancy at Birth, Estimated for 100,000 B.C.—A.D. 1975

Alone among all other species, man's numerical increase is a function of increasing mastery over nature—increase of potential population-density—as reflected historically in the increase of actual population-density. In transforming his conditions of existence, man transforms himself. The transformation of the species itself is reflected in the increase of estimated life-expectancy over mankind's historical span. Such changes are primarily located in, and have accelerated over, the last six-hundred years of man's multi-thousand-year existence. Institutionalization of the conception of man as the living image of God the Creator during the Golden Renaissance, through the Renaissance creation of the sovereign nation-state, is the conceptual origin of the latter expansion of the potential which uniquely makes man what he is.





All charts are based on standard estimates compiled by existing schools of demography. None claim any more precision than the indicative; however, the scaling flattens out what might otherwise be locally, or even temporally, significant variation, reducing all thereby to the set of changes which is significant, independent of the quality of estimates and scaling of the graphs. Sources: For population and population-density, Colin McEvedy and Richard Jones, *Atlas of World Population History*, for life-expectancy, various studies in historical demography.

Note breaks in scales.

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Since that Renaissance, especially since the 1648 Treaty of Westphalia, until developments of the recent four decades, there has been an acceleration among otherwise asymmetric demographic patterns of long-term population-increase, and a tendency, coming out of Europe and the Americas, into Asia, for example, for an accompanying improvement in the physical standard of living, and the longevity of the populations.

This data is asymmetric in several respects which are of significance for our present subject of physical economy. However, the raw data's impact is itself sufficient evidence of a great increase in the potential relative population-density of the human species since the changes in policy associated with the Fifteenth-Century birth of the modern sovereign nation-state, and the rapid, science-driven changes in productive powers of labor unleashed under the impact of France's so-called dirigist (Colbertiste) policies during the middle of the Seventeenth Century.

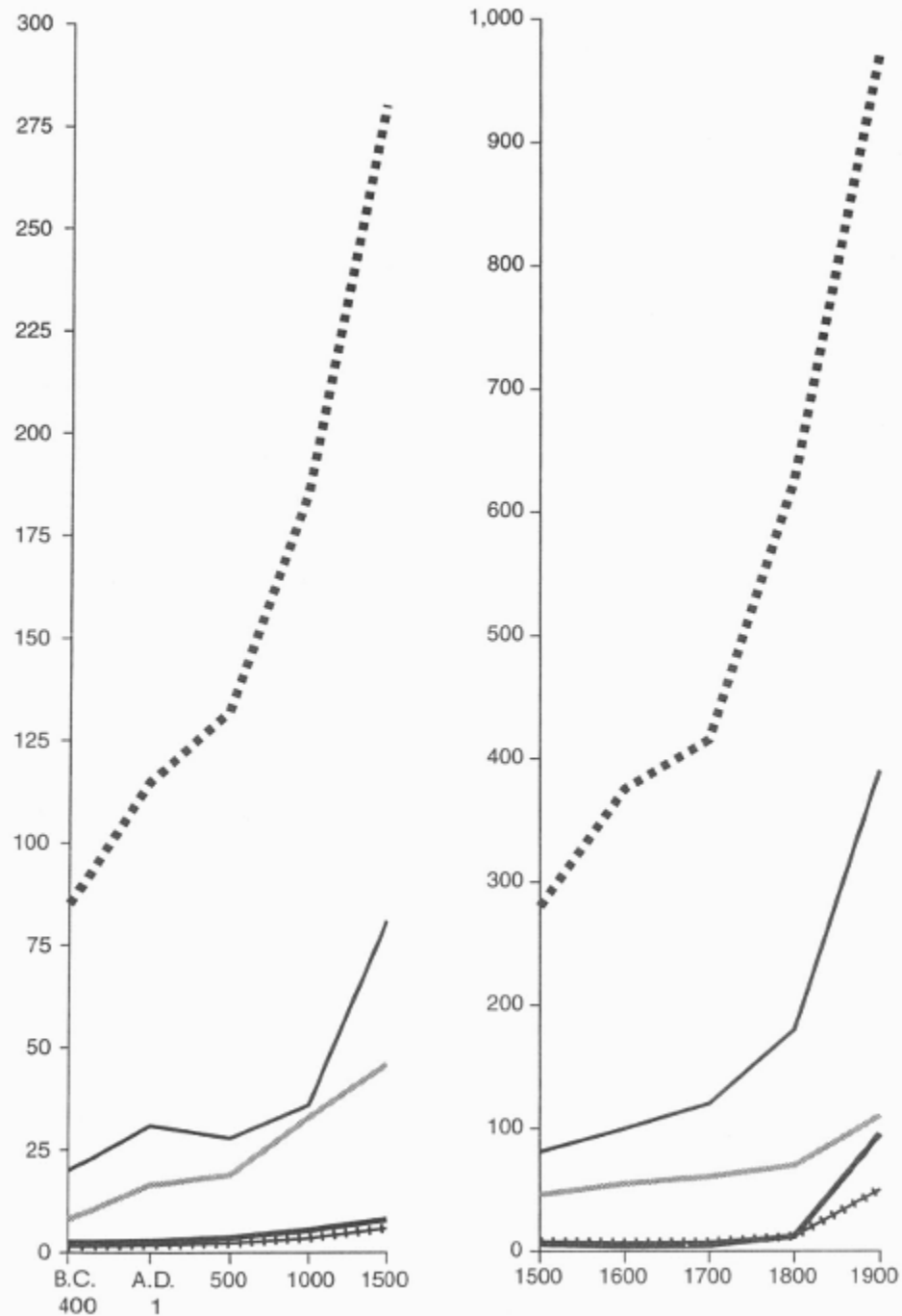
Only during the recent forty years, has the long-term trend turned downward, a poorly understood trend which is about to overtake the poorly supported, threatened growth of some parts of the world population rather brutally, that very soon. Whence that long wave of earlier net gain?

When we review the good estimates and other statistical views of the composition of the world's population from as far back as we can trace this with reasonable accuracy, one set of facts respecting the characteristic historic differences between the demography of European and Asian cultures stands out. (See **Figure 1 and 1b** below) Throughout this time, European civilization has been less populous, by a relatively great margin, than Asian. Yet, the power expressed by European civilization has been greater, especially since the rise of Classical Greek culture since no later than approximately the Seventh Century B.C. The second set of facts, is the revolutionary increase in the per-capita power of European civilization unleashed by the Fifteenth-Century Renaissance, as these effects began to be reflected more conspicuously since the 1648 Treaty of Westphalia's close of the 1492-1648 interval of religious warfare which the Venetian Party of Europe had unleashed, over the 1492-1648 interval, in the ultramontane Venetian Party's effort to destroy the reforms introduced by the Fifteenth-Century Renaissance.⁴⁹

FIGURE 1

Population of the World's Regions, 400 B.C.-2000 A.D.

(Millions of People)



Sources: McEvedy and Jones, *Atlas of World Population History*, 1980; United Nations Population Division, *World Population 1990 Revision* and *World Population 2000 Revision*.

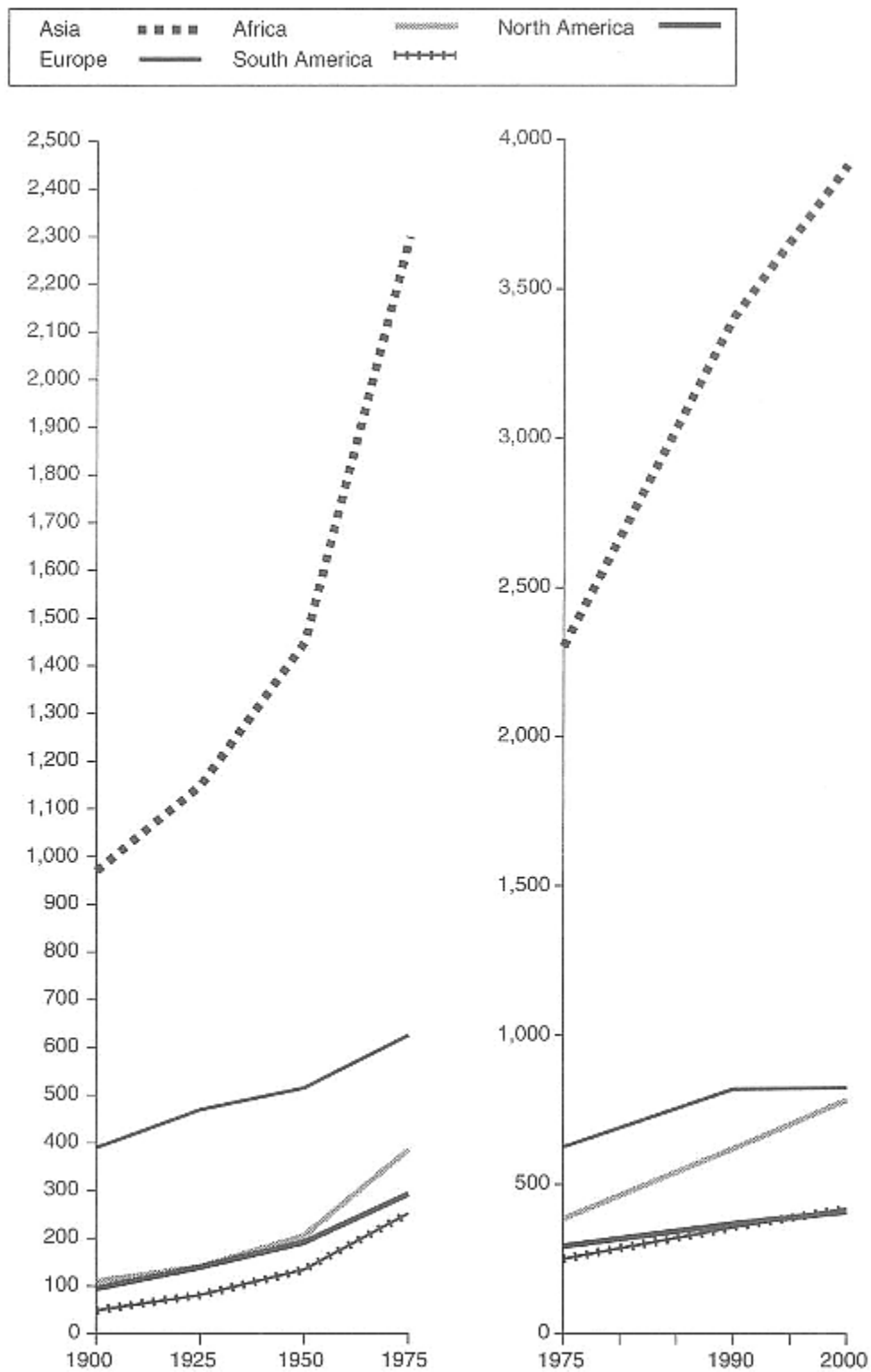
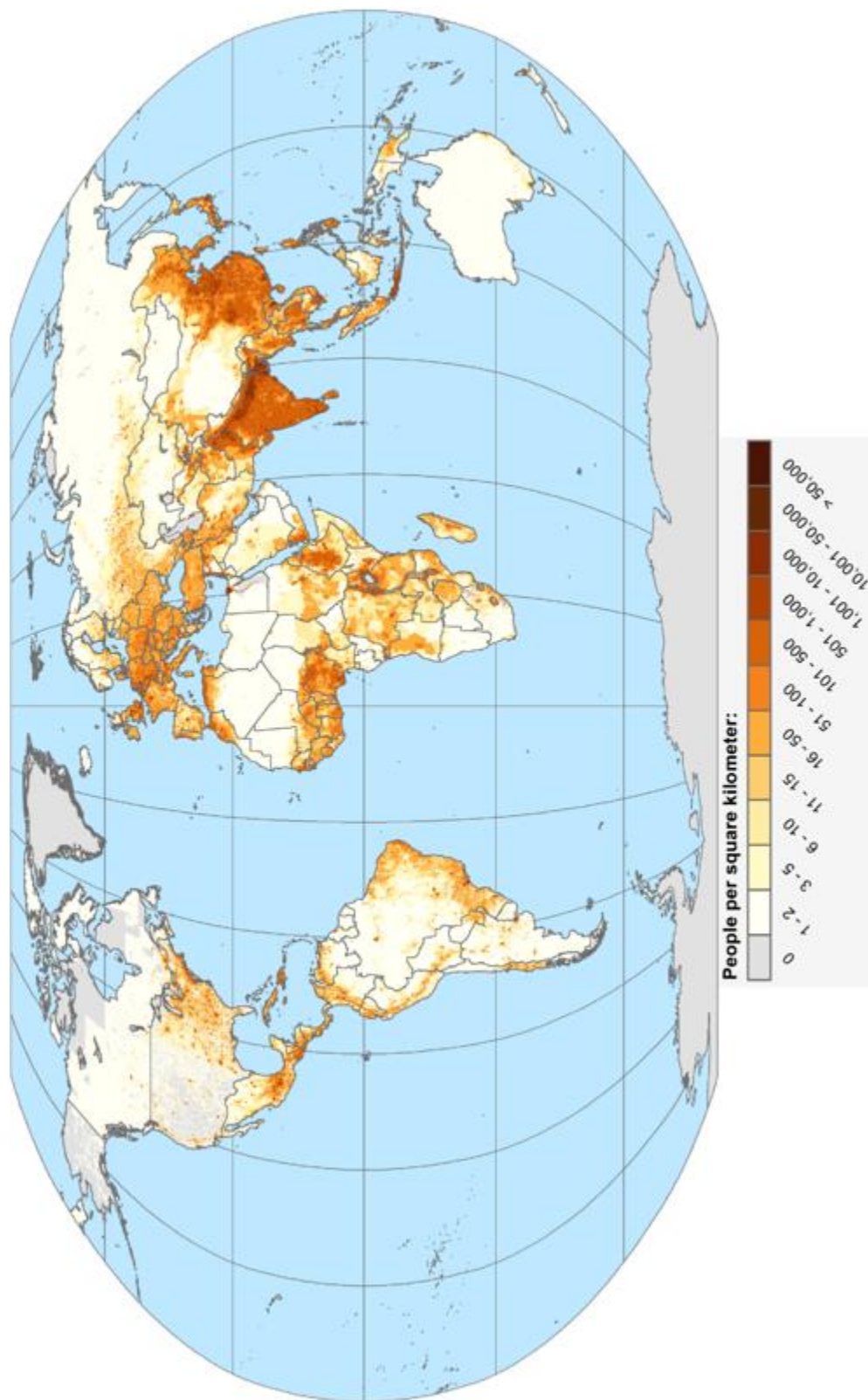


Figure 1

Population of the World's Regions, 400 B.C.-2000 A.D

While always smaller than Asia in total population, European civilization displayed stronger increases in potential population density during the Renaissance and Industrial Revolution epochs, shown in the first two sections of the graph. The more recent generations show “profound changes in the relationship between what had been defined by that relatively hegemonic role of that modern European culture, which emerged from the Italy-centered Fifteenth-Century Renaissance, on the one side, and, on the other side, the recent, seemingly explosive rise of the population of the nations of South and East Asia, as also Africa,” writes LaRouche.



Source: CIESIN (Center for International Earth Science Information Network), Columbia University

Figure 1b Population density global map 2010, Robinson Projection

During the recent forty years, the long-term up-trend in European culture generally, and in modern European culture most emphatically, has been reversed to the relative disadvantage of European culture, and to the relative, but therefore actually deceptive advantage of emerging powers of Asia.⁵⁰

Whence the thus indicated periods of superiority of per capita performance by European civilization, and whence, from the same vantage-point, came the recent forty-year decline of European civilization?

We know that individual human beings drawn from any of each among the local cultures of the planet show an equal potential for achievement, an achievement in which immigrants into European culture are often conspicuously better motivated to achieve creative and other excellence than the relatively more complacent members of the society which the immigrant has entered. All human beings have the same potential in this respect; the significant differences in potential quality of performance are cultural. The same study shows also that the dragging down of one part of a population drags down the moral level and capacity for net achievement of the relevant culture as a whole.

The root of the relative, long-term historical advantage enjoyed by European culture lies in the tradition of Greek Classical culture, in what historian Friedrich Schiller identifies as the moral and other superiority of the standpoint of the exemplary Classical figure of Solon of Athens, over the morally regrettable, decadent culture of Lycurgus's Sparta.

The core of the issue is to be seen reflected in the attitudes toward those relatively poorer parts of society which are treated more or less categorically as human cattle. Even a culture which practices the herding of the greater mass of the population as human cattle, but whose idea of the nature of man is contrary to the notion of a permanent class of human cattle, as in the post-Lincoln U.S.A. until recently, has a moral advantage which translates, through radiated cultural influences, into a rather large, potential physical advantage, as was demonstrated by the Italy-centered Fifteenth-Century Renaissance, by that explosion of scientific and cultural progress which was centered in Colbert's France, and by various crucial aspects within the history of the U.S.A.

Take the case for the former advantage of the U.S.A., relative to Europe generally, especially during the exemplary interval from the Presidency of Abraham Lincoln through that of Franklin Roosevelt. The poor of Europe who fled to the U.S. for economic and social opportunity, were transformed over the course of a generation or two, into a more fertile creative, more productive population than had those families remained in Europe.

This has to do, essentially, with the special nature of man, especially the related form of induced self-image of the typical individual member of the society. This portends a potential catastrophe in Asia, even in those nations which are emerging as relatively great new world powers, unless the image of man as reflected in the condition of the great mass of poor, is upgraded from the status of cheap labor, to an intellectually enlightened, creatively innovative mass of the population. This task becomes, obviously, a crucial problem in the context of any global discussion of the matters of a dialogue of cultures.

It is important, therefore, to stress that the disgusting spectacle which European civilization has been making of itself, especially during the recent forty years, is not to the credit of Asia culture, but rather proof of the way in which European civilization has willfully disgraced and degraded itself by tolerating the resurgent global tyranny of the modern form of the Venetian Party. Frankly, the strongest single piece of evidence which could be presented, of the cultural and moral decadence of the U.S. population today, is the fact that that nation could be so collectively shameless as to, apparently, elect, and, worse, accept the election of a George W. Bush, Jr. as President. It has often been said, that those (persons, or nations) whom the gods would destroy, they first make mad. Globalization is madness. President Bush is, indeed, mad.

Two great issues to be set before any competent dialogue of cultures are expressed by the considerations which I have just summarized. What is the nature of man? How do we enable societies to purge themselves of that cultural baggage which accepts the degradation of great masses of the population to the relative status of expendable human cattle? These queries, as the Religious Society of Friends might wish to put the point, are also the key for defining the root of that moral depravity of the USA. which is expressed by the presence of George W. Bush, Jr. and his crew in the U.S. Presidency.

Potential Relative Population-Density

How shall we define this factor of culture in a universal way, in a way relevant to all parts of our planet?

Implicitly, Vernadsky answers those questions in essential, if but broad terms. My own discoveries in the science of physical economy, referencing Leibniz's work, of the late 1950s and early 1960s, are an included key to solving the remainder of the questions implicitly posed by Vernadsky's contributions on this matter. I begin with certain essential reflections of my own work. I limit my report on that subject here to a summary description of some bare essentials, focused on the least technologically burdensome considerations which must be taken into account to support insight into the gist of Vernadsky's crucial contributions to the way in which the world economy must be organized and managed at this stage in the evolution of our planet.

The root value which provides the functional basis in my method of physical-economic accounting, does not involve the notion of money as a value taken into consideration for defining the economy as a physical process. Only essential physical values are taken into account as the primary factors in the physical-economic aspects of the cycle as such. Money, which should be created, issued, and controlled by sovereign government, I define, and treat chiefly in its *normal role in a healthy form of modern society*, as an end-result of physical-economic decisions and related actions of production and distribution within that more or less state-regulated form of organization of a national and world economy known to leading economists such as Hamilton, Friedrich List, and Henry C. Carey, as the *American System of political-economy* of U.S. Presidents Washington, Abraham Lincoln, Franklin Roosevelt, and some others.

Why waste effort by indulging proposals to design the perpetuation of the presently terminal form of the Anglo-Dutch Liberal form of world system, an essentially outmoded, pro-feudalist money-system,

at a time when an entirely different money-system must be created, one premised on the alternate foundation of a physical-economic basis? Why try to convince an ocean liner to fly into geostationary Earth orbit?

I begin this bare outline of essential elements of the physical-economic conception of the American System, with the *density of population*, as defined in terms of members of family households, and count these as measured *per square kilometer of both the total territory available, and as the territory occupied by the relevant residences and of relevant physical activities by members of those households*. I compare the consumption required to sustain those households, with the physically efficient output of the labor performed by members of those households. The primary measurements to be made, are *a comparison of the output of the work of those households to the level of consumption, by society as a whole, of the same classes of products needed to sustain those households, and also the society in which they live, that in the quality of existence of those modes of production and the expression in produced output*, which latter is measured *per capita and per square kilometer of relevant territory occupied by these households and the activities associated with their functions in society, and, most emphatically, in the determination of the characteristics of the economic cycle*.

*The mission (the expressed intention) of the productive cycle must be to increase the net, physically defined productive powers of labor per capita and per square kilometer, while raising the level of life-expectancy within that population. This notion underlies the preliminary phase of the process of conception of a potential relative population-density per capita and per square kilometer. The central notion is that, that quality of existence of the household, which improves the ratio of production to that required increase of consumption, should not fall, but will be improved anti-entropically.*⁵¹

*In pedagogical first approximations, the primary cycle measured is a span from the consumption of product by the household until the final product of production is swallowed up by the act of final consumption, which latter is the point at which the produced material is taken out of the economic cycle of production.*⁵²

Other production, such as that associated with intermediate output, is treated as production and consumption internal to the cycle of production of net “final” output. In other words, to add intermediate product to final product in computing national output is often, at least in part, double-counting, especially since the rise of the influence of the so-called Baby-Boomer generation.⁵³ The cost of intermediate product is absorbed in aggregate cost incurred, within the cycle, that of final output. The use of the “value added” concept helps correct the potential discrepancy statistically, but does not actually cure it, since the cost attributed to intermediate production, especially in a financial-pricing system, may be either significantly in excess, or significantly less, correlated with what should be supplied to maintain the required equilibrium in technology-driven net growth of final output per capita. The case of the production of inherently obsolete components, such as buggy-whips for automobiles, is only one example of the various ways in which the relevant error of assumption might be expressed.

It were better to think in physical, rather than monetary terms, of a *capital ratio* of intermediate product to final product, treating intermediate product, otherwise, as a capital factor of cost in the

systemic cycle as a whole. The point is, that cost should be defined in respect to rates of technological progress and related productivity-rate improvements, rather than by methods of financial accounting which are more or less indifferent to these implications. We must avoid accounting methods which tend, unfortunately, to be used as a substitute for the work of serious economic-policy shaping.

In between those two end-points, the production of intermediate values occurs. These include *basic economic infrastructure, which is measured approximately in square-kilometer and per capita terms, and capital of the production cycle itself*. These two classes of intermediate product are classed as capital formation, and are measured in years of useful physical life. In first approximation, the proper measurements for capital formation are essentially the following.

We begin with the span from birth to adult or equivalent functional maturity of the newborn member of society. This is the most useful unit of measurement for defining *capital cycles*, and is itself a capital cycle. We are concerned to compare the useful physical life of a capital improvement for infrastructure or production with the standard period of investment represented by the development of a child from infancy to economically functional adult maturity. The functional assumption is, that the rate of net increase of the productive powers of labor should correspond to both an improvement in the standard of living within households, and the convergence of the equivalent of a school-leaving age on some optimum, such as, a proper future perspective for the U.S. today, a twenty-five-year old school-leaving age of a qualified professional.⁵⁴

Overall, against the background just summarized, there are aspects of the process, as roughly described in that manner, which bear upon what I shall now emphasize about Vernadsky's developed conception of the Noösphere.

One is that kind of improvement of the Biosphere as such which increases the productive potential of an area, as potential may be measured in (human) per-capita and per-square-kilometer terms, rather than other measures.

The second, is the qualitative and quantitative development of that portion of the Noösphere as such, which, in first approximation, is the product of cognitive, rather than biological functions/components of cumulative fossil-formation on the planet.

The general rule already implicit in Vernadsky's own portrait of the subject, is that the rate of increase of useful fossils of the Noösphere should be greater than the rate for fossils of the Biosphere, while the development of the Biosphere, per square kilometer, should be advanced.

The driver of this latter ratio is the cognitive (noëtic) powers specific to the human individual. Both rates combined can be expressed as one, when we take into account the fact that the willful improvement of the Biosphere, in per-square-kilometer terms, is a product of increases in productivity which have been generated by man's creative powers.

The foregoing points on economy considered from a physical, rather than a monetary-financial standpoint, converge on a concept which I developed more than a half-century ago, which I named *potential relative population-density*. The term seemed to me then to be one within the practical reach

of industrial engineers or comparable technicians of the productive process, while nonetheless implying the higher standpoint of relevance, a specifically Riemannian view of the process which a productive form of modern economy expresses.

Essentially: given a relevant territory, the potential productivity of the whole population relevant to that territory, as expressed in demographic terms, reflects, on the one hand, the development of the productive process, including the population and its labor-force, as such; but, the level of performance achieved depends upon the development of the territory, including the production facilities and available services, in which this activity occurs.

In the final analysis, this includes mankind's management of all of those physical processes associated with our planet which are relevant to human existence and improvement of the potential relative population-density of mankind on this planet. On this account, this view from a higher standpoint, the condition of human life on this planet today, elevates the work of Vernadsky on the concept of the Noösphere from the more limited domain of selected applications of scientific research, into being, under presently emerging planetary conditions, an indispensably determining feature of any economics practice to be taken seriously by governments and the like today.

The measure of changes which foster the implied result is the *anti-entropy* of the relevant current policy of practice.

These indicated factors all orbit about a single central question: the nature of man as a cognitive (i.e., noëtic) being, as set apart from, and above the beasts. The key is the power of hypothesizing, as defined by Plato's collection of Socratic dialogues. It is to the extent that society is organized around the role of that creative function unique to the human individual, and to the degree that the individual member of society in general is induced to cultivate, and assisted in cultivating and employing that specific creative potential within themselves, that economies may prosper, and the cultural development and improved physical well-being of the people in those societies may be promoted.

Thus, the suppression of the cognitive development within a large ration of the population, as by customary means, results in a reduced capacity for development in the population as a whole, including the relatively more "privileged" strata. The poor may not lose their humanity under such depressed conditions, but they do lose much of their potential development as human beings. The tolerance of such conditions, in the name of traditional values, is the most deadly source of weakness in any culture.

Therefore, the objective of changes in the design of the productive process itself, must be, of course, the effect of the consumption of the product. That granted, the way in which that effect is accomplished, must also mean included emphasis on the development of the human quality of the role of the human being in the productive process. People who disdain physical labor, for example, tend to underestimate the importance of emphasis of the work-process on fostering, or tendency to dull the cognitive factor in the work and life of the operative.⁵⁵

We shall resume that latter line of discussion, on the role of man's creative powers in an economy studied from the vantage-point of Vernadsky's conception of the Noösphere, after now finishing up another matter about economy which must now be put away. That matter is the functional difference

between a monetary system of the medieval type, which is the presently dominant form of the world's monetary-financial system today, and a modern monetary system of the type whose design is unique to the two original Eighteenth-Century constitutions of the U.S.A.⁵⁶

The Modern Money Economy

The gain in productivity which occurs within the bounds of that simplified portrait of a physical economy which I have given above, illustrates the basis for a real form of profit--*a form of physical, rather than monetary-financial profit*, of which the former may be also termed the margin of *social profit* which is generated within the terms of what I have described above as a rough sketch of the rudiments of a physical economy. This social profit is distinct from the fictitious form of what is accounted as financial profit, the latter attributed by standard financial-accounting practice to the implicitly feudalistic fictions of a monetary-financial system on which contemporary financial-accounting practice presently relies.

There is nothing wrong with good financial accounting, especially if it is also honest. Accounting is clearly necessary in a modern economy, especially one in which high-binders such as the predatory Enron crew ran amok in the wake of the Bush family's dynastic scheming. Within the legitimate practice of that mode of accounting, the trouble usually arises in the guise of those adopted fictions whose existence and effects the credulous or simply inattentive reader overlooks. The qualitatively more serious kind of error arises when some accountants, like Professor Milton Friedman of the late Friedrich von Hayek's frankly pro-Satanic Mont Pelerin cult, parade themselves as economists, when they are only, at their least worst, financial accountants of a sort who rely heavily for their doctrines and proffered conclusions, on knowing actually less than nothing about a real economy.⁵⁷

Nonetheless, we must not permit the accountants, honestly qualified or not, to design the system which they employ for their trade. Rather, the accounting profession must adapt its standards of practice to the mission which the Constitution and the functions of government define as the goals and standards to be applied to the design and maintenance of accounting systems. Therefore, one of today's problems, especially under the lunatic reign of the current U.S. Bush Administration, is that we have presently very few economists qualified to provide the accountants with the mission-oriented standards of practice which the accounting profession should follow. Even those who are qualified can not operate effectively under the current reign of lunacy from the President's Executive Mansion and kindred fonts of influential opinion. Even without the added burden of that addle-headed administration, that problem of attempting to define sane standards for today's accounting practice could not be solved without overturning the rule of the presently reigning monetary-financial system.

As to the origins of today's popular monetary theory, the following point of clarification is most urgent at this time of crisis.

After my original discoveries in a science of physical economy, I engaged for a time in relevant continuing 1950s studies. I tracked the subject of the history of money and financial accounting from the interval of the rise of usury within the bow-tenure system of ancient southern Mesopotamia, through, and beyond the traffic between Mesopotamia and the Hittites, the latter a traffic which

providently (for modern scholars) employed cuneiform-tablet systems (rather than perishable parchment documents) as the medium for bills of exchange which could be considered quite modern in intent and use. Against that background in samplings of ancient society, I tracked the emergence of European money systems through channels of development of those practices such as Tyre and the great usury center at the cult of Delphi, into those developments in the Roman system which have been the continuing basis for the origins of most European monetary systems. My interest included the modern forms which appeared since double-entry bookkeeping emerged in modern society from its now inherently anachronistic origins in *the feudal practice* of the Venetian financier oligarchy, a development which apparently occurred late during the pre-Renaissance medieval, feudal centuries of ultramontane rule.⁵⁸

The need for a tolerable species of money economy operating as an adjunct to a modern physical economy, arises as a byproduct of the special nature of man as uniquely a creative species, in which creativity, as Vernadsky defines the *noëtic* principle, is located as a sovereign quality of human individuals.⁵⁹ Thus, the transfer of wealth-making in progress through the social process, requires a means by which certain functions within the process can be assisted in the special way associated with the institution of a state-created money-system. The proper function of the general management of money in a modern society, is to regulate the flow of productive activity and consumption in such a way as to foster an optimal rate of that kind of growth which can be generated only through fostering the use and development of the sovereign individual creative powers of individuals. However, to fulfill that function, the generation and flow of money must be regulated, primarily by government, so as to prevent that idiot, money, from running off in lunatic directions on its own inherently inhuman impulse, otherwise to be recognized as a usurer's greed.

The axiomatic quality of evil intrinsic to currently popularized versions of feudal and even more ancient dogmas respecting the idea of money, is the assumption that money has some intrinsic physical, or, at least moral power, a natural right of usury, which should rightly act as a physical principle of the real economy. This notion of money as "filthy lucre," is something to be regarded even as inherently Satanic in nature. Money's bad reputation on this account is warranted by the fact that Mandeville, while a colorfully nasty fellow of obviously bad personal morals, was not off the mark in insisting that money, as defined by the Anglo-Dutch Liberal outgrowth of the Venetian tradition, does depend upon something nasty from outside the real universe, a kind of "Maxwell's demon," suspect as probably from Hell, who, according to Mandeville, von Hayek, Friedman, et al., rewards a nation's promotion of vice with public benefits.

However the function of money, as it should occur in a modern nation-state economy, and in relations among such economies, must be as different from the function of money in ancient and medieval society, or in expressions of the Venetian money system in modern economies, as men differ from monkeys. There is no intrinsically lawful law which prescribes a certain rate of interest as an inherently usurious, lawful property of money per se.

What we have today, as typified by the post-1971 IMF system, is essentially a continuation of a medieval system of monetary-financier usury, the present international monetary system, which has

been copied out of, and is largely a direct continuation of the medieval ultramontane tradition, to be the dominant, intrinsically feudalistic form of monetary-financial system of our planet today.⁶⁰ As a consequence of the revival of the power of the Venetian financier oligarchy at the close of the Fifteenth Century, and the shift of the principal operations of that oligarchical system into the form of Anglo-Dutch Liberalism's Eighteenth-Century Venetian Party system, we have the following deadly irony in today's world economy as a whole.

So, as a combined result of the impact of the Fifteenth-Century Renaissance, the Treaty of Westphalia, and the birth of the leading rival of the Anglo-Dutch Liberal system, the American System of political-economy, we have the following paradoxical form of currently hegemonic world system of today. This problem has a history which includes the following relevant highlights.

Since the counter-revolutionary changes in the U.S. economy and IMF under the delegated influence of such as Nixon Administration figure George Shultz during 1971-1972, the present, fatally disease-ridden, Anglo-Dutch Liberal system, not a U.S. system allowed under the original intent of U.S. Federal Constitution, is the world's presently reigning monetary-financial system. However, at any moment the United States might invoke the principles of the American System of political-economy embedded in its Federal Constitution, as I propose that we do this, we would have a state of conflict between two world systems, one the reanimated U.S. system, and the opposing Anglo-Dutch Liberal monetary-financial system. The principal historical ironies of those sundry actual and potential configurations, are the following.

The significance of the Fifteenth-Century, Italy-centered Classical Renaissance, was the development of the modern form of sovereign nation-state, through a sharp return to the legacy of the Classical Greece of Plato, and a shedding of much of the trappings of both the Roman imperial heritage and its Venetian-Norman medieval ultramontane successor.⁶¹

The revival of Venetian power during and following the closing decades of the Fifteenth Century, created a situation in which, on the one side, a form of society, the modern sovereign nation-state (the commonwealth), based on the principle of the general welfare, had come into existence together with a surge of scientific and technological progress through the continuing influence of the Fifteenth-Century Renaissance, even beyond the setbacks of a period from the late Fifteenth Century under the 1648 Treaty of Westphalia. However, with the revival of the power of the Venetian financier oligarchy, medieval monetary-financial practices challenged and often dominated the emerging new world political order of sovereign nation-states.

The result has been a dual world system, of inherently imperialist (e.g., ultramontane) monetary-financial systems, which date from ancient and medieval political and cultural forms of society, and, opposing that, the institution of the modern sovereign nation-state which is based upon commitment to scientific and cultural progress on behalf of the general welfare.

Now, since 1776, the greatest threat to the financier-oligarchical--i.e., Venetian Party--element of world power, had been the fact that the American System of political-economy, was the chief constitutional paradigm for the modern sovereign nation-state republic. The U.S. Constitution, as a

paradigm for the true modern sovereign nation-state, had threatened repeatedly especially from the time of the Presidencies of Abraham Lincoln through Franklin Roosevelt, to lead a revolt of nations aggregating to a preponderance of combined world power and influence over the instinctively ultramontane form of Venetian Party power which became centered in the Anglo-Dutch Liberal system.

Notable are those pro-American System reforms of the economic policies of Germany, Russia, Japan, and others which occurred as reaction to the evidence presented by the 1876 U.S. Centennial exposition in Philadelphia, and the perceived threat, seen from both Europe and the financier-oligarchical faction inside the U.S.A., that Franklin Roosevelt's leadership during the 1939-1945 period of warfare, and Roosevelt's 1944 design of the Bretton Woods system, would mean a spread and consolidation of the American System of political-economy through U.S. policies of support for liberating the world's colonies to become sovereign nation-states.

On this account, the death of President Franklin Roosevelt was used, by aid of a complicit President Harry Truman, to launch the demons of nuclear and pro-colonialist warfare in such a way as to lay the basis for that future overthrow of the legacy of Roosevelt's economic polity, an overthrow which was implemented in its most crucial essentials during the 1971-1982 interval, which is to say, on the watch of Henry A. Kissinger and Zbigniew Brzezinski's tenures as U.S. National Security Advisors. As an integral part of this effort to nullify the Franklin Roosevelt legacy, important elements of the Nazi system were assimilated into what became the post-war NATO system, and other relevant positions, through aid of U.S. circles associated with the notorious Allen Dulles. The present regime of President George W. Bush, is the present state of fruitiness of that disgusting, decades-long endeavor.

Presently, that anti-U.S., post-1945 Venetian Party policy, has reached the point of crisis at which a so-called "post-Westphalian" system of world government (e.g., "globalization") is intended to uproot the last residue of not only the American System itself, but also accomplish the establishment and consolidation of a system of de facto Venetian Party, imperial world government which would, by actions such as those of the present European Commission, reverse every reform traced to the great Fifteenth-Century Renaissance. For the U.S. patriot, therefore, the existence of such a system within our national borders, is tantamount to treason. Such an enterprise, were it to succeed in that respect, would ensure the immediate plunge of the entire planet into a prolonged dark age for all humanity, from which it were inevitable that few presently existing nations and peoples would emerge in a recognizable form.

In this way, the present world monetary-financial system is both a post-feudal anachronism in principle, and an intolerable threat to civilization as a whole, should it be continued. However, in the meantime, this ugly incongruity, this wicked anachronism, this virtual legendary, blood-sucking Dracula from a dark and ugly ruin of history past, this Venetian Party style in monetary-financial system, is the incarnate form of the prevalent ideology of most existing governments and relevant international institutions. It is the parasite, a disease, which dominates our economies, and rules our national culture and life like a parasite, from within.

Yet, our economists and accountants pay regular homage at the altar of that pagan monster who preys upon the nations and peoples today. These acolytes of the Venetian Party tradition, propose to

explain the economy, and design the policies of our republic in worshipful service of that Moloch of contemporary monetarism.

The other feature to be emphasized, again, is that the mere present-day existence of that monetary-financial system is not only an historical, human-blood-sucking anachronism in and of itself. It has become an integral part of our systems of government and economy, to such a degree that the host could not continue to live without now ridding itself of that parasite.

Yet, our current majority of foolish economists and accountants continue to explain how the U.S. and world economy work, or should work, according to the special interest of an alien relic of feudalism which has no tolerable function within a successful form of modern economy.

This means that we must abandon that foolish doctrine, the so-called theory taught as economics in most of our universities and other relevant locations today. We must relieve our political leaders of that alien monetarist succubus now eating at their brains. More important than that, we must free ourselves so that a sane form of economy, or economic policy-shaping, could be achieved through aid of eradicating any controlling system of thought which sought to explain an economy in terms of the free circulation of money by so-called “independent central ranking systems” or their like.

The Way to Regulation, Credit and Capital

I now turn your attention directly to the matters of economic policy-design of policies of general economic regulation, credit, and capital, in and among nations. By no means, are these matters merely peripheral to the subject of a dialogue of cultures. These are matters of life-and-death importance for most of the world’s population today.

Keeping the argument to be made as simple as possible: *the principle of economic regulation by governments, is, in effect the following:*

Begin with the matter of the regulation of prices. In the preliminary statement on this subject now, I refer to the relative money-prices; however, the argument as to principle is based not on the actual money-price, but looks at these problems from the standpoint of a physical price.

Ultimately, after we have made reasonable allowances for needed temporary adjustments during the short- to medium-term, the price of the physical capital required for employment in producing a certain quantity and quality of product, must not fall below a level at which the price of goods corresponds to what is needed, as defined in physical terms, to cover both the continued production of goods, and the maintenance, replacement, and progressive development of *the physical capital needed for maintaining and improving that quantity and quality of output over the long term of capital cycles.*

This level includes the cost of maintaining households of actual and prospective operatives at cultural standards of physical income consistent with not only the work which they are to be expected to do, but the always rising general cultural level required for the population as a whole. The price of goods themselves must also include the charges to that production for the maintenance of the household of the enterprise’s operatives and essential staff, and appropriate support of the government and basic economic infrastructure upon which that operation’s enterprises depend.

Those and related considerations determine the base-line for estimation of what has been termed a *fair price*. Therefore, it would appear to follow from that, that, on principle, if the price is not *fair*, it is *wrong*. Over the long term, that must become the intended and realized effect.

However, getting to a quality and quantity of short- to medium-term performance corresponding to the delivery of that intended longer-term result, is not a simple matter. In this connection, there are considerations which the world and its nations individually must now take into account, which may have been touched upon by others, peripherally, before this time, but which are presently of crucial importance, and which must be addressed, as I do now, in a completely fresh way, that in light of the practical implications of Vernadsky's concept of the Noösphere for today's policy-making.

In the long run, any forced reduction of the prices of a nation's product below the *fair price* level is as insane as it is immoral. But--*a rather large but*--there are still some qualified kinds of permissible *short- to medium-term exceptions*, even required exceptions to this rule, during the relatively shorter term. I explain that point by aid of beginning now with a bit of relevant, sometimes curious sidelights, as illustrations from the history of this problem in policy-shaping. After that brief bit of pedagogically useful teasing of the reader's possible prejudices on this subject, to loosen up the discussion in this special topical area, I shall turn our attention to the meat of the matter which I have just described in broad terms. As I shall show summarily here, matters are not quite as simple as even most of the so-called experts were taught to understand: not at all.

Sometimes, nations have been compelled to choose, in what is virtually their own free choice of policy-shaping, to lower the prices paid for their goods, and wages, below *fair price* levels, as China has been doing, as a policy for the time of approximately the present quarter-century.

This policy of China and some other developing nations, is what a once-famous Soviet economist of the 1920s and early 1930s, Preobrazhensky, called *socialist primitive accumulation*. In his writings, that meant building up the Soviet industrial development of the 1920s, and perhaps somewhat beyond, through a transfer of part of the physical capital which might be generated, as at then current world prices, within the agricultural sector, as transfers to the industrial sector. This could be done through such devices as relative agricultural prices paid for domestic consumption set below what would have been the calculable relatively *fair price* level for net payments to the agricultural sector at that time. In China today, it is using cheap labor in China, to produce goods for sale on the world market, in order to accumulate advanced technology as physical capital investments for the China of a generation ahead.

The term *primitive accumulation* as used by Preobrazhensky, had been used to similar effect by the sanest and most gifted socialist economist of the early Twentieth Century, Rosa Luxemburg.⁶² Preobrazhensky used the notion of socialist primitive accumulation to distinguish the motive for such a Soviet policy from the role of primitive accumulation in the practice of imperial financier policy as reported by Luxemburg. Otherwise, the problem he addressed in this way, was neither specifically Soviet, nor peculiar to economies classified, prior to 1989, as nations with socialist constitutions. It is a commonplace challenge, and often a menace, faced by economies of developing nations, even prior to the 1971-1972 radical changes made in the world's monetary system.⁶³

Preobrazhensky saw it to be necessary that the young Soviet republic accept the use of a policy employing *primitive accumulation* as representing a loss of what would have been a *fair price* level, through the medium of its import and export activities, and also domestic policies. This was considered by him a *temporary* loss suffered in the interest of building up the Soviet economy toward levels of relative parity in physical productivity with other European nations. Soviet Left Opposition founder Preobrazhensky's factional attacks on the policies of Soviet official Bukharin at that time,⁶⁴ went to the core of that definition of *primitive accumulation* in a way which points to the strategic significance of both China's currency policies and foreign investor policies today, policies whose significance the foolish George W. Bush Administration seems simply incapable of understanding, or some worse motive, today.

As I have already noted here, Preobrazhensky's proposals and actions in this matter echoed insights provided by the writings of the Rosa Luxemburg who was perhaps the only competent economist among socialist figures of the earlier decades of the last century. Notably, she, in opposition to all of her leading socialist rivals in the world at that time, V.I. Lenin notably included, rejected the (in fact) childishly popular proposition that the emergence of "imperialism" was a lawful product of the development of industrial capital in a manner which they insisted should have been foreseen as a natural outgrowth of the "laws of capitalism" as attributed to Karl Marx, whereas Luxemburg, who suffered no such ideological infirmities of mind in the matter of Marx's doctrines on this account, studied the political history of the matter, and recognized the imperialism of that period to be a reflection of the (actually Venetian style) role of international financial loans.

U.S. State Department specialist Herbert Feis's work later documented the same conclusion as Luxemburg presented. It is a conclusion we could also draw from study of the current foreign-policy role of the U.S.'s George Shultz since the launching of the 1971-1972 collapsing of the Bretton Woods system, as well as the traditional and continuing role of the United Kingdom, as typified by the connections of its Bank of Scotland, as a leading imperialist power still today.⁶⁵

It is impossible to understand anything important about the economic features of the relations between Europe and the former (and also, in fact, present) colonial world, without stumbling into the midst of controversies, and also wars, whose central feature is the same issue of primitive accumulation.

Look at this matter, the subject of primitive accumulation, from the standpoint represented by my work, as my own long-standing, developed views in the matter have been significantly expanded and otherwise improved by my recently increased emphasis on Vernadsky's definitions of the Noösphere.⁶⁶ This leads us, rather directly, as my reference to China implies, into the matter of shaping the policies of nations on the subjects of finance and regulation, a key feature of any competent conduct of a dialogue of cultures. Study of the topical areas brought into view by the arguments of such as Luxemburg and Preobrazhensky on the subject of primitive accumulation, would compel our attention, quite usefully still today, to a larger body of general principles of extraordinary importance for both past and present shaping of national policies as a whole, and for meeting the challenges to a

cooperating community of sovereign nation-states posed by the newly leading trends now already under way.⁶⁷

Let us now proceed accordingly, taking the subject from, so to speak, top to bottom.

There can be no competent study of economy which does not begin with focus of attention on the essential difference between man and beast. That is illustrated by the rise of the human population of our planet from the level of millions possible for the habitation of the planet by a species of higher ape, to the billions of today. This difference is the result of a factor which does not exist in any species inferior to man, that power of *hypothesizing* which is the foundation for the development of European civilization since Thales, Solon of Athens, and the Pythagoreans, as that power is codified for appreciation through, chiefly, the collection of Plato's dialogues.

The characteristic, corresponding physical feature of the human species' existence, is the increase of the productive powers of labor, per capita and per square kilometer, an increase which does occur, and could only occur through the fruits of hypothesizing as summarily defined by Plato's Socratic dialogues.

In ordinary discussion of economy, a useful approximation of the scientific explanation is met in the discussion of a margin of gain attributable to improved technology. Arguments of that form are often approximately true as rule-of-thumb explanations. It is only when we trace particular technological improvements back to the design of some unique proof-of-principle experimental apparatus, as Riemann defines unique experiments of that significance, that we can locate the place of a technological improvement in a way adequate for representing the relevant theory.

This development occurs within the context of what is already a self-developing universe. From the standpoint of Vernadsky's writings on the subject of the Noösphere, this development appears as self-development of, and interdependent development among the three categorical, but essentially interacting forms of physical existence, known respectively as what are, from the standpoint of crucial-experimental method, the *abiotic*, *biotic*, and *noëtic domains*. Each of these three is a developing domain, as the famous aphorism of Heraclitus points out; but their development is also interactive. Man is a willfully self-developing, rather than fixed species (as each and all of the lower species are as a definite species), who exists by interaction with each and all of these three domains. Modern knowledge shows that, as Heraclitus insists, and as Leibniz defines "the best of all possible worlds": nothing exists in the universe, but a quality of change which is of this *anti-entropic* quality.⁶⁸

For purposes of illustration of that concept of a general principle of development, take the following examples.

To the best of reported knowledge to us thus far, the general picture is, that our Sun began existence as a fast-spinning solitary object, which, in accord with Kepler's argument, shed some of its matter to a surrounding disk, a disk probably forming a polarized plasma, in which latter those higher fractions of the Solar System's basic stock from the Mendeleyev Periodic Table were generated through impact of radiation on this region from the Sun. This material from that region of the disk was then "fractionally distilled," to occupy the predetermined orbital pathways of the harmonic characteristics estimated by

Kepler. As Gauss argued, the characteristics of the orbit determined the condensation of the orbital material into at least most among planets and associated moons. Beyond that, the universe as a whole is also a self-developing domain. Thus, for that universe, science is not primarily a matter of fixed objects, but of lawful processes of change governing the generation of, principally, higher qualities expressed even as “revolutionary” new physical states within the universe as a whole.

How old is that universe? At bottom, that becomes a silly question. How does one measure the age of a characteristically Kepler-Riemann process outside of which there is nothing, a process which Einstein described fairly as finite but unbounded? Therefore, by what conceivable standard could we measure an absolutely fundamental rate of reaction, or a constant rate of time, by a yardstick, such as an *a priori* one, external to the self-contained developmental process within that universe? Contrary to the Gnostics, the Creator lives *within* an eternal simultaneity of what I have defined here as a system of relations expressed by the function of living words. That latter is the only universe which could be known to us experimentally, as the argument of Philo against Aristotle implies, and also against, implicitly, Claudius Ptolemy. It is, therefore, to confine dialogue to reality, the changes in state within a qualitatively self-developing universe, which should be the chosen limits of science’s concern. The important point to be emphasized, is that even the ostensibly abiotic universe, which the living Creator Himself inhabits actively, is already a self-developing universe, undergoing implicitly ordered qualitative changes in ontological state.

So, as the continuing picture emerges, we see that our planet has undergone internal phase-shifts in state, all that within an evolving Solar System, a process which has left behind what Vernadsky’s method regards as fossils of what was generated in previous phases. These fossils include, among other things, what are regarded as mankind’s available mineral resources, on which modern economy largely depends.

The methods which Riemann associates with the notion of *unique experiments*, as applied to such material as the work of Louis Pasteur and his followers, including Vernadsky himself, define the existence of a physical-experimental domain of living processes and the fossils which their active existence produces: the Biosphere, without which this planet’s habitation by human life had not become feasible.

The same method of unique experiments defines a class of fossils which are generated solely through the synthetic powers of hypothesizing by the sovereign individual human mind, accumulations which are, in first apprehension, the footprints of the progress of the Noösphere.

These three, so defined domains are multiply-connected in Riemann’s sense of that, but in such a way that mankind stands next to the living Creator of, and within this only universe which exists. There can be no reasonable doubt by any clear-headed person existing within this, the only existing universe we know, of the wisdom of the concluding sentences, on the nature of man and woman, alike, of the first chapter of the Mosaic *Genesis*. This, which I have just stated on man and woman, is the foundation of all true human knowledge. This conception of mankind, mankind so situated, is the only sound notion of the meaning of the term experimentally validated universal physical principles; this is the foundation of that which is worthy of the name of science, and of Reason.

With the recent developments on our planet, we have reached the point at which we can no longer rely upon what, in the past, has been often called “the bounty of nature.” We can no longer assume that the planet’s abiotic and biotic processes, as these might have been in existence without man’s assistance, are sufficient to maintain a human population which is both expanding and developing. We have reached the point already, that merely containing the expansion of the human population’s numbers would be a worse response to this approaching apparent limitation, than spending most of the waking hours, day and night, of all of our individuals of fertile ages in copulating to breed more individuals. Only the development of the condition and quality of the human individual can equip us to meet the challenge of apparent boundaries imposed by the presently approaching state of relations with the domains of the abiotic and Biosphere. We must now commit ourselves to develop the supply of abiotic and Biosphere resources on which an expanded and improved human life will depend.

This just-stated requirement is reflected in the domain of political-economy as an additional factor of physical cost which must be met, implicitly, as a growing part of the proverbial “cost of goods sold” in every part of this planet, therefore throughout this planet as a whole.

Here is where the combination of the failure to accomplish a balanced development of the entire populations of the various Asian nations, for example, and the destructive effects of the past forty years’ rampage of that so-called “cultural paradigm shift” known as the post-industrial “ecological counterculture,” has brought the world into an accelerating state of ruin of not only an economic crisis of the present world system, but into the imminence of a threatened physical breakdown-crisis of the human population of this planet as a physical system. If that fact does not condition the conduct of a dialogue of cultures, then the attempted dialogue will be no benefit, but, rather, an apocalyptic catastrophe for all mankind for generations yet to come.

That is the first rule of the game for dealing with the challenge of urgent needs respecting the regulation of money, credit, prices, income, and capital-formation.

3. A Fixed-Exchange-Rate System

Given, the presently onrushing general breakdown-crisis of the world’s monetary financial system, it is not possible that civilization could continue on this planet for much longer, without an immediate return to a system of relatively fixed exchange rates among perfectly sovereign nation-states, a return to a world whose economic affairs would have been organized in a mode akin to the original Bretton Woods system under U.S. President Franklin Roosevelt. The only rational response to that crisis would be a general reorganization-in-bankruptcy of the present system, a reorganization relying upon the principled approach taken by President Franklin Roosevelt in March 1933.

Any dialogue of cultures which does not recognize the indispensable role of that responsive set of arrangements, would become the endorsement of an essentially immediate global catastrophe, that for all humanity, given the onrushing conditions of general breakdown-crisis of the world today. In the absence of the principled type of emergency measures which I have just summarized in the preceding elements of this report, a dialogue of cultures would rapidly degenerate into a minestrone of

eclecticism, and the dialogue itself would, therefore, soon virtually go off the agenda of serious efforts in progress.

The crucial conception, on which the design and effectiveness of a fixed-exchange-rate system, such as that on which the original Bretton Woods arrangement's successes depended, is the concept of the perfectly sovereign nation-state republic. Unfortunately, this is a conception which is, to say the least, a poorly understood idea outside the leading currents of Classical thought in European and American history. These conceptions, which are significantly alien, axiomatically, to Asian culture until recently, must be clearly understood, and embraced by all partners to a dialogue of cultures, if that dialogue is to succeed in reaching its goals.

For example, the tendency toward thinking, that, because the European culture's role, notably that of the U.S.A., has currently failed, that Asian thought must now take over, at least to a very large degree. Views tending in that direction are to be viewed as, at best, a reflection of an unfortunately widespread, Romantic misunderstanding of world history considered in the large, a view which has yet to grasp the point that history is determined by processes, rather than the individual's simple passions.

The present problem on this point, is the failure to grasp the historical fact that it is not any nation, but rather the 1971-1972 version of the Venetian Party-created, present world monetary-financial system, which has created those conditions to which all parts of the world have adapted themselves, the failure to recognize what should be the obvious fact, that all parts of the present culture of the world are more or less equally guilty by reason of their decades-long participation, whether reluctantly, or not, in the intrinsically evil, 1971-2004, present world monetary-financial system and its correlatives. *The problem is not so much the sickness of any one nation, as the prevalent current agreement of all to share this disease.*

Therefore, before turning to the concrete features of the needed design of such a fixed-exchange-rate system, we must bring into perspective the unifying, therefore implicitly monotheistic element in the cultural basis for the possibility of a founding and existence of a truly self-subsisting system of sovereign nation state republics on which a successful design of a dialogue of cultures would ultimately depend.⁶⁹

This means, at least implicitly, that the efficiently sovereign nation-state republic should not, and, under present world conditions, can not rely upon its own autonomous will, as the madmen of the U.S. Bush regime have continued to attempt to do. True sovereignty depends upon the nation's conscious, willful commitment to the common good of all nations and peoples.

As the 1648 Treaty of Westphalia illustrates this principle of natural law among nations: The sovereign must come to the table of world affairs concerned with the consequences of decisions for all the nations of the planet first, and its own special concerns second, as was understood in the adoption of the 1648 Treaty of Westphalia. That was the difference between the achievements of U.S. President Franklin Roosevelt, who saw his nation's destiny in the future of the whole world, including the freeing of those subjected to colonialism, and the miserable failures of his neo-colonialist, immediate successor. Otherwise, with the principle reflected in the Westphalia treaty, any agreement will

degenerate into a sea of heteronomy more or less rapidly. I proceed immediately along that principled line of argument now.

First of all, we must bring to an end the delusion that issues of what is called “culture” could be competently separated from the issues of economy, or that principles of economy might be competently adduced from whatever were chosen as a set of ecumenical cultural values. Admittedly, the current policies of Anglo-Dutch Liberalism do, unfortunately, coexist with the residual best of European Classical culture; but the two co-exist as deadly adversaries. This is an arrangement in which a tortured Classical European culture lives, Liberally shackled; it is a culture which dwells, and sometimes sings beautifully, like figures of “The Prisoners’ Chorus” in Beethoven's opera *Fidelio*, but the song is the anthem of the inhabitants of Liberalism’s dungeon. Nonetheless, whatever might be said about world conditions of the past, without a society organized in a way coherent with the principles which I emphasize in this report, as in other relevant locations, as expressed by the American System of political-economy, there is no possible way in which a happy product of a dialogue of cultures could become an actuality of this planet today.

What might be regarded as the mysterious, hidden connection between Classical culture and economy as defined by that American System, is a matter which lies within the domain of the “living word,” as I have presented that topic in an earlier chapter of this report. That subject, “the living word,” touches the universal essence of human nature, and defines, therefore, what is, and is not the proper ordering of human relations in all parts of human existence, that in various times and places, past, present, and future. Economy as the American System implicitly defines it, is essentially nothing more exclusive to any culture, than being the principled difference between man and beast. It is a system of relations whose function depends upon that which is merely typified in expression as that scientific and technological progress which is the indispensable outer boundary, within which the potential scale and quality of existence of each and all parts of the human population are determined.

This conception is, of course, quite distinct from, and opposed to that Hobbes-Locke misconception of man adopted by the Liberals, and others, too. It is, in fact, the Promethean conception of man, at least implicitly so. It is a conception on which the future well-being of mankind depends, absolutely, under the perilously crisis-ridden conditions of the planet today.

The fixed-exchange-rate system, is, admittedly, not a principle of nature; it is only the adaptation of the application of the principle to a concrete situation which existed in the time of the original Bretton Woods system, and exists today, until now, as the only practicable expression of that same principle under the immediate conditions of the world at this moment. It is nonetheless, a practical current reflection of a true, underlying principle of nature, to which the ultimate victory therefore belongs, a point which must be understood in exactly that way.

However, since the relations among nations and peoples will be determined by the adoption or avoidance of establishing a system like that projected by President Franklin Roosevelt’s Administration, there can be no efficient dialogue of cultures, without conditioning the understanding of that definition of culture in general in a way which is consistent with the urgent requirement for establishing a fixed-exchange-rate system. No efficient clock was ever designed to operate internally

on the basis of the appearance of the exterior it presented to admiring spectators. That understanding is now an unavoidable point of reference for steering the way to a successful outcome for the dialogue itself.

That return to such a fixed-exchange-rate system, would be only a beginning. In addition to such absolutely imperative immediate reforms of the world monetary-financial system, the world is presently undergoing profound changes, whose implications go far beyond anything that presently leading institutions have been previously willing to consider. The reestablishment of a new fixed-exchange-rate system, should be considered merely a more or less permanent cornerstone on which successful further, sometimes radical adaptations to oncoming changes must be built.

In opening thus, this present chapter of this report, the reader should be forewarned, but not in the sense of being alarmed by this, that as we turn now to the subject of the internal dynamics of a new world system of separate, but cooperating, sovereign nation-state republics, we are dealing with a subject, which in its perfected expression, has a certain elegantly sublime unity of effect, but also an apparent simplicity which could be achieved only by what might appear to be a wonderfully complex counterpoint.

In the end, after sufficient reflection on this paradoxical side of the matter, we should recognize that this counterpoint also reflects the way in which the human mind functions at its best, a state of mind which is reflected by Leibniz's "the best of all possible worlds (universes)." The mechanism by which this sense of individual participation in that universe is realized, is reflected in Leibniz's attack on the wicked falsehood of John Locke's *Essay on Human Understanding*. Leibniz's prescription is that the existence of society requires a fundamentally principled commitment to the promotion of *the human happiness of an essentially immortal being*: as I have outlined that case for the constitutional principle of the general welfare, above. Thus, the concept of the functional unity of a community of respectively sovereign nation-state republics, expresses the natural unity of effect which the design of human nature, as the expression of the species of an immortal being, were implicitly intended to achieve.

It is therefore of crucial relevance to note, that the American System of political-economy was the result of the rejection of that opposing Liberal system, the which is typified, still today, by the same Lockean argument of the Confederacy's slaveholders then, the pro-slavery doctrine of so-called "shareholder value," the same Lockean principle of usury under the post-1972 IMF today. It was the anti-Locke (e.g., anti-Liberal) culture represented by the leading role of Benjamin Franklin, a culture strongly influenced by, most emphatically, the personality of Gottfried Leibniz, which gave birth to that design of the American System described by Treasury Secretary Hamilton.

That is to say, there is a natural, principled reciprocity between the humanistic notions of culture and economy, a connection rooted in that distinction of man from beast which is expressed by what I have defined, above, the function of "the living word."

Thus, to understand what must happen now, it is essential to recognize that although the institution of the modern sovereign nation-state was established in Europe only a few centuries ago, the requirement of that institution for the modern world, was already embedded as a universal physical

principle, in the notion of the original, specific nature of the human being as that of an immortal personality. The fact, that the institution of the sovereign nation-state is to be seen as a very late arrival in the development of our species, reflects nothing as much as that humanity's prolonged earlier sojourn in pathetically childish states of cultural development. Consequently, the underlying challenge of a dialogue of cultures today, is the urgency of bringing the leading layers of influence of humanity as a whole out of the grip of cultural habits which have been regarded as the virtual "childhood diseases" of human culture to date.⁷⁰

The scientific premises for that view, which some will mistakenly regard as a debatable assertion, have already been developed to a significant degree of approximation in earlier portions of this report, especially in treating the notion of "the living word." However, we have now reached the stage in this report, at which the most crucial of the practical implications of this principle are to be made more perfectly clear, even as presented now to an audience including persons who might wish to disagree, even passionately.

The principled key to this requirement of the sovereign nation-state republic, lies, as I have just emphasized this once again, in the intersection of the universal physical principle of cognition by individuals, and the function of what I have identified as *the living word*, the latter as the medium of communication of ideas of universal physical, and related principles within society. That intersection defines the Noösphere as associated with the argument by Vernadsky.

For the reason of this distinction, although man has the mortal attributes of an animal (a mammal), the human individual's existence, as human rather than bestial, is nonetheless defined by, and depends for its continued existence upon the immortal aspect of man, as expressed by his cognitive powers. Despite the hostility to the idea of the existence of those cognitive powers, which, admittedly, reductionist doctrinaires have passionately denied to exist,⁷¹ the existence of the human species must be defined by us as the view of a human species which is to be placed, functionally, absolutely outside and above the category of animal life. It is the immortal aspect of the life of the human individual, the creative powers of the individual, the soul whose existence is to be comprehended in this light, which sets man apart from all other living species.⁷²

Therefore, the form of organization of society which is suited to the requirements of the human individual, and therefore his (or, her) species, is a form organized around the concept of what I have defined, earlier in this report, as the living word.

That is the principled basis for a successful dialogue of cultures.



William Shakespeare, painted from life by an unknown artist

This means that society *should be organized* around the way ideas (*living words*) are rendered communicable among the users of a specific language, a specific language of increasing literacy, situated in respect to other cultural specifics, such as that scientific and technological progress in the economy which is associated with the use of that language.

The native ground of irony for the members of a particular culture, is the commonly accessible allusions shared among the users of that language, the heritage of the accumulation of actualized and also potential ironies in the use of a language, whose use is concentrated, as a type, within a certain area with certain customs. These are the ironies, including those of a people's history, which express the experience more or less commonly accessible to the speakers of a national language at a certain time, which provides the common ground for a rich sharing of a certain quality of ironical communication among them. This specific set of ironies accumulated within a particular culture, forms the principal source of the paradoxes employable for the generation of ideas which have the qualities of living words.

Languages as we know them are, in their intellectually inferior aspects, objects of the senses of sight, hearing, and so forth. However, the human content of those languages is the cognitive content of language, as located in the medium of the living word, as distinct from the speech of trained parrots, certain varieties of Mynah birds, mere grammarians, or, some might say, the followers of Professors Norbert Wiener and Noam Chomsky. Here, in that body of the living word, lies the commonality of all mankind.

However, the way in which those living words emerge as an expression of actual knowledge, depends upon the functions of what is describable as Plato's Socratic dialectic, as each particular has its own way of developing such dialectics. Knowledge is the common mountain which all cultures must climb, but each, by a different pathway, from a different point of departure. The potential for an ecumenical convergence on commonly agreed principle, lies in the domain of the living word, not the aspects of what might be comparable to the humanesque prattle of parrots or of computer-synthesized sounds, or grammatical algebras.

The separation of national cultures, thus becomes essential, as living words are produced in the mind through attention to those paradoxes which are found, waiting, within a specific, such as spoken, language culture. If we were to cut off any part of the human family from experiencing the process of developing knowledge of living words in this sovereign way, we would be cutting that part of humanity off from access to the means available to them by which knowledge of the common truths represented by their sharing of living words can be acquired.

The idea of empire, or, virtually the same thing, globalization, is, in and of itself, a denial of the humanity of all parts of human culture.

To say that in another way, the issue of culture is the issue of truth, as the Platonic dialectical method provides a formal standard of truthfulness: not the "absolute truth" of particular ideas of the moment, but the truth of freedom from the effects of reckless disregard for those notions of truthfulness which are best identified with that conception which I have labelled throughout this report as "the living word." By "truthfulness," we should intend to say, "A quality of that which is presently knowable." Even if what is argued were formally correct, without a standard of truthfulness, there is no truth in what is believed, and, as a consequence, society may freely careen from one Sophists'-like catastrophe of uncertainty to another. Thus, the idea of truthfulness in policy-making depends upon engaging the populations of each culture in the kind of process I have summarily outlined here. We

bring cultures together, by evoking a common experience of living words by means specifically appropriate to the background of shared, or, at a minimum, shareable experience.

The object must be, therefore, not a compromise among differing opinions, but a search for the higher truths, which exist as living words, on which different cultures must converge to a common purpose. This point may be restated here, in the following terms.

These ideas may be accessible to the speakers of a different language, or in that speaker's familiarity with a different language-culture, but the way in which they are formulated in the mind of the user finds its necessary basis in the ironies which can be generated in his or her language. However, the ideas which are valid, will be susceptible of being recognized, afresh, as valid in every language-culture, provided that culture is a sufficiently developed one.

Without access to that accumulation of actualized and potential ironies, the development of shared living words is aborted, at least to a functionally significant degree. Similarly, a population which is not accustomed to those functions of irony within the bounds of its own usage of its language, will lack a well-developed capacity for functioning effectively as a citizen of that nation, or for coping with the kinds of ideas which are prerequisites of competent expressions of citizenship. In effect, the member of society lacking that degree of potential cognitive development may be described as "dumbed down."

This kind of distinction within and among culture, represents connections which have a history. These connections among cultures are history. Look briefly at some relevant, crucial implications of that fact from recent history. Start with one of the more important of the unpleasant facts.

'Information' Against Humanity . . .

This quality of communication, whose characteristic is properly expressed by communication through the ironical medium of living words, enables a people to rise above the relative bestiality of that mere "sharing of information," to which the malicious dogma of "information theory" has sought to degrade them. This is to speak of such malicious, reductionist dogmas which have tended to bestialize the individual and his or her social relations over the course of the recent, approximately three generations, since what is known as "The Second World War."

That doctrine of "information" was intentionally designed, as by the United Kingdom's Bertrand Russell and his devotees, with the intention of destroying this capability of access to use of a literate language, and to return the practice of human social relations to conditions akin to those typical under Europe's ultramontane medieval system. The intrinsic cultural evil done to civilization, and to recent generations of Europe and the Americas, by the Congress for Cultural Freedom (CCF), is typical of this hateful intention still today.

Take the case of contemporary Germany.

All of the positive achievements of German culture, as typified by the Cusa, Leibniz, and Bach legacy, were embodied essentially in the Classical humanist tradition typified by Kästner, Lessing, Mendelssohn, Haydn, Mozart, Schiller, Beethoven, and the celebrated Humboldt brothers. The post-1945 revival of the Humboldt reform in Classical human education, is typical of the successful efforts

at reconstruction of Germany under leaders such as Konrad Adenauer. However, the destruction of Germany's post-war moral renaissance by a pack of hyenas mustered from inside the U.S.A. and the U.K., and deployed back into Europe, under the direction of the likes of High Commissioner John J. McCloy, as the CCF, has resulted in the virtual destruction of a living culture in Germany today.

Exemplary is the recent fifteen years of history of the portion of Germany formerly under Soviet occupation. The Soviet occupation did not interfere with, but encouraged the promotion of Classical education and culture. However, once the notorious Berlin wall was down, the apostles of CCF invaded eastern Germany like carpetbaggers, like the hordes of Genghis Khan, thus destroying the productive potential of that portion of Germany to such a degree that that which was done thus to the eastern part of Germany, such as Saxony, in this way, has had effects which threaten the collapse of Germany as a whole today, unless the necessary correction were made. To those who know something of the relevant history, we are reminded of the epidemic of counter-cultural moral and intellectual, existentialist decadence, within pre-Hitler, Weimar Germany, which paved the way, culturally, for the Nazi tyranny.

Today, that kind of moral-intellectual destruction of the Classical culture of continental Europe, coincides with the effects of Bertrand Russell's and H.G. Wells' utopian schemes for a destruction of civilization. Those schemes recall the Olympian Zeus's condemnation and torture of Prometheus. The spread of that syphilis called "information theory," is a crucial element of this destruction of the intellect and morals of a once thriving, if admittedly tainted form of civilization.

As I have indicated in an earlier portion of this present report, the foundations of Russell's argument were perfectly consistent, axiomatically, with the doctrine of empiricism as introduced by that avowed follower of William of Ockham, Paolo Sarpi. This doctrine, which Russell later purveyed in a more radical, even more decadent form, had been spread throughout modern Europe through Sarpi's personal lackey Galileo Galilei, and through such acolytes of Sarpi and Galileo as Sir Francis Bacon and Thomas Hobbes. Russell would have proudly agreed with me on that fact of the matter, if only as my being his mortal enemy on this immediate point of the conflict between us.

As I have indicated, the difference between the Venetian neo-Aristoteleanism of that marriage counsellor of England's Henry VIII, that hater of Nicholas of Cusa, the Venetian "Old Party's" Francesco Zorzi, and the "New Party's" Sarpi, is that Sarpi recognized that the existence of the modern nation-state, as established by the Fifteenth-Century Renaissance, could not be overcome by simply attempting to turn the clock back explicitly to the medieval, ultramontane system which had crashed during the Fourteenth-Century New Dark Age.

As I pointed out here earlier, Sarpi recognized that, for reasons of strategic requirements alone, the effect of the scientific and technological progress unleashed by the Renaissance could not be simply "pushed backed into the bottle," so to speak as his right-wing Aristotelean rivals of Venice's "old party" had prescribed.⁷³ Sarpi and Galileo agreed, that technological progress would have to be tolerated against those creatures of the cultural swamp which had remained devoted to the memory of the hoaxster Claudius Ptolemy, but that, nonetheless, knowledge of the way in which fundamental principles of science might be generated, must be kept out of the hands (and minds) of even those

working with the materials of technological progress. Empiricism, as typified by the work and legacy of Descartes, thus became the relevant religious dogma of the French and Anglo-Dutch Liberal Eighteenth-Century Venetian Party, the latter the factional current which dominates European Liberalism politically, still today.

The jumping-off place for what Russell did to launch the hoax called “information theory,” was British ideology, which is to say the empiricism of those followers of Paolo Sarpi otherwise known as the Anglo-Dutch Liberalism associated with Britain’s Eighteenth-Century Venetian Party.

Russell, with his accomplice H.G. Wells, went beyond Sarpi et al., with their determination not merely to hold back history, as the usual empiricists did, but to begin turning back the clock of history toward a virtual stone age, that as rapidly as might be possible. The characteristics of their view were the elimination of a principled commitment to scientific progress by sovereign nation-states, but, ironically, with the aid of use of super-weapons of destruction, such as both biological warfare, nuclear warfare, and assisted natural catastrophes, as this was proposed by both Wells, first, and, even more emphatically, by his archly aristocratic accomplice Russell, later. Their policies on these accounts were presented by them as the power through which to bring about that reversal of the direction of modern European and world history.

The intellectual kernel of Russell’s practical contribution to evil, was his development of what became known during the period following World War II, as “information theory.” The principle underlying this design by Russell, appeared in its first approximation, as a principle, as Russell’s part in production of the Russell-Whitehead *Principia Mathematica*. The continued development of that design emerged during the period of the 1920s Solvay conferences as a continuation of the brutish attack on physicist Max Planck by the followers of the logical positivist ideology of Ernst Mach. This quarrel which erupted in war-time Germany and Austro-Hungary, was continued later under the rubric of the issue of “completeness” in Russell’s scheme for design of the universe, the issue which divided the circles associated with Kurt Gödel from Russell and such Russell devotees as John von Neumann, Norbert Wiener, and their accomplices and followers. One notable outcome of these swindles, in addition to Russell’s authorship of the doctrine of “preventive nuclear war,”⁷⁴ was the hoax known as “information theory,” a hoax derived from the radically positivist views expressed by Russell in his part of the *Principia Mathematica*.

What Sarpi followers such as Russell et al. did, was to suppress the existence of the notion of a universal physical principle which identified such principles as an expression of the cognitive act of actually generating a principled solution to an ontological paradox, such as Kepler’s discovery of gravitation. Russell’s method in mathematics, was to carry to an extreme the attack on Leibniz’s discovery of the universal infinitesimal calculus by, especially Euler, Lagrange, Cauchy, et al., who had denied the physically efficient existence of what D’Alembert, Euler, Lagrange, et al. had rejected as the allegedly merely “imaginary”: in effect, the rejection of the physical actuality of the complex domain in favor of an ivory-tower numerical formalism explicitly hostile to Russell’s named targets Leibniz, Carl F. Gauss, Wilhelm Weber, and Bernhard Riemann.

The serious damage by the “information theory” dogma to the mental powers of the portions of the population receiving higher education, was concentrated in the spreading loss of the ability to develop and express actual ideas: in other words, to impair, even hopefully destroy the ability of the more highly educated classes to develop and communicate in terms of what I have defined here as *living words*. This kind of *dementation* of the educated classes and others of the post-World War II period, was continued in this fashion even within the teaching of physical science, in tandem with the organized campaign of willful virtual brain-damage known as CCF.

The tendency of even the least brain-damaged victims of such conditioning in this legacy of Russell’s influence, is that such victims know, as Lagrange and Cauchy did, the mark of the place where the discovery of a universal physical principle should occur; but, they insist that we are not able to conceptualize that discovery itself. The followers of Lagrange and Cauchy knew the algebraic formula which could approximate the number associated with a physical-functional singularity to a finely honed degree, but not the actual physical principle as such. That represents a state of mind in use of language and related thought which is comparable to clinical schizophrenia in its formal aspects. This is a more vicious form of the same virtual brain-damage for which Gauss’s 1799 dissertation attacked Euler, Lagrange, et al.

Within the orbit of the strenuous propaganda activity by the CCF, no part of Classical artistic composition was left unrapped by such brutishness. For example, take the way in which the Boston Symphony Orchestra⁷⁵ was often deployed into Europe, on behalf of the CCF cause, as part of the effort to drown the Classical musical tradition in modernist and post-modernist noise-making. The effect of such broad-spectrum mass indoctrination, has been to cause a population to become self-degraded, more and more, into mimics of the Yahoos, or Beatles, good for little but rutting like decorticated baboons in a ditch (either with somebody, something, or into the open air), of Jonathan Swift’s *Gulliver’s Travels*: modern U.S. mass-entertainment culture.

In the meantime, the followers of Russell’s devotees Norbert Wiener and John von Neumann, such as Professors Marvin Minsky and Noam Chomsky at Massachusetts Institute of Technology’s (MIT’s) RLE, and like souls in numerous other like-minded places, work, like the H.G. Wells’ fabled Dr. Moreau, on attempting to synthesize “human intelligence” in machines, or that poor, tormented chimpanzee, “Noam Chimsky”!

People who accept such behavior as that typified by Wells, Russell, and their followers, are obviously not to be considered as contributors to any attempt to define the objectives of a dialogue of cultures. The dialogue must be restricted to what might be termed “card-carrying human beings.” Others may be observed, if as we might observe monkeys in a zoo.

. . . Versus Language for Progress

The explicit definition of the principles on which the modern sovereign nation-state republic’s design has depended, are known to us today chiefly through that Classical, so-called Greek tradition associated with its foundations in the work of such figures as Thales, the Pythagoreans, Solon of Athens, and Plato. However, as India’s Tilak, as a kind of “Dante Alighieri” of modern India, has

illustrated the point, the principles on which the modern sovereign nation-state have depended, have been traced, most convincingly, by him and others, from the study of the ancient Vedic. Indeed, to the best of our explicit knowledge on this matter, the foundations of what we might recognize as the emergence of modern civilization today, were laid in the interrelated, ancient development of the foundations of astronomy as defined for us today by fragments of ancient Egyptian, Indian, and Chinese sources, by related matters of transoceanic and related astronavigation, and by the manifestly ancient origins of the use of the principles of irony associated with Classical poetry as a mnemonic instrument of collective memory of a cultured people.

However, the roots of the European discovery of concept of *the sovereign nation-state based on the principle of the submission of the will of the ruler to the principle of the general welfare of all of the people*, have a different aspect, a European idea.⁷⁶

The origin of this idea is rooted in the way the conception translated from the Greek as *powers*, defines ideas in a way comparable to the Herbart-Riemann use of the German term *Geistesmasse*, a term whose significance is rather crudely approximated by Wolfgang Köhler's Gestalt Psychology. This notion, traced into Greece from Egyptian astronomy (*Sphaerics*), is implicitly inseparable from the concept of monotheism. It is, as I have emphasized repeatedly in this report, the concept of *the living word*. It is the concept of "The Unknown God" of Greece, the God of Prometheus's universe, who is implicitly the adversary of Olympus and the nominally pro-satanic (e.g., Python) Apollo cult of Delphi.

These ancient developments, as typified by the role of the ancient Egyptian astronomy to the ancient Greeks as *Sphaerics*, provided the foundation for the progressive emergence and continuing development of modern European civilization around those notions of the knowable concept of the *universal*, typified in their origins as knowledge for man by the Egyptian legacy associated, in European tradition, with the work of Thales, the Pythagoreans, and Plato. This set of constructive-geometric notions of physical universals (*powers*), as distinct from mere algebraic formulas used as surrogates for the principles, is the product of a process which I have defined as the generation of living words, a notion coinciding with the applicability of Riemann's use of *Geistesmasse* for science.

For the purpose of teaching the relevant rudiments of principle, the clearest examples to use are those associated with the influence of the Egyptian methods of astronomy adopted by the Pythagoreans, such as Archytas, as these examples were employed by Plato, in his Socratic dialogues, to convey the notion of what the conventional English translation from the Greek names as *powers*. This notion of *powers* is the same meaning expressed through which I have described here earlier as *living words*, and as the use of the concept of a physical, rather than merely mathematically formal complex domain. The latter distinction is that which Riemann makes clear, in that distinction of that use of *Geistesmassen* which, in fact, appears in his 1854 habilitation dissertation, and in a more extended form in his elaboration of the deeper implications of Abelian functions.

By starting with that approach to the definition of universal physical principles, we equip ourselves to represent the role of principle expressed by irony in Classical artistic composition with far greater effectiveness than otherwise today. The chief difficulty which this approach to art incurs, is that once

we have recognized the function of Classical artistic principle in this way, contrary notions of artistic composition are implicitly relegated to the bordellos of one kind or another, including the academic varieties.

It is the application of the principle of Classical poetic irony, as I have outlined this in earlier portions of this report, which has enabled mankind to develop a mode of deliberate communication of the notion of the universality of man, as expressed through the medium of what I have defined here as the living word. It has been the arbitrary separation of these principles of poetic irony in Classical art from the notion of universal in physical science, as C.P. Snow observed this dichotomy, which has been the great curse repeatedly inflicted upon the development of European civilization, as the latter achievement is typified in the Pythagoreans' and Plato's use of the Egyptian tradition of Sphaerics in defining the notions of universals and their types.

Our subject at this point, is the origin, in a Classical artistic conception of language itself, of the modern sovereign form of nation-state republic. Although that objective is implicit in the reforms led by Solon of Athens, and the rebuke of the same Solon, later, to his erring fellow-citizens, the means by which the modern republic was brought into being during Europe's Fifteenth-Century Renaissance, is a far more complex matter than the reading of a translation of Solon's inspiring poem would encompass. This point is especially important here and now, because Asian cultures generally have no efficient conception of the way in which this notion was developed within European civilization. That lack of that conception tends to foster dangerously simplistic notions respecting the European origins of the sovereign nation-state, of which we must disabuse our relevant partners in dialogue.

In today's modern European Classical culture, the successful launching of modern civilization is traced, to a very significant degree, from Dante Alighieri's argument on the development and use of the Italian language, which is the base of his argument for the sovereign nation-state in his *De Monarchia*, as this concept of language was continued by, notably, Petrarca. This is an outstanding example of the importance of forms of irony which are best suited, by far, to carry the communication of *living words*, as Latin as a Roman imperial lingua franca could not have done, and, in fact, had failed to do.⁷⁷

The idea of the modern European sovereign nation-state, as it emerged in this and related ways which I have described in this report thus far, is also a *living word*. That word expresses the processes which are characteristic of the form of society as I have described it summarily here. It expresses the counterpoint of the ironies which are the living, rather than merely formal aspects of the culture of a sovereign people. It is a conception of the *living-word* aspect of a culture which is in correspondence to the principled idea of monotheism. This is not the notion of an unworldly God hovering outside the universe, but of the personality of the Creator within the universe which He continues to generate. Hence, the appropriateness of that English translation of the Gospel of John, which declares, at the beginning: "In the beginning was the Word." It is the notion of a convergence of the development of living words upon the transfinite totality of the process of generating valid living words. It reflects, as theology, the recognition of that creativity as it occurs in successful human experience of ideas of the quality of living words. Creativity as we know it, is specific to the inviolable sovereignty of the individual creative will. It is therefore unavoidable that we recognize the in-dwelling, living Creator of

this universe as a personality, as an individual, efficiently creative will, dwelling in the domain of what I have identified as *living words*.

Thus, the authority we might rightly attribute to a nation state is of this form, an authority which is conditional upon conformity with the implication of this form. The result of that is the notion of universal natural law, as the repository of the principle underlying the expression of society's struggle to bring itself out of the childhood of humanity, into a matured reflection on itself, its origins, its obligations, and its intentions.

A Community of Principle

U.S. Secretary of State John Quincy Adams' advice to President James Monroe, on the subject of a treaty proposed by British Minister Canning, was that the proposed treaty must be rejected because there existed no community of principle between the U.K. and the U.S.A. Instead, Adams proposed, as this was reflected in the argument written by him, which was presented by Monroe as the so-called "Monroe Doctrine," that the United States must envisage an emerging community of principle among the republics of the Americas, from which the contending alien, predatory forces of that time (the British imperium and the Habsburg forces) must be forcibly excluded, as early as the United States had the efficient power to compel that exclusion, by assistance to the defense of the fellow-republics of the Americas. As Adams stressed, on this matter of policy, no community of principle existed between the U.S.A. and the imperial United Kingdom (or, the reactionary system associated with Prince Metternich et al.).

Despite the present proliferation, internationally, of academic and other lies about Adams' doctrine, and about President Franklin Roosevelt's revival of that policy through the time of Rio de Janeiro treaty and other vehicles, that is implicitly the principled heritage of the U.S.A. since before 1776.⁷⁸ It is still the only self-interested principle of true self-interest of the U.S.A. as a republic today. It is, for reasons of principle, a principle scientifically defined as the self-interested policy of the U.S.A., as applicable to a growing global community of sovereign nation-state republics, today.

Adams' original formulation of the Monroe Doctrine's principle belongs, in historical actuality, to a period, from the July 14, 1789 siege of the Bastille, to the aftermath of the Battle of Gettysburg, during which time the self-interested concern of the wisest circles of the U.S.A. continued to be, chiefly, to keep away from entanglement with the corruption which had been prevalent among those hegemonic powers in Europe typified by the more or less rival British versus Habsburg-centered interests.

Later, since the victory of President Abraham Lincoln's leadership over the British puppet, the Confederacy, and especially since Europe's reflections on the accomplishment displayed at the 1876 Philadelphia Centennial, the U.S.A. has not only been a power in the world at large, but has incurred, more and more of the responsibility of a leading role in the way in which world affairs went, even outside the more immediate vicinity of the Americas. Since that time, the leading issue of world relations has been the question whether the American model, or the British model would serve as the leading catalyst for a system of international relations, not only regionally, but globally.

For sundry historical reasons, the Anglo-Dutch Liberal, financier-oligarchical interest, as distinct from the power specific to the individual European states, has been the increasingly dominant global monetary-financial system since the death of Franklin Roosevelt. Since the aftermath of the developments of 1962-1964, especially since 1971-1972, even the U.S.A. has become today's virtual mere province of that Anglo-Dutch Liberal supranational imperium which is the present IMF system of private financier-oligarchical power. Although the U.S.A. has been the most powerful nation-state on the planet, it has been, at the same time, increasingly a virtual satrapy of the Anglo-Dutch Liberal empire-in-fact, as I say, once again, the empire of the international financier-oligarchical forces controlling the post-1971 IMF system. If that essential fact is not acknowledged, no safe exit from the presently onrushing general monetary-financial collapse were likely. The difference is, that the U.S.A. is the nation best qualified and situated to lead in breaking the power of that Anglo-Dutch Liberal imperium.

That is the hard fact, against which all objections are either merely impotent, or even outrightly malignant. That fact is the sticking-point, upon which the chances for a successful dialogue of cultures might succeed, or surely fail.

Presuming that sufficient forces discover the wisdom to act in ways consistent with that perception of recent centuries of world history, the question then posed, is: *What is the concrete form of organization among nations, which defines the immediate first step of general organization toward a permanent, global community of principle among a world composed of perfectly sovereign nation-states?* The revival for application of the model of the Bretton Woods launched by the sponsorship of President Franklin Roosevelt, is the cornerstone of launching the first phase of that new world system.

The notion of a fixed-exchange-rate system, as modelled upon the original experience of that Bretton Woods system, is the model for a presently indispensable arrangement for the present world, and for at least a number of generations yet to come. When I say, "At least a number of generations," I have foremost in view the character of certain kinds of indispensable long-term treaty and related agreements on essential capital formation, especially in basic economic infrastructure. Since we must be prepared to honor those agreements, covering a span of fifty or more years to come, the system we establish now must anticipate the fulfillment of those contractual obligations.

Later, as the initial array of those obligations approaches maturity, improvements in the world system will naturally be considered. In the meantime, prudent governments will focus on the next two generations as guides for making the relevant agreements under which the new world system of the immediate future is crafted and installed.

The issue of the fixed-exchange-rate system is defined accordingly, principally as follows. First, I address the role of so-called raw materials policy, and, after that, the issue of population policy. These are the preliminary, relatively new global developments which give the idea of a fixed-exchange-rate system more crucial importance than ever before.

The combined effect of the development and application of technology, together with the increase of population and the rise of the acceptable standard of living among those populations, have brought the

planet to the foreseeable point of developments, that we can no longer proceed on the assumption that the natural resources, so-called, on which civilization depends, can be treated as if this were the simple bounty of nature. We must now take responsibility for maintaining and increasing the supply of those resources of the abiotic Earth and Biosphere on which the continued increase of population, and improvement of conditions of living life depend.

The presently lunatic, philosophically Physiocratic lust for raw-materials as loot, a lunatic, implicitly homicidal lust which is merely typified by Henry A. Kissinger's NSSM-200 draft dogma, has become the leading feature of the world's monetary-financial oligarchy's zeal today. This lunatic zeal must be checked by a concerted regulation of this matter among sovereign nation states. As Vernadsky's legacy makes the needed remedy clear in broad terms, the development of mineral resources and their management must be considered a factor of capital cost shared as a charge against each and all of the world's economies. We must assure a sufficient supply, at acceptable prices, of all basic such raw materials, for the future of mankind. With the aid of progressive scientific development, this challenge can be mastered, even rather comfortably; but, it must be managed.

This change in the management of raw materials, a change which is now forced upon the world as a whole by the growth of the populations of Asia, especially those of China and India, requires the immediate establishment of a universal fixed-exchange-rate system. This requirement adds the factor of creatively active raw-materials management to the essential agreements on which the new system must be founded.

The planet is finite. We have reached near to the end of the possibility of a form of society which lives by depleting the planet with efforts to compensate for these effects. We must establish a system which increases the supply and accessibility of what we treat as natural resources, by means which include the generation of such resources, rather than merely extracting them. We must manage the mineral resources in this way, as we must develop the Biosphere through large-scale water management, development of desert areas, and so forth.

To absorb these implicitly very large categories of capital costs, we must accelerate the advancement of technology of production and product design in at least a degree sufficient to absorb the added cost of global raw-materials management and related environmental development without reducing the standard of living of any population. This requires greatly increased rates of gain in per-capita physical productivity throughout the planet, and the elevation of the income-levels of presently poor nations through such promotion of technological progress. These costs can be estimated with reasonable accuracy.

This requires accelerated emphasis on very high "energy flux density" technologies, including nuclear-fission and thermonuclear fusion processes. The principal dedication of low-energy-flux-density resources should remain the role of solar radiation in the motivation of living processes, especially plant life, both as a source of useful materials, in water management, and in moderation of the Earth's climate.

The added point of the global economic agenda which I have just summarized: Before turning to the issues of relations among the member-states of a fixed-exchange-rate system, we must dispel certain myths respecting the so-called “population bomb.”

The Welfare of Populations

As the required level of development of the quality of the population rises, the birth rate must be expected to decline not as much as we have seen catastrophic such declines in the population of Germany, for example, but at a much slower rate of increase of population as scientific and technological progress lowers the rate of simple fecundity of populations, under conditions of practiced scientific and technological progress.

The increase of the equivalent of a “school-leaving age,” toward a quarter-century for graduates with relevant professional pre-qualifications, combined with a changing role of women in the economy, mean lower rates of child-births per household, with increased emphasis on quality of development of the individual, rather than the raw number of births. This shift is, in the main, a natural reaction to such changes in the economic process, which will be the tendency, whether or not efforts at official regulation of the matter were employed. The tendency fostered by the social effects of scientific and technological progress, is an increase of the physical-economic value of the individual per capita and per square kilometer, and increased emphasis on fostering longevity and prolonged good health.

The complementary issue, is the problems which would be caused by permitting a continuation of a situation in which a large ration of the population were kept in the relatively extreme poverty associated with low levels of physical productivity per capita throughout much of the planet today. Large-scale poverty bestializes both the victim of that ignorance-plagued condition, and the other part of the population which tolerates the perpetuation of that condition.

These matters of population should not be the subject of direct political management. They should be addressed indirectly, but therefore all the more effectively, through economic management of the relations among nations.

For example, “cheap labor” is a long-term menace to the welfare of the planet, because of the effects and side-effects on populations of nations, and the behavior of nations. The upgrading of the technology of production and quality of products should be promoted by cooperative agreements aimed toward fostering scientific and technological progress among nations and their populations.

Among the leading sources of waste of the labor and life of the populations during the recent sixty years, has been the trend toward “suburbanization.” The achievements of European civilization in developing the notion of the city and other urban communities, has been destroyed by a pandemic of suburbanization and related effects, as promoted by parasitical, financier-driven modes in real-estate speculation (so-called “development”), and in shifting emphasis in production away from closely-held industries of two hundred employees or less, to giant conglomerates dominated by motives of financial speculation, rather than technological and related improvements in quality of product and modes of production.

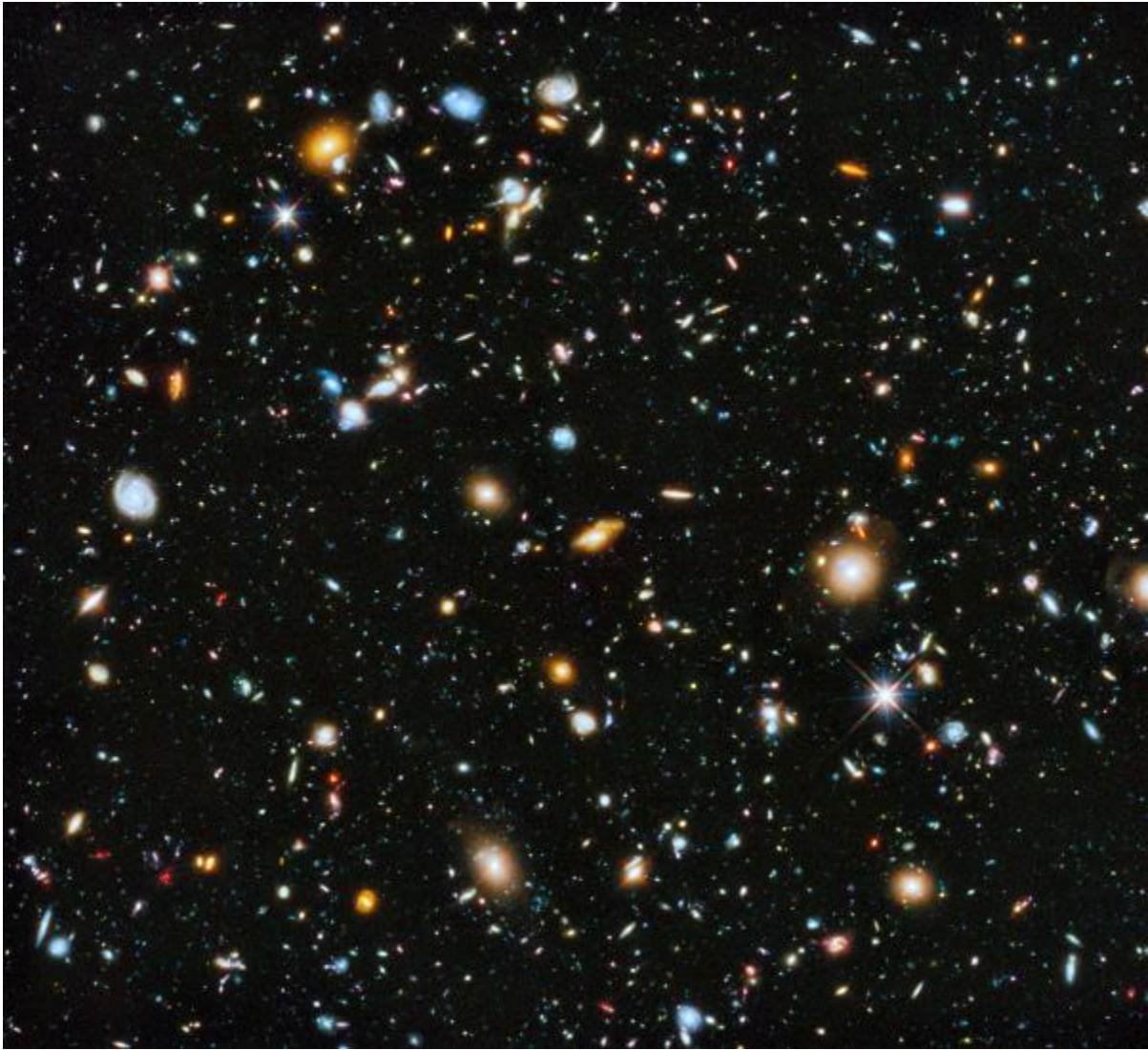
These evils reflect chiefly the effects of the superimposition of feudalistic financier-oligarchical interest and its predatory, speculative characteristics upon the modern nation-state economies.

A global system based on a fixed-exchange-rate monetary-financial system can effectively promote desirable effects in the characteristics of employment and personal life, by aid of simple measures of regulation of tariffs and trade of the type employed under the original Bretton Woods system.

The newly leading dimensions of global and national policy-shaping required by the related pressures of materials management and necessary development of the conditions of life of populations, point our attention upward, to the role of space-oriented science-driver programs as the most appropriate form of organization of national technological development and international cooperation under conditions already existing and rapidly emerging today.

We have entered into a time in which management of our planet and its conditions, is a clear imperative; but, the problems and opportunities that imperative implies do not end at the upper limit of scramjet ascent. All of the scientific and related challenges before civilized humanity today are inseparable from the growing field of extraterrestrial exploration. The existence of the Solar System is a product of a process inhering in the nature of the Sun's existence as a former solitary star. The past, present, and future conditions of life on our planet, Earth, are determined by ongoing processes of development associated with the continuing evolution of the Solar System. That system, and its relationship to the broader parts of the universe it inhabits, include matters which ought to be of concern, as either problems or potential advantages for human life on Earth.

To some degree, the scientific investigations which that perspective implies for any intelligent governments on Earth today, must lead to manned exploration, and some development of operating systems placed on relatively nearby parts of the Solar System. The development of new systems whose sheer power per capita and per cross-section of operation vastly exceed anything employed today, is also a necessary goal, for related reasons.



NASA

Hubble Ultra-Deep Field image showing thousands of galaxies in a tiny sector of the sky.

However, the greatest immediate practical impact of a space-oriented science-research function, will be the provision of knowledge essential for improvement and security of life on Earth. There is very little which might be developed in promotion of space research, which does not have a powerful application for human benefit back here on the surface of our planet. Hence, the principal public efforts in support of scientific research and development now, should be located in space-research-oriented programs which, by their nature, touch every area of interest for science to be practiced here on Earth.

This neither presumes, nor prohibits more or less global proprietorship over some relevant projects. It does strongly suggest limits on extending private patent rights beyond traditional categories of protection of actual inventors. In some cases, there should be setbacks of lately introduced novel kinds of proprietary claims in this area. There must also be a more extensive sharing of access to promotion

of technologies generated through cooperation among nations, or by supranational agencies. The idea of patenting of naturally pre-existing genetic types is an expression of naked financier-oligarchical rape which goes much, much too far.

The result to be expected from the rather inevitable role of space-oriented general scientific research and development, under a newly established form of fixed-exchange-rate system for the present time, would be a rapid psychological shift in outlook, toward thinking of ourselves as people living in the Solar System, rather than as huddled fearfully back in some local part of the surface of Earth. The conception of man must change to shift in that direction of self-image.

A Final Note

The reestablishment of the core of the original Bretton Woods system as such, requires no extensive treatment here. The system worked, and would have continued to work, had the will existed to make the adjustments in gold price, and other reforms needed to keep the system functioning in principle. The objectives of that included type and form must be to set currency values as near to realistically defined current relative prices as feasible, to choose an appropriate starting-price for reserve gold, and to create an international credit-mechanism equivalent to drawing-rights for borrowing by members.

One function of the reestablished system of leading importance, is its proper relationship to a system of long-term treaty-agreements of the type which would be most appropriate within Eurasia today, as among western and central Europe, Russia, China, India, and so forth. The principal drivers of general physical economic recovery of the planet from the present situation, will be long-term investments in basic economic infrastructure, and bundled lines of long-term credit for packages of investments by certain categories of relevant private borrowers. The physical life-cycle of basic economic infrastructure in the first category ranges between a normal range of a quarter- to a half-century. Power, water, mass transportation, and long-range area development as for new municipalities, recovery of arid territories, mass forestation, and so on, are typical. In a second general category are investments in physical capital formation associated with the market being created by the installation of large public projects.

Investments of these types can be financed through credit created in the form of treaty agreements, or as capital extended under arrangements provided by treaty agreements.



Logo of one of a group of new multinational development banks and funds set up in the mid teens of the 21st Century at the initiative of BRICS (Brazil, Russia, India, China, South

Africa) countries to put into action many of the ideas presented by Mr. LaRouche in this book.

One of the essential functions of the fixed-exchange-rate system is to ensure that rate as assurance of the integrity of credit-extensions at predetermined rates for credit extended over long-term periods.

Under present conditions of massive bankruptcy-in-fact of most among the private financial agencies of the planet today, only the combination of state-backed created credit under the protective cover of a fixed-exchange-rate system could permit a significant generation of credit. Without that system, the presently inevitable collapse of the existing world monetary-financial system would mean an immediately threatened plunge of the world as a whole into a prolonged new dark age.

That mode of recovery from the present crisis could not succeed unless the conditions of a regulated economy, such as those of the U.S.A. prior to the developments of the 1969-1982 interval were abruptly reversed in total in the U.S.A. itself, and related former methods of regulated economy were reestablished in continental Europe. International debt obligations of Africa and Central and South America, must be either cancelled or suspended pending future action, and all debt associated with financial derivatives treated as gamblers' side-bets, and therefore simply nullified.

Ladies and gentlemen, we have no other options. Given the present situation, we take these indicated and related measures, or consider ourselves assembled here barely in time to kiss civilization goodbye for a fairly long time to come.

Notes

1. Samuel P. Huntington, *The Soldier and the State: The Theory and Politics of Civil-Military Relations* (Cambridge: Belknap Press of Harvard University Press, 1957); *The Clash of Civilizations and the Remaking of World Order* (New York: Simon and Schuster, 1996).
2. Brzezinski's current operations, as out of the North Caucasus, into Ukraine today, are a continuation of his role, as National Security Advisor during the U.S. Carter Administration, in launching that war against what he defined "as the soft underbelly" of the Soviet Union, in Afghanistan. That operation, and the greatly amplified international drug-trafficking which it produced as part of the operation's logistical base, is being continued as the presently continuing effort to destroy Ukraine and Russia through a terrorist mode of operations based in the North Caucasus region. One could describe Brzezinski as a madman, but madness did not lessen the significance of the genuine menace to civilization represented by such thoroughly mad Roman emperors as Caligula and Nero.
3. For the purposes of this report, it must never be forgotten, that the Confederacy was created through an operation by the British Foreign Office's Jeremy Bentham and Bentham's leading protégé Lord Palmerston. The core of the formation of that Confederacy was the Young America branch of the Palmerston agent, and head of Young Europe, Giuseppe Mazzini. President Theodore Roosevelt was trained by his uncle, the head of the Confederacy's London-based intelligence service, and President and British Liberal Woodrow Wilson was a die-hard proponent of the Ku Klux Klan, which he led in reviving, from the White House, while President. The Nashville Agrarians, of which Harvard's Elliott

was a leader, had been formed during the 1920s by, chiefly, a circle of grandchildren of the founders of the Ku Klux Klan.

4. Secretary of State Madeleine Albright, speech to the Institute of International Education in New York City, Oct. 14, 1999. Cf. H.G. Wells, *The Open Conspiracy* (1928). Excepting the British-Japan plot of the early 1920s for the Japan attack on Pearl Harbor, President Abraham Lincoln's victory prompted Britain to abandon its former intentions for a direct military attack on the mainland of the U.S.A., and relied on subversion of the type expressed by Bertrand Russell's, H.G. Wells', and Professor Elliott's doctrines, instead.

5. It is also represented by the British Liberal Imperialist connections of that echo of Mary Wollstonecraft Shelley, Mrs. Lynne Cheney, who, in turn, virtually created her gum-chewing Frankenstein monster, her rabidly imperialist neo-conservative Golem and Vice-President Dick Cheney, out of the mud scavenged, so to speak, from a football field.

6. See, *Children of Satan* (Leesburg, Virginia: Lyndon LaRouche PAC, 2004). The resemblance of the Gallican church of the Emperor Napoleon Bonaparte to that of "Sun King" Louis XIV, remains a notable element of recurring, Romantic, one might say "*Fronde*-like" taint of corruption in the culture of France to the present time.

7. Cf. Nicholas of Cusa, *De Pace Fidei*. The quality of *agapé* expressed by the Socrates of Plato's *Republic*, is the same *agapé* of the Christian apostle Paul's *I Corinthians* 13, and of the constitutional principle of Leibnizian "pursuit of happiness," as found in the 1776 U.S. Declaration of Independence, and the subsuming Preamble of the 1787-1789 U.S. Federal Constitution.

8. Cusa's *De Pace Fidei* is part of the same package as his launching of a European campaign for transoceanic outreach across the Atlantic, and into the Indian Ocean. It was the work of Cusa and his immediate collaborators, personally, which inspired and guided Christopher Columbus's design of his rediscovery of the Americas. For related reasons, the Venetian oligarchy has hated Cusa from then to the present day, as the writings of Francesco Zorzi, the Venetian marriage-counsellor to England's Henry VIII, attest.

9. The Classical example of the equation of "democracy" with "sophistry," is the case of that self-styled Democratic party of Athens which perpetrated the judicial murder of Socrates, a murder done in the name of defense of the "fundamentalist" religious beliefs of that time and place.

10. Cf. *Children of Satan*, *op. cit.*

11. The sheer Satanism of the Frankfurt School, Brechtian tradition of existentialist irrationalism, is carried into Allen Dulles's Congress for Cultural Freedom by the policy set forth in T.W. Adorno et al., *The Authoritarian Personality* (New York: Harper, 1950).

12. It is readily demonstrable in an assessment of the aftermath of 1989 today, that more severe and extensive, and enduring moral and material damage was done to the culture of today's post-Soviet world civilization by the attempted legitimization of existentialism through the networks associated with the Congress for Cultural Freedom (CCF) than could be conceivably alleged against Soviet

Marxism. Indeed, the worst features of cultural influences under Communism were those ideologies, such as those of those formerly professed Marxists of CCF who played a leading part, as intellectual ditch diggers, in crafting CCF's propaganda campaigns. The worst of the philosophical Marxists followed Britain's Engels' dogma of ape-like "objectivity," in denying the existence of cognition; the existentialists of CCF, such as the systemically truth-hating Adorno and Arendt, did not ignore cognition; they gang-raped it, to death.

13. Relatively few U.S. citizens, from among those who are not certifiably insane members of lunatic religious cults in the Jonathan Edwards, Nashville Agrarian, or Torquemada traditions, actually like the person of President George W. Bush, Jr.; but, since 9/11 and the Patriot Act, many terrified and cowardly, cringing moral weaklings, are devoutly terrified of being seen as not worshipping him, as had those Germans who had despised Hitler, but were won to his support after the most singularly terrifying events of 1933-1934. This is the Thrasymachus principle as worshipped by Leo Strauss and his neo-conservative followers: the principle of evil exposed by Plato's *Republic*, exactly.

14. Cf. Aeschylus, *Prometheus Bound*. "Olympian" references the ban on man's knowledge of universal physical principles by the brutal Zeus of Aeschylus's Prometheus Trilogy.

15. Although the monetary-economic policies associated with the continued practice of the Trilateral Commission's 1970s doctrine of "controlled disintegration of the economy," have been the fundamental change in monetary-financial policy which has created the presently onrushing world depression, it was the systemic destruction, by the influence of ecology cults, of the policy of capital formation based on the economy-driver principles of scientific and technological progress, which gave the present world monetary-financial crisis the attributes of an impending general breakdown-crisis of the present world system as a whole. Clearly, nature has demonstrated, loudly and brutally, that it will not tolerate ecology cults kindly.

16. On Synarchism, see *Children of Satan*, *passim*.

17. See reference to Secretary of State Madeleine Albright for insight into the Balkan wars which were launched following "Desert Storm."

18. Contrary to the popular fairy tales of diplomacy still today: In the aftermath of the defeat of Lord Palmerston's interest by the U.S. victory over the Confederacy, it was clear that the continental U.S.A. had developed a dynamic which made reckless the British Empire's resort to new direct, or surrogate attacks upon that republic. Therefore, new British imperial strategies were developed in ways typified by the gradual emergence of that Fabian Society's form of Liberal Imperialism which is currently ensconced as the Tony Blair government. The Palmerston-trained "Lord of the Isles" and later Edward VII returned to the origins of British imperial power, her orchestration of the Seven Years War which had led to Britain's imperial triumph of February 10, 1763. The result, which occurred as the gift of Edward VII to his heirs, became known as World War I, which was then redesigned to become World War II, and, then the so-called "Cold War" of 1946-1989.

19. “The fault, Dear Brutus, lies not in our stars, but in ourselves, that we are underlings.” Who does not get that point, as Shakespeare intended it, has yet to understand anything essential about politics, history, or the spiritual nature of man.

20. *Cf. Hamlet*, Act III, Hamlet soliloquy.

21. This was the basis for the prophetic warning I delivered, in February 1983, to the Soviet representative of the 1982-1983 back-channel discussion I conducted in the interest of U.S. President Reagan. The subject was my outline to the Soviet government of the proposal which I had recommended President Reagan adopt, the exact proposal which the President himself was to deliver publicly a few weeks later, on March 23, 1983. I stated, in summarizing the contrast between that policy and the alternate doctrine of the Soviet government, that “if the Soviet government were to reject the offer, if it were made by my President, the Soviet economy would collapse in about five years.” On March 23, 1983 President Reagan delivered that proffered option publicly, but Soviet General Secretary Andropov rejected it out of hand, and the Soviet system began to disintegrate visibly about six years later. It was my insight into the economically suicidal consequences of Soviet anti-voluntarism in the non-military aspects of its economy, which enabled me to develop that uniquely vindicated, prophetic insight into the history of Russia today.

22. “Pro-Nazi” here is no exaggeration. The Dulles brothers were an integral part of the international financier-oligarchical apparatus which had created the fascist developments of the post-Versailles period, and had been explicitly part of the international faction which brought Hitler to power in 1933. For sundry reasons, it was chiefly Hitler’s mid-1930s decision to lunge westward first, which set into motion the decision by Britain and France to bring the U.S.A. into the game. Under those circumstances, many in the U.S.A. and Britain who had been backers of Hitler earlier, came over, temporarily, to the opposing side. However, in the midst of the process of defeating Hitler, elements such as Allen Dulles went into full swing in bringing essential elements of the Nazi apparatus into what became both the NATO system, and the coup and murder potentials, such as those associated with the history of Chile’s Pinochet regime, and the associated mass-murder operation “Condor,” deployed into Central and South America. The Congress for Cultural Freedom was an integral part of that covert “re-Nazification.”

23. This included massive armed deployment intended to bring about my assassination during the overnight interval October 6-7, 1986, an intent designed to pre-empt the discussion of SDI at the imminent Reykjavik meeting of U.S. President Ronald Reagan and Soviet General Secretary Gorbachov.

24. The 1901-1932 habit expressed most plainly by the Presidencies of Theodore Roosevelt, Woodrow Wilson, Calvin Coolidge, and Herbert Hoover, for example.

25. The issue here is expressed, inclusively, by that Gnostic doctrine of evil, as implicit in such Protestant cults as that of the grandfather of the traitor Aaron Burr, North America’s Jonathan Edwards. Man is not evil by nature, but, rather, becomes evil only by rejecting his own nature, which is to develop as a creature worthy of the Creator’s love, a creature of *agapé* as defined by Plato’s Socrates,

as in *The Republic*, and as by the Apostle Paul, as in *I Corinthians* 13. Theologically, those who deny Philo's and kindred notions of a Creative God in the universe, are claiming the right to do to the Creator himself, what the Zeus of Aeschylus's Prometheus Trilogy did to Prometheus. That Gnostic doctrine of a "tamed" post-Creation God in a universe under Satan's realm, is implicitly a Deism of Satanism, like that of the cult of Bernard Mandeville in the Mont Pelerin Society of Friedrich von Hayek and Milton Friedman, like that of the Grand Inquisitor of Dostoyevsky's novel.

26. In the history of modern science, the notion of the experience of the future is characteristic of the leading, uniquely original achievements in astrophysics by both Kepler and Gauss, and the general principles of relativity grounded in the work of Bernhard Riemann. This notion of universal physical principle as an expression of a power efficiently extended into the future, was already inherent in the concept of *powers* as presented by the Pythagoreans and Plato. Gauss's original discovery of asteroid orbits conforming to Kepler's premises for the prior existence of a self-exploded planet lying in an orbit between those of Mars and Jupiter, is a remarkable demonstration of the actual experience of the future in the present, an experience which is physically actual, in addition to being intellectual. This notion appears to be paradoxical to the usual modern reader, because it is essentially contrary to the pathological precepts of forms of philosophical reductionism such as empiricism.

27. Lord Shelburne Lackey Adam Smith's doctrine of "free trade," first presented in his 1776 polemic against the American Revolution, *The Wealth of Nations*, was essentially plagiarized from the highly suspect authority of the leading French Physiocrats, Dr. Francois Quesnay and Turgot. Although the principal source looted for this purpose was Quesnay's mystical doctrine of "*laissez-faire*," the acceptance of Smith's plagiarism in England was conditioned largely by the precedent of Bernard Mandeville's *The Fable of the Bees*, in which the public benefits enjoyed by society as a whole are, according to Mandeville's curiously Gnostic intuitions, produced by the fostering of private vices. Smith himself defended such specifically Gnostic lines of infertile deductions in his 1759 *The Theory of the Moral Sentiments*, with the same enthusiasm for sheer irrationalism which formed the doctrinal basis for that curious sexual behavior of the Cathars which led to the French usage of the term *condom*. Professor Milton Friedman does not offer even such exotic surrogates for reason in his version of the same nonsense. Friedman argues in the fashion of a classroom's dolt copying a lecture into his schoolbook, as Cambridge's Mrs. Joan Robinson pointed out, *post hoc ergo propter hoc*.

28. Some decisions are crucial, because they have the distinctive character, even by themselves, of an implied change in the ruling culture. Otherwise, it is the pattern of decisions, rather than one or several of them, which determines the forecastable trajectory a nation's decision-making will follow.

29. The term "Classical," as used throughout this report, has nothing to do with the popularized notion of the merely traditional, as in the illiterates' use of the term "Classics" in the U.S.A. today. The combined standard of Pythagoras, Thales, Solon of Athens, Plato, and Classical Greek sculpture, as distinct from the Archaic, are exemplary, as in the case of Italy's Cicero and the Fifteenth-Century pro-Classical Greek Renaissance, against the vulgarity otherwise characteristic of Latin culture, especially Roman imperial culture and its tradition.

30. The claims of the followers of Venice's Abbé Antonio Conti, that their adopted foil, Isaac Newton, had discovered a calculus, are not only baldly false, but also inherently absurd. A typical case of a Classical proof of the Leibniz calculus, as opposed to the claims by the dubious admirers of Newton, was supplied by Gauss's discovery of the orbit of the asteroid Ceres, a discovery which was a forerunner of Gauss's general principles of curvature, and is a rigorous demonstration of the need for the actually infinitesimal calculus which all of the perverted Eighteenth-Century and later apologists for Newton's claim, such as D'Alembert, Euler, and Lagrange, rejected, as not corresponding to anything existing in the real universe. The claim, by the admirers of Newton, to have discovered the existence of something, the infinitesimal, which they and their credulous followers still claim not to have existed, is a remarkable piece of sophistry, one truly worthy of charlatans such as François Quesnay, or that plagiarist of Quesnay, Adam Smith.

31. Such as Aristarchus of Samos and Eratosthenes, and Nicholas of Cusa (e.g., *De Docta Ignorantia*) later.

32. Cf. Lyndon H. LaRouche, Jr. *The Economics of the Noösphere* (Wash., D.C.: *Executive Intelligence Review*, 2001). It is therefore most deliciously ironical that perhaps the most significant of all Soviet scientists, Vernadsky, the most notable successor of Mendeleyev, and the founder of applied Soviet nuclear physics, should have been one of the greatest of the Twentieth Century's scientists, a scientist who is therefore, by Soviet "diamat" and "histomat" nomenclatures, an *idealist* of the Platonic tradition, where Soviet philosophical "objectivity" in the Engels tradition failed so utterly miserably, with their systemically vicious errors in the domain of economic practice as applied to its civilian sector of production. This demonstrates, among related points, that crisis of Twentieth-Century culture which Britain's notable C.P. Snow identified as a "two cultures" paradox, the dichotomy which separated social thinking hermetically from that of physical science. In a culture dominated by the co-existence of reductionist physical science with inherently irrationalist modes of anti-Classical thought, breakdowns in the process of civilization are to be expected, not only in the U.S.A., but as occurred within the Soviet system, too.

33. The "solar hypothesis" referenced by Nicholas of Cusa, was already famously demonstrated, and this documented by Aristarchus of Samos before the time of Eratosthenes. Claudius Ptolemy knew of these records, and wittingly faked the evidence used in support of his plea for that Ptolemaic fantasy which was finally destroyed again scientifically by Kepler.

34. Compare C.P. Snow's *Two Cultures and the Scientific Revolution* (London and New York: Cambridge University Press, 1993 reprint).

35. William Empson, *Seven Types of Ambiguity* (Middlesex: Penguin Books, 1961). This is not a blanket endorsement of Empson's argument, but to emphasize that his work, whatever errors it includes, must be taken seriously.

36. In a Nov. 9, 2004 webcast address, I referred to an hypothetical mathematician who married a plastic dummy out of admiration for her measurements.

37. Note here, already, a point whose significance for economy I shall address later in this report. The cognitive processes of the human mind, which Vernadsky defines as *noëtic*, are of an order higher than the principle of life itself, just as living processes interact with, but are not non-living processes.

However, the noëtic process requires a living process, the human mind's, to reanimate the idea of principle formerly generated by an Archytas or Archimedes. This is the nature of the communication of such actual ideas in both contemporary society or across the spans of centuries, or even millennia of history.

38. Please, therefore, bring back the Classical repertory theatrical companies. Do not worry about so-called business efficiency; the necessary cost were well spent. Film actual performances by that theater? Excellent, so that the director and actors may be aided in assessing the progress in perfecting actual performances before live audiences. Let the best product be reproduced, thereafter, for mass audiences, using the same repertory teams: all as part of refining a produced product of increasing appropriateness, including the development of actors more capable of achieving the higher goals for society's benefit, as implicit in the author's and players' combined intention.

39. Among the most striking effects in experiencing the work of Shakespeare and Schiller, is the fidelity of their representation of the actual historical period and place represented on stage, their finely honed sense of *historical specificity*. Shakespeare's English histories, for example, touch the most crucially determining features of the period of the medieval, ultramontane alliance of Venetian financier oligarchy and Norman chivalry. Once one's attention is focussed on that historical process as the subject of the drama, rather than some cute tourist-guide sort of commentary on dates, persons, and places, the power of Shakespeare's creative genius stands out. On the Schiller I have considered, he is even more passionately exacting in this respect, historical specificity, than the best of Shakespeare.

40. Only an illiterate in history could argue that I am mistaken about this matter of Casca's reference. Shakespeare's character as a playwright reveals a personality defined at root by the same Fifteenth-Century Italian Platonic Renaissance expressed by that Sir Thomas More who was the principal mortal target of the Venetian financier-oligarchy represented by Francesco Zorzi, Cardinal Pole, Thomas Cromwell, et al.

41. The Salem witch-trials were, on the historical record, an operation used by the avowed political adversaries of the Winthrops and Mathers to promote what became, over the long term, the political base for the treasonous Hartford Convention, e.g., the Lowell-Perkins "syndicate" constituency of the early Nineteenth Century. Thus, there is a parallel to that Harriman-Russell-Truman-Allen Dulles complex which created the witch-hunt ferment of the period preceding the Eisenhower Presidency. The attack by these forces, was against the deceased President Franklin Roosevelt, an attack which continues to the present day. Without the heroes of Massachusetts, who represented the later founding of our republic, those who were the principal target of the operations based in Salem, the dramatic treatment by Miller makes no sense.

42. My own and Shelley's sense of this notion should be compared with the arguments of William Empson's *Seven Types of Ambiguity*, as referenced earlier here.

43. Just as the use of representation of a physical function by a term of the mathematical complex domain, as by Gauss or Riemann, for example, references the efficient existence of a physical principle not directly represented competently, as an object, by sense-perception. See, for example, Gauss's attack, in his 1799 dissertation, on the empiricists D'Alembert, Euler, Lagrange, et al. who had, in fact, attempted to deny the existence of the Leibniz infinitesimal calculus (i.e., the principle of universal physical least action), which was, in fact, the location of the complex domain as developed by Gauss, Riemann, et al. Compare the Ampère-Weber principle of electrodynamics, as developed by aid from Gauss and Riemann's role as an experimentalist.

44. Shelley's most relevant reference in that particular location was not only the American Revolution of 1776-1789, but the entire sweep of the Classical humanist upsurge which erupted in Germany, and spread more widely in European culture, around the figures of Abraham Kästner, his pupil Lessing, and Moses Mendelssohn. This was the Classical humanist upsurge which was attenuated by the horror evoked by the Jacobin Terror and Napoleon Bonaparte's rampages, with a resulting spread of cultural pessimism expressed as the Romantic reaction to Napoleon's tyranny, the ensuing Congress of Vienna under the tyranny of Metternich, the proto-fascism of Hegel's theory of history and the state, all the way to Adolf Hitler and beyond. Shelley and the Heinrich Heine who denounced "The Romantic School in Germany," were caught in the season's ebb tide of the Classical humanist ferment in art, despite the later achievements of Schumann and Brahms, for example. It was not yet a cessation, but a very significant degree of attenuation. The deaths of Gauss, Dirichlet, and Riemann, during the 1850s and 1860s, coincided, similarly, with the close of the period of greatest rate of widespread scientific fertility in Europe during that century, leaving the reductionists in the ascendancy until the present day.

45. The location of the idea within a statement, marks the existence of a discontinuity. The mark corresponds to the place of occurrence of an act of generating an idea conforming to Plato's notion of action according to the principle of hypothesis. The experimental demonstration of the unique efficiency (i.e., a Riemann unique experiment) of such an hypothetical idea establishes a universal physical principle.

46. The dating of this description of that aspect of the relationship between the President and Hamilton, is December 1791, the period coinciding with the date of Hamilton's Report to the U.S. Congress *On the Subject of Manufactures*. As I have emphasized in reports published earlier, the combination of the death of Benjamin Franklin, and the London-orchestrated French Revolution, had eliminated many of our friends in Europe, such as the Marquis de Lafayette, from their earlier positions of influence, and put the control of Europe chiefly in the hands of our republic's mortal enemies, chiefly the combination of the enemies of Lafayette among the Habsburgs, London, and France of the Terror and Napoleon Bonaparte. With some notable exceptions, that was the general state of U.S. relations with Europe until the victory of the U.S. Lincoln government over both London's Confederacy pawn and its Maximilian puppet-government in Mexico. During the 1790s, what had been the solid coalition of U.S. leaders hewn under Franklin's leadership, largely slid into confusion under the emerging influence of factions which leaned either toward France or London in respect to seeking U.S. points of useful influence in Europe. So, the confused administration of President John

Adams, manipulated by enemy agents such as the British Foreign Office's Sir John Robison, led in the disintegration of the Federalist Party, while Jefferson and Madison followed Adams' failure by leading in the ruining of their own Democratic-Republican Party. In this emerging circumstance of that time, Hamilton's close collaboration with President Washington was crucial for the survival of the young United States at that time. Contrary views on that portion of U.S. history, such as the reckless wish to believe that New York banker-owned President Andrew Jackson was a defender of the people, are pretty much fairy-tales made up for the ideological consolation of one or another of later political parties and factions.

47. Admittedly, President Herbert Hoover did not cause the 1929 stock-market crash which he had inherited from the policies of Andrew Mellon and Calvin Coolidge, but he did succeed in halving the U.S. national income between October 1929 and March 1933. For the latter accomplishment Hoover was very kindly rewarded with his popular removal from office. Admittedly, some governments have adopted legal commitments to submit to the rule of so-called independent central banking systems. However, if the U.S. takes the lead in breaking the system in ways congruent with its own Constitution, other nations would have no option under those circumstances, but to save their own necks by prompt cooperation with the United States.

48. *The Federalist Papers*, for example.

49. My choice of turning-points and trends is premised on the methods of the Leibniz calculus, e.g., those of Gauss's discovery of the asteroid orbits, rather than what are, unfortunately, the inherently misleading usual, essentially linear, contemporary statistical methods. The former rely on demonstrating what will be observed, whereas the latter emphasize what has been observed: the latter, as Joan Robinson put it, Friedman's method of *post hoc ergo propter hoc*. The former method measures the future; the inferences from the second are usually characteristically unreliable when any crisis in progress is to be considered.

50. The shift toward Venetian-style ultramontaniam, since George Shultz's 1971-1972 role in wrecking the Bretton Woods monetary system, prepared the way for the destruction of the science-driven agro-industrial systems of Europe, the Americas, and also Japan, by means of a process now usually termed "globalization." The effect of this has been the looting and bankrupting of domestic economies of Europe and the Americas, that done by the Venetian methods known from the process leading into the Fourteenth-Century collapse of Europe into a new dark age. This has been combined with a shift of employment, from Europe and North America, into the cheapest-labor areas of Asia and Central and South America. The European historical precedent for this implicitly genocidal world model, is centered in the Venice-directed Holy League and associated Crusades of the Thirteenth Century, which led, as typified by the cases of the House of Bardi's picaresque Biche and Mouche, into the genocidal, great new dark age of the middle of the Fourteenth Century. The included result of applying that European medieval model of ultramontaniam to the world of today, includes the temporary, deceptive effect of a significant improvement of some parts of the Asia population, by looting and otherwise destroying the great mass of the poor of Asia and the Americas. This is called "globalization," which

some misguided souls in Eurasia think to be to Asia's advantage, simply because they have so far refused to understand their own actual long-term situation.

51. In accord with a note supplied earlier here, the currently conventional use of the terms *entropy* and *negative entropy*, as commonly used today, refers to effects, not physical principles. *Anti-entropy*, in contrast, like Kepler's definition of gravitation, refers to a self-subsisting universal principle which causes the relevant kind of effect. Life and creative cognition, are inherently expressions of the effect of a constant principle of change, of anti-entropy.

52. This stipulation must be emphasized as a precaution against being taken in by pseudo-scientific economic dogmas such as the notion of an economic process as being "the production of commodities by commodities."

53. Baby-Boomer economics and management practices tend to think only in the short-term framework of the so-called "Now Generation," whose values tend to confuse economic values with the impromptu sexual and related gratifications of a pleasure society: a modern form of Roman imperial "bread and circuses" culture. In contrast, not only is capital formation long-term, but even the production-cycle itself for large categories of products depends upon a medium-term cycle, from conception of a product line, until the result begins to be sold. Therefore, they think of intermediate products as rivals of final products, and will tend toward such lunatic notions as pushing the sale of the intermediate product at the expense of the expanded delivery of that final product on which the combined income of the "whole shebang" depends.

54. Lest some readers be shocked by the very idea that I suggest a ceiling on the rise of the standard school-leaving age, I call their attention to that difference between knowing and learning which is typified by my discussion of the case of ideas of principle, such as those of Archimedes, Gauss, et al., above. Reliving the crucial-experimental experience of discoveries of principle, rather than learning, increases the power of the student's mind directly, rather than hoping that such powers might appear, as if by osmosis, through drenching exposure to a litany of mere learning. The latter is both awfully inefficient, and must, by its nature, produce more failures than successes in the end. I have referred, frequently, to the late Professor Lawrence Kubie's *The Neurotic Distortion of the Creative Process* and related writings as an illustration of the principled nature of this distinction.

55. For example: "Don't complain, you dumb banana; you should be thankful that you have any work at all."

56. The first was the 1776 U.S. Declaration of Independence, in which the functional constitutional principle is the anti-John Locke "pursuit of happiness" specification which Benjamin Franklin's circle adopted from Gottfried Leibniz's *New Essays on Human Understanding*. This was in opposition to that Locke dogma of "property" which U.S. Supreme Court Associate Justice Antonin Scalia and other constitutional degenerates have introduced under the trade-style of "shareholder value," an anti-constitutional notion in direct violation of the clear intent of the "general welfare" provision of the Preamble of the Federal Constitution. Hence, in aid of such frauds as his own notion of "property," anti-equity fanatic Scalia introduced the lunatic, Venetian-style contract-law dogma of "text."

57. Von Hayek's Mont Pelerin Society cult-figure was the notorious Bernard Mandeville of a rabidly Gnostic "private vices, public benefits" religious persuasion. Von Hayek accomplice Friedman expressed his devotion to that same Netherland deity in an April 1980 interview with television's Phil Donahue, during which Friedman proposed legalization of the narcotics traffic as an "economic good." Friedman's career as a dubious sort of economist began as a student of accounting, where Arthur Bums acted to transform him, as by a kiss, into a so-called economist. Cambridge University's Mrs. Joan Robinson summed up Friedman fairly as the economist of *post hoc, ergo propter hoc*. As a certified advisor to economic ne'er-do-wells such as President Richard Nixon and Governor Arnold Schwarzenegger, Friedman's economic counsel might be translated by some astute commentators as "let's go back to the stone age."

58. A relevant common attribution by scholars has been that the double-entry system associated with the Medici, was derived from earlier development of this by the House of Bardi.

59. This bears upon the crucial systemic weakness to which I have already referred, earlier here, in the thinking of the Soviet system. The materialist dogma, as typified in the relatively strongest aromas by Engels' version of "materialism," denies the existence of the cognitive processes which distinguish man from the apes, as it promotes distrust of the "intelligentsia." Hence, the military-technological expediencies of the Soviet system, where the creative powers of the individual, as typified by Vernadsky, or my late friend Pobisk Kuznetsov, could not be despised, were a social factor which became the principal source of strategic strength of the Soviet system, and a crucial heritage of Russia to the present day.

60. Indeed, the function of international loans within the post-1971 IMF system of Bechtel's George Shultz et al., has the same type of beneficial effect for the borrower as a monkey might secure from a Malaysian farmer's monkey-trap. The banker eats the borrower-nation for dinner.

61. Implicitly, the development of the idea of the modern sovereign form of European nation-state is traced to Charlemagne, as this process of struggle for its development was continued through the Emperor Frederick II (Hohenstaufen). The explicit proposal of Dante Alighieri, as on the subject of the Italian national language and its use, and his *De Monarchia*, was the most significant immediate proposal for the modern nation-state until that was superseded by Nicholas of Cusa's *Concordantia Catholica* and Cusa's series of writings which founded modern experimental scientific practice, such as his *De Docta Ignorantia*. The first modern nation-states were that of France's Louis XI and the follower of Louis XI's revolution, Henry VII of England.

62. Rosa Luxemburg's related views on the economic nature of imperialism are still of current relevance for historical studies by policy-shapers today. She was the only leading socialist figure who understood the folly of both Lenin's and the Social-Democracy's bungling attempts to explain "imperialism." The latter proceeded from the utterly incompetent assumption that this was a phenomenon of industrial capital's expansion, whereas she, like the U.S. State Department specialist Herbert Feis later, showed that the root of modern economic forms of imperialism lies in the domain of international financial loans, as shown afresh in a savage manner by the performance of the IMF and World Bank since 1971-1972. These issues of imperialism and international financier oligarchy, as she

treats the referenced crucial issues to which I have just referred here, are crucial points of historical discussion for defining a principle of equity for a Eurasian policy today. Rather than defining issues according to the shopworn ideological categories of the Twentieth-Century strategic conflicts, the dialogue must bring together source material reflecting each and all of the leading experiences, especially from the Twentieth Century, which are elements of a dialogue on the internal cultural experience of Asia during that century. This must be given special emphasis in treating those ostensibly ideological issues which were embedded in the legacy of today's passed-down experience from over the past hundred years or more.

63. The Anglo-American interests (principally), such as those associated with Manhattan's 120 Broadway operations where George Shultz's father had been employed, had sought to use their influence over the world marketing of the product of, among other things, certain of Russia's farmers (the *kulaks*) as a profitable way of bankrupting the young Soviet Republic. Preobrazhensky proposed to defeat that foreign operation and its domestic effects by programs which would channel a significant portion of agricultural income into industrial development. The late-1960s forced reduction of the value of India's rupee, is but one rather important illustration of the similar ways in which developing nations have been forced to defend themselves, often unsuccessfully, often unwillingly, but unavoidably, in a post-Franklin Roosevelt, Anglo-American world.

64. Contrary to myth, L.D. Trotsky was not the founder of the Soviet Left Opposition; Preobrazhensky was, essentially. Trotsky joined it, as if by surprise, through a then celebrated lecture outlining a "Scissors Crisis," and thus used his reputation as director of the Red Army's civil war operations, to coopt the Left Opposition into his personal political train. Always tending toward alliances with anarcho-syndicalist sentiment at heart, Trotsky was a brilliantly insightful publicist and agitator, but never a competent economist; Preobrazhensky was.

65. The predominant expression of evil in the world's society today, the most essential expression of the principle of tragedy, is the outright denial, or evasion of the fact of a principled difference between the human species and all other forms of living processes. The result of such an evasion, is typified by the combined outright silliness and scientific absurdity of Frederick Engels' assertion that the difference between man and higher ape is a function of the opposable thumb. Engels' anti-scientific babbling on that account was, at that time, an accommodation to the anti-humanistic dogmas of H.G. Wells' master-to-be Thomas Huxley. The absurd, social-democratic doctrine of "historical objectivity," of Kautsky, Plekhanov, et al., is a natural outgrowth of the specifically anti-scientific point of view of the British empiricists generally, and Britain's Engels in particular. It has been the British empiricist influence on the version of "materialism" associated with Marx et al. which we see reflected in the contrast between Rosa Luxemburg and the near incompetence of all of the other relevant Marxist economists and the like of that time.

66. My interest in and sympathy for what I then knew of Vernadsky's work, especially in the domain of the defining of life (e.g., as in contrast to the arguments of Oparin et al.), dates from the late 1940s. My current emphasis on the physical-economic implications of that work as such, date from the post-Soviet period when the implications of Vernadsky's work for the reconstruction of Russia's economy

as a keystone of Eurasian development, became for me of obvious leading practical importance for the world today. This was re-enforced by my association, beginning the late 1990s, with Pobisk Kuznetsov and his work.

67. In comparative economic studies dealing with the impact of Karl Marx and related doctrine on the practice of what were referred to as “states with socialist constitutions,” the key to comparing so-called capitalist economies with so-called socialist economies lies in understanding the way in which a profit-function is treated, both philosophically and in practice. In neither of the customary academic and related treatments of either, is their competent insight into how profit might actually be generated, rather than merely taken out of the total proceeds. From my standpoint in the science of physical economy, no such difficulty occurs. See the discussion in the text below.

68. Entropy, as also negative entropy, is an effect, not a cause. Anti-entropy signifies a principle which generates its characteristic effects. Similarly, non-Euclidean geometries are a modified form of Euclidean geometry, whereas the anti-Euclidean geometry of Gauss’s teacher Kästner and of Riemann, represented the revival of a universal physical principle, derived directly from the Classical notion of *powers*, as associated with the underlying physical principle of Pythagorean science of Plato, of Kepler’s original discoveries in astrophysics, and the method of Leibniz’s discovery of a truly infinitesimal, anti-reductionist calculus cohering with a universal physical principle of least action. Riemannian physical geometry is a more richly developed expression of the implications of this concept.

69. Those of us familiar with the interior of European civilization, recall that it was the pantheism and proclivity for religious warfare, which imperial Rome and its Pantheon imported chiefly from western Asia, which has been the most deadly of the cultural infections suffered by European culture since Europe’s birth in post-Homeric ancient Greece. Cf. Nicholas of Cusa, *De Pace Fidei*. Also see my earlier remarks here on the Gnosticism of Claudius Ptolemy, which had related origins.

70. This notion of “childhood diseases” is, notably, also a specifically Christian conception, the conception of the redemption of mankind from the errors of its “childhood diseases,” such as empires, feudalism, and the like, or worse, that mankind, whose nature is intrinsically good, could rise to a condition of redemption of that goodness of its species, a state of development consistent with the original intention of the Creator for our species. Evil is rejecting the good within ourselves for sake of submission to the bestial features of that animal body we happen to be inhabiting at the moment. It is the true principle of political and related leadership, such as Jeanne d’Arc or Martin Luther King, that we must use our bodies, not be used by them. Either we use our bestiality wisely, as the principle of *agapé* implies, or it will use us. Nonetheless, this is also recognizably a universal idea of yearning for union of intention with that of the Creator, as the Classical scientific method from Plato through the best of the moderns attests, which is the intrinsic common basis for an effective dialogue of religions.

71. As Immanuel Kant did, for example.

72. That is to say, that the behavior of the human species, especially our species’ ability to increase its potential relative population-density willfully, is not located in our species’ mortal (e.g., animal) nature,

but the cognitive powers unique to the human individual. Cardinal Nicholas of Cusa has said that the beast participates in man, as man participates in God. So, the beast, which lacks immortality, participates functionally in the existence of the immortal being, the human individual, as man, through the principle of the living word, participates in God as the living person of the Creator.

73. E.g., the prescription by Venice's typically "old party" Francesco Zorzi (aka Giorgi), the Cusa-hating marriage-counsellor of England's Henry VIII.

74. Russell, who was the leading figure of a relevant circle of scientists, was the principal author of the doctrine of use of nuclear weapons in "preventive war," against the Soviet Union of the 1940s. He proposed this as echoed in an article he published in the September 1946 edition of *The Bulletin of the Atomic Scientists*. After the Soviet discovery of a deployable thermonuclear weapon, Russell dropped preventive warfare, but shifted, with a relevant application to Soviet General Secretary Khrushchov which was announced at a public conference in London, to a doctrine of world government (e.g., the Russell-Wells doctrine called "globalization" today), through threat of mutual and assured thermonuclear destruction.

75. Capital of the U.S. Commonwealth of Massachusetts.

76. As the uniqueness of this discovered principle is summarized by U.S. President Abraham Lincoln's 1863 Gettysburg Address.

77. On the history of the medieval struggle for the establishment of the sovereign nation-state prior to the Fifteenth Century, see Friedrich von der Heydte's *Die Geburtsstunde des souveränen Staates* (Regensburg, Germany: Druck und Verlag Josef Habbel, 1952).

78. Despite the fraud of attributing the Monroe Doctrine to the concoction of that filibuster's nephew Theodore Roosevelt.

THE GLOBAL OPTION FOR THIS EMERGENCY

Beyond Westphalia Now

February 6, 2005

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THE FEBRUARY 18, 2005 discussions to be held in Northern Virginia will address certain included challenges which are of existential importance for the continued existence of the U.S. republic. Our role in meeting these challenges is now a unique capability, and therefore a unique responsibility, for reviving the kind of U.S. leadership for today which had been manifest under President Franklin Roosevelt prior to his most untimely death. This involves a capability which is inherent in both the unique characteristics of our republic, and the special influence which the presently U.S.-dollar-dominated, but collapsing, present world monetary-financial institutions have for determining the immediate period's well-being of mankind as a whole.

As I have argued on earlier occasions, the world as a whole has reached the point of development, at which the assured continuation of civilized life on this planet requires us to reject the follies of experiments in so-called “globalization,” in favor of a system of respectively sovereign nation-states which would have established a form of planetary system of cooperation. This would be the establishment of a form which is most fairly described as a realization of the same aims and principles which were implicit in that 1648 Treaty of Westphalia which brought to an end both the inherent evils of ultramontane feudalism, and ended, for that time, that impulse toward religious warfare which has returned to much of the world today: an impulse presented under the twin lunatic guises of so-called “religious fundamentalism” or racism, a moral degeneration presently integral to those follies of so-called “globalization,” which threaten the continued existence of civilized life on this planet today.

As I have emphasized on earlier occasions, the pivotal challenge to be recognized today, is the fact that we have reached the point that civilized life requires a forceful suppression of efforts to establish an ultramontane or other mode of imperial control over the planet as a whole, a control being attempted now through the rise in the roles of speculative monopolies in control of essential so-called “raw materials.” There is no intrinsic shortage of necessary raw materials, if sovereign nations cooperate to develop the raw materials of this planet in ways which ensure an increase in organized supply adequate for the inevitably growing requirements of all nations.

This is a point in world financial-monetary, as well as physical-economic development of nations, at which the assurance of both fair prices and adequate supply for what we presently view as the raw materials needs of nations, means that orderly economic relations among sovereign nation-states, require establishing long-term agreements under a new system of fixed exchange-rates, a system in which the stability of supply of needed raw materials at fair prices is the primary factor of a global system of long-term capital formation, through cooperative management to this effect over forward intervals of approximately two generations.

At the present moment, the world is gripped by the effects of foolish decisions which undermined and destroyed the fixed-exchange-rate monetary system which had been established at the close of the 1939-1945 warfare. Increasingly wild-eyed financial speculation, is capped by the sheer lunacy of a financial-monetary system rife with madcap financial derivatives speculation. Most of the nominal financial claims associated with the speculative orgies of the 1971-2004 interval could never be satisfied. Yet, to make a safe transition from the present homicidal lunacy of the world’s current monetary-financial system, we must maintain the security of a system for those long-term monetary-financial assets which are expressed as essential forms of present and future public and private improvements in the physical-capital preconditions of civilized life of nations and their peoples.

To establish that needed reform of the world’s monetary-financial system, it will be necessary to predicate the security of essential forms of capitalization of such long-term assets by pledging the security of financial capital against a program of vigorous development of the essential basic raw materials available to a community of nations, each and all engaged in common goals of improvement of the productive powers of labor and conditions of life for generations still to come.

This consideration of the implications of raw-materials development and management, provides the principled basis for a long-term, fixed-exchange-rate system.

In general, this means establishing a new monetary system under the renewed principle of the Treaty of Westphalia, as applied to these present circumstances and their challenges. It requires little more than a fair estimate of the situation to suggest that in taking such steps for progress under conditions of the ongoing general breakdown crisis of the world's present, hell doomed monetary-financial system, we must recognize that we are embarked on the implied measures of general reorganization of the world, a reorganization whose initial phase will be less than two generations, which is to say, in terms of requirements of modern society and its technology, two generations aggregating to about 50 years. Agreements to such effects must be the premise for reconciling the relations between valid existing capital assets and the terms of repayment of capital obligations, that over an initial base period of about 50 years.

The only present alternative to such measures of reform, would be chaos, and, most probably, a prolonged new dark age for humanity as a whole. At this very moment, the world as a whole is at the brink of such a global, chain-reaction collapse.

The political situation thus confronting the participants in that meeting may be summarized as follows.

The Political Crisis

Especially since the first year of the George W. Bush, Jr. Administration, more and more of the world at large has tended more and more toward the wish that the U.S.'s own self-inflicted crises would soon eliminate the U.S.A. as a dominant factor in the foreseeable future of the planet. Such wishful views delude those who believe that the ruin of the U.S.'s influence would thus free the rest of the world to go its own way. That increasingly widespread wish, must be denounced as a delusion. It is a belief whose effects would be the ruin of civilization as a whole for a long time to come.

The post-1989-1991 influence of the U.S.A. as what some regard as a self-estimated monopoly of world destiny, is exaggerated in many ways. The U.S. role today is merely that of an instrument of the same Anglo-Dutch Liberal imperialism which the U.S. fought, for its independence and Constitution, during 1776-1789, against the Anglo-Dutch Liberal-imperialist system from which President Franklin Roosevelt's leadership had temporarily freed the U.S., until the virtually treasonous monetary reforms led by the relevant Anglo-American financial powers of 1971-1972. Nonetheless, although the U.S. control over the present monetary-financial system is widely misunderstood by popular opinion around the world today, the outreach of the present, post-1991, U.S.-dollar-denominated form of Anglo-Dutch Liberal world system, has such a dominant role within the world's present continuation of that world's monetary-financial system, that, in the present crisis-circumstances, the fate of humanity as a whole depends upon certain leading, dollar-based remedial initiatives by the U.S. government itself.

Thus, although it is the presently degenerating, Anglo-Dutch Liberal system of 1763-1914 which is again ruling the post-1971 world of today, today's form of that world system as a whole now requires

initiatives, to create a new financial-monetary system, under which the world as a whole depends on certain global initiatives of monetary-financial reform which could not be introduced without the role of certain specific kinds of initiatives which must come from inside the U.S.A. itself.

For example:

Were the U.S.A. government so recklessly foolish as to tolerate George “Hjalmar Schacht” Shultz’s Pinochet model for raiding the U.S. Social Security system of trillions of dollars, the situation for both the U.S. dollar and the world monetary-financial system generally would become immediately hopeless. Take into account the pattern of spiralling fiscal and current-accounts-deficits of the U.S. dollar, and the role of that dollar in defining presently, the financial-derivatives-rotted-out fiscal and monetary systems of the world at large. The chain-reaction effects of the consequent, already looming combined U.S. fiscal and current-accounts deficit, would not merely sink the U.S. dollar, but this collapse of the dollar would have immediate, devastating effects throughout Eurasia and beyond. No part of the world as a whole is presently situated to avoid being sucked into the global chaos which such a development would ensure.

While no one could possibly calculate in advance exactly how bad the effects of the now onrushing general monetary-financial collapse would be on the planet as a whole, it is certain that the results of failure to take the options which I have proposed would be both more or less awful, and assuredly planet-wide.

Thus, a presently most probable, early collapse of the U.S. dollar system as such, has effects with which no part of the world could cope effectively, except by aid of certain political initiatives from the U.S.A. itself. The measures to be taken are of a nature which could not be possible within the framework of the post-1971 model of that Anglo-Dutch Liberal form of post-FDR monetarist system, which came into being through the keystone role of the U.S. Nixon Administration’s George Shultz and his confederates. Only a prompt return to the principles of the American System as defined by President Franklin Roosevelt’s leadership at the founding Bretton Woods conference, could provide the needed foundation for the urgently needed form of programmed stabilization of dollar-linked debt, a form of stabilization of fungible long-term debt-capital needed for the situation facing the coming two generations of this planet at large.

Therefore, the pivotal point to be stressed in all discussion of this matter must be the following:

In this circumstance, only actions which stabilize the U.S. dollar’s unevadable present role as presently denominated, world reserve currency could avert the threatened plunge of the planet into a global catastrophe comparable to Europe’s 14th Century “New Dark Age.” What is required is emergency reorganization of the present world monetary system as in a bankruptcy-reorganization conducted by cooperation among certain sovereign governments of nation-states, especially the leading nation-states of North America and Eurasia.

The success of any attempted such rescue-action depends upon the ability to freeze certain kinds of both presently existing, and newly added long-term, dollar-denominated physical assets at defensible, relatively fixed financial prices, prices which can be made to hold for not less than the long-term

interval of a quarter to half a century. This latter condition must be secured to provide a credible basis for a return of a global, fixed-exchange-rate monetary system comparable to the intent expressed by U.S. President Franklin Roosevelt's leading role in creating the original Bretton Woods System.

The new monetary system, so grounded, must be intended, by design, to provide support for a newly expanded system of long-term treaty-agreements, especially agreements focussed upon cooperation of the U.S.A. with the growing cooperative development trends among leading nation-states of the Eurasian continent. Without such a programmed form of long term cooperation of the U.S.A. with the kind of cooperative development within Eurasia which I have specified as in the form of cooperation of western and central Europe with a Russia-China-India Productive Triangle, no practicable solution for the planet as a whole exists for the next two or more generations to come.

The Bretton Woods System

The greatest intellectual obstacle to understanding the required modes of emergency reform to be made immediately ahead, is the failure of most, including so-called professional economists inside and outside the U.S.A., to recognize the deep roots of the intellectual incompetence which allowed the change from President Franklin Roosevelt's Bretton Woods system to the present floating-exchange-rate monetary system to emerge under ideologues such as the U.S. Nixon Administration's chief "Chicago School" ideologue George Shultz.

This is not to go so far as to argue that most leading economists of the world's recent generations have been simply stupid. Some economists and financial specialists are skilled in their own way; and their fault, in allowing the degeneration of the world's monetary-financial system to go as far as it has, has been, among both Soviet and so-called Western economists, that they locate their skills in working within the existing system, without due consideration for those flawed underlying axioms which have led repeatedly, to the great crises of modern European civilization (in particular). Therefore, for reason of that kind of intellectual shortcoming, they limit their proposed reforms to changes within the bounds of those philosophically reductionist, empiricist or related axiomatic assumptions which have, in fact, been the root of every major economic and strategic crisis which globally extended modern European civilization has experienced since the Fall of Constantinople.

Contrary to those trends in so-called expert opinion, my own essentially Platonic views on the subject of systems of physical economy, are those which I adopted largely as echoes of my reading of the work of Gottfried Leibniz. For me, European civilization, in the nobler sense of the term, is distinguished by that struggle to define society in terms of those creative powers of the individual mind which distinguish the human individual absolutely from the beasts. It is those discoveries of universal physical and Classical artistic principle, which history associates with the legacy of Thales, Solon of Athens, Pythagoras, Socrates, Plato, et al., which define the meaning of the terms "the human individual" and "society" for the purposes of competent statecraft, then as now. That is to emphasize that it is that sovereign creative power of hypothesis-making, through which experimentally validated universal principles of the universe are discovered and applied, that distinguishes man from the beasts.

From this vantage-point, the evils of European history, such as the reductionism of the Greek Sophists and their like, the Romans, and the imperial ultramontanism of the Venetian financier oligarchy and its Norman Crusader allies, is a crime against that feature of the nature of man which sets the human individual apart from the beasts. Thus, for us, the Classical Humanists so defined, it is the development of that quality of the human individual which must be chosen as the purpose of society, and the standard of practice by which society, its laws, and its customs are to be judged as good or bad.

Thus, for us, the modern Classical Humanists, the 15th-Century European Renaissance, as marked by that great ecumenical Council of Florence which liberated Europe from the legacy of the Venetian-Norman ultramontane tyranny, is also the Renaissance which built the foundation of all that is good in globally extended modern European civilization. That is the good for which we have been forced to struggle against the Spanish Inquisition, the waves of religious warfare which that Inquisition unleashed, and against evil Venice's successor, the tradition of that Anglo-Dutch Liberal financier-oligarchical imperialism which has been the dominant influence in the world during most of the period since the February 1763 Treaty of Paris. The creation of the U.S. republic must be recognized as the leading revolt against that Anglo-Dutch Liberal tyranny from within Europe, during the time of the American Revolution of 1776-1789, a revolt which was also expressed, most notably, under great U.S. patriots of that tradition, such as Presidents Abraham Lincoln and Franklin Roosevelt.

Unfortunately, the anti-Roosevelt, factional allies of Winston Churchill within the Anglo-American war-time alliance used the occasion of the death of Franklin Roosevelt to subvert, and rapidly reverse the great achievements under Roosevelt. Thus, from the death of that President Franklin Roosevelt, until the typical role of George Shultz in the wrecking of the Bretton Woods system under President Nixon, it was the lingering benefits of Roosevelt's assertion of the American System of political economy, the anti-British Bretton Woods system, which played the leading progressive role in promoting world economic development during the 1945-1971 interval.

The attempt to define a post-Soviet world history as a U.S. strategic monopoly has promoted the widespread delusion--among those who wished to be deluded, in Europe and elsewhere, that the present world system is an American imperial system. On the contrary, it is a reassertion of the Fabian Liberal imperialism of the followers of Anglo-Dutch Liberalism's Lord Shelburne, but under circumstances in which the wildly speculative, U.S.-based factions of today's world-wide Anglo-Dutch monetary-system, have come to play a dominant political role of control within the world's present form of imperial role of the Anglo-Dutch Liberal tradition as a whole. Thus. the remedy for the world at large, becomes now the breaking of the grip of the international financier-oligarchical faction over the control of the present world monetary-financial system, a break which, by the nature of current realities, must be made initially from within the U.S. itself.

In harsh reality, such a needed rescue of the world from the present monetary-financial crisis, could occur only in the form of a return to the specific principles of the original Bretton Woods system. That initiative must come from within the U.S.A., or it will not come at all.

It is time to dump the farcical assertion that the fixed-exchange-rate of Franklin Roosevelt's International Monetary System, was the adoption of a "Keynesian" system. As John Maynard Keynes

wrote in the special, German introduction to the first, Berlin publication of his General Theory, Keynes' system was, as he correctly claimed, most agreeable with a Germany under Nazism. Keynes saw himself as a central banker within the bounds of a form of international financier-oligarchy of the same type as his Synarchist International contemporaries of the 1920s and 1930s. Roosevelt was an advocate of the Hamiltonian national banking implicit in the U.S. Federal Constitution and the leading adversary of the Synarchist International financier bloc of that time.

The bankruptcy of all of the U.S.A.'s western and central European rivals under the processes of 1922-1945, created the opportunity to assert the primacy of the U.S. fixed-exchange-rate system, and to impose the principles of that system for what proved to be a temporary subjugation of what had been the 1763-1933, global imperial supremacy of the Anglo-Dutch Liberal financier-oligarchical system. Although U.S. President Truman did not wait for President Franklin Roosevelt's burial, to go over into the anti-American camp of Winston Churchill's financier-oligarchy imperialism, it was not until the Nixon Administration, under the guidance of technicians such as George Shultz, Henry A. Kissinger, et al., that the Anglo-Dutch Liberal faction was able to rid itself of Roosevelt's American System, by creating that floating-exchange-rate system whose internal logic has brought the world now to a state far worse than merely general bankruptcy, to the condition of a presently onrushing, general breakdown-crisis of the present world system.

The outcome of these leading developments of the just-past 20th Century, produced the anomalous fateful state of world affairs today.

What Nixon's advisors, such as Shultz, and also relatively lower-ranking figures such as Henry A. Kissinger did, was to place what had become the U.S.-dollar-denominated system under the control of an international financier-oligarchical cabal, in which relevant U.S. elements were merely a leading financier interest. The result of the changes in the system, which had begun with the United Kingdom's first Harold Wilson government, and continued through the sweeping changes in monetary-system architecture over the 1971-1982 interval, has been to use the U.S. dollar-denominated international monetary system, to build up a mountain of debt within what has been chiefly a dollar-denominated system, a grotesque caricature of the pre-1933 Anglo-Dutch Liberal global imperium.

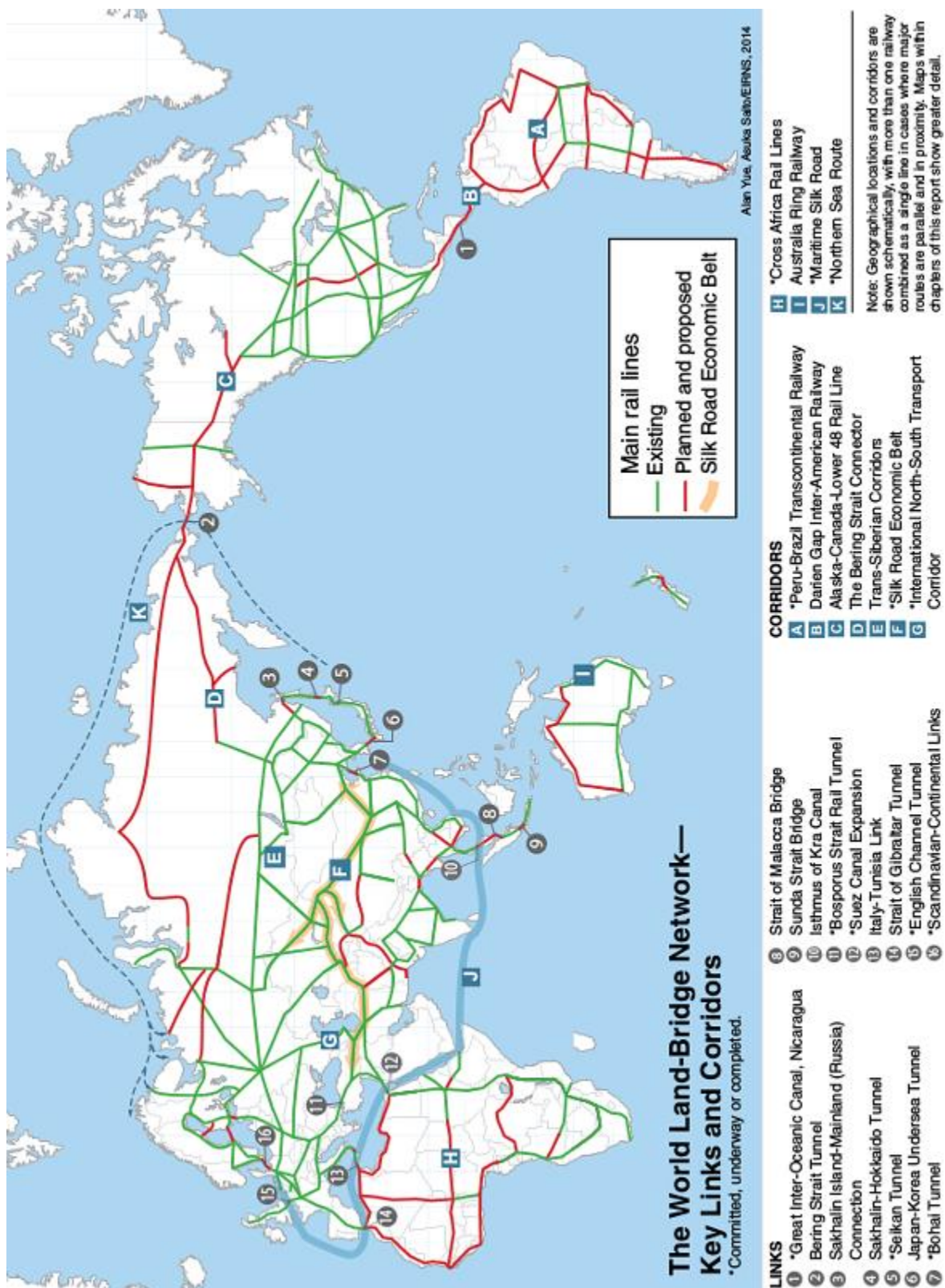
Thus, since the major portion of financial assets of the world today are denominated in IMF dollars, and since the hyperinflationary build-up of short-term investments in debt has come to vastly outweigh long-term financial capital holdings in real capital holdings, and that at a greatly accelerated rate under President George W. Bush, the presently onrushing collapse of the U.S. dollar has created a situation in which only a reform of the U.S. dollar in accord with the precedent of Roosevelt's Bretton Woods design would permit the kind of reorganization in bankruptcy to which the entire world system must be subjected today.

It is only through the recapture of the political leadership of the U.S. by forces dedicated to the Roosevelt legacy of the original Bretton Woods system, that the world-wide behavior of the U.S. dollar can be brought into conformity with the kind of required reform on which long-term stability of fungible forms of debt-capital can be organized for the planet as a whole.

This does not mean U.S. imperialism; but, exactly the contrary. It means that the initiative of the U.S. as a sovereign nation- state republic, is crucial for any attempted reorganization of the world monetary-financial system. It is chiefly the world's U.S. dollar-denominated financial debt, which must be reorganized, even that debt held as a sovereign asset of other states. The system required is a return to the principle of the original Bretton Woods design; but, the system so established must be a partnership among respectively sovereign nation-states. The U.S. role in this reform will be pivotal; without that role, played as I have just implied, there is no reasonable hope that the world could be saved from a relatively immediate collapse into a prolonged, planetary, new dark age, comparable to, but worse than that of Europe's 14th Century.

The differences between the IMF as designed at the point of President Franklin Roosevelt's untimely death, and the indicated return to a semblance of the original, fixed-exchange-rate form of IMF system, require that the state of harmonious conflict prescribed for the original Bretton Woods institution at its best performance, must be superseded by the application of the model of the 1648 Treaty of Westphalia.

This reference to the Treaty of Westphalia does not mean a configuration of political sentiments. It points to the importance of the needed creation of vast masses of long-term international debt, within a fixed-exchange-rate system, for, chiefly, the vast physical investments in long-term basic economic infrastructure. This capital formation is not to be limited to the public sector's infrastructure, but the role of public investment in infrastructure must be a leading feature of long-term capital formation in all productive and related sectors. By combining the worthy long-term bonded and related infrastructural and kindred private debt of today, with a vast, fresh generation of new fixed-exchange rate, long-term capital in basic economic infrastructure, a successful reorganization of the presently bankrupt system suddenly becomes feasible.



From Executive Intelligence Review's Special Report The New Silk Road Becomes the World-Land-Bridge (2014)

World map of the main development corridors rapidly coming into being according to LaRouche's outline. *Read this report (in paper, pdf or ebook formats) for a detailed progress report--region by region.*



Helga Zepp-LaRouche holding a printed edition of EIR's The New Silk Road Becomes The World Land-Bridge

The great and crucial portion of the new capital-formation in basic economic infrastructure, will be as international capital associated with long-term treaty agreements among sovereign nation-states. The term of the bulk of this new capital will span a quarter to a half century, as the case of Europe's participation in the development of China attests. This gives a powerful new depth of meaning to the principle, of "advantage of the other," of the 1648 Treaty of Westphalia.

Nations must be perfectly sovereign, but they share a common interest in promoting the advantage of the other. Otherwise, there is no likelihood of any nation's recovery from the presently onrushing crisis.

Typical is the present emergence of a situation in Eurasia, in which the prosperity of each economy will depend upon the successful long-term capital formation of the other. That is already the long-term trend emerging in political-economic relations between western and central Europe. The pivotal role of Russia between the emerging economies of Asia and the well being of the states of western and central Europe, typifies the situation.

It can be done, but it could be done only under the pressures of a global crisis as immediately menacing as the situation now. Necessity will be the forceful mother of the needed invention. Nations will swim in the waters of a new economic system, not because of a zeal for swimming, but because they perceive that it is necessary to swim, if one is to survive.

ON THE OCCASION OF ABRAHAM LINCOLN'S BIRTHDAY MEMORIAL

Franklin Roosevelt's Miracle

February 12, 2005

This study first appeared in the March 4, 2005 issue of Executive Intelligence Review magazine.

At the present brink of the world's greatest monetary-financial crisis, the principal challenge to leading governments of the world at this moment, is to master and apply the lessons to be learned as the remarkable successes of the U.S. President Franklin Roosevelt Administration.

The present world monetary-financial system is no longer owned by a U.S.A. sagging under growing mountains of fiscal and current accounts deficits, but, nonetheless, the accounts measured in U.S. dollar denominations are the crucial bloc of monetary assets in the world system as a whole. A free fall of the U.S. dollar therefore means a hyperbolic curve of chain-reaction collapse of the world's trade and dollar-denominated principal monetary assets. Therefore, no timely measures are presently available, which could withstand the chain-reaction effects of a U.S. dollar collapse.

In turn, no sustainable recovery of the U.S. dollar could occur without a surge of dollar-denominated, *long-term* capital formation, an expansion led by investments in basic economic infrastructure in the public sector. Such measures would be both durable and beneficial to the world's economy only if that and related long-term capital formation is stabilized under a return to a dollar-based fixed-exchange-rate system. Without such a new arrangement, the looming present monetary-financial collapse would become a chain-reaction collapse of the world at large.

The irony is, that the world is as dependent upon the return to fungibility of the world's now collapsing dollar-denominated debt, as it was with the U.S.A.'s immediately post-World War II role as a then creditor nation.

Therefore, the feasibility, and adoption of a turn to a fixed-exchange-rate system akin to the original Bretton Woods system, is indispensable for all nations, at this time. This requires a United States which has returned to the kind of internal and foreign policies associated with the intention of President Franklin Roosevelt's launching of the original Bretton Woods system.

This means the trends in U.S. economic and trade policies associated with the internal U.S. economy under that Bretton Woods design, are now crucial for the family of nations.

Therefore, for these reasons, the first lesson to be re-learned, is that there were three turning-points in the beginning of World War II which were most crucial in preventing the world as a whole from falling under an Adolf Hitler dictatorship. First, was Winston Churchill's appeal to President Franklin Roosevelt, to prevent the British Empire from becoming the Nazi world empire with which many of the

leading rivals of Churchill were intent upon joining. Second and third, were the defeat of the Nazi war-machine at Stalingrad, and the defeat of the Japan navy at Midway. The result of these three developments was a U.S.-led alliance which was capable of that two-front world war, against which the Nazi cause was doomed at that time. These, combined, were the most crucial, 1940-1942 elements of a decisive turning-point in that world war.

The second lesson, is that both the creation and the success of that alliance with Roosevelt, would not have been made possible without a Roosevelt 1932 election which overturned all of the fiscally-conservative, radically free-enterprise policies of the Coolidge and Hoover Administrations.



President Franklin D. Roosevelt signs the bill authorizing creation of the TVA, May 18, 1933. Major proponent Senator George Norris is at the right.

The third lesson, is that we began to turn away from Roosevelt's strategic and economic policies almost as soon as he was buried, and that, during a period beginning with the installation of the first Harold Wilson government and the wrecking of the Roosevelt-created Bretton Woods system by the Nixon Administration actions of 1971-72, the long wave of post-war recovery in the Americas and western continental Europe was reversed, in ways which led into the immediately onrushing, post-1971 collapse of the world's present monetary-financial system today.

To deal with the historical outcome I have just so summarized, we must consider three lessons. First, the lessons of those Roosevelt Administration's successful reforms which made possible the U.S. recovery and the rebuilding of war-torn Europe, such as the great Social Security reform. Second, those principles of the same American System of political-economy, as defined by Treasury Secretary Alexander Hamilton, which President Abraham Lincoln had revived in establishing what became the powerful U.S. national economy of the 1876 Philadelphia Centennial celebration. Thirdly, last and most crucial for this report for today's occasion, is my own specific contribution to a present understanding of those lessons from U.S. economic history, on which I concentrate here.

On the third point, the hard core of my argument in this report, is to take us beyond mere acknowledgment of what were, rightfully, the globally exceptional achievements of the American System of political-economy of Hamilton, Lincoln, and Franklin Roosevelt (among others). It is not sufficient to acknowledge the historically demonstrated superiority of those traditions. It is necessary to know the truth of those principles scientifically. This third point is the pivotal argument on which my attention is focussed here.

The Confusion About Economic Ideas

Despite the presently onrushing breakdown-crisis in the world's present monetary-financial system, not every U.S. person of influence is as incompetent in economics as the thirty-odd-year downslide of the U.S. into the presently spiralling, post-2000 collapse of the U.S. dollar might suggest. There are still, even more than thirty years later, many influential persons in today's society, as we have seen, in the Congress and elsewhere, once again, during recent months, whose competence has been shown on particular issues. These include, notably, a large number of Democratic and some Republican traditionalists who represent a legacy of some notably appropriate ideas about the physical goals of national economic policy-shaping, especially the long-term goals in formation of physical and related capital. Yet, even among such relatively competent people, when the discussion is shifted to national monetary-financial systems, they most often lose the very competence they had shown on practical issues even just a moment earlier, and return to arguing in those same "free trade" terms which had caused the greatest economic catastrophes of the recent three-odd decades.

Frequently, those contradictory features of the economic behavior within that same person, are expressed as a conflict between the practical goals of economic policy-making, on which he, or she may be clear, and largely correct, on the one hand, but, on the other hand, their situation is still,

presently dominated, by utterly incompetent attempts to explain the connection between means and ends in the form of academically popular, formal-mathematical terms. In other words, the social goals of economy, as expressed in physical and related terms, have been increasingly in conflict with goals expressed in terms of monetary and related nominal assets.

The typical result of this conflict, is that the conflicted person chooses, tragically, to support, or merely to tolerate today's prevalent incompetence in national monetary-financial policies, especially when discussion turns to the language of accounting. We often see them seeking to explain physical-economic results as the products of financial and monetary action, rather than accounting for the way in which physical-economic developments determine the way in which financial and monetary behavior and policies must be judged. So, as we see in the case of the capable industrial entrepreneur or farmer, who foolishly supports "free trade" policies, it is the inclination to accept the monetarist's inherently usurious "free-trade" theories of national-income accounting, which impels the citizen to support the defeat of the purposes and principles of the citizenry's own, otherwise valid, practical goals for national life. In this way, his belief in what he believes to be "generally accepted, sound classroom theory," turns out to be the greatest source of his own self-inflicted suffering.

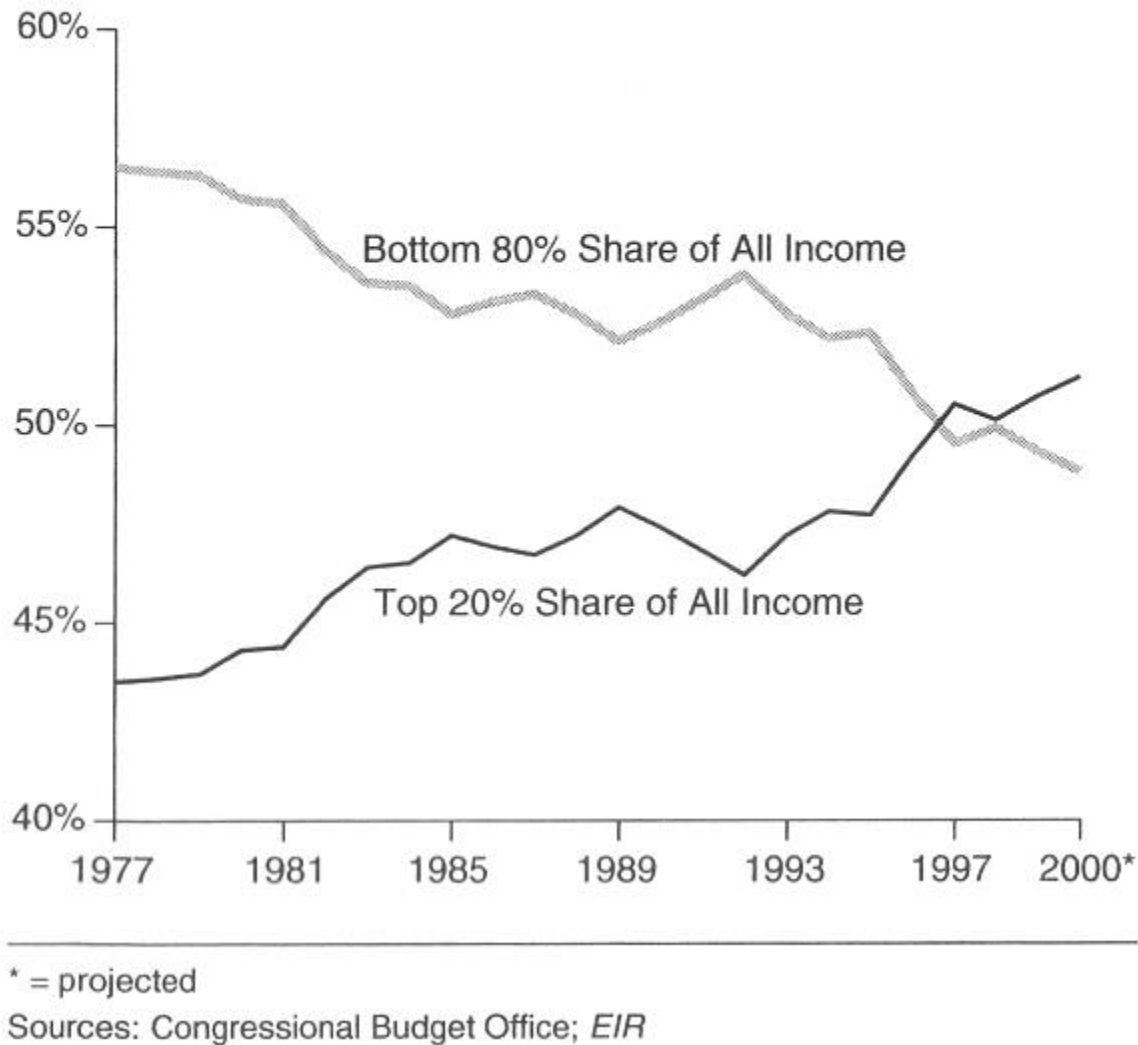
For example, it was not Herbert Hoover who caused the great suffering of 1929-1933; it was the popularity of the dogmas which had prompted misguided Americans to vote, foolishly, for Coolidge's and Hoover's elections.

That is the way in which a majority among our citizens were seduced, over the course of the post-war decades, into accepting notions of national economic practice which have been based upon an actually superstitious belief in "individual greed" as the driving force in economy.

To illustrate that point here, the most convenient illustration of this mixture of competence and incompetence in the thinking of leading circles of government and management of private enterprises, is the way in which the adolescents of the time of Franklin Roosevelt's Presidency were gradually, over the time of their post-war adulthoods, weaned from the growing experience of their commitment to the monetary-financial policies which produced the long wave of recovery and per-capita physical growth of the national economy over the 1933-1964 interval. Under the new regime of President Nixon's term in office, and the radical degeneration of long-range national economic policy-making under Brzezinski's reign as National Security Advisor, the majority of citizens either chose to support, or simply did not oppose, the monetary-physical policies which have produced the collapse of the continually lowered physical-economic conditions of life of the lower eighty percentile of our family house holds over the entire 1977-2005 interval to date. (See **Figure 1.**)

FIGURE 1

Top 20% of Population Have More Than Half of All After-Tax Income



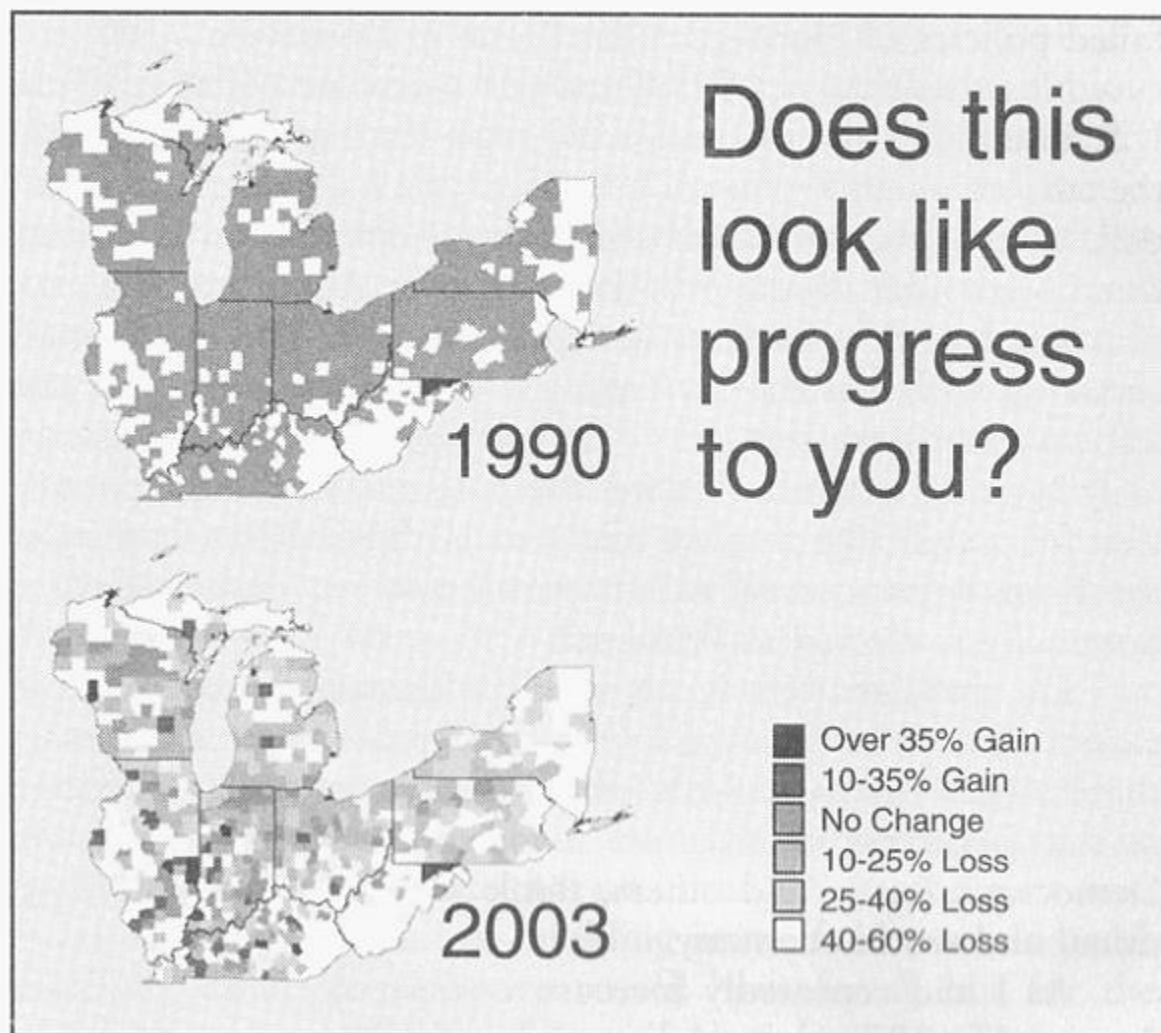
That collapse of the physical and cultural conditions of life of the lower eighty percentile, over the 1977-2004 interval, was matched by a degeneration in both basic economic infrastructure, in private productive investment, and in the losses in net real productivity of the physical economy as a whole, losses effected through shutting down U.S. internal productivity, for the pursuit of promotion of not only the lunacy of “free trade,” but that mass-suicide of once-great nations known as globalization.

Look at the history of the U.S. economy in physical terms. Measure economic welfare and performance in per-capita and physical, per-household terms, rather than financial terms. Measure wealth, so defined in physical terms, per square kilometer of territory of the U.S.A. Trace the rise in physical incomes under President Roosevelt, against the fifty-percent collapse of the economy which had just previously occurred in slightly more than three years under President Hoover. Look at the

collapse of farms, industries, and so forth, since August 1971; observe this collapse in terms of collapse of agriculture, industry, county by county, over the 1977-2004 interval; compare the collapse of the level of income and quality of employment of the lower eighty percentile of the U.S. labor-force since 1977. (See **Figure 2**.)

FIGURE 2

Midwest Counties: Rate of Gain or Loss of Industrial Jobs, 1990-2003



Source: EIRNS.

Because of the breakdown crisis of the world's physical economy as a whole--and of the American economy as a whole, exemplified here in the rate of job collapse in the formerly industrial Midwest--we now are faced with nothing other than a new and immediate threat of world fascist order.

Admittedly, the October 1929 stock-market crash was chiefly the result of policies of the post-war period under Coolidge and Hoover, to that date. But, the fifty-percent collapse of the physical

economy of the U.S. under President Hoover, during the years following that crash, was the result of Hoover's policy, just as the recovery was the result of the replacement of the failed policies of Hoover, under Franklin Roosevelt.

Now, as then, in 1933, today's awesome collapse of the U.S. internal economy, combined with leading factors such as the currently out-of-control U.S. fiscal and balance-of-payments deficit, have put the incumbent Bush Administration in a situation comparable to the post-1929 Hoover Administration, but also much, much worse than under Hoover. The increasingly shocking fact, that the current Bush Administration, otherwise known as the government by "the rubber room," is in an historically hopeless situation, creates the potential within the population for a shift like that we might recall from the early days of the Franklin Roosevelt Administration--even though Bush is nominally re-elected as President.

On these matters I can speak with richly proven, great, exceptional, decades-long, intellectual authority. It is necessary that I invoke this earned authority here, and in similar locations, so that necessary changes are made in the way in which our Democratic Party, and others, think about the shaping of national and world economy.

As I had repeatedly forecast, consistently, not only since August 15, 1971, but earlier, those changes, away from the Bretton Woods system introduced by President Franklin Roosevelt, have unleashed a stepwise, long-term process of threatened self-destruction of the U.S. and world economy. I warned then, and later, that without radical changes in economic policy, to undo the lunacy unleashed by the U.S. Nixon Administration's overturn of the Bretton Woods system, the essential threat would be the looming inevitability of not a mere world depression, but both a physical-economic breakdown-crisis of the present world economy as a whole, and a drive to bring the world under the control of fascist systems, as we have seen this, for example, in Chile under dictator Augusto Pinochet.

After a series of qualitative steps of intellectual degeneration of the leaderships, especially the financier circles, of the world economy at large, and despite some contrary impulses in parts of Asia, such as China and India, the world's present monetary-financial system has entered the terminal phase of a general, self-inflicted breakdown-crisis of the world's physical economy as a whole.

The decline did not begin under the reign of the dubious "Dubya." Since late August 1971, I have warned consistently, that if trends of policy changes introduced by the Nixon Administration were continued as policies in the same direction of successive, systemic changes within the IMF system, the world faced the threat of an ultimate plunge into a fascist world order. It would be, if allowed, an echo of the way in which the hegemonic monetary-financial policies of western Europe had generated the spread of fascism over the 1922-1945 interval. We are now faced with nothing other than a new, far worse, and relatively immediate threat of a fascist world order far worse, far more deadly, than the pattern of 1922-1945.

However, during 2001, things moved suddenly for the worse, probably even the worst. The evidence of President George W. Bush's currently pushing the neo-Nazi doctrines of Chilean dictator Augusto Pinochet in Social Security policies, typifies the current evidence that we in the U.S.A., and

elsewhere are already on the brink of tumbling into a fascist world-order as deadly to mankind as we would have faced, but for the combination of the Soviet defeat of Nazi forces at Stalingrad and the U.S. naval victory at Midway.

Since August 1971

Look briefly at some of the highlights of the record of our economy's long wave of degeneration which began approximately August 15, 1971.

Therefore, during the Summer-Autumn 1971, I, with my associates of that time, charged most of the leading U.S. university professors of economics with being "quackademics." I premised my charge on three leading facts.

1. First, these professors and their co-thinkers had confidently argued that a breakdown like that launched by George Shultz, Henry Kissinger, et al., through their control over the Nixon Administration, could never occur under the so-called "system of built-in stabilizers." That was the prevalent taught, and frankly lunatic, academic and related doctrine among economists and their duped students, then, as similar foolishness is widely and blindly accepted today.

Hundreds of thousands of influential, academically trained dupes, had accepted the practice of spreading that lunatic dogma as their virtual religious belief through brain-washing at universities and promotion, by Arthur Burns et al., in their places of influence in the nation's economic policies of practice. The only fair technical term to describe the stubbornness of such university professors was, and remains, "Quackademics."

2. Second, they had refused to consider the relevant clear evidence of the moment, evidence which should have prompted any honest academic economist to recognize, and proceed to correct his error: to dump the bankrupt dogmas which they persisted in teaching to the modern dupes of academic Laputas. August 1971 showed, beyond reasonable doubt, that there were no efficient, automatic "built-in stabilizers" in the post-1968 IMF system.

3. Third, in December 1971, when they finally did consent to face me with their adopted champion in public debate on this issue, Professor Abba Lerner, they were roundly beaten by me publicly. However, instead of accepting the lesson I taught them on that occasion, the circles associated with the Congress for Cultural Freedom mobilized a campaign of defamation against me, a campaign of defamation and denial which has persisted in many leading academic and related circles to the present day.

Thirty-four years later, these types of fellows are not likely to admit any of their important major mistakes. Rather, they have acted as if in explicit defiance of what is now my overwhelmingly vindicated assessments. Most significantly, they have done worse than merely defy my conclusively proven case; they have acted as if to enforce their failed policies of the past as the standards for future policy-making at the present moment. Thus, because of them, we are now confronted not merely with a global depression, but the kind of general, planetary, breakdown form of chain-reaction collapse which leads immediately into a planet wide new dark age.

They are now, Federal Reserve Chairman Alan Greenspan and all, at the verge of a general economic bankruptcy, which has been caused by their persistent intellectual-moral bankruptcy in policy-shaping.

What Federal Reserve Chairman Alan Greenspan represents today, is the physical effect of a terminal phase of intellectual degeneration, caused by a long wave of measures of degeneration in the U.S. economy and International Monetary System. That was the trend unleashed by the typical influence, already in 1971-1972 of the Nixon Administration's George Shultz. The issue of my argument against the notable Keynesian, Professor Abba Lerner, in a celebrated public debate with me, in December 1971, especially the Brazil policy for which I attacked Lerner on that occasion, is typical of the long-wave trend which has led the United States through the Nixon Administration's launching of the neo-fascist dictator August Pinochet in Chile by "Chicago Boy" Shultz.

My warning, that the policy-trends associated with Nixon Administration figures, such as Shultz, had moved the U.S. and the world into a long-wave trend toward a fascist world order, was already demonstrated in progress in the early 1970s roles of Shultz and Henry A. Kissinger in the South American "Cone."

I. The Birth of the American System

President Franklin Roosevelt's singular achievement was to have revived what had developed, since 1763-1789, as the "American System of political-economy," as that term is most prominently associated in economic history with names such as Benjamin Franklin, Alexander Hamilton, Frederick List, Henry C. Carey, and the revolution to restore that system which was led by President Abraham Lincoln during the interval 1861-1876.

To understand what "American System of political-economy" actually means, we must consider a few of the most essential features of the way in which that notion of an "American System," distinct from today's liberal parliamentary models, came into being.

From Solon Through FDR

Since the time of Solon of Athens, the goal of moral persons in European society, has been to establish sovereign nation-state republics whose existence eliminates the distinction between ruling and ruled forms of strata within society. This goal has been premised upon the evidence that the human species is essentially distinct from and superior to all lower forms of life. This means, for example, the outlawing of forms of societies based upon the assumption that the majority of society is composed of animal-like cattle, as did the Physiocratic dogma of Quesnay and Turgot. It also meant, as the 1648 Treaty of Westphalia specified, a system of sovereign nations united by the principled commitment of each to promoting the advantage of the other.

This view of the precedent of Solon of Athens was a central feature of the crafting of the design on which the existence of our republic was premised.

Through the history of this republican current in European history, this republican impulse has been based upon a certain specific notion of an essential distinction of the human individual from the beasts, a notion not inconsistent with the definition of man and woman within the first chapter of *Genesis*. A notion of man with creative powers consistent with man's design as created in the likeness of the Creator. It is this notion of the human individual's creative nature, which supplies the notion of the intrinsic sacredness of the human individual, and those notions of rights and obligations which define the natural qualities of mutual obligations and rights uniting all persons in society.

It was this tradition in the span of European civilization since, for example, Solon of Athens, on which the 1776 U.S. Declaration of Independence premised a struggle for national independence. This was the constitutional principle expressed in the incorporation of Gottfried Leibniz's anti-Locke principle of the "pursuit of happiness" in that constitutional declaration. The Preamble of the U.S. Federal Constitution, which is the supreme principle of law of that Constitution, expresses the same principle associated with Leibniz's "pursuit of happiness."

The American System of political-economy, which is the crucial point of axiomatic distinction underlying the constitutional basis for the axiomatic difference in principle of law between the U.S. republic and the Anglo-Dutch Liberal systems of political economy of Europe still today, is premised on an essential interdependency of a notion of individual creativity, as defined by Plato's principle of hypothesis, and a notion of personal immortality of the human individual.

The development of what became the American System of political-economy, by name, began with the founding of the first expression of modern European society as the modern nation-state in the Fifteenth-Century European Renaissance. The most notable intellectual markers of that Fifteenth-Century revolution in the form of society are two works by Cardinal Nicholas of Cusa, his *Concordantia Catholica*, which defined the modern sovereign nation-state in principle, and his *De Docta Ignorantia*, a work which launched modern experimental forms of physical science.

The emergence of the American System of political-economy occurred through developments defined by the following most notable markers. The development of the first modern sovereign nation-states occurred, in succession, as France under Louis XI and the English revolution, led by Henry VII "Richmond," modelled on Richmond's experience of Louis XI's France. Then came a long struggle, led by Venice's internationally powerful financier oligarchy, to crush the Renaissance and its modern sovereign nation-state out of existence, through a process of religious warfare launched from Spain in 1492 by the Grand Inquisitor's persecution of the Jews, and continued, under the influence of Venice's financier oligarchy, as the religious warfare of the period until the 1648 Treaty of Westphalia.

The effect of the Treaty of Westphalia, which echoes Cusa's *Concordantia Catholica*, was to unleash the rapid emergence of modern economy in the France of Cardinal Mazarin and his associate Jean-Baptiste Colbert. The revolutionary wave of scientific and economic progress which marks modern European civilization since 1648, was based, under the leadership of Colbert, on the specific, leading legacy of such followers of the principles of Cusa's *De Docta Ignorantia* as Leonardo da Vinci and Johannes Kepler. This scientific and economic renaissance under the sponsorship of Colbert produced effects centered in the accomplishments of Gottfried Leibniz, accomplishments expressed in

a central way by Leibniz's definition of his calculus according to an infinitesimal calculus expressed by a catenary-cued physical principle of universal least action.

The principled influence of Leibniz on the subsequent history of modern physical science and society is marked by the discoveries and related work of Carl Gauss and Gauss's own great successor Bernard Riemann.

As a result of the defeat of Venice's power as an imperial form of nation-state, a defeat expressed by the Treaty of Westphalia and the immediate aftermath of the subsequent several decades, the power of the Venetian financier oligarchy found a new cloak and political expression in the rise of Anglo-Dutch Liberalism as what became known, during the Eighteenth Century, as the "Venetian Party," otherwise known as the political party of the Anglo-Dutch India companies. The ruinous wars into which that Anglo-Dutch India Company faction lured France's nasty and foolish Louis XIV, set into motion an Eighteenth-Century process through which the Anglo-Dutch Venetian Party acquired global imperial power through the February 1763 Treaty of Paris.

The mid-Eighteenth-Century emergence of American forces associated with Benjamin Franklin, the preceding Winthrop-Mather tradition of the Massachusetts Bay Colony, and the Leibniz tradition, became the "cynosure" of European resistance to the Anglo-Dutch Liberals' imperial triumph of February 1763. This tradition, whose central expression became the 1776-1789 struggle to establish a viable form of independent U.S. republic, is the basis for that American System of political-economy of Hamilton and his followers to the present day.

The Truth About the French Revolution

Through the launching, under direction of Lord Shelburne's London, of what became known as the French Revolution of July 1789, the project for establishing a constitutional model of France's monarchy was drowning in bloody chaos. The rise of Bonaparte to Emperor, established effects, over the 1789-1815 interval, which led to that isolation of the U.S.A. by Europe, through the combined efforts of the otherwise rival Anglo-Dutch Liberal and Habsburg powers of Europe. It was only the triumph of the Lincoln-led U.S.A. over London's Confederacy puppet which secured the otherwise constantly imperilled, sovereign existence of the U.S.A.

Shelburne's imperial London, which had used corrupt powers such as the Physiocrats of France, and Shelburne's asset Jacques Necker, to drive France's monarchy into the bankruptcy of 1789, ultimately subordinated the power of Metternich and his Habsburgs over the period into 1848, a development which greatly strengthened the power of the Venetian Party's Anglo-Dutch Liberal system.

The 1863-1876 emergence of the U.S.A. under Lincoln, as a great agro-industrial power, as what his former sponsor, John Quincy Adams, had intended as one nation, sovereign within southern and northern continental borders, and from ocean to ocean, provoked a spread of the influence of those ideas of the American System. Following the 1876 Philadelphia Centennial Exposition, the ideas of the American System of political-economy spread in such places as Japan, Bismarck's Germany, Alexander II's Russia, and elsewhere. The Anglo-Dutch Liberal party's reaction to the rise of new

Eurasian economic powers based on the successes of the American System, was what prompted King Edward VII's London to organize what his death bequeathed to the world as so-called World War I and, later, World War II. The untimely death of Franklin Roosevelt unleashed powerful Liberal trans-Atlantic forces into their effort to undermine, and ultimately destroy the work of President Franklin Roosevelt.

So, from the February 1763 Treaty of Paris, which established the British East India Company as an imperial power, through the present time, the principal monetary-financial power in the world has been usually concentrated in the hands of the Anglo-Dutch Liberal faction whose typical recent work is the imposition of the ruinous, spreading, so-called "stability pact" upon the nations of continental Europe. The exceptions were periods of exceptional power of the U.S.A., under and following the work of Presidents Abraham Lincoln and Franklin Roosevelt.

Since the Death of FDR

Since the death of FDR, the effort to uproot the American System of political-economy led to the reforms, under National Security Advisors Kissinger and Zbigniew Brzezinski, and by Kissinger associate George Shultz. These reforms, especially those of 1971-72, have led to the self-wrecking of the U.S. as an agro-industrial power. This wrecking was done in favor of what has become the present drive toward eliminating all nation- state power, world-wide, in favor of a Venetian style of financier-controlled, ultramontane imperialism known today as "globalization."

The crucial strategic issue today, is the need to free the world from the global doom inherent in the system of globalization, through re-establishing the global replacement of the Anglo-Dutch Liberal form of financier imperialism, once again, along the lines of the American System as typified by Franklin Roosevelt's launching of the Bretton Woods system. The point is illustrated for clearer understanding of the problem today, by the fact, that the current Tony Blair government of the United Kingdom is a projection of the Fabian Society's liberal imperialism.

That same liberal imperialism, as a reigning financier power in Europe today, is the source of the great and immediate threat which the presently onrushing economic breakdown-crisis represents not only to the U.S.A., but the world at large. The only presently available alternative to the presently rotten, imperial form of IMF system, is the old IMF system, that older IMF system which must be recognized as a reflection of the experience of the American System of political-economy.

2. Science vs. Mysticism in Economy

Under the modern Liberal system of global central banking, the value of money itself is determined by the accidents of "free trade." Under that Liberal system, governments are themselves subjects of control by so-called "independent central banking systems," banking systems which, like today's IMF, are treated as the reigning authorities over governments, with governments merely slaves of the mysterious whims of central bankers.

These central bankers are, themselves, a kind of monetary-financial "slime mold," an unwholesome aggregation of numerous individual financier entities, which act in concert to choose, or to submit to

the current tyranny of some leading parts of that oligarchical aggregation. The central bankers, so defined, act in the name of the relevant collective financier interest, and use institutions such as the current, post-1972 form of IMF and central banking systems, as the higher authorities imposing their will upon mere governments.

When we consider the nature of such “independent central banking systems” with a clear head, we recognize that they are nothing but a modern extension of the model of that “slime-mold”-like, old financier-oligarchical power of Venice, which ruled, and ultimately ruined the so-called Middle Ages of Europe, the so-called ultramontane system, during the time of the Crusades and Holy Leagues, until the Fourteenth-Century “New Dark Age.” Then, we are able to see more clearly, that the Venice-led insurgency against the Fifteenth-Century Renaissance and modern sovereign nation-state, was a revival of that “slime mold”-like phenomenon of usurious Venetian financier-oligarchical power, a “slime mold,” such as that associated with the savagely anti-semitic Grand Inquisitor Tomas de Torquemada, which was determined to uproot a system of modern, perfectly sovereign nation-states based upon the sanctity of the individual person, putting the power of that state above any attempted usurpation by a “slime mold”-like oligarchical financier power.

The Liberal’s notion of a “return” to a system of sanctity of personal money, as a higher authority than that of the sovereign nation, is the essence of that modern Anglo-Dutch Europe today. That notion is the delusion which has ruined and wrecked the U.S.A., among others, since August 1971. Understanding of this essential feature of the Venetian model of ultramontane financier-oligarchical rule, is key to understanding the monetary theory which dominates the academic textbooks and academic habits of today.

Enter, the American System

From the standpoint of experimental physical science, since the ancient Pythagoreans, the distinction of man from beast is the power of the human species to increase the standard of living of all members of society, in a way which is not possible for lower forms of life, through the discovery of universal physical principles. These are principles, called “powers,” as by Leibniz, which can not be seen directly through sense-perception, but which can be known and proven for practice by a crucial form of experimental methods.

The discovery and use of such powers was implicitly denounced as a Promethean evil, by the tradition of the Olympian Zeus, and, by the modern empiricist. Yet, it has been through the discovery and adoption of such discovered powers, that the potential relative population-density of the human species has been increased from the mere millions of any mere higher ape, to a world population-level of more than six billions today. This conception has been the central feature of all my own work in economics over the recent six decades.

The first goal of the pro-Leibniz American System of political-economy, is the promotion of the discovery and use of discovered powers, such as scientific technology, to increase the standard of living, and the potential relative population-density of the human species. The correlated notion is that the standard of living of the individual person in society must be increased over successive generations,

as through investment in the discovery and application of discovery of new fundamental physical principles.

In the American System as described by Hamilton, attention is focussed upon defining the ways in which willful action among individuals can be coordinated in such a way as to promote the role of free-will individual human activities in ways which lead to that desired overall result for present and future generations.

In this system, the creation of lawful money, for this use and purpose, is an exclusive function of the sovereign nation state. The constitutional state is therefore responsible to regulate the generation and circulation of money by those means which ensure the desired result of the combined action of large institutions, including government, and individual free will. This done by aid of the regulation of the circulation of money, regulation accomplished by means including the use of the power to set tariffs and to tax, or subsidize.

In a modern economy, such as that which the U.S. used to be prior to 1971, about half of the total capital throughput of a healthy national economy, is associated with investment in, and regulation of basic economic infrastructure, and the remainder in private enterprises. In a healthy modern economy, there is a preference for closely held private enterprises, over financier-controlled enterprises, and therefore the independent farmer and technologically progressive entrepreneur is always favored over the large financial enterprise.

The related objectives of government must therefore be the concern to ensure that the increase of the rate of generation and capital accumulation of useful wealth, must be to fulfill certain standards, and improvements of standards in each of all portions of the territory and population of the nation as a whole. The lunacy of de-regulation conducted during the term of National Security Advisor Brzezinski, is typical of the effects of setting regions of a national territory into economically cannibalistic price-competition, with the resulting collapse of the national U.S. rail and air transport capacity today. Thus, the Federal and other levels of government must not merely regulate, but must tax the system as a whole to ensure the necessary levels of development of basic economic infrastructure, at appropriate prices.

3. The Principle Involved

All currently popular ideas about economy, whether in the former Soviet Union, or transatlantic convention still today, are based on the same assumption popular in so-called “information theory,” that there is no significant difference in principle between a man and a monkey. In that sense, some must regard the current President of the U.S.A. as an embodiment of proof of that assumption; an electronic simulation of a pet goat might produce a generation of robots among which, like the infamous Hamelin Ratcatcher’s children, none, might be left behind.

In fact, mankind is the only species which is capable of discovering a universal principle of nature. This quality specific to the human individual, expresses the immortal soul of the individual, that which the person passes on, with his or her identity, to the benefit of future generations. It is the human

individual's recognition of that kind of immortality which affords him, or her, the ability to face death with the courage which only such a rational kind of sense of immortality can supply, a quality largely lost among recent generations until the presently ongoing emergence of a new generation of adult youth.

These powers, which all generally taught varieties of economic dogmas deny to exist, are the only actual source of a durable form of net profit of enterprise. It is the process of discovering and developing new physical principles, as aided by the process of Classical artistic modes of organizing inspired cooperation of common intent within society, which distinguishes the man from the beast-man. Once we recognize that the possibility of a true net profit, as measurable in physical terms, occurs only through the kinds of sovereign mental action by individuals which produce fundamental discoveries in technology and Classical forms of culture, then we understand that only thus can a durable flow of profit be generated. The function of the economist is to show government how credit and prices must be organized to foster the kind of net profit consistent with those forms of progress of the economy as an indivisible whole.

In practice, therefore, the principal challenge immediately before the government of the United States today, is to define the necessary scope, components, and characteristics of what we usefully define as basic economic infrastructure, especially the role of government in financing and maintaining the rate of physical net growth, per capita, and per square kilometer, in each and all parts of the economy as a whole.

APPENDIX: LAROUCHE TO BERLIN SEMINAR

We Need a New Treaty of Westphalia

Here is the keynote address of Lyndon LaRouche to an Executive Intelligence Review seminar in Berlin, on Jan. 12, 2005. The seminar brought together 40-50 leading intellectuals and political figures from more than a dozen nations, including Russia, China, and India.



EIRNS/William Salisbury

Lyndon LaRouche at the Jan. 12, 2005 Berlin seminar.

What I'm going to lay before you, contradicts the diplomatic and related assumptions of discussions around the world today: That, in the coming period, especially with the onrushing financial collapse, which is inevitable now, what people believe today, will no longer be believed. The system is coming down. The present world monetary-financial system is finished, and *will never rise again*. It's coming on now. Exactly when the official collapse occurs, is uncertain, but it will be soon. And in terms of the

system itself, there will be no remedy which will ever allow for its recovery as a system, again, in future history.

So, we're going into a period of either chaos, which could be a Dark Age, or we're going into a period in which the assumptions of relations among states, especially respecting economic and related kinds of relations, will be changed forever--either for the better, or very much for the worse.

We are looking, as I said, at a potential New Dark Age.

Now, this became clear, this process, or this part of the process, became clear on the morning following Nov. 7, 2000, when a Democratic Presidential candidate, Al Gore, earned a loss of a Presidential election by his own foolishness, and brought in a very dangerous factor--not merely a President, George Bush, who is mentally ill, and incompetent, who is essentially a puppet of people such as George Shultz, and more immediately of his Vice President, Dick Cheney; but, a Vice President and a Shultz who are committed to a policy of the use of developing new nuclear weapons as part of a retinue for *global, preventive nuclear warfare*, in which the first nation on the target list--as of the moment that Mr. Cheney was sworn in as Vice President--was Iraq.

Nothing that happened subsequent to that, had any effect on the decision to invade Iraq. It was a predetermined decision, which had been the policy of Cheney since he had been the Secretary of Defense under George Bush I. And he didn't give it up; he worked for it. There's an international group called the "neo-conservatives," who are for it.

The Nazi International

Now, these people, to make the point clear-and I exaggerate nothing in what I'm about to say: The force behind Cheney and behind Shultz, is what we knew formerly as the Nazi International. That is without exaggeration. That is not a comparison; that is a fact. The same group, such as Lazard Frères in Paris, the other groups which were involved in the Versailles agreement, which set up the Germany reparations agreements at Versailles, were part of a plan of a process, which led through the British putting Mussolini into power in Italy, through the instrumentality of Volpi di Misurata, who is the actual author of Italian Fascism, run out of London.

And these people had a plan, by using war reparations against Germany, to crack Europe--that is, Germany would not be able to pay the war reparations, but the war reparations would be scheduled to go primarily, directly, to France and England, which were bankrupt as a result of the First World War. And that this would create a situation, in which the monetary system would collapse--the Versailles monetary system--as it did; and then they would create a new monetary system, which they created in 1931, called the Bank for International Settlements, which still exists today. A key member of the Bank for International Settlements, was Hjalmar Schacht, who was one of the authors of Hitler's government, who was a British agent: an agent of the head of the Bank of England, specifically.

The plan was to create a new monetary system, based on an international financial cartel. This financier cartel, made up of private banking interests, private financier interests of the Venetian style, became essentially the government of Europe. They planned for a war. They planned to mobilize

Europe, under Hitler--putting Hitler into power in Germany--as their tool, to conduct the war which initially was supposed to be aimed directly at Russia, first--at the Soviet Union. But then, because of discussions between the Soviet government and the German government, the Ribbentrop-Molotov agreements as they became, the British had to change their agenda. They first, initially intended that Germany would attack the Soviets, and be caught in depth in Soviet territory; then the French and British would attack the Germans from the rear (which is a favorite British stunt).

But, because of the change--and this, of course occurred in the context of the visit of Marshal Tukhachevsky to France, in particular; and the failure of the Tukhachevsky mission was the signal that this thing was on, even before the treaty, the Molotov pact was signed. So, at that point, the British and French knew they had to bring the Americans in--they didn't want to have the Americans in, because they were afraid that if the Americans were in on the war, the Americans would come out as a dominant force. They didn't want the Americans in the war, until the middle of the 1930s.

But then, after they dumped Edward VIII, who was too close to Hitler at that time, the people who had backed Hitler, from the Anglo-Americans, in particular, shifted to an anti-Hitler position--gradually--not all of them. Lord Beaverbrook was still for Hitler in May of 1940. Lord Halifax was still for Hitler in that period. Remember, Beaverbrook then became the propaganda minister for the British for World War II; Lord Halifax was sent to Washington as the British ambassador to the Roosevelt Administration.

Then, the crowd in New York which had backed Hitler--which included Harriman, the family of Harriman; which included, of course, the father of the present Sen. Ted Kennedy, Joe Kennedy; who, up until this period had been pro-Hitler--gradually changed. They were anti-Hitler, but they were still part of the international financier cartel, which had created the Nazi overrun of Europe and the war.

The Death of Roosevelt

And the end of the war, with the death of Roosevelt, the policies of the United States changed, absolutely, strategically, on the day of the death of Franklin Roosevelt, the following day. Roosevelt had been committed to a post-war decolonization of the world. Not merely decolonization, but a specifically American-led program for building up former colonies, into modern nation-states. This had been proposed, for example, at the meeting with Churchill, where Churchill was very upset, on this proposal, detailing what the plans were for Africa, especially Northern Africa, by the United States government at the end of the war. Similar programs for India and other countries.

And the idea was, that we would use the military power, the economic power, that we had developed in the United States for the war: We would convert these industries which had been mobilized for war production, we would convert them into industries to support capital formation in developing countries. The intention was to create a world order among sovereign nation-states, as a replacement for the kind of European-dominated system which had existed before.

This could be considered the Second Treaty of Westphalia prospect: to go beyond what was accomplished by ending religious war, as such, in Europe, with the Treaty of Westphalia--a system of

nations, where the nations are each committed primarily to the common good of all nations, first, and themselves second. And by this kind of commitment, to create an order of sovereign nation-states on this planet, which would be the security system, as well as the promotion of economic growth, for the future of humanity thereafter.

On the day after Roosevelt's death, a very little man--Truman--a very stupid man, a nasty little fellow; just an instrument of Harriman and Company--these fellows did several things. A friend of mine, for example, had been involved in Italy, through the Vatican Office of Extraordinary Affairs, then under Montini, who was later Paul VI, in negotiations on behalf of the Emperor of Japan with the United States and other powers, for a peace treaty. The peace treaty depended upon recognizing the position of the Emperor in the post-war period, as the head of state. The argument was, that if the Emperor remained the head of state, Japan would hold together, it would not split apart, and therefore there would be a workable solution.

The death of Roosevelt *ended that*. The Truman Administration suppressed the fact of that agreement, negotiated through the Vatican's Office of Extraordinary Affairs, *in order to drop nuclear weapons--needlessly--on Hiroshima and Nagasaki*. The purpose was, to establish a world empire, based on the assumption of Anglo-American control of nuclear arsenals. It was a policy designed by that great pacifist, Bertrand Russell, an enemy of mankind, who said, we must use nuclear weapons for *nuclear preventive war*, in order to establish world government, world empire.

Now, that policy, which Truman expressed by his actions in that period, the Russell policy, has continued. What happened? The Korean War didn't go the way it was planned on the U.S. side. It was discovered that the Soviet Union had a deployable *thermonuclear* weapon, when the United States didn't have one yet. So therefore, they called off preventive nuclear war, for the time being. And there was a shift into "nuclear deterrence," developed, again, under the direction of Bertrand Russell, which became known as Mutual and Assured Destruction, MAD--which is what I tried to bring an end to, sometime later (not without some success, and not with success--anyway).

So, what happens is, now, with the collapse of the Soviet Union, instead of a new arrangement of the type we sought with the SDI--and, President Reagan was, with all his faults and other questions, was *seriously dedicated to that prospect*. He was dedicated to that, because he was, among other things, among all his faults, he was committed to the legacy of the Franklin Roosevelt Presidency. And therefore, this was his sentiment, and he expressed it sincerely and honestly. I designed the policy, in detail; he adopted it, exactly as I had designed it.

It was turned down by Andropov--and Hell broke loose, as a result. And for me, too, personally, because what I had nearly done, had gotten the apparatus so upset, they wanted me out of the way, in any way possible. They just didn't want to take credit for it.

So, with the collapse of the Soviet Union, which was clear in 1989--it took them all by surprise; they didn't foresee it. They say they foresaw it; they *didn't* foresee it. *They didn't understand the situation*. They were blinded by their own schemes.

Post-War Redeployment of the Nazis

But, at that time, they immediately responded, with a revival of the Nazi International. And this thing was not something that was brought out of the grave: The Nazi International never died. For example--the case of Pinochet is an example of this, the Pinochet government. And I'll indicate the importance of this particular event, for what we're discussing today.

Allen Dulles had been a key partner of the international backing for the Nazis, he and his brother John Foster Dulles; and in principle, the younger brother Avery Dulles, the Cardinal--now in Rome--who's relevant to the corruption of the Church. So, what they had done, on the death of Roosevelt, they had proceeded to bring in large sections of the Nazi system, into the Anglo-American system. And it eventually became an integral part of NATO. The argument was used, that these guys were the best anti-Communists, the best anti-Communist fighters; therefore, you bring them in for that purpose--and you will look the other way, when you come to looking at their credentials. Many of them went down into South America, through a "rat-line" organized by Dulles, through Schacht's son-in-law.

Then, you come to 1971: George Shultz was a key member of the Nixon Administration, one of the controllers of Nixon at that time--with Henry Kissinger as an also-ran, and people like Paul Volcker. These people, in 1971, in August, pulled off the first step to collapse the Roosevelt-designed Bretton Woods system, the original IMF. The following year, Shultz at Azores, fighting Pompidou, imposed upon the world a change in the world monetary system, the IMF, from the fixed-exchange-rate system to a floating-exchange-rate system.

Now, that change, and the U.S. government's participation in that change, changed the world. We were on the road to Hell already at that point. And George Shultz was key.

One of the first products of this change, occurred in Chili: You had two groups who were part of the Synarchist International, actually: Fidel Castro, who is actually a very right-wing character, if you know his background; who changed to a left-wing character when the opportunities required it. So, he was used, with the Allende regime, to create a stunt, including this Kalashnikov display--personal Kalashnikov for Allende; and this stunt was used to create the impression, in the wild-eyed parts of the world, that there was a "Communist menace" about to take over all of South America. And they were going to deal with this first of all in Chile!

So, what they did, is they took Allende, they got him killed by Pinochet and Company; made Pinochet a dictator; and to follow it off, they took the Nazi International--that is, people who were first or second generations part of the SS!--and they organized what was called Operation Condor, a mass slaughter throughout the Southern Cone area of South America.

This was part of a "strategy of tension," which we saw with the unleashing of terrorism in Italy. And the terrorism in Italy was done by the Nazis! It was done by the sequels of SS Gen. Karl Wolff--who ran Gladio for NATO; and who committed the assassinations, the terrorist wave, in Italy, Germany and elsewhere, during the early 1970s.

These guys are the same guys, who, with Shultz involved, are behind the present Bush Administration. Shultz, in the middle of the 1980s, actually crafted the structure of what became the Bush Administration. Cheney was his number-one man. Shultz represents international finance. He represents the same interests, which we knew as that group of private bankers, that financier cartel, which gave us the Nazi system and so forth, during the 1920s and 1930s. They're back.

The President of the United States is a mental case. This is not a characterization; this is a clinical diagnosis: The man is *mentally ill*. He's non-functionally mentally ill. But he's a puppet. And it is dangerous to have a mentally ill person, in the position of a head of state of a powerful nation, even if he's only a puppet, even if he's chiefly controlled by people like Shultz and Cheney.

Our Strategic Intervention

So, we are in a period of *incalculable* possibilities, in which the checks and balances of politics no longer can be relied upon. But that does not mean we don't have resources: As in warfare, you have your strategic resources, you have your strategic options. And that's what we have, is strategic options.

Very soon the system will collapse.

Now, where are we right now? I raised these questions with a group of Democrats and others, during the period immediately following Nov. 7, 2000. And that began a process, which more or less directly, leads to what we're discussing here today, the circumstances we're discussing here today. Early on, parts of the U.S. establishment agreed with me, especially people around former President Clinton, who has been listening to me, shall we say, a little more and more, as time passes on. We fought a number of issues, with the idea of trying to rebuild the Democratic Party. But we had strong opposition to this within the Democratic Party, which has its own Nazi-connected types in there, as well as other things; as well as Republicans.

We also had a network of Republican figures, who are the same variety of Republicans: particularly people who come from the military background, intelligence services, the diplomatic services, or who are out of service, but who still are functioning in that mode, as professors of this or that, in this part of our system--this part of our Presidential system.

So, the ideas, the influence of our discussions spread. When it came to the 2004 election campaign, the determination was to keep me out of this, if at all possible. Well, they didn't keep me out. They tried; it didn't work. At the Boston Convention of the Democratic Party, we reached an agreement, agreement to collaborate. After Sept. 1 of this past year, when Clinton spoke to Kerry, and told Kerry that his present campaign was nonsense, that he had to change his ways, and that I had to be brought in, as an advisor on how to run the campaign.

We managed to salvage a good deal of the campaign. We probably actually won the Presidency, in terms of what we did. However, the other side cheated, and since that was the party in power, it was difficult to overturn it. But, recently, in the past week, we did raise the question: we, in a sense, declared George Bush a "lame duck," as what we call it in U.S. politics--he's already on the way out, before he's even inaugurated.

Now, we got people to take a stand on that. What we have now, you have probably about 1,500 people who form a network, largely in the Democratic Party, but also Republican pedigrees, who are part of the network that I work with; who I'm in touch with every day, directly or indirectly. That is, the policy discussion among us, passes around the network very rapidly, particularly in these days of Internet electronic communications. And therefore, the policies are discussed.

We do not yet have a consolidated control of the Democratic Party, but we have many Republicans, and many Democrats, who are oriented to finding a solution. And since we represent the United States, we think in terms of the American history, our precedents, our capabilities, what we can do, what we must do in the world.

What that means, of course, is that we have to take actions that no other part of the world can do.

The problem is this: The present international monetary-financial system is coming down. It can not be saved. It's only a question of when--and "when" is soon. The system is finished. Now anybody who understands the system *knows that*--including my enemies, at the highest level. Their game is, how are they going to play the situation?

Now, many people say, "Well, if the financial system collapses--It can't collapse! If it collapses, what happens to our money?" This is where this illusion, the brainwashing, about belief in political economy, comes in: Money is not anything! Money is a creation of somebody. And somebody else accepts it; that makes it currency. But there's no intrinsic value to money. Money has value under various terms: Do you have a financial group, such as the Bank for International Settlements, or the bankers associated with that, who run central banking systems--so-called "independent" central banking systems, which are more powerful than governments?

The American System vs. Anglo-Dutch Liberalism

There's not a government in Europe, which is more powerful than its central banking system! The government is a flunky of the central banking system! And they even have a control mechanism, called the Maastricht Agreement of the European Union, which ensures that no country has any sovereignty, no government has sovereignty. Because, as long as you're under the control of an independent central banking system, which is independent of government control, but is controlled by a group of international financier-oligarchs, who's running the world?

Now, of course, government has the intrinsic power to *take that power away* from central banking systems. But, when you look at the political systems of the world, who has the *guts*, among the politicians, to take that, and not be shot in the morning? *Where do you have a concert of political forces, which are willing to rise in the defense of the sovereignty of their nation or of a group of nations, against the tyranny of international central banking systems? . . .*

Anyway. So, the problem is, the United States is the only nation which was created with a Constitution which is adequate to this situation. And, as in the case of the immediate post-World War II period, where the United States was the only nation with any integrity as an authority in monetary affairs, so in 1944, at Bretton Woods, President Roosevelt used the American System of political

economy--the *anti-British system* of political economy--and shoved it down the throats of the British, including Keynes and others, to set up what became known as the Bretton Woods system, or the fixed-exchange-rate system, based on the power of the United States *to back a gold-reserve-based fixed-exchange system*.

Now, that's the character of the United States. One has to understand, that the United States was created as the first revolution against the establishment of the British Empire: a British Empire, which was established on Feb. 10, 1763, at the Treaty of Paris. This British Empire, which was then an empire of the *British East India Company*, not the foolish British monarch, then used the power it gained by the submission of these countries at the end of the Seven Years' War--which the British had organized! The British organized the powers of Europe, to fight one another, to weaken the nations of Europe, so that the Anglo-Dutch Liberal system of imperialism could prevail!

The one place in which this fight was staged, against this new empire, the British Empire, was in the United States. It started, actually, in that period, in the period of the Seven Years' War; at a time that people in Germany, like Kästner and so forth, from here, were involved in connections to Benjamin Franklin; where leading Europeans were working with North Americans, especially around Benjamin Franklin, to build an alliance, with the idea, that the establishment of an independent republic among the English-speaking colonies of North America, could be a precedent for bringing that effect *back into Europe*, as a precedent.

The French Revolution, which was supposed to occur in the form that Lafayette and Bailly proposed, would have been the second step, to establish the liberation of Europe, from this kind of system. But the British intervened, because the British *ran* the French Revolution! From July 14, 1789 on. There were British agents who orchestrated it, including Necker. It was run on his behalf.

And you had a British intelligence operation, called the Martinist freemasonic association which *ran* Napoleon! Joseph de Maistre created Napoleon! Invented him! Designed him! Based on the model of Torquemada, the Grand Inquisitor of Spain. Ruined Europe, through Napoleon! And established the power, first of all, primarily, of the Anglo-Dutch Liberal system. And the Habsburgs were soon finished off, and made merely puppets of this Anglo-Dutch Liberal system, thereafter, through financial control.

So, because of that, the United States, which was beleaguered, small, weak; because Spain was collapsed, which had been an ally of the United States; because Spain and France were divided from the United States in the peace Treaties of Paris, 1782-83, by the cleverness of the British under Lord Shelburne--who was probably one of the most evil men of that century--and the creator pretty much of the British system, today, because of that, apart from the Bolshevik Revolution and similar events, there has been *no alternative, to the British Anglo-Dutch Liberal system of imperialism on the Continent of Europe, so far*.

There have been thrusts. De Gaulle made a thrust in that direction, with the Fifth Republic, with the heavy franc, which was an act of guts. But, after John Kennedy was killed, de Gaulle was more or less isolated, in point of fact, with no U.S. ally of worth. And therefore, what happened, happened.

So, the United States today has a tradition, a Constitutional tradition, which many Americans know. Those of us who understand the United States, understand it: We are capable of reviving the Franklin Roosevelt precedent, that I referred to. And in the time when the entire international financial system is collapsing, if you have the right government in the United States, the right government in the United States will, preemptively, *act*, to do what Roosevelt did. When all monetary systems are collapsing, the United States will say, "We repudiate the present IMF. It's bankrupt! And we go back to a fixed-exchange-rate system as policy." Under those conditions, we can crack it! And those nations which wish to be free from the slavery of the Anglo-Dutch Liberal system, can then declare their freedom, which has been long awaited.

Looting by 'Globalization'

Now, the world has not been exactly unchanged, during the past 40 years, the 40 years of decadence. In the past 40 years, Europe, and the Americas, have been destroyed: have been destroyed by a process called "environmentalism"; a process called "globalization"; a hatred against technological progress, real technological progress. The substitution of playing or masturbating with computers, as a substitute for technological progress. You're playing with numbers, not actually creating anything--just moving things around, according to the numbers. Bertrand Russell's system.

Therefore, what we've done, is we said: "All right. First of all, we use the IMF"--from 1971-72 on--"we use the IMF to impoverish nations which have been nations." Look at South America! Look at Mexico! Go through the period 1971 to 1982: Look at the transformation in the conditions of South and Central America. We bankrupted them! How? Through London! How? By using the international monetary system of the bankers: Through London, we organized runs against national currencies. We then said to them, "Well" (to the government in question), "you want this run to stop? You better call in the IMF and get some advice--or the World Bank, or both." So, the IMF and World Bank, which were then the "Thief of Baghdad" of the world as a whole, now move in, and advise the country to reduce the value of their currency, arbitrarily--a currency which had been collapsed by a financial warfare attack from the London market, from the concert for the system. They dropped their currency.

Ah! "But," the IMF says, "that's not going to work. You're going to have to create, on paper, a new debt, to make up for what your creditors will lose by your devaluation of your currency." Now, all of the countries of South America and Central America, combined, have more than paid *every penny they ever borrowed!* *They don't owe anything*, except the effects of this superimposed, artificial debt, dictated debt.

You have a similar situation--this happened, of course, in India, earlier, with the rupee devaluation, which was intended to break India, and to break the will of Nehru. This is what Mrs. Gandhi dealt with, all the time--till they killed her, too! And her son, too! To prevent a powerful nation from standing up against this.

So, what is the situation of the world? Now, we have created desperate nations, which no longer have the ability to develop their own economy. We now offer them, to give us their cheap labor. At slave-labor rates, to allow us to loot their natural resources, and their people.

Look what we're doing to Africa. An example of this: Henry Kissinger, National Security Study Memorandum 200, written in his capacity as the National Security Advisor. Policy for Africa: Africa is overpopulated. Africa has natural resources, particularly the Southern Shield--mineral resources. *We intend to take those resources. They're ours!* We can not allow the Africans to eat them! We can not allow so many Africans to live: They will eat resources that we want for our future. We can not allow them to develop, because then they will use more natural resources, per capita. We can't allow that: *We must conduct population reduction against Africa! Sub-Saharan Africa.*

And look at Sub-Saharan Africa, since the beginning of the 1970s. It was already started then, clearly. This was the Anglo-American IMF policy, the World Bank policy, all the way through. The IMF and World Bank have become the Adolf Hitler of the planet. They've done more killing--. And the way it works: They would go into a country--the bankers would go in first. The bankers go in first; formerly; now it doesn't work that way, they send the killers in first. The bankers go in first; the bankers induce the country to take loans, under these IMF conditions. The country is then induced to bankrupt itself. Then, the IMF moves in, through its agents, and orders the country to submit to certain arrangements--under the pressure of this debt crisis. As in Indonesia, for example. And then, if the government resists these conditions, then members of the Nazi International, or their second or third generation, *move in to kill, assassinate heads of government, heads of state*, and other key figures who are impediments to the good interests of the IMF and the World Bank.

This is the system.

As a result of this, what did we do? We took Europe--great Europe! Great, independent, wise Europe! Great, independent, wise United States--we said, "Ah! We have cheap labor! We don't have to keep paying our wage rates to our people! We can get conditions for free, that we have to pay for in the United States. We can close down our factories, and move the production of our materials, to countries where they have cheap labor. And now, we will get these things that we want to consume, from the cheap labor of South America and Asia."

Now, therefore, we have an increase in technological levels of activity, in countries which are beneficiaries of this becoming cheap labor for the United States. But, they're also competing in cutting each other's throat, by undercutting each other with cheapness of labor. And therefore, you have a growth of employment, in Asia for example, in these categories, which may look attractive to people in Asia now--but, it is also *a threat*. It's a threat to do to Asia, exactly what they did to South America and Africa.

India, of course--India and China are the chief targets. And that will express itself, at certain times, in certain ways, as a part of this process.

If Europe were to collapse--and it can collapse, now--Europe is in a state of collapse. Germany has a very successful export program, but the export program is not enough to make up for the loss of

employment inside Germany itself. Germany is bankrupt. The European Union is bankrupt. It may, because of political institutions, it may be able to pretend it's not bankrupt; it may have alternatives, political alternatives. But it's bankrupt!

The United States is *hopelessly* bankrupt! Financially.

We have a world system, which is in the order of magnitude of less than \$50 trillion a year, gross product. That is the net of gross product. And we have a financial derivatives complex, in *hundreds of quadrillions!*--of implicit debt.

The system is bankrupt. There's no way you could reorganize the system, in an ordinary way. The only thing you can do, is declare bankruptcy and repudiation of obligations to the system. Then the state intervenes, under the principle of the general welfare, the European principle of the common good, the general welfare--and says, "The state must now act, to defend the general welfare, the common good: That means, to maintain employment, to maintain institutions which are essential to the population, and essential to the future of the nation. They come first. Everything else comes second--or maybe never."

New monetary systems are created.

Now, that's what I want to get to, now. That's where we are, now.

Create a New Monetary System

We're at the point, the decision is on the table: Are we going to create a new monetary system, which presumes that a concert of nation-states, sovereign nation-states, will put the existing IMF system--the so-called Anglo-Dutch Liberal system--into *bankruptcy receivership*? In other words, governments would take over these banking institutions, and the financial institutions; take them into receivership, as it takes any bankrupt into receivership; and manage these bankrupt entities, in such a way as to promote the general welfare, first; and then, if there's something left over, maybe some of the claimants may get something back, if they behave themselves. But, nothing on financial derivatives, because we can't afford it. That's number one.

But the world has changed: The world of 40 years ago, no longer exists. We're in a new world.

Right at the present time, as many of you know, the only business, international business of any importance, is speculation in assets in so-called raw materials. The United States is engaged in speculation for seizing control, financial control--that is, future ownership--of raw materials assets.

Europe, in two parts--continental Central and Western Europe, are engaged in the same game, trying to reach outward, to get control of assets, mineral assets especially, from various parts of the world, for Europe's future. The British Commonwealth, which is a special predator in this thing, has its own game, as part of the European system. Russia's territory, with associated countries from the former Soviet Union, is a great raw materials power, in terms of the intrinsic resources lying within that territory.

China is not a great raw materials power, but China is a great bidder, today, in the world, for future raw materials. China has entered into contracts with, say, Brazil. It's entered into contracts with Canada, on tar-sands development. It's just recently added agreements with Argentina, and Argentina's Patagonia has one of the great reserves of mineral resources on the planet; one of the greatest potentials for development, actually on the planet. Brazil has vast resources, under the Amazon, which the British and others are trying to keep them from developing. And naturally, countries move into these areas.

Eliminate Poverty in a Single Generation

Now, the question is this: We've come to the point, with the expansion of population--and let's take the case of India and China, who are represented here, at least by citizens who can respond to the interests and sensitivities of these countries: All right. We've got an expanding population. We have over a billion people now in India. And we have probably--moving toward 1.5 billion people in China, or something like that. Most of these populations are extremely poor. Of over a billion Indians, about 700 million are extremely poor, desperately poor. In China we have--society may be more orderly in terms of the poor, but it has a vast amount of poor. They're not developed for modern society; they're coming in on the tail-end. The same situation exists throughout Southeast Asia and South Asia.

What are we going to do? Given this crisis, this raw materials business, and this population growth? Can we provide to the human race, a guarantee of sufficient availability of mineral and related kinds of raw materials, for the indefinite future on this planet? *Yes, we can. If we do what we have to do, to do it.*

However, this is extremely important, especially since we must lift the poor populations, the poor part of the populations of Asia, out of the extreme poverty, which is merely typified by the situation in India, and the poor in China. If you're going to have a society which can develop itself, protect itself, you have to increase the productive powers of labor intrinsic to the people, by developing the people: developing their education, developing their opportunities, creating new communities where they live a normal life. *We've got to bring the poor of Asia out of poverty!* And we have to do it in a generation. We can not sustain this planet, with this kind of poverty: It must be changed.

Therefore, we have to have a mission-orientation in that direction.

What does that mean? Number one: We have to use the power of governments, to protect the mineral resources of the planet from being seized by private entrepreneurs, or interests or combinations of private entrepreneurs, who *hold them and will use them in speculation against populations*, and use that to tyrannize governments to reduce their populations.

Therefore, we must have an agreement among nations, to say that the question of the planet's common interest, in the management of our mineral resources, of the planet as a whole for the future of humanity, is a principle of the general welfare, and it is not a matter of private interest. Private interest can operate, but private interest must operate *under regulation*. And the regulation must guarantee the access of every part of the world to the needed raw materials, or developed raw materials, they require for their populations and those populations' development for times to come.

An Emergent Eurasian Culture

Now, when people are talking about a Dialogue of Cultures, we've come to the point, that we must, in particular, we must bring Europe and Asia together: This is inevitable. A division of labor exists, for example, like the German trade with China; the Russian trade with China, and especially with India. A division of labor exists between Europe and the countries of Asia, especially the developing countries of Asia.

Therefore, Eurasia is a reality: It is an emergent economic reality. We have before us, the prospect of a Eurasian culture emerging. Now, of course, Russians have some experience with Eurasian culture, because Russian culture is a Eurasian culture; it's become that. But, we have to develop a Eurasian culture.

Now, some people approach this thing, from the standpoint of, "Let's get the religions together." I say, "Stop it! If you try to run the religions together, you're going to get a religious war. Forget it! Don't try to get people to give up their religions. Don't try to get them to compromise their religions."

Take a different approach. The different approach is the *common interest of mankind*. And what we should be aiming for, culturally, is the idea of the nature of man: that the human individual has certain inherent rights, which distinguish the human being from the animal. And rather than arguing about how that should be interpreted religiously, why not deal with the problem as governments can? Practically. Let us affirm the responsibility of government, individually and collectively, for the dignity of the human individual, as expressed by the *right* of that individual, that family, to have for their children and grandchildren, the prospect of an improved condition of life, a worthwhile future, and the recognition of their personal identity, as a person who, in their lifetime, has been given the opportunity to *contribute* to the future of humanity as a whole--to the honor of the past, and to the benefit of the future.

So therefore, my view is, that the way we can get at a Eurasian culture, is take this crisis, right now--the system is coming down--the American System, or return to a Bretton Woods-style of fixed-exchange-rate system, is feasible. But this time, as an integral part of that, we have to recognize, we're up against the point which, without development of the management of natural resources, we're not going to be able to meet the needs and aspirations of the peoples of the world, as a whole.

And therefore, we must take the fact, that we're at a boundary condition: The planet is being strained by a lack of development. We have population growing, but a lack of development. Our friends in Russia, from institutions such as the Academy, the Geological Museum, Vernadsky Museum, represent a repository of people, who have experience with the Asian aspect, and other aspects, of the problem of managing raw materials, mineral raw materials, for the future of this planet. Russia is a key part of the Russia-India-China partnership for Asia. Russia is a partner, with Western Europe, in these enterprises.

Therefore, is there not a common interest which has several features? Do we not require, that Western Europe--say, typified by Germany where we're standing here, today--must go back to becoming a high-technology exporter? Of goods, high-technology goods? *Because Asia needs that*

technology. Why should Europe try to compete to get back markets from Asia? It's crazy. Why does not Europe, as the United States, take the responsibility of developing its people, and its capabilities, for the kinds of technological *frontier development in technology*, which is needed for the peoples of the world as a whole?

Why not think of a constructive, mutually beneficial *division of labor*, rather than competition? Why not recognize, that in contributing to the common good, to the general welfare first, as the Treaty of Westphalia prescribed, that we find a greater advantage for ourselves than in trying to compete, in competing advantages against one another in a world market?

Why can't we learn to cooperate?

This means, of course, a change in the way that we look at the individual in society, today. It means the death of what has been called "environmentalism." It was that weapon, of the so-called "environmentalism," as defined by the Club of Rome and others, which has done the greatest amount to help destroy, or to help induce Europe and the United States to destroy themselves; and has also contributed to oppression, which Europe and the United States have imposed, upon so-called developing countries. This has been a piece of unscientific, anti-scientific idiocy. We should stop it! We have to stop it, if we want to survive.

We have to now think in terms of what is good for the planet, from the standpoint of the working scientist, who says, we must develop the means to cope with any problem which presents itself to us, or to humanity in general. If we are willing to dump this mysticism, this crazy, Satanic cult of ecology, and get back to becoming what Europe was at its best, a repository of technological and scientific progress, then, we can educate our populations accordingly--and we can do things: We can create new industries.

What we need now is, of course, in this new period, a series of treaty agreements among nations, long-term treaty agreements of 25- to 50-year duration, for capital formation. And the way we can muster the capital, is by creating long-term loans, with the aid of governments, to fund, to provide credit to entrepreneurs and others, who will produce what is needed, as capital goods. This must be at low rates; it must be a fixed-exchange rate system--you can't do it otherwise. If you have a floating exchange-rate system, you can not engage in long-term treaty agreements. You must have state treaty agreements, state-to-state; or multi-state treaty agreements; 25 to 50 years' term, as blanket agreements which cover a lot of smaller agreements, and smaller projects.

These treaty agreements then become like a banking facility: They issue loans, which they think meet the purpose of their institution, in assisting the progress of this enterprise, that enterprise, and so forth, which they think is going to fulfill the purposes of their agreement.

So therefore, I think that's where we stand.

Serve the Common Aims of Mankind

In trying to get nations together, rather than trying to argue about bits and pieces of cultural this, and cultural that--flotsam and jetsam--why not take the most fundamental thing? The human race is in

danger. We have a common interest. We have a common interest, above all, in development; in development and management of such things as the mineral resources of the planet. We're now bumping up against the point, there are no wild areas to be raped: We now have to develop whatever we need, to provide our mineral resources.

Therefore, let us take that task, as a task of *common interest*, and let us create agreements, under a new monetary agreement, dedicated to that and include that. And then, let us look at each of our countries, and say, "What can each contribute to the general good, in this way? In way of production?" Put the Europeans back to work, in producing what they could produce, if they're saved in time. Put them back to work! Especially in the high-technology areas, where they can produce a product which would be useful for emerging countries, emerging economies.

And define that as a *common aim of mankind*--the common aims of mankind. And let us, rather than trying to impose a cultural model upon Eurasia, and the rest of the world, why not take the one issue, which best defines our *unified*, common interest, and use that to bring us together, in cooperative ventures? And take two generations, 25-50 years. We can't mortgage the future indefinitely, but the next 50 years is our responsibility. If we start it now, I think that's the solution.

And that's what I will be working for, from the United States. I will be fighting for this. It's going to be a big educational fight--but I think we can win it. We can win it, not because people want to be won over, but because they've suddenly become convinced they have no alternative, *but* to be won over.

On the day they perceive, in general, that the system is coming down, that the institutions which they took for granted are no longer there, they're going to scream. If we provide the answer, they'll probably grab it then, where they would refuse it, before. If we *don't* provide the answer, then the Devil will!

Thank you.