

Michael Novak, Calvinist?— 'Not by marketplace alone!'

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At first glance, the reader might assume that this report should be classed under "religion." By the time the concluding paragraphs have been reached, that reader should nod in agreement with our decision to present this under the departmental heading of "Strategy." To make the connections needed to make the strategic issues clear to the reader, I must deal with closely related problems of religious belief itself. This requires that we give significant attention to certain religious matters here, a subject on which the relatively greatest number tend toward extremely impassioned opinions, but, perilously, little actual knowledge.

This report is in response to extremely important strategic issues referenced by Joseph Cardinal Ratzinger's June 9 statement on the behavior of certain Protestant cults. [See box.] The statement is not merely factually accurate, but addresses a matter of highest strategic concern.¹ When one takes into account the spread of the same corruption into the Catholic Church, which is illustrated by, for example, the case of Michael Novak, the problem identified by that distinguished Cardinal poses an issue which should be of utmost concern to the patriots of every civilized nation today.

From the standpoint of history, epistemology, and statecraft, the pervasive, essential issue is clear. Contrary to the minority opinion expressed by Thomas Jefferson in his time, the issue raised by the Cardinal, is essentially the invasion of religion by reactionary politics. Unfortunately, virtually all

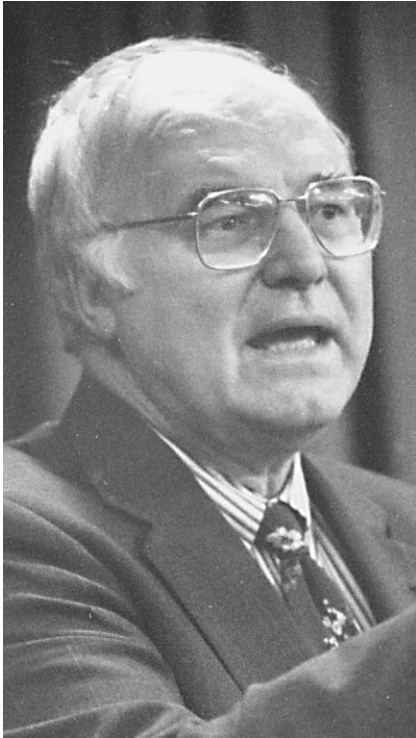
1. Joseph Cardinal Ratzinger, remarks during an address on June 9 on the release of *The Fifth Seal: The Unity of the Christians Toward the Third Millennium*, written by Father Nicola Bux, professor of oriental theology and vice rector of the Faculty of Economic Theology in Bari, Italy.

efforts to discuss such connections end up in a swamp of conflicting bigotries, popularized sophistries, and similar confusion. The pathways customarily, foolishly selected for discussion on this topic, lead through a swamp of muddle-headedness. Few travellers survive the nightmare-journey through that swamp, minds intact, to arrive at the point of taking the essential issue directly into account. The only effective way to address the issue, is to take a short-cut through the high road, avoiding the swamps of popular theology which lie below. I must take direct aim at the *political* essence of the matter, as no churchman is prone to do publicly, but as I do here.

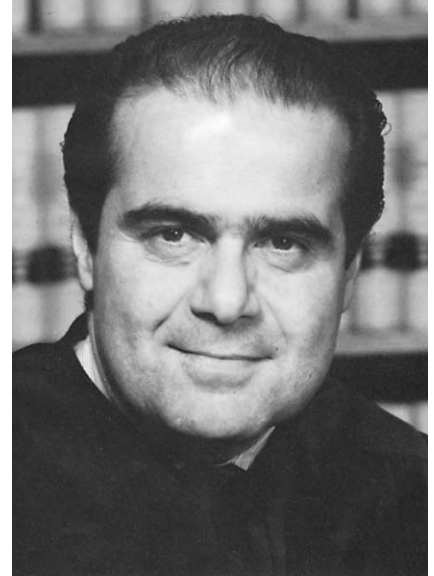
Approach the underlying issue in the most direct and efficient way. Begin with those most soiled aspects of organized religious confessions, which are typified by the case of "low church" televangelist "Diamond Pat" Robertson.² I refer to those "Elmer Gantrys," by means of whom so-called "high church" channels are used by intelligence agencies, to coordinate the politically motivated proliferation and deployment of missionary and other charismatic cults operating under "low church" cover. Former Vice-President, and President George Bush's 1981-1992 network of military-based "Quangos," typifies the intelligence operations engaged in such practices.³ To understand the empirical reality of the Cardi-

2. Robertson, a George Bush asset since no later than the 1988 Republican Presidential primary campaign, has been caught, "red-handed," as a contemptible operator in matters such as his diamond-gathering operations in Zaire, run, in part, under the cover of his sanctimonious "Operation Blessing." A real-life "Elmer Gantry." Bush is also involved in the funding of genocide operations against Hutu refugees in Zaire, through the funding of Laurent Kabila's operations by Bush's Barrick Gold.

3. "Quango": "quasi-non-governmental organization." Traditionally, in U.S. post-World War II practice, intelligence operations of this type have been



Left to right: Michael Novak, Pat Robertson, Antonin Scalia. Writes LaRouche: "This present, new 'Babylonian captivity' of religion, has become, during the recent thirty years, the gravest strategic threat to civilization as a whole since the nightmare known as the Fourteenth-Century New Dark Age." The three individuals pictured here, present case studies of the political corruption at issue.



nal's categorical charges, the most efficient approach is to target those operations in which Catholic organizations are sometimes morally corrupted by their "ecumenical" interface with Protestant organizations operating under British or other intelligence services' direction.

Observe certain of ex-President Bush's more shameless, recent money-grubbing deployments to the dark side of the Moon. This shows clearly the immediate, and monstrous threat to the welfare of the population of entire nations below our Rio Grande border, and elsewhere. We see "Diamond Pat" Robertson consorting with the same coven of backers of a holocaust of genocide in Africa, the which is also backed personally by ex-President Bush. Bush's and similar med-

dling in religious covers for irregular-warfare operations against the people of friendly nations, is also a threat to the United States itself. There have been numerous phenomena of a similar type during the recent five centuries of European civilization's history. This present, new "Babylonian captivity" of religion, has become, during the recent thirty years, the gravest strategic threat to civilization as a whole since the nightmare known as the Fourteenth-Century New Dark Age.

To show such heavily tainted connections, one might choose nominal Catholics such as U.S. Supreme Court Associate Justice Antonin Scalia, or Michael Novak. For the case at hand, Novak is the appropriate case to illustrate the way in which the political corruption referenced by Ratzinger works.

run, not so much through the Central Intelligence Agency (CIA), as through what intelligence insiders know under the rubric of "focal point," the "knuckle draggers" of the Joint Chiefs of Staff's Special Warfare/Special Operations sections, notably the logistics section. From December 1981, Vice-President George Bush ran what came to be known, inter alia, as the "Iran-Contra" murder, drug-trafficking, money-laundering, and weapons-trafficking complex, largely through "Quangos," including the section of the foreign-intelligence "get LaRouche" task-force whose orchestration of the U.S. news media's drum-beat defamation of me and my associates, was coordinated under Bush confederate and private banker, John Train of New York City. In most of these cases, the reality of the Quango is not the U.S. government using private covers, but, rather, private interests using the protective cover of association with the U.S. government. In the U.S.-related cases, the U.S. is imitating standard practice of the British Privy Council's dirty operations: using the authority of government as a protective cover for dirty operations run on the initiative of, and in the special interest of syndicates of powerful Anglo-American financier families.

The singular grammar of reason

It is readily documented, that the political and philosophical views on religious subjects which I represent here, are those long-standing, Leibnizian, ecumenical premises of the philosophical association which I have headed since its inception. Nonetheless, I must write in the first person singular. I do not do this as a concession to the relatively tiny handfuls of my associates who have differences with my views on some related matters. I do this, because the power of Reason is not a collective quality, but one which exists only within the sovereign precincts of the individual person's cognitive powers for generating experimentally validatable, original discoveries of universal principle.

I proceed now, by lingering here long enough to explain the relevant issue of method obliging me to resort, in this case,

to utterance in the first person singular.

Serious religion addresses directly the most profound issues of earthly principle, respecting the nature of the individual person, of mankind, man's relationship to nature, and the nature of relations among persons occasioned by mankind's relationship to nature. Actual communication respecting the content of matters of principle, can not be made by mere choice of words, never by literal interpretations of text. Interpretation of text is feasible, and often important. However, contrary to disciples of France's and George Soros's satanic Jacques Derrida, text can not speak for itself. Respecting the most important classes of matters, such as the *New Testament*, or Chapter I of *Genesis*, as also relative to Classical art, or to science, the most moronic of all religious cults are those which rely upon "dictionary nominalism." To arrive at a correct interpretation, one must rely on something higher, the which no dictionary, no grammar can supply to mere words.

Contrary to the late Professor Norbert Wiener, and his

younger, positivist sibling, the late John von Neumann,⁴ *ideas* are not merely linear constructs, which might be generated, or anatomized, by tinker-toy games with vocabularies, grammars, algebra, or statistics. *Ideas* are discovered principles of the universe. Such ideas are generated through resolution of those kinds of paradoxes which shatter faith in the monkey-gods of simple sense-certainty.

These discoveries can be made only through the sovereign cognitive processes internal to the individual mind. These ideas are proven, or disproven, by reliance on that kind of experimental method developed by Plato and his followers,

4. Both Wiener and von Neumann were inducted to their later influence within science circles through training as devil's apprentices, under Bertrand Russell. Like Russell, Wiener, in his *Cybernetics* and *Human Use of Human Beings*, worked to attempt to destroy the very idea of man as in the image of God, through his fraudulent dogma of "information theory." Querulous Wiener's junior, and rival, von Neumann, worked to the same end, as in his 1938 announcement of "systems analysis," and his later role in launching the kookish cult of "artificial intelligence."

Ratzinger: World Council of Churches aids subversives

On June 9, Roman Catholic Joseph Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith at the Vatican, denounced the World Council of Churches' activities in Ibero-America. The occasion was the presentation in Rome of a new book, *The Fifth Seal: The Unity of the Christians Toward the Third Millennium*, written by Father Nicola Bux, professor of oriental theology and vice rector of the Faculty of Economic Theology in Bari, Italy. In the discussion period, Cardinal Ratzinger referred to a polemical passage in the book on the activities of the World Council of Churches. "Great help arrived from the World Council of Churches for subversive movements in Latin America, a help maybe given with good intentions, but very damaging to the way of the Gospel," Ratzinger said, as reported in the London *Guardian* on June 12.

Ratzinger was referring to a passage from the book which reads: "The Protestant world sees the unity of the churches rather in federative terms. The World Council of Churches, up until recently, has put emphasis on the theological study of the respective identities, with programs of ideological, social, and political nature. One should think of certain support campaigns for the revolutions in Latin America, and of the lack of support to the Christians and to the 'churches of silence' in eastern Europe. This approach constitutes a major distinction be-

tween Catholic ecumenism and the Protestant version."

Father Bux, besides reporting about the history of the Councils and the work to re-create the unity of the Christian world, polemicized against a neo-Enlightenment tendency to transform ecumenism into a syncretist irenism of a "religion of humanity." This criticism was also taken up in the speech delivered by Ratzinger during the presentation of the book. The cardinal said: "Today what for the most part dominates—even in sectors of Catholic theology—is the idea of the conciliarity (*conciliarità*) of the Church. The unity of the universal Church [according to this idea] consists in the fact that the individual, particular churches would be internally oriented to find themselves together in the ecumenical Council, and thus to realize their unity. This theory has its origin in the preeminence of the particular churches with respect to the universal Church: The universal Church is, so to speak, potentially contained in them, to the extent that they could gather together as a Council. The unity would result always only from the concordance of the particular churches which would occur in the Council. But this theory is a romantic dream and, furthermore, from recent times."

The charges of Ratzinger were rejected by Duane Epps, the World Council of Churches coordinator of international affairs, who claimed that the council has a "file full of letters of gratitude" from Roman Catholic bishops in Latin America. But, Ratzinger's remarks have found a broad echo in many papers in several Ibero-American nations, which noted that the attacks were directed against the Theology of Liberation and "subversive groups" related to it.

the method which Cardinal Nicolaus of Cusa presented to launch modern experimental physics, through writings including his *De docta ignorantia*.

This is the method of discovery of principle. It is the method relied upon by a famous student of Cusa's writings, Leonardo da Vinci. It is the method which Johannes Kepler learned from Cusa, Luca Pacioli, and da Vinci. It is the method of Gottfried Leibniz, as expressed through the successive discoveries of Carl Gauss and Bernhard Riemann. It is the method which I learned, in adolescence, from Leibniz,⁵ and, later in life, from Riemann's work.⁶ Although one mind can not communicate an idea to another in a simply direct, literal way, those who have experienced the relevant paradoxes and their experimentally validatable solutions, have very efficient, indirect methods, by means of which to communicate *ideas* located within the impenetrably sovereign, inner processes of one's own mind, to the inner processes of another's. Contrary to "information theory," this communication is accomplished through the implications of what Leibniz identified as *Analysis Situs*. It is accomplished, through sharing, as if in parallel, both the replicatable act of discovery which resolves a devastating paradox, and, also, the notion of the crucial-experimental validation of that discovery.

This Socratic method for communicating *ideas*, as Plato defined *ideas*, is the correlative of the *idea of Reason*. This is "Reason" as it lies at the center of Christian belief. This is the rigorous premise for Christian opposition to such charismatic nightmares as Pentecostalism. This same notion of "Reason," is the basis for the Christian rejection of that notion of the "elect," which Calvin borrowed from the Bogomil influence upon his Rhone region. Similarly, it is central to Christian condemnation of those notions of justification by the marketplace, which are at the center of what I shall demonstrate to be the irrationalist, charismatic religious beliefs of such as Michael Novak today.⁷

To address, here, those axiomatically political issues which underlie all important issues of religion, as also the pagan form of irrationalist religious beliefs upon which atheism is premised, we must rely upon Reason. We must, reader

5. In the course of a self-proposed, adolescent study of Seventeenth- and Eighteenth-Century English, French, and German philosophy, I worked through, in approximately chronological order, Francis Bacon, Thomas Hobbes, René Descartes, John Locke, Gottfried Leibniz, David Hume, and Immanuel Kant. Through chiefly the *Theodicee* and *Monadology* of Leibniz, and also the Clarke-Leibniz correspondence, I became an impassioned follower of Leibniz against the empiricists, and, later, rounded out the adolescent foundations of my philosophical beliefs, by defending Leibniz's *Monadology* against those specific attacks against the idea of knowable Reason which are the essential feature of Kant's *Critique of Pure Reason*.

6. Especially, his revolutionary, 1854 Göttingen habilitation dissertation, *Über die Hypothesen, welche der Geometrie zu Grunde liegen* ("On The Hypotheses Which Underlie Geometry").

7. The perverted views on morals and law proffered by Associate Justice Scalia, have this same root.

and writer, enter into a compact, to communicate by methods consistent with the principle of Reason. We must reject the hesychastic, the contemplative, or so-called "objective" forms of communication. What is said here, in the interest and practice of Reason, is strictly from me, to thee.

Once we understand that political misuse of religion, which Ratzinger denounces in his referenced remarks, and, we understand that from the standpoint I represent here, the secrets of *all* politics are open for you to discover.

What do Christians believe?

Implicitly, *most* among those problems against which Cardinal Ratzinger complained implicitly in that address, appear to refer to the known role of charismatics, including Pentecostals, in targetting members of the Catholic confession. We should be familiar with this pattern from recent decades in Central America. To understand the nature of the conflict so presented, it is essential to clarify the manner in which Christianity deals with such charismatic phenomena as reports of visions, other forms of miracles, special prophecy, and wild-eyed varieties of so-called "literal interpretations of Scripture."

In Christianity, our obligation to speak truthfully, obliges us to say nothing, with respect to religion, politics, science, or art, which we do not *know* to be true. Thus, truthful people never base their opinions upon reports of alleged fact circulated by the popular news and entertainment media, or other habitually malicious gossips. Similarly, if someone insists that they have "seen the Virgin," "heard the voice of prophecy," or witnessed a miracle, we must be vigilantly doubtful, since we can not accept *their* impassioned, apparent sincerity as *our* belief. We may be unable to identify any evidence internal to their report which could show us that the claim is intrinsically false, but we still must not embrace their claim as our belief. Truthful persons never succumb to mere opinions (especially popular opinions); truthful people profess only what they know.

Nor, can we rely upon the senses, neither those of presumed eye-witnesses, nor our own. Even if one among us were such a witness, we could not rely simply on the corroborated evidence of our senses in such a matter. Yet, since the *New Testament* reports miracles, the Christian will not reject out-of-hand the possibility that a miracle might occur some place, some time. There are scientific premises, which warn us that such things are possible in the universe as it is known to be constituted.

The Christian has principally two resources for dealing reasonably with such matters.

For reasons I shall supply, Christianity *knows*, as a matter of Reason, not mere opinion, that God is a Christian. God is a Christian, whose nature is identified by that notion of *agapē* which subsumes the Gospel According to St. John, and such other works as, most notably, *I Corinthians* 13. To restate Leibniz's principle, that this is the best of all possible uni-

verses: Once one has, like Kepler, grasped how the lawful composition of the universe is ordered, one *knows*, with the highest possible order of certainty, that no action attributable to the Creator of this universe, could lack the characteristic of *agapē*.⁸ Any claims respecting visions, miracles, and so forth, which are not coherent with *agapē*, are to be relegated immediately to the category of either willful hoaxes, psychopathologies, or, something worse, with no additional evidence then required to support such a general conclusion.

To understand the empirical reality of Cardinal Ratzinger's categorical charges, the most efficient approach is to target those operations in which Catholic organizations are sometimes morally corrupted by their "ecumenical" interface with Protestant organizations operating under British or other intelligence services' direction.

The Christian's second resource, is science, although not the empiricist perversion portrayed in today's generally accepted classroom and textbook. The Christian has resort to the experimental method of Cusa, da Vinci, Kepler, Leibniz, Gauss, and Riemann.

If we reject the notion of self-evidence of sense-impressions, how do we *know* anything? How does Christianity, as an institution, *know* something which it might transmit to individual living persons, not merely as instruction, but as knowledge? To wit:

All true human knowledge is, in fact, a miracle, and that in the strictest usage of the term. Situate what I have said in earlier locations, on the formal side of scientific and artistic creativity, in the specific setting of our discussion of miracles. This involves a principle first known through the work of Plato, but more richly understood since the most crucial advances in scientific method, successively, by Gauss and Riemann.

8. The most effective recent treatment of Leibniz's relationship to Christianity, of which I know, is Dr. Ambrosius Eszer's "Gottfried Wilhelm Leibniz—The Unity of the Churches, and Russia," William F. Wertz, Jr., trans., *Fidelio*, Spring 1997. This side of Leibniz's life and work, is essential to understand, among other important topics, the hysterical extreme of the attacks upon Leibniz during the Eighteenth Century, resonating to the present day, and, also, the characteristic implications of Leibniz's influence upon the circles of Benjamin Franklin, in shaping the intent and content of the U.S. 1776

This involves a principle, in which my special expertise is not only outstanding, but, presently, regrettably, rare. For that special degree of competence, I am chiefly indebted to the principal mentor of my adolescent development, Gottfried Leibniz, and, to the consequent, original discoveries, in the domain of physical economy, to which I was led, under his continuing influence, approximately a decade later. The coin of my economics expertise, is making comprehensible the functional relationship between cognition and that expression of man's dominion of nature, the which is to be recognized as increase in the general, physical-economic, productive powers of labor. Consistent with Leibniz's view of physical economy, but in a qualitatively more advanced way, I was able to expose the connection between the way in which *agapē* governs, explicitly, the generation of validatable discoveries of principle in both physical science and also, in the same sense, in Classical forms of both plastic and non-plastic art.

Unfortunately, the originality of my accomplishments in this regard, burdens me with the duty to repeat myself, whenever this specific implication of my discoveries is essential to rendering a subject-matter comprehensible. So it is in this location. The question which must be resolved, before focusing upon the relevant strategic conclusions, is not simply "What do Christians believe?" Rather, the question is, "Of that which various Christians assert themselves to believe, what portion do they actually know?"

Take a case in point.

If a student in a theology class were to ask a qualified scientist, what is to be understood by the report, that man and woman are made in the image of God, how could the scientist show that student how to discover the answer for himself, as a matter of validated knowledge, rather than mere opinion? What does a scientist know of such matters, which a theologian whose mind-set is that of a student of modern sociology, would almost certainly not be capable of demonstrating?

The subject scientist, were he competently defined as such, would have based the development of his personal moral character upon reexperiencing an extended, chiefly historical series of original, validated discoveries of principle. In the main, each such discovery would have been a replication of the mental act of discovery by an original thinker who lived as much as thousands of years earlier.

If he were a good scientist, he would also be habituated to Classical art-forms (rather than "popular" or Romantic forms). He would consider his participation in such art-forms, as morally indispensable to fostering his fruitfulness as a scientist and teacher. The interdependency of science with the Classical art-forms, is too little understood, but no less crucial for that reason. For reasons developed by Plato, and also oth-

Declaration of Independence and the Preamble of the 1789 Federal Constitution.

ers, without training and participation in Classical art-forms, there can be no true literacy in the practice of science, or theology.

He would show, by aid of examples from his own experience in replicating validated, original discoveries of principle, that the human individual has a special nature, not found among the beasts. This nature is expressed as the ability to modify not only one's own behavior, but that of entire cultures, through the generation and assimilation of validated, original discoveries of universal principle. This creative power of cognition, is the empirical demonstration of the one quality of the human individual, which is special. It is the only thing we know of human behavior which could possibly correspond to the notion of man and woman made in the image of the Composer of this universe.

The crux of that matter, is the fact, that through the accretion of such discoveries, and their transmission by cognitive replication, mankind increases its power over the universe. Since *Genesis* 1:26-28 correlates man in the image of God, with increase of dominion over nature, the scientist's view, so described, represents true *knowledge* of the meaning of these passages of *Genesis* 1, rather than mere doctrine or opinion.

Knowledge is not a matter of deductive consistency among mere words. Words, indeed, have no intrinsic meaning; every attempt to arrive at a simply literal meaning of the Biblical text, is, therefore, a hoax from the outset. One must reexperience the relevant cognitive processes of the author, and validate the indicated discovery of an idea by the appropriate experimental method. Only when we can personally validate, or invalidate an idea attributed to an author, do we *know* both a meaning of the text, and the validity, or invalidity of that putative meaning.

There is an additional facet to that specific knowledge: the matter of the empirical validation of the idea of *agapē*, as that term is employed by Plato, and, with the same meaning, later, by the Apostle Paul.⁹ A brief review of the principles of scientific discovery of principle, is required at this juncture.

In all of modern civilization, the discovery of a new principle arises as the resolution of a devastating paradox of the ontological form typified by that of Plato's *Parmenides*.

On the one side, we have the systematic belief which, up to that point, has satisfied our available tests for truthfulness. However, we are, at the same time, confronted by evidence whose reality we must accept, by the same standard we accept our established belief. This is evidence which could not exist

9. There are numerous locations in Plato, in which the term *agapē* was either employed for that purpose, or the same idea is expressed in other terms. However, I have accepted the recommendation by a relevant associate, to choose the dialogue among Socrates, Thrasymachus, and Glaucon, from Book II of Plato's *Republic*, as paradigmatic. For the Christian use of Plato's idea of *agapē*, the most appropriate location is the beloved *I Corinthians* 13.

within the bounds of the universe as these were defined by our previously established system of beliefs.

The attempt to juxtapose these two distinct, immiscible pieces of past and new evidence, creates a devastating form of scientific-epistemological paradox. I have come to prefer the estimate for the Earth's meridian, provided by the experimental method of Eratosthenes, as the pedagogically suitable example of discovery of principle, as otherwise expressed by the treatment of curvature in the leading work of Carl Gauss and Bernhard Riemann. In Classical forms of art, the same kind of paradox is known as metaphor. I have insisted that, to understand science, we must recognize paradoxes of this form, as expressions of the same type of problem represented by true metaphor within the domains of Classical forms of poetry, tragedy, music, and of plastic art such as that of Leonardo da Vinci and Raphael Sanzio.

Initially, such paradoxes confront the mind with the awesome vastness of the unknown. On principle, no deductive-inductive method could provide a solution for such metaphors. The objective of the thinker caught in such a maelstrom, is twofold. First, he must resolve the confusion in a manner which is prohibited by the empiricists, Immanuel Kant, and the positivists. He must generate a tentative new principle of knowledge respecting the universe. Second, he must devise an experiment which demonstrates, or refutes the efficient presence of that principle in nature. The result of an experimentally validated discovery of principle, of this sort, as Riemann was the first to put this problem in a comprehensible form, is a sweeping reconstruction of the preestablished, general hypothesis, by a new such hypothesis. This new hypothesis then underlies the new way in which we select and construct those propositions which the hypothesis will, in the future, permit us to select as theorems.¹⁰

In Classical art, as typified by Wolfgang Mozart's discovery of a new general principle for motivic thorough-composition in music, all great art expresses the exact same principle I have just described for validated fundamental discoveries of principle in physical science.

Once that referenced maelstrom confronts any among us, the effort to extricate our thoughts from that difficult situation centers around the issue of "thought-energy."

In such a fix, we are comparable to the mountain-climber, who requires the conviction, clarity of mind, and raw energy,

10. Contrary to the popularized misuse of Plato's term "hypothesis," the term were properly employed to signify such objects as the set of definitions, axioms, and postulates which underlies, and governs Euclid's geometry. In Plato's Socratic method, an hypothesis is the set of underlying assumptions smoked out into the open by the method of Socratic dialogue. In the case of non-Euclidean geometries of the species developed by Carl Gauss and Bernhard Riemann, the burden is shifted to what Plato defines as "higher hypothesis," the hypotheses of *Analysis Situs* which underlie successions of such simple hypotheses as the set of definitions, axioms, and postulates of a Euclidean geometry.

to continue the ascent past yet-to-be-defined next obstacles, not only obstacles presented by the mountain, and, those sudden changes in weather conditions which are to be expected in upper portions of the ascent, but, above all, climbers must be prepared to deal with the moral obstacles which might erupt, unexpectedly, from within ourselves. The two great problems which we may observe to haunt most climbers, in that or analogous circumstances, come from within themselves, problems related to the celebrated General Carl von Clausewitz's special usage of the German term *Entschlossenheit* for similar problems arising within the embattled military commander. The two enemies are foolhardiness (e.g., "flight forward": "to get it over with"), and the kind of moral exhaus-

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tion of the intellect which impels the victim to "give it up." Both latter pathologies, can be subsumed under the notion of lack of relevant quality of "thought-energy."

The solution to this "mountain-climber's" challenge of a true metaphor, is that passion for truth, even for the kind of revolutionary truth which overturns entire doctrines, the which is called *agapē*. The ability to sustain the mental energy, to concentrate, with increasing resolving-power, on a metaphor, to the effect of making the required, creative breakthrough which solves the paradox, is *agapē*. The two typical problems of the aberrant mountain-climber, we have referenced just above, may be reduced to an elementary type, by describing them as pathologies which afflict, and disrupt cognitive processes, when *agapē*, as source of "mental energy," is lacking.

Consider the Classical-humanist form of education, such as that fostered by the Brothers of the Common Life. The student is not instructed what to believe; he is, rather, confronted with the challenge of discovering the principle which demonstrably solves the paradox. This must not be the

merely apparent solution situated within the virtual-reality domain of formalism; it must be a solution within the reality of the actual universe. The student is subjected to a step-by-step process of meeting successive paradoxes of the sort referenced. In this experience, that student comes to recognize the presence of *agapē*. *Agapē* appears to him, or, to her, as a distinguishable presence, which lifts the thinker over each great obstacle posed by successive paradoxes. Through repeated replications of validated great discoveries, made originally, chiefly, by persons long deceased, the student becomes familiar with the presence of *agapē* in this expression.

That student's reliance upon that agapic method for assimilating the accumulation of discoveries of principle from thousands of preceding years, depicts the Classical humanist form of education, through which the development of the moral character of the pupil is accomplished. This is in contrast to the morally degenerate modes of education, such as those introduced by John Dewey, et al., for general use in the U.S.A. during the present century to date.

We could prove, from many clear examples, that every good scientist, such as Leibniz, Lazare Carnot, and Louis Pasteur, has understood this principle. In Leibniz, this shows, for example, in respect to his religious belief. In the anti-Newtonian tradition of Lazare Carnot, Gaspard Monge, and Louis Pasteur, the French expression of the role of *agapē* in science, is *enthusiasm*.¹¹ Under Lazare Carnot and Gaspard Monge, the educational method of the 1794-1814 *Ecole Polytechnique* was governed by this same Classical humanist principle of the Brothers of the Common Life, as employed also by the French Oratorian teaching-order, which had educated Monge and Carnot, and for which the *Ecole Polytechnique* was a continuation.¹²

This is explicit in all forms of great Classical art. As in the best known of William Shakespeare's tragedies, *Hamlet*, the metaphor which pervades the entirety of the drama, as highlighted by the celebrated Third Act soliloquy, "To be, or not to be," requires the audience to resolve the paradox. This is as Friedrich Schiller describes the function of tragedy, to transform audiences into better people leaving the theater, than entering it. *Agapē* is the subject of all great Classical art; thus, the Christian has a natural inclination for Classical art-forms, abhorring the banality of those forms of art which avoid *agapē*, and are therefore, *erotic*, rather than *agapic*. To the replacement of Classical music by Romanticism, or by more vulgar expressions of mass musical entertainment, such

11. See Pierre Beaudry, "The Bourbon Conspiracy that Wrecked France's Ecole Polytechnique," *Executive Intelligence Review*, June 20, 1997; pp. 26-27, 35.

12. Just as the anti-Renaissance, feudal reactionaries of the mid-Sixteenth Century, effectively banned the Brothers of the Common Life, the London-directed Jacobin Terror banned the Oratorian Order. On the relationship of the *Ecole* to the latter, see Beaudry, op. cit., pp. 26-27.

as the frankly satanic rhythms of “rock,” the Christian says, “With this, I disagree absolutely.”¹³

Christian natural law

Writing on these matters from the standpoint of the history of the United States, there are two nodal points of British ideological fungus in the history of the northeastern U.S.A., which have gained special, world-wide relevance respecting the current issues referenced by the Cardinal’s statement. The first, is the neo-Kantian mysticism known as “Concord Transcendentalism,” of such as Ralph Waldo Emerson, and Henry David Thoreau. The second is the spread of the so-called “American Pragmatism” of Harvard University’s Professor William James. Just as the first, “Concord Transcendentalism,” was an outcrop of the British Foreign Service’s “Young America” subversion, the second reflected the British influences typified by Hermann Helmholtz and mid-Nineteenth-Century German neo-Kantianism. At bottom, in his work on the subject of psychology and in matters of religion, James was a runt of the American political litter, essentially a rabidly Tory throw-back to the early Eighteenth Century’s satanic figure, Bernard Mandeville.¹⁴ In all of James’ work flowing

13. The forms of satanism typical of European history to date, are derived from the influence, through and beyond the time of Apollo-priest Plutarch, of the pantheonic, (and, “loan-sharking”) Delphi cult of Gaea, Python-Dionysos, and Apollo. There are crucial connections between the Delphic Gaea-Python cult, and the ancient satanic, Shakti-Siva cult of the Indian subcontinent, and to the Hellenistic form of the Egyptian Isis-Osiris cult, as also the kindred cults of the Shakti-Siva type, such as Ishtar, Astarte, etc., exported from the western regions of the ancient Indian subcontinent, into ancient Sheba, the Horn of Africa, and the ancient Philistines (Phoenicians). The chief source of recent syncretic revivals of these ancient, polymorphously pagan cults, has been the British Empire. The radiation of Lucifer-worship into continental Europe via the theosophist movements, such as Aleister Crowley’s “Golden Dawn” and Alex Muenthe’s anti-Christ cult of Tiberius, based on Capri, was primarily a British Nineteenth-Century continuation of those Eighteenth-Century British Hell-Fire Clubs, dating from the influence of pro-satanic Bernard Mandeville upon Georgian Britain. The synthesis of what became known as “rock,” was a product of pro-satanic projects conducted, in association with Aleister Crowley’s theosophists, under the auspices of the London Tavistock Clinic/Institute. In furtherance of this latter project, “field studies” of putative survivals of primitive satanic cults, such as the Afro-Cuban serpent worship, were part of the synthesis of what British cultural warfare unleashed as the rock “music” of both Tavistock’s MK-Ultra 1950s, and the more frankly satanic rock popularized as an integral part of the 1960s propagation of the “rock, drug, sex” youth counter-culture.

14. The stubborn streak of Manicheanism in the political theology of the clinical subject Michael Novak, is largely the influence of the Churchill-sponsored Mont Pelerin Society of Friedrich von Hayek. Von Hayek, while still alive, was fanatical in his insistence upon stating that the Manichean dogma of Mandeville is the ideological root of his Society. During the course of the 1970s, that Society took over what have become the flagship “neo-conservative” and “theo-conservative” political foundations and related associations in the U.S.A. Around the kernel of the networks of former U.S. Communist Party head Jay Lovestone, within the U.S. intelligence community (e.g., Leo Cherne’s Freedom House), the Anti-Defamation League, *Commentary* magazine, et al., a “neo-conservative” current was built up. Various think-tanks (echoing what eyewitness Armin Mohler has docu-

into his general dogma of pragmatism, he was a follower of the modern Manicheanism of Mandeville, in the same sense that Charles Darwin professed his published work to be nothing other than his fraudulent imposition of the dogma of Thomas Malthus upon the reading of nature.¹⁵

For the purposes implicit in Cardinal Ratzinger’s statement, the highly relevant aspect of William James’ activity, is several among his published writings, beginning with a series of essays dating from a hundred years ago, under the title of *The Will to Believe*. The latter was succeeded, in 1902, by a nasty work which has become a generally standard text of instruction for future Catholic and other clergy in U.S. divinity and theological departments of colleges and universities, *The Varieties of Religious Experience*. This in turn, was superseded by a series of lectures, published as *A Pluralistic Universe* in 1909, setting forth that anti-rational doctrine which has become the secular religious dogma of the Anti-Defamation League’s (ADL’s) and International Republican Institute’s (IRI’s) asset, today’s U.S. National Endowment for Democracy (NED).

From the beginning of this century, the American pragmatism of James and John Dewey, was promoted by the Rockefeller family and others, into relatively dominant positions within philosophy, divinity, theology, and education departments, not only at the Rockefellers’ University of Chicago, but around the U.S.A. Later, beginning the period between the two World Wars, American pragmatism was blended with

mented as that 1918-1932 “conservative revolution” in Germany, leading into Hitler’s regime) became part of the Mont Pelerin Society’s shock-troops behind the “neo-conservative” insurgency here. These included the Heritage Foundation, the American Enterprise Institute, et al., the institutions which supply what backbone Novak et al. possess.

15. It is relevant here, that, actually, Malthus’ 1798 *An Essay on Population* was written as a bowdlerized version, of the preceding, English edition (*Reflections on the Population of Nations in Respect to National Economy*) of Giammaria Ortes’ *Riflessioni sulla popolazione delle nazioni per rapporto all’economia nazionale* (Venice: 1790). Ortes, the leading subordinate of the Venice intelligence control-agent Abbot Antonio Conti, was an influential figure in London itself, among other familiar locations. However, originality does not belong to Ortes, either. As emphasized by Joseph Schumpeter, the doctrine was introduced by a former associate of Robert Bellarmine’s Jesuit Order, Giovanni Botero, in a 1589 appendix, *Delle cause della grandezza e magnificenza delle citte*, to his 1588 *Della ragion di Stato*. For balance, note that Botero ended his association with the Jesuit Order, to go over to the winning faction in Venice, that of the “Enlightenment” founder Paolo Sarpi, whose other assets included a personal lackey named Galileo Galilei, England’s Francis Bacon, and lackey Galileo’s mathematics pupil, Bacon’s Thomas Hobbes. Since the Code of the Emperor Diocletian, what are called today “ecology” and related cults, have been a common characteristic of pro-heathen religious persecution of Christians. Since “black-headed” non-Semites, called Sumerians, established the famous colony in southern Mesopotamia, every culture which committed itself to such ecologist dogmas has found its way, like Biblical Sodom and Gomorrah, into the rubbish-bin of history, including that self-depopulated Byzantine Empire, which became the principal vehicle for continuing Diocletian’s “Malthusian” population-code. To the present date, the “Malthusians,” like the legendary lemmings, follow in that tradition.

the influence of those Austro-Hungarian emigré positivists, like John von Neumann, for example, who descended upon U.S. philosophy and science departments, often by way of London, like mating pairs of intellectual cuckoos. In the natural outcome of such careless breeding practices, today's philosophy departments, and contiguous academic precincts, are nesting places for a new generation of mongrel strains, with the resulting hegemony of such Nazi and kindred existentialist doctrines as those of Nazi philosopher Martin Heidegger, proto-Nazi Friedrich Nietzsche, Heidegger clone Jean-Paul Sartre, Nazi-like Sartre clone Frantz Fanon, et al. Throughout this passing hundred years, the pluralist doctrine set forth by James, beginning his 1897 *The Will to Believe*, has been, functionally, hegemonic in the pragmatic, syncretist, and often fairly Manichean view of religion, radiated from U.S. centers of higher education.¹⁶

The case of William James is of the utmost relevance to the matter addressed by Ratzinger, on several intersecting counts. First, of all, James' corrosive influence is near the center of the most pervasive strains of corruption among both U.S. organized religion, and those churches' missionary tentacles into Africa, Central and South America, and elsewhere today. As the spread of sundry cross-breeds with American Pragmatism is traced out, one discovers that James' influence, on the political side of U.S. official, and other domestic and foreign practice, parallels closely the corruption purveyed through putatively religious channels.

Of course, although the U.S.A. is the most powerful nation-state of today's planet, it is not the most powerful agency. The most powerful agency is the form assumed by the post-Profumo British Empire, that empire-in-fact which is euphemistically named the British Commonwealth. The Commonwealth is not an empire of those misruled poor subjects who inhabit the United Kingdom. It is an empire belonging to the far-flung Anglo-Dutch maritime-financier oligarchy, known, in memory of King Edward VII, as the "Club of the Isles." It is the predominantly heathen hierarchy of the imperial Church of England (C. of E.), with its operations coordinated around the world under Anglican covers, which is, speaking globally, both the principal nasty of the nominally Christian religious world, and, is also, the principal source of pollution inside the U.S.A.'s confessions.

From the vantage-point of those poor, naive souls who seek Christianity in the expressed opinion of nominal Christians, the religious beliefs of today's world must appear to constitute a Tower of Babel. During the recent thirty years, the babbling is greatly on the increase. The continued tolera-

tion for the influence of James' Manichean pluralism, typifies the general problem. The view of this matter, which the Cardinal's remarks prompt us to address, should turn our attention to the much-neglected, healing principle of truthfulness. How should this principle of truthfulness be generalized, to the effect of providing the needed definition of what is, and what is not Christian belief? For example, how does one deal with the pragmatists?

That brings us to the matter of *natural law*.

On the subject of modern natural law, the relevant features of the entire subject-matter may be represented efficiently in academic programs, at a minimum, by contrasting the views of Leibniz with those of, on the one side, Hugo Grotius and Leibniz's contemporary, Samuel Freiherr von Pufendorf; on the other side, both Leibniz's and Pufendorf's mutually opposing views must be contrasted with the neo-Kantian, Romantic school of law, of G.W.F. Hegel's crony, Professor Friedrich Carl von Savigny. For our purposes here, it is sufficient to present the political highlights of the pathological views of the neo-Kantian Savigny, as seen from Leibniz's standpoint.

Briefly, then, from the standpoint of the modern nation-state, Savigny is a throwback to the standpoint of pre-nation-state, feudal society. In feudal society, and earlier, the practice of statecraft had existed as a perpetual state of tension between the absolute final power in law-making, reposing in an imperial potency, interacting with constraints imposed by the sundry, imperially legalized bodies of religious and other custom, as these latter were to be found among the subject populations of the empire. The strongest such reference-point of operational significance within European feudalism had been the infamous, Malthusian Code of Diocletian.

The Fifteenth-Century Golden Renaissance, as typified by the current running through Nicolaus of Cusa's 1433 *Concordancia Catholica*, supplied the paradigm on which the modern form of sovereign nation-state was formed, later during that century.¹⁷ The influence of Cusa and his associates, in organizing the evangelization of the Americas, and in establishing the modern sovereign form of nation-state, overthrew the imperial order of European feudalism, with specifications for replacement of imperial law, by national law informed by natural law. The Leibnizian 1776 U.S. Declaration of Independence, and the Leibnizian Preamble of the 1789 U.S. Federal Constitution, represent the high-point of progress, to the present day, in the development of a body of nation's law informed by that quality of natural law intended by Cusa and by Leibniz.

Then, came the French Revolution of 1789. The Jacobin leaders, typified by Maximilian Robespierre, were British

16. During 1936, following up overheard references to the importance of John Dewey's ideas on education, I discovered from his writings that those features of my educational experience which I had found to be disgusting violations of the principle of truthfulness, were fairly described as "carbon copies" of what was being taught, widely, to teachers even as early as that time.

17. Although Cusa, after writing this, not only led the movement to reestablish the Papacy, but played a leading and decisive role in preparing that great (ecumenical) Council of Florence which, in fact, reestablished the Papacy earlier shattered by the "Babylonian captivity" of the preceding New Dark Age.

assets,¹⁸ which Shelburne's Bentham used, not only to destroy, from within, the power of Britain's most dangerous opponent, the France which was then the most scientifically and economically advanced, leading nation of Europe. Of even higher priority, was Britain's determination to crush the widespread support for the American Revolution throughout Europe. The triumph of the Europe-wide Venetian party at Clement Prince Metternich's (sexual) Congress of Vienna,¹⁹ unleashed a brutally pro-feudal reaction throughout Europe. Typical of the police-state reaction which Metternich unleashed upon all of continental Europe, were Privy Councillor Savigny and his accomplice, "state philosopher" (and Metternich agent at the University of Berlin) G.W.F. Hegel.²⁰ Savigny's notions of law served as the antecedent for the work of Carl Schmitt's establishment of crucial features of the law which consolidated Hitler's power in Germany.²¹

18. On this Robespierre and his patron, Duke of Orleans Philippe "Egalité," are distinguished, as British assets, from outright agents of Jeremy Bentham's British Foreign Service, such as the terrorists Danton and Marat. Former Franklin adversaries Robespierre and the Duke were, strictly speaking, Anglo-Swiss assets. The treaty with Britain which imposed that ruinous free-trade agreement under which France, guided by Lausanne's Jacques Necker, bankrupted its own government, like the Duke's storming of the Bastille as an election-stunt for Necker, attest the Anglo-Swiss aspect of the Duke of Orleans' policy. A rigorous classification of the Robespierre-Orleans freemasonic circles, must first peek under France's carpet, to that treasonous tradition of the Seventeenth-Century *Fronde*, whose Eighteenth-Century political-ideological expression is the French-Swiss physiocrats of the Quesnay-Turgot tradition. This is a continuation of the *Fronde* tradition which ruined France through "Sun King" Louis XIV's wartime reconciliation with it, which, thus, ruined France again, with the Turgot-promoted "free trade" alliance with Britain.

19. The Congress was managed, through Metternich's direction of his *Geheimpolizei*'s assignment to provide bedroom entertainments for visiting potentates, such as the Czar Alexander I who found the entertainment infectious. Fortunately for the historians, but unfortunately for the guests, the *Geheimpolizei* not only arranged the entertainment, but took copious notes on its progress. While the aristocratic celebrities were thus distracted, the bureaucrats controlling the Czar's foreign affairs, chiefly Venice's Count Giovanni Capodistria and Carlo Pozzo di Borgo, worked out the details with Metternich.

20. Typical of the period, was Metternich's *Carlsbad Beschlüsse* (Carlsbad Decrees) of 1818-1819, establishing a pro-feudalist tyranny throughout continental Europe, which was repeatedly reinforced, and persisted, until the political upheavals of 1848. Neo-feudalist Savigny, as a member of Prussia's Privy Council, and his accomplice, Metternich spy Hegel, were, among their other roles, political controllers of the University of Berlin, in which capacity (contrary to the later, fraudulent report by Felix Klein) they worked to prevent, although without ultimate success, the introduction of modern mathematics (e.g., the calculus) and physical science. Hegel and Savigny had gone to extremes, to block Alexander von Humboldt from introducing a modern science curriculum to the University. Humboldt was obliged to habilitate some of the leading mathematicians and physicists of Germany at the Prussian military school, so that they might be legally qualified to teach at the university.

21. In my communication with Professor Friedrich von der Heydte on the subject of the similarities of judicial practice in the U.S. Federal Fourth Circuit, to the Nazi law of the notorious Judge Roland Freisler's court, the Professor corrected me. The degeneration of the practice of law in the U.S.

One might say fairly, that Savigny's opinions on law, were naturally most unnatural.

In the fields of science and art, Savigny is most notorious for rendering it almost a law of Prussia, that art should be practiced according to his personal, neo-Kantian precept, that *Naturwissenschaft* (science) shall be hermetically separated from *Geisteswissenschaft* (the so-called "humanities"). This was the irrationalist aesthetical dogma which Immanuel Kant had decreed in his *Critique of Judgment*. The Romantic's delusion was that music composed after Metternich's concupiscent Congress of Vienna, must be interpreted in a Romantic style.²² That silly rule is paradigmatic of the disordered state of mind otherwise revealed by unctuous allusions to *Weltgeist*, *Zeitgeist*, and *Volksgeist*, the mystical, heathen rant which still reverberates in academic circles as the hallmark of the Nineteenth-Century, Romantic reactionaries of post-Vienna Savigny's milieu.

The motive for such neo-feudalist reactionary dogma as Romanticism, was to nullify the influence of natural law. This was part of turning back the clock of civilization, to a revival of the pagan imperial law of ancient Mesopotamia, Rome, Byzantium, and the medieval Holy Roman Empire.

During the prolonged, 1815-1848, domination of Europe by that oligarchical reaction, there were two sets of oligarchical factions which remained in uneasy alliance against Reason and civilization. Throughout the continent of Europe, a precursor of today's rapidly degenerating United Nations Organization's (UNO) supranationalism, was the feudalist federa-

Federal system was worse than the German form of fascist law derived from v. Savigny's Nineteenth-Century Romantic school. The fascist currents in today's U.S. law-practice are derived from the tradition of John Locke, a variety of explicitly pro-slavery degeneracy in law, worse than, more dangerous than that derived from the German Nineteenth-Century, neo-Kantian Romanticism, of Madame de Staël, G.W.F. Hegel, Savigny, Franz Liszt, Richard Wagner, and Friedrich Nietzsche. Fascism in the U.S.A., he warned, would come from the root of Locke, potentially worse than Hitler's fascism. On reflection, I have stood, thankfully, corrected by Professor von der Heydte, to the present day.

22. This arbitrary, and, in fact, silly dogma, is prevalent today. As Plato had shown, it is impossible to arrive mechanistically at a rational notion of tempering of the musical scale through even ordinary means for constructing incommensurables. J.S. Bach was a true scientific revolutionary, in the way he made Classical counterpoint possible through establishing vocal and vocal-instrumental polyphony, which decency, and the principle of contrapuntal inversions, obliges the conductor to direct, with bel-canto-trained singing voices, in a well-tempered mode, fixed at C=256. The comprehension of the implications of Bach's discovery, as typified by Bach's *A Musical Offering*, led to Mozart's discovery of that principle of *motivic thorough-composition*, which separates Classical compositions absolutely from Romantic ones, such as those of Franz Liszt and Richard Wagner. The last great practitioner of the strictest motivic thorough-composition, was the Johannes Brahms who died in 1897, after having composed an agapic masterpiece of motivic thorough-compositional perfection, his Opus 121 *Vier Ernste Gesänge* ("Four Serious Songs"). The prevalence of the teaching, that the late Beethoven and Schubert were tending to be Romantics, and that Brahms must be performed so, shows the lack of both morality and sanity among the relevant strata of the population.

tion known as Metternich's "Holy Alliance." This power was based upon an uneasy, temporary partnership with a "new Venice," the latter represented by the Anglo-Dutch monarchy's maritime-financier oligarchy of Britain's Jeremy Bentham, Castlereagh, Canning, and Palmerston. This oligarchic rule, whether by decadent, landed aristocracies, or insurgent financier nobilities of the Venice-Dutch-British type, was challenged repeatedly, although repeatedly victorious, on the continent, whether by Lafayette's noble last effort to revive France, or as at Hambach and the revolt of the "Göttingen Seven" in Germany, until 1848.²³

After that 1848 revolution, which had been organized in the name of Palmerston's London-based head of "Young Europe," Giuseppe Mazzini, the relative power of the continent's old landed aristocracy dwindled. Step by step, it was humiliated, stripped of its former great power, to become either absorbed into the ranks of the rising imperial power of the Anglo-Dutch "bourgeois" financier oligarchy, or to be relegated to the status of virtual museum-pieces.

Throughout the preceding, 1815-1848 period, despite the intrinsically reactionary, increasingly overreaching imperial power of London in Europe and the Americas, there was gradual recovery of those strata of Europe's population which had been, earlier, intellectually allied with the international figure of Benjamin Franklin and the cause of the American Revolution. These had been the Eighteenth-Century strata led by the "poets and thinkers" of all Europe. Throughout the Nineteenth Century, this same stratum was represented most prominently, as in Germany and Italy, for example, by a network of scientists, in the scientific tradition of Gottfried Leibniz, rallied around the twin images of Carl F. Gauss and Alexander von Humboldt. Especially in Germany, these strata were actively associated with the Leibniz tradition active inside the U.S.A. This latter connection was typified by Benjamin Franklin's great-grandson, West Point graduate Alexander Dallas Bache, and, as Bache also typified this, that Henry Clay-Henry C. Carey Whig Party which produced the Republican Party under the leadership of Carey and President Abraham Lincoln.

Beginning the 1850s, especially following the Crimean War, the United States developed close ties to the intelligen-

23. As the aborted achievements of France's Marquis de Lafayette signal this fact, Metternich's personal domination of Europe waned, beginning the early 1830s. Nonetheless, the pro-feudal reaction he represented persisted; the period of Jeremy Bentham's filibustering in Hispanic America, is characterized both by the contradictory impulses of a growing political resistance to Metternich's tyranny, and by British operations to gain hegemony over chunks of continental Europe, at the expense of the anachronism of the Holy Alliance. Britain's early successes on the latter account included Spain and the partially liberated Greece under the rule of the London-appointed Venetian, Count Giovanni Capodistria of Vienna Congress notoriety. This 1815-1848 process of Britain's virtual takeover of the European continent, was capped by the explicit takeover of France, by Lord Palmerston's agent, Louis Napoleon, in the wake of the 1848 revolutions.

tsia of Germany and Russia, and, later, to, first, the Meiji Restoration in Japan, and in fostering China's patriotic movement led by Dr. Sun Yat-sen. Although these U.S. allies and partners included, from early on, such patriotic aristocrats in the tradition of France's Louis XI as Czar Alexander II of Russia, the core of the political allies which the mid- to late-Nineteenth-Century U.S.A. found in Europe, represented Europe's patriotic intelligentsia, an intelligentsia for scientific and technological progress, featuring scholars, scientists, farmer leaders, labor leaders such as the U.S.A.'s Terence Powderly, and industrialists, thus echoing the nationalist composition of forces dedicated to freedom and progress inside the U.S.A. itself.

Thus, when we speak of law, we must take into account these and related facts of history. We must recognize, as the Classical Greeks did, that we are dealing, in ancient, medieval, and modern history, with, principally, two distinct species of social organizations: republican versus oligarchical.²⁴ Respecting the political, social, and legal institutions of society, of nations, we are dealing with a fundamental conflict between these two species of social organization.

However, proceeding along that pathway of inquiry, we must also recognize, that one of these species, the republican, is morally and demographically superior to the other, the oligarchical. Once this fact were taken adequately into account, we must recognize the difference between oligarchical and republican law, as presenting us with a Classical form of ontological paradox. As the Parmenides of Plato's dialogue could not have done, we must find a higher standard of law, which stands outside and above both oligarchical and republican forms. We can not solve the paradox created by juxtaposing the two, mutually exclusive forms of law, until we have focussed our attention on the overriding fact of the matter: that the republican form, as the Leibnizian *Preamble* of the 1789 U.S. Federal Constitution best typifies this in practice, has always been superior to the oligarchical form, the latter as fairly exemplified by the moral and related inferiority of the Lockean Confederate States of America. As President Lincoln echoed his mentor, Henry C. Carey, on this subject: the U.S.A. could not have survived as one nation, had it continued to be both slave and free. The natural law is the efficient principle which underlies, and thus defines that characteristic difference.

The core of such natural law is elementary. The fact, that mankind is composed of individual persons each made in the living image of God, and that this mankind, by means of those

24. cf. (Professor) Friedrich Schiller, lecture on the subject of *The Legislation of Lycurgus and Solon* (1789), George Gregory, trans., *Friedrich Schiller: Poet of Freedom* Vol. II (Washington, D.C.: Schiller Institute, 1988), pp. 273-305. The related paradigm is that of the anti-oligarchical Plato vs. the teacher of Aristotle, Isocrates, who headed the Athens School of Rhetoric, and who, like Aristotle, associated himself, as an enemy of Alexander the Great's cause, with support for what was termed, variously, the "Persian model," or "oligarchical model."

qualities of the individual, exerts increasing dominion of our species within this universe. That fact, is the hard kernel of truthfulness, upon which knowledge of the natural law depends. During slightly more than the recent three centuries, the progress of science in European civilization has provided us the means, through the science of physical economy, to measure the relevant differences in performance. However, the better we understand the modern science of physical economy, the better insight we have into the way in which this conception of natural law was already known during earlier millennia, as early as *Genesis* 1:26-28.

The proposition central to natural law in its entirety, is that mankind's validated, revolutionary discoveries of principle, are actions through which the universe submits increasingly to man's will. The power to generate, and to replicate such validatable discoveries of principle, and assimilate these for practice, is located within the individual person. This nature of the individual person is a developable capacity, to such effect that the increase of life expectancy and knowledgeable practice of the individual, is a self-determining increase of mankind's power to command nature. The uncovering of those conceptions, by means of which this process is fostered, is the path of truth; this truth is the natural law, which mankind may discover, and may obey, but is not alterable by mankind's whim.

Let the stones speak! Such is the manifest design of the universe, this in the only manner in which that design is knowable to mankind. Hence, that design expresses the intent of the Creator of this universe. In other words, the universe is pre-designed to submit to specific characteristics of human Reason. This experimentally adducible coherence of the individual person's developable processes of cognition and the universe's response to those processes, is the basis for human knowledge of natural law.

The thus-adducible intent of natural law, is not expressible in the form of a fixed set of *shibboleths*, a fixed contract. It is neither a covenant, nor a decree by a mortal emperor or other law-maker. The universe changes; its principles are the principles governing a constant process of change. Similarly, knowledge is not mere schoolbook learning; it is not a fixed set of rules of behavior. Knowledge is a prescribed direction of axiomatic changes of society's behavior, transitions which must be directed to follow from what natural law demonstrates to have been a relatively inferior culture, to a relatively superior one.²⁵

Such is the nature of mankind, and of the human individual. By such means, the will of the Creator is manifest to the individual person.²⁶ So, we human beings must deal with the

25. It is sufficient to acknowledge, that those enemies of humanity known as "cultural relativists," would not agree with any of this. Indeed, experience indicates that they would tend to foam at the mouth.

26. So, also, is the nature of the Creator knowable. This, however, requires attention to an additional matter, which I have addressed in "The Essential

universe, with one another, and with our ancestors and our posterity.

Natural law as Socratic

The crucial scientific proposition of the recent two centuries, is young Bernhard Riemann's revolutionary, 1854 habilitation dissertation.²⁷ It is more than merely the first published articulation of a valid sort of non-Euclidean, or physical geometry. On reflection, it is to be recognized as a fulfillment of a long process of development of the principles of human knowledge, the principles of that method of *hypothesis*, running from Plato's Socratic method, through the work of Gottfried Leibniz and Carl Gauss, into Riemann's own breakthroughs.

As Plato defined the folly of the Eleatics' attacks on Pythagoras,²⁸ it is the characteristic, common delusion of the so-called "materialists," empiricists, and positivists, as of sophists and brutalized minds generally, that they locate reality as that which corresponds to fixed objects as putatively defined by sense-perception. As Plato's *Parmenides* indicates, the reason the Eleatics could not solve the relevant ontological paradox, is these fellows' hysterical refusal, over millennia, to acknowledge the most important fact common to all experience of our universe: *change*. The glaring factual error common to all these tribes, is the refusal to accept that such change is the elementary quality of ontological *fact*.

The background-argument most relevant to showing the Manichean heresy pervading Novak's religious views on the nature of man, is as follows.

Given a series of experienced, mutually distinct physical states. Which is *more real*: those states considered one at a time, or the principle of *change* which underlies the transition from one of these to another? This brings the dialogue within the *Parmenides* to the challenge posed by Heraclitus earlier: Is such *change* an ontological actuality? If its ontological actuality is acknowledged, then, which is primary: the individual states, or the change which orders the succession of those states?

Go directly from that, to the crucial theological question underlying the political issues posed by the Cardinal's statement: Is God within, or outside the universe? Is God's presence manifest within the universe which He has created, but as a presence free from the bounds of time? Is God located, as Plato locates the *Good*, above, and ruling the inferior realm of that *Becoming* which is always inside particular lapses of

Role of "Time-Reversal" in Mathematical Economics," *Executive Intelligence Review*, Oct. 11, 1996 (also published in *Fidelio*, Winter 1996). This point will be developed as we proceed now, approaching the point I address directly, the Manichean streak in Novak's practice.

27. *Über die Hypothesen, welche der Geometrie zu Grunde liegen* ("On The Hypotheses Which Underlie Geometry *Bernhard Riemanns gesammelte mathematische Werke* H. Weber, ed. (New York: Dover Publications reprint, 1953); pp. 272-287.

28. i.e., *Parmenides*.

time? In the language of Christian theology, does God not dwell in the simultaneity of eternity? Is this not, for the Christian, also a key to the special nature of the individual person?

This is, very much, a political issue. It is, as I shall indicate here, the most crucial functional issue of principle in economics, to such effect, that no advocate of “free trade” could be better than merely a “virtual Christian”: a play-acting Christian on stage, but not in his actual belief and character of practice outside the theater of hypocrisy.²⁹

For me, the most distinguishing of the common functional characteristics, the distinguishing wickedness, of the Manichean and the empiricist alike, is Bernard Mandeville’s, Friedrich von Hayek’s, and Professor Milton Friedman’s denial of responsibility for *foreknowledge*. Since Classical Greece, this has been the most crucial issue of theology, as Aeschylus’ *Prometheus Bound* presents the inevitable doom of false gods.

This issue of foreknowledge, is integral to the Christian notion of God as dwelling in the simultaneity of eternity. It is also the crucial point which distinguishes Classical from banal art. It is the chief underlying issue of both scientific method and statecraft. It is the difference between the moral accountability for the consequences of one’s acts, and also omissions, which is attributable to persons, as distinct from the notion of anything analogous we might expect from lower forms of life. It is the difference between Gulliver and the Yahoos. This is crucial for the Christian comprehension respecting the nature of man and of God. This is the test which separates the Manichean political faith of Novak from Christianity. For anyone familiar with Plato’s Socratic method of hypothesis, this is the conception in natural law which Riemann’s 1854 dissertation helps greatly to render more transparent.

Foreknowledge is individual conscience. Conscience is the faculty of acting, in defiance of Tony Blair’s Britain, to prevent a holocaust of famine in North Korea, or, in defiance of today’s Hitler-Britain, to stop a Museveni-led holocaust of millions of Hutus and others, in Africa, an atrocity being wittingly funded by former U.S. President George Bush’s associates. Conscience, is frustrating those decrees by the International Monetary Fund, the which must, if allowed, cause the millions or more deaths we might prevent. Where does the human faculty of foreknowledge reside? Where does conscience sleep?

The question of the possibility of foreknowledge by man, and of perfect foreknowledge by God, has been, quite properly, the elementary question of all competent Christian theology, down to the present day. This issue is correctly understood as intertwined with the question of the *ontological proof for the existence of God*; that connection is expressed by Classical Christian theologians in terms of the notion of the loca-

29. e.g., *I Corinthians* 13.

tion of God’s existence in “the simultaneity of eternity.” The only defensible proof, in both cases, is supplied by Plato’s Socratic method of hypothesis. Here, in addressing the Manichean characteristics of Novak’s adaption to Locke’s, Mandeville’s, Quesnay’s,³⁰ Adam Smith’s, Jeremy Bentham’s,³¹ and Margaret Thatcher’s heathen doctrine of “free trade,”³² it is the issue of foreknowledge which is of primary concern. In service of that argument, I summarize the relevant argument, on the subject of “time-reversal,” which I have supplied in earlier locations.³³

In all known cultures, the characteristic feature of successful economic behavior, is the fact that man is capable of making successful changes in his present mode of behavior, which changes are governed by foreknowledge of future consequences of such choices. In this way, the future acts efficiently, for better, or for worse, to determine the present. The general nature of the universal principle involved, can be adduced in only one way, by way of Plato’s Socratic method of hypothesis.

The propositions elected as theorems of any deductively consistent system, are adducibly determined, Socratically, by a ruling set of underlying assumptions, called an “hypothesis.” This signifies, that a sequence of theorems determined by that hypothesis, is *implicitly foreknown*, on condition that the hypothesis is known. That is, the hypothesis predetermines which future propositions will be accepted as members of a theorem-set so determined.

This comprehension of the matter, leads upward, to the higher case, in which discoveries of principle change the definitions, axioms, and postulates according to the requirements of a newly discovered reality. In the general form of the latter type of case, we are presented with a series of mutually exclusive hypotheses. This series is intrinsically a formally discontinuous series, analogous in form to a generalized Riemannian case.³⁴ Thus, this series is as discontinuous as the

30. i.e., *laissez-faire*.

31. i.e., *Introduction to the Principles of Morals and Legislation* (on the subject of the “felicific [hedonistic] calculus”); *In Defense of Usury*; and, *In Defense of Pederasty*.

32. i.e., The Mont Pelerin Society and such of its appendages as the Washington, D.C., Heritage Foundation, American Enterprise Institute, et al.

33. e.g., “The Essential Role of ‘Time-Reversal’ in Mathematical Economics,” op. cit.

34. The relationship of an hypothesis to a corresponding formal (e.g., deductive-inductive) theorem-lattice, is the condition, that no proposition may be a theorem of that lattice, if it contradicts any among the set of definitions, axioms, and postulates constituting the lattice’s underlying hypothesis. Thus, any change in the set of terms which the hypothesis represents, changes the conditions defining any and all propositions of the former theorem-lattice as theorems. This change within an hypothesis, even as the assumed mere addition of a new physical principle might be that change, thus creates a new hypothesis, which is inconsistent with the relevant hypothesis extant prior to the change. For example, Eratosthenes’ measured estimate for the length of the Earth’s meridian, which assumed merely that the Sun is a very large distance from the Earth, showed a definite rate of curvature of the measured

expanding number of validated principles upon which it rests.³⁵ Yet, it is coherent, despite its characteristic discontinuities, since it is generated by a constant principle of change.³⁶ That principle supplying coherence, is, the experimental interaction between the cognitive-directed actions of the human species, and the universe in, and upon which the human species acts.

In Plato, this notion of a higher-than-mathematics methodology, an *Analysis Situs*, is subsumed by the general term *hypothesizing the higher hypothesis*.³⁷ The simplest illustration of the role of such a generative ordering-principle, is the distinction between orderings which correlate with physically entropic processes, and those which correlate ostensibly with physically anti-entropic processes.³⁸

All rational meaning of this term is banned from certain

distance from Syene (Aswan) to Alexandria, in Egypt. This showed, that at each tiniest interval along the meridian, any apparent straight line is curved. Thus, we must measure the Earth's surface not in two dimensions, but three. The third dimension, makes any such putative straight line "infinitely discontinuous" in the most extremely small interval. This is representative of the general case, that every new hypothesis is deductively absolutely discontinuous with the relevant preceding hypothesis. This approach, as developed, by way of the experimental principles implicit in biquadratic residues, into a general theory of curvature, by Carl Gauss, was the starting-point for Riemann's revolutionary discovery of a true physical ("non-Euclidean") geometry, upon which modern representation of non-linear functions depends.

35. e.g., its relative cardinality, corresponding to the implicitly enumerable density of discontinuities for any arbitrarily selected interval of continued (not continuous) action of a real process.

36. In this case, the principle of change is cognition, as we have identified the method of solutions for ontological paradox here. In both Riemannian physics, in which each new discovery of principle increases the mathematical cardinality of the representation, as in the economic reality determined by realization of such discoveries, the ordering determined by cognition is anti-entropic. Since the universe obeys man only through such anti-entropic action, this demonstrates that the universe itself is axiomatically anti-entropic. In the statement above, we are focussed upon a phase of such a process. In this special case, it is permissible to reference an higher hypothesis as a "constant principle." In the more general case, the development of the cognitive processes results in improved higher hypothesis, such that a series of higher hypotheses is generated, a series identified in Plato as "hypothesizing the higher hypothesis."

37. The term *Analysis Situs* was introduced, to this effect, by Gottfried Leibniz, and later, famously employed, with restricted applications, by Bernhard Riemann. However, the method is that already employed and described by Johannes Kepler. This is "higher than mathematics," since it rests upon conceptions generated solely within the sovereign domain of individual cognition, where discoveries of principle are posed for experimental validation.

38. "Ostensibly," since the universe in the large is shown, by its obedience to mankind's generation, and efficient use of validatable principles, to be intrinsically an anti-entropic process. One may say, that, like the material which passes through the living organism which is our individual body, the "inorganic" quality attributable to particular dead things within the universe, does not determine the characteristic of the universe as an ordered process in its entirety. Hence, the absurdity of the manner (fallacy of composition) in which the so-called "second law of thermodynamics" was argued to be a universal law of nature, algebraically, by Clausius, Grassman, Kelvin, et al. Notably, the method employed, relied implicitly upon the arbitrary, and false, assertion of linearity in the extremely small.

factions in mathematical physics, notably those which attempt to superimpose as a universal dogma, the purely arbitrary, pathological notion, that mathematical linearity is preserved in the extremely small, as, for example, in nuclear microphysics.³⁹ In all serious modern science, since Nicolaus of Cusa's *De docta ignorantia*, the fundamental issue has been the issue of how so-called "non-linear" (i.e., discontinu-

In all known cultures, the characteristic feature of successful economic behavior, is the fact that man is capable of making successful changes in his present mode of behavior, which changes are governed by foreknowledge of future consequences of such choices. In this way, the future acts efficiently, for better, or for worse, to determine the present.

ous) processes are distinguished from one another by differences in underlying ordering principles of a type cohering with Plato's notion of hypothesizing the higher hypothesis. This is the method of Johannes Kepler, the founder of the first comprehensive mathematical physics, the method of Gottfried Leibniz, that of the Monge-Carnot *Ecole Polytechnique*, and of the Gauss-Weber-Riemann founders of modern relativistic physics.

Among the ranks of persons who are putatively literate in scientific or related matters, the only significant opposition to this view has come entirely from the Ockhamite founder of the anti-Renaissance "Enlightenment," Paolo Sarpi, and his followers. These followers include, among those most notable, Francis Bacon, the Rosicrucian Robert Fludd, Thomas Hobbes, John Locke, and other empiricists, Cartesians, and positivists, such as Abbe Antonio Conti's self-styled "Newtonian" faction.⁴⁰ This opposition is identical with those cur-

39. Such as Leonhard Euler, Joseph Lagrange, Marquis de Laplace, Augustin Cauchy, Hermann Grassmann, Rudolf Clausius, Lord Kelvin, Hermann Helmholtz, J.C. Maxwell, Lord Rayleigh, Bertrand Russell, et al. Cf. Lyndon H. LaRouche, Jr., "How Cauchy Ruined France," *Executive Intelligence Review*, June 20, 1997.

40. The apotheosis of black-magic cultist Sir Isaac Newton, was an ideological prank concocted by the Paris-based controller of Venice's intelligence service, Abbe Antonio Conti. In fact, as was reluctantly acknowledged by the Newtonians, early during the Nineteenth Century, Newton had never actually produced a calculus, but merely a bad, unworkable parody of the calculus produced more than a decade earlier by Gottfried Leibniz. Conti's

rents of empiricism-positivism which produced that Manichean doctrine of “free trade” popular among today’s “theo-conservatives,” as also others.

That said, shift the location of the idea of Platonic foreknowledge, from focus upon individual selections of ordinary hypotheses, such as those of a Euclidean geometry, to the standpoint of higher hypothesis, as exemplified by a physical, or “non-Euclidean” geometry, such as that of Riemann. This is the case, in which newly discovered, and validated principles of nature, and of the human cognitive processes themselves, oblige us to replace, repeatedly, our underlying beliefs about nature. Not only that, but as we apply, or fail to apply this newly acquired knowledge to society’s behavior, we bring either happy, or bad results upon the heads of future generations.

Then, if we have understood those ordering principles, which belong to the domain of higher hypothesis, we are able to adduce the *types* of consequential situations we may be bringing upon mankind, through our choices of operating principle in physical economy, as also in other ways. I may justly invoke the fact, that I have been shown to have been the world’s most successful economic forecaster in this respect, to indicate here, that this view of higher hypothesis, is the indispensable basis for competence in relatively long-range forecasting.

To illustrate the practical relevance of this notion of hypothesis to day-to-day life of national economy, consider, briefly, some crucial facts about modern industrial management. The operation of capital-intensive industrial development, in the context of relatively high rates of technological attrition, presents us, in each brief interval, with product design and productive potential supplied by the past, by means of whose productive output, a reinvestment in needed productive potential, improved product-design, and technology of increased productivity, is supplied to the future. The failure to reinvest in the manner needed to offset the technological attrition of the environment, and other errors of commission and omission, could be fatal to the future existence of the firm, or of the economy in general.

Compare this with the case for public investment in maintenance and improvements of basic economic infrastructure.

For any moral form of society, state economic responsibility for the provision and regulation of public infrastructure, is morally unavoidable, since its function pertains to the requirements of the whole nation, its entire population, its entire area, without regard to divisions defined by employment or private property-titles. Therefore, only an immoral government, or blind fools, would propose the general privatization

object in his apotheosis of Newton, was political. At that time, Leibniz was the most powerful intellectual influence throughout Europe, an influence which extended with increasing force into Eighteenth-Century English-speaking America. The effort to discredit Leibniz’s unrivalled accomplishments as a scientist, was the flank upon which Conti et al. deployed a far-flung network of “Newton-cult” cells among key centers throughout Europe. Voltaire was a key agent of Conti’s in this enterprise, as was the pro-Malthusian (e.g., Giammaria Ortes) cabal of Maupertuis, Euler, et al. at Frederick “the Great’s” Berlin Academy.

of infrastructure.

These requirements include treating the territory of the nation as a wise farmer prepares a field for cultivation of a specific quality of crop. The development of general water-management, of related sanitation of entire areas, sources and distribution of power, health-care facilities and public health programs, general education up to the level required, technologically and otherwise, from the future generation of adults, and fundamental scientific research and development, are matters which could never competently be left to the confines of private ownership. Nor is there any way in which to meter the benefits of public infrastructure in such a fashion, that a private toll-system, rather than a combination of taxation and government rates-regulation, could function in this domain, in the sense it may be shown to function very well in sales of the output of agriculture, mining, and manufacture, for example.

Foreknowledge is crucial for government in matters of designs and commitments for programs of maintenance and improvement of public infrastructure.

Measure the impact and replacement of infrastructure in terms of half-life spans: Half the number of years the installation in question might be expected to function in a satisfactory way. There are two such half-lives to be considered. One, is the simple physical half-life, assuming no significant sort of relevant change in technology. In such an assumed case, the chief variable factor would be degree of net wear and tear. The second, is the acceleration of the potential obsolescence of the installation, as affected by increases in rates of technological attrition in the economy generally. Also, take into account, the span of life required to make these installations.

The related policy decisions must be made with regard for developments, years, even decades into the future. Thus, foreknowledge of the future is not only indispensable, but we must shape the making of those policies today, through taking efficiently into consideration the foreknowable impact upon the future.

The obvious difference, between the nature of God and man, lies in the imperfection of human foreknowledge; the similarity, lies in the principle of foreknowledge. Thus, Plato differentiates the attainable competence of mortal mankind to lie within the bounds of what Plato terms the *Becoming*. That conception correlates with a generalized notion for *hypothesizing the higher hypothesis*. Since God exists within the simultaneity of eternity, when we reference God’s nature, according to natural law, instead of “hypothesis,” or “Becoming,” we must speak, as Plato does, of the *Good*. Conscience is, then, foreknowledge governed by the ordering-principle intrinsic to *agapē*.

Mandeville: The Principle of Evil

If one were to ask, “What is the single example of behavior in U.S. churches today, which most efficiently betrays something rotten afoot within the American religious psyche,” I would answer, “The singing of a hymn called ‘Amazing



“Rock Against Racism” in New York City. “To the replacement of Classical music by Romanticism,” LaRouche writes, “or by more vulgar expressions of mass musical entertainment, such as the frankly satanic rhythms of ‘rock,’ the Christian says, ‘With this, I disagree absolutely.’”

Grace.’ ” How could God’s noblest creatures, assembled ostensibly to address the Almighty Himself, refer to themselves as “a wretch like me”? Who is their god? Is he some monstrous Babylonian tyrant, ostensibly spawned by the bowels of Baal, before whom the slave must debase himself? Or, is our loving God foolishly blind, that he would love trash, would have created such trash, and would not be embarrassed to have packs of such miserable creatures, like filthy beggars, grabbing at his garment, claiming him as their Father? That hymn reeks of Manicheanism. Or, to say the same thing, it expresses the Babylonian misconception of human nature which is axiomatic for the modern British culture of Francis Bacon, Thomas Hobbes, John Locke, Bernard Mandeville, Adam Smith, Jeremy Bentham, Mrs. Margaret Thatcher, and Friedrich von Hayek’s Mont Pelerin Society.

Contrary to the plaintive, off-key cries of such professedly worthless creatures as those poor singers, the Christian defines himself, or herself, as what Christ expects mankind to become. To the Christian, at worst, man betrays his nature, if he becomes like an angel fallen into the endless abyss, or, strays as a redeemable “prodigal son.” Man and woman were created to be the noblest creatures of this universe, and, each person ought to live up to that. Our frailty is, that each of us has but a brief span of mortal life, during which each must find the meaning of his personal existence within God’s simultaneity of eternity. Each must use the mortal journey and its inhering passions, as the cognitive processes of thought make use of the living organism in which they reside; but let none of us lose his or her sense of identity, to become ruled

by unleashing of the blind passions of the vehicle we briefly occupy. Each among us has little time to waste, and, therefore, should get quickly about that business.

Man becomes bad, only when he, like Mani, like the Bogomils, like Hobbes and Mandeville, repudiates the sense of ultimate self-interest in living a life of continuous atonement with the God Who loved him.

We express those Christian truths, when we look at individual people in general as also God’s noblest creation, when we care efficiently about the nature of the cultural, political, and other conditions which powerful, often too-powerful institutions impose upon this individual, noblest creature of Creation.

Turn your attention, now, to that assortment of practicing modern Manicheans and buggers, typified by Francis Bacon, Thomas Hobbes, John Locke, David Hume, Adam Smith, Immanuel Kant, Jeremy Bentham, Friedrich von Hayek, Mrs. Margaret Thatcher, and Michael Novak.⁴¹

41. Otherwise known in Italy, as “Cathari,” in France as either “Cathars” or *les bogres*, or, in England, as “buggers.” In the account of Lord Shelburne’s Gibbon, the Bogomils were a variant of the Manichean cult previously established in Byzantine Thrace (modern Bulgaria), by the Byzantine emperor for political-strategic reasons. That account, some errors noted, is essentially accurate. They still exist in southern France today, as was observed when President François Mitterrand participated in a family christening rite at one of the more famous cult-sites; they have been sponsored by Dominique Schlumberger de Menil, who, with her sister, were long-standing associates and supporters of the Mitterrand household. They are most notorious, of course, for the sect’s medieval colonies in the region of Toulouse and Albi, but were also powerful in the Rhône region of France and Switzerland.

The general principle, upon which all among these premise their recipes for the governance of society, including its economic affairs, is the Hobbes-Mandeville-Quesnay doctrine of what is identified variously by Hobbes' "war of each against all," the slave-owner's dogma of John Locke's "Life, Liberty, and [you are my] Property," the feudal landowning aristocrat's insolence of François Quesnay's "laissez-faire," the "moral philosophy" of Adam Smith's drug-traffickers' doctrine of "free trade," and the "felicific [hedonistic] calculus" of terrorist controller Jeremy Bentham's *Introduction to the Principles of Morals and Legislation*. Here, amid this Manichean collection, lies the political soul of Michael Novak, and, for that matter, of wretched Associate Justice Antonin Scalia, too.

The common characteristic of these fallen creatures, is the Manichean doctrine, that man is intrinsically given to evil, and that society must be designed and ruled accordingly. All premise their moral philosophy, on the demand, that the greatest freedom to the interplay of each, among themselves and their friends, be afforded to such individuals' lusty pursuit of the Seven Deadly Sins, the which, in their view, define the inherently sulfurous qualities of "human nature," especially their own. All of these derive their social theories, from the same cloth of anarchy, even if they cut the garments differently.

This cloth has two most notable characteristics. On whatever class of persons its proponents bestow the free expression of lusty libertarianism, they insist that no principle contrary to the axioms of mephistophelean anarchy be imposed, and no other form of regulation than those upon which the participants in warfare or other bodily-contact sport might agree among themselves, in the spirit of covenanting mutually tolerable rules of the game. On this point, it is convenient to compare the fictional Lemuel Gulliver's account of a journey to Hugh Walpole's Houyhnhnm-Britain, with a recent utterance from the indefatigably nasty Lord William Rees-Mogg.

View Houyhnhnm-Britain, then, and now, according to the sportly image of "rules of the game." The ruling spectacle of lordly horses' posteriors, compared with the illiterate and constantly rutting Yahoos, presents us a spectacle reminding us of the contrast of the murderous oligarchy and hapless slaves of Lycurgus' Sparta. The Houyhnhnms, like today's U.S. National Endowment for Democracy, allow their victims the greatest degree of libertarian license to do almost anything

Otherwise, they share the pro-satanic characteristics, and penchant for strange sexual practices, with the still very significant representation of Gnostic cults generally, as in Venezuela and Colombia. They are most notable for their conception of the "elect," a feature of their religion which was syncretically coopted into John Calvin's argument. There are also syncretic cooptings of this in the Rosicrucianism of Robert Fludd et al., and in branches of modern freemasonry. The Faust image of "pact with Satan," as portrayed in Christopher Marlowe's *Dr. Faustus*, is fairly representative of their ideological type. They also acquired standing among Hitler's Nazis, including the circles of Nazi Professor of Philosophy Martin Heidegger.

to one another, but engage in literate utterance, or actually shape any among the crucial policies of their government. To precisely the same effect, a real-life pompous ass, Lord William Rees-Mogg, lauds the lunacy of Newt Gingrich's Alvin Toffler, with the happy information, that all of these antics with "information society" will end up with ninety-five percent of the population denied any education at all. Meanwhile, according to Rees-Mogg, the lordly five percent, whose bodily functions mysteriously secrete "information," will sequester themselves in safety, in isolatable, sanitary locations, such as the Channel Islands, away from the mayhem and epidemic diseases of the majority.⁴²

The essential point, as the case of Houyhnhnm-Britain, then and now, illustrates, is that the would-be overlords, for the first part, do not wish outsiders to think that the master-class would tolerate any *outside* regulation of its libertarian sport. Their overlordships, as insiders, may choose to regulate themselves, *privately*, but will permit no government under the influence of "outsiders" to interfere in their peculiar forms of economic, or other heteronomic pleasure-seeking. Not only is lusty libertarianism their hedonist's peculiar pleasure, but, as the wicked Adam Smith, Professor Milton Friedmann, and George Soros concur on this point, they are also amused to spread the "freedom of anarchy," such as free use of dangerous recreational substances and activities, among their intended victims. In the latter case, anarchy, with its inexhaustible, mephistophelean capacity for creating mischief, might do its corrosive work, keeping the inhabitants of the slave-quarter either stupefied, or busily at one another's throats. Such freedom given, is freedom effectively denied.

Thus, the first leading feature of their dogma, is the same satanic sophistry familiar to students of such forms of gnosticism as Manicheanism and the *Bogomils*. This brings us to the second leading feature of their mind-set, the "magic of the marketplace." If you are one of those who smells a secret, voodoo, or Bogomil ritual, in that enunciation of "magic," you are on the right track.

From the standpoint of mathematics (and the medieval Bogomil loan-sharks were a notoriously calculating crew), the theory of the "magic of the marketplace," reduces itself to the argument, that an overdose of entropy brings on a state of negative entropy. In other words, the doctrine of "free trade," as presented by Quesnay or Adam Smith, is a pure and simple, intentional hoax, perpetrated by Wall Street and kindred used-stock salesmen upon their all too credulous intended victims. Just as the most powerful, most advanced among the Eighteenth-Century nation-states, France, was bankrupted in less than a decade by adoption of a "free trade" policy, the same ruin has been suffered by every nation, begin-

42. Lord William Rees-Mogg, commentary in the Jan. 4, 1995 London *Times*, "It's the Elite Who Matter; In Future, Britain Must Concentrate on Educating the Top 5%, on Whose Success We Shall All Depend."

ning with Portugal, which was foolish enough to submit to this British dogma.

It happened to the U.S.A. under Jefferson, Madison, Jackson, van Buren, Pierce, Buchanan, Teddy Roosevelt, at the end of the Woodrow Wilson regime, under Andrew Mellon's Calvin Coolidge, under the pre-Korean War Truman, under the second Eisenhower administration, under Carter, Reagan, and Bush, and, with some qualifications, still rules the national economic roost under Clinton. As I have presented the case in earlier locations, during the present century to date, the only time the U.S. was not sliding downward in physical-economic terms, as it has been throughout the 1970-1997 interval to date, was during mobilizations for possible, or ongoing general warfare. Only under those conditions, was "free trade" curbed to the degree, that the natural inclination of our pre-1966 economy toward prosperity was permitted efficient expression. Every other nation has had similar experience with playing its turn as sucker for the "free trade" pitch. Experience says, that perhaps, President Abraham Lincoln's famous quip should be corrected, to emphasize, that when it comes to free trade, "you may fool nearly all of the people, nearly all of the time — except in times of war."

The acceptance of "free trade" does not come from experience. It comes from a self-destructive ideological streak within the mind of the dupe. Sometimes this is expressed by extremely "unagapic" gloating by the typical citizen over the cheaper prices at his store, should he encourage unemployment among Americans, by producing the same articles with cheap, sometimes virtually slave labor, abroad. There is a satanic element in this expression of greed by the typical, foolish citizen. The poor fellow will find himself, herself, and family suffering from his own, greedy, credulous folly, soon enough. He has made, in that way, a gnostic's Faustian pack with Satan, the Tempter who said, "Give me your free trade, and I will give you things at cheaper prices." He believes in "free trade," not because of lack of overwhelming, historic evidence that this is a swindle. He believes in "free trade" as he believes in "lucky numbers" at the gambling table where he lost his family's fortune. He has joined the gnostic church of British mysticism.

I mentioned, above, another, mathematical dimension to the "free trade" hoax. The swindle is called, euphemistically, "statistics." The method employed is inherently fraudulent. Pick a set of monetary and other statistics. After a sufficient number of tries, concoct what is termed "a fallacy of composition." Construct this in a way which will delude the intended onlooker to believe that he is seeing what the relevant "Wizard of Oz" may tell him is "A very robust statistical correlation." If the victim appears to be duly impressed by this admission to the arcana of mathematical mysteries, the wizard in question will lay it a bit thicker, as hoaxsters are wont to do; he may even go so far as to lure his prospect into the Alpine remoteness of "the ergodic theorem."

The decisive observation to make on such wizardry, is,

that there is no reason underlying the supposed statistical correlation. There is no necessary connection; there is merely sleight-of-hand, the suggestion of magic. This is the same principle of magic used by Gnostics and other religious swindlers, since no later than early Semitic cultures of Mesopotamia, to hoodwink the credulous. It "works," not because there is rationality involved in the so-called proof; it is purely tricksterism, worthy of the priests of Abraxas, or of the cult of Delphi. The suckers are hooked by their own propensities for erotic moods of cupidity. Like all pro-satanic cults, the cult of the marketplace is based upon the catechism of Mephistopheles, the will to cheat, even at the price of a pact with the Devil.

In history, the waxing and waning of such cultish influences as that of "free trade," is associated with the increase or decrease of what is called "cultural pessimism." We are presented, as in the process of transforming depressed post-World War I Germans into future Nazi Party members, with the persons whose natural, childish optimism toward life is crushed, and who, in that degraded state of mind, lose faith in God himself, and would, if not altogether repudiating him, prefer, at least for a time, a cozy nook in Hell, to the glories of martyrdom. *Sic transit gloria Novak!*

The New Dark Age in progress

What is behind all this, which the pathetic case of Novak reflects? What is the inner logic which has caused the precipitous degeneration of religion in the U.S.A., and elsewhere, during the recent thirty-odd years? If we look at the condition of the Catholic Church, world-wide, for example, the proliferation of strange cults and alien doctrines there, is comparable only to the religious condition which spread through Europe like a pandemic during the Fourteenth Century's New Dark Age, the time to which modern Catholic officials frequently refer as that confession's "Babylonian captivity." The situation outside that Church, is, if anything, far worse, the decadence, even depravity, more virulent in its character and rapidity of spread. The history of this virtually world-wide pathology, suffices to prove that the root of the problem inside the Catholic Church, for example, has nothing to do with the inner proceedings of Vatican II.

The paradigmatic character of the onset of this presently accelerating global catastrophe, is the rapid spread of the "New Age" youth-counterculture, the rock-drug-sex counterculture, and the 1969-1970 launching of the mass-based "ecology movement" hoax. In the U.S.A., as in Germany, France, and Italy, for example, this countercultural ferment, was devised chiefly by the so-called "Frankfurt School" of Theodor Adorno, et al., in concert with the London Tavistock Clinic/Institute, and under the direction of the Prince Consorts of Britain and the Netherlands, with their World Wildlife Fund/"1001 Club" backing. The initial target of this countercultural operation was the university youth, in other words, those whose subsequent "march through the institutions"

would determine the philosophy and moral character of the future, top-most positions of power in government, universities, science, educational institutions, and churches.

Although then in a relatively very modest role, I participated in the losing, rear-guard effort to stem that countercultural tide, during the entirety of the second half of the 1960s. I did not succeed in that aspect of my efforts, except to earn the undying hatred of the other side, including the circles behind this operation, including the Ford Foundation's McGeorge Bundy. I know that history, in painfully intimate detail, as it is said, "like the back of my hand." I do not need statistics to tell me what happened; I knew, first-hand, promising young minds which were destroyed, step by step, over an interval of several or more years. From my experience with this in the U.S.A., and the nature of my increasing involvement in activities in other continents, I was pre-qualified to delve deeply, and clinically, into the similar processes ongoing in Europe and in Central and South America. From that combination of first-hand and correlated experience, then and later, I report that most of the published reports on the transformations of mind-set which occurred within the "68" university-campus generation then, are, in their principal features, fairy tales, composed to console some special pleading.

Very simply, two processes unfolding during the 1961-1968 interval, must be taken into account, to understand what happened to the minds of the majority of that U.S. generation of campus "Baby Boomers." On the one side, there was the optimism fostered by President Kennedy's manifest executive capacities in handling the steel barons and other matters, and, especially in the impact of his launching of the "crash program" for the later manned landing on the Moon. On the negative, depressive side, the obvious events, were the critical week of sheer terror during the 1962 missiles crisis, the subsequent assassination of the President, the post-Kennedy escalation of the Indo-China adventure, and the 1968 assassination of Reverend Martin Luther King. The pessimistic factors added up to a Tavistockian "shell shock," producing a stunning display of ultra-labile suggestibility in the majority of the campus student population which I was in a position to study, either directly, or through clinical study of the relevant proliferation of literature from radical-student and other sources from that period.

There was a deeper, less visible, but powerful stream, a stream more directly relevant to religious belief.

Cultural optimism in modern society is most widely associated with the individual's sense that he, or she is sharing with peers a personally confident outlook conveyed by the vernacular "I can do it," or, "I can learn to do it." In U.S. history, this quality of optimism is associated with a sense of actual or prospective participation in a generality of scientific and technological progress in qualities of products and science-related services, and in the productive powers of labor. Even in the case of the present, or former pupil who falls into Friedrich Schiller's category of *Brotgelehrte*, the pupil who

trains to sing for his, or her supper, not the music, something of the music slips through, as if osmotically, if the general social climate is one of optimism.

From the considerations I have outlined earlier here, the relationship between personal cultural optimism so fostered, and *agapē*, is obvious. The individual's reenactment of discoveries of principle, evokes that *agapē*, and encourages the student, for example, to seek to locate his, or her personal identity in terms of that experience of *agapē*, in so-called technical matters, but, also, a correlated enhancement of the disposition for enjoyment of this same quality in Classical forms of art. The most crucial factor in the manifest shifts to countercultural, existential pessimism, within the "68" generation, was, principally, the argument that the missile-crisis and the Vietnam escalation proved that the generation of the students' parents was evil in allowing these things to be brought about, and that technological progress was bad, and should be superseded by a flight from reality, into "inner" existentialist gratifications implicitly proposed by depraved Herbert Marcuse's *One-Dimensional Man*.

Characteristic of the shift, was the sudden eruption of "consumerism." Whereas previous U.S. generations had defined themselves as both producers and consumers, we were suddenly faced with a large ration of these students who viewed insanely those who produced the goods on which life depended, as if the working operatives who produced wealth were the arch-adversary of themselves, as consumers. In this specific connection, it would be difficult to overstate the shocking, almost amoebic degree of lability, which I witnessed within a sampling of the majority of the "68" generation. The victims of this lability became the self-defined "useless generation," parasites who took personal pride in the allegedly superior morality of that personal "commitment." In short, like Hermann Hesse's wretched *Steppenwolf*, they had developed such Heidegger-like, hate-filled, existentialist pessimism toward both society their own selves, that they filled the prescription of *Amazing Grace*—minus the rescue.

What happened to religion during those years, was no product of some suspected aberration within the proceedings of Vatican II. During those years, virtually the entire world had been driven morally insane. The 1962 missiles-crisis was as much a symptom of the issue, as a causal factor; it were fairly described as the detonator of a social charge of pessimism which had been building over the course of the century since the assassination of President William McKinley, brought those spawn of the Confederacy, Teddy Roosevelt and KKK co-sponsor Woodrow Wilson, into the U.S. Presidency. In addition, there was the accumulation of two World Wars, the fraud and evil of the Versailles Treaty, a deep Depression, the rise and horrors of fascism in Europe, and President Truman's willful plunging of the U.S. economy back into a virtual new economic depression, at the close of the war, an accumulation which exploded with the succession of cultural shocks hitting the world's adolescent campus popula-

tions during the middle of the 1960s.

Now, as to the immediate and longer-term future: what does the presently hegemonic, "New Age" cultural-paradigm portend for religion, and for the very existence of civilized life?

The short answer is, that the danger comes not so much from any other source as what we might conveniently identify as "The Sodom and Gomorrah Principle." As measured in the only really meaningful terms, physical-economic terms, the U.S. economy has been contracting by a net amount in excess of two percent per year during the recent twenty-five-odd years, since 1970. The attempt to maintain financial profitability of some enterprises, has therefore found a substitute for national-economic profitability in escalating rates of looting of previous decades' former capital investments, by both government and private interests, in all categories of basic economic infrastructure, education, physical-economic standard of living per-capita of labor-force, in liquidation of entire industries, and in the mountain of financial indebtedness which has been increasingly a substitute source of income for financial markets and personal-credit-card holders.

We have reached the point, world-wide, that this planet is currently operating, in physical-economics, so far below the break-even point, that any significant continuation of presently hegemonic "New Age" measures, such as those pushed with violence by Britain's Prime Minister Tony Blair, brings us to the brink of the condition, that the inevitable chain-reaction disintegration of the present international financial bubble, would be echoed by a similar collapse of physical economy itself. Given the presently hegemonic cultural paradigms in policy-shaping of leading governments and supranational institutions, it would be inevitable that the planet as a whole, including China, would be drawn into an accelerating collapse of the conditions required to sustain human life, planet-wide. The combination of murderous anarchy, now being unleashed on Africa, and in the Korea peninsula, spreading across continents, launches the legendary "Four Horsemen of the Apocalypse" on all continents, portending a general collapse of the human population toward a maximum population of not more than the several hundred millions potential which was characteristic of this planet over the span of the centuries from the establishment of the Roman Empire into Europe's Fourteenth Century.

This outcome is not yet inevitable, but, unless we change what must be changed very soon, it will become so.

The lesson to be applied, is the cruel fact, that during the estimated two millions years mankind has existed on this planet, most of the once-dominant cultures were eradicated for reason of their clinging too long to a cultural paradigm which doomed them, as cultures which had lost the moral fitness to survive, as if they were of the class of Biblical, doomed Cities of the Plain. For reason of many things, this present planetary civilization is very near to the brink of a global catastrophe of that type. I do not anticipate that such a



British Prime Minister Tony Blair. The "New Age" measures he advocates, will bring upon us the "Four Horsemen of the Apocalypse."

collapse would end the existence of our species, though we are coming close to such a catastrophe. I anticipate, that as in most of human existence to date, cultures which have remained too long morally unfit to survive, are naturally purged from the human species, by such catastrophes as may be sufficient to expel such degraded cultural-paradigms from human culture at large. I do not propose that that outcome is inevitable in the present case; I propose, merely, that it will happen, unless we quickly change our ways, and repudiate the New Age cultural-paradigm-shift so visibly dear to those behind Britain's Tony Blair today.

What is happening to religion, to Christianity in particular, may be viewed most profitably as an echo of the so-called "Babylonian captivity" of the Fourteenth Century's New Dark Age. It were wiser of us, in viewing that state of religion today, to spend less effort in either adapting to, or lamenting such a state of affairs, and more in reversing it. For both practical and spiritual reasons, the most crucial aspect of the New Age corruption which must be reversed, if the U.S.A. is to assuredly outlive this century, is the kind of Manicheism which Michael Novak expresses by his gnostic's reliance on "the magic of the marketplace."