
I. Economics and Natural Law

1991

A World Under the Rule of Law

by Lyndon H. LaRouche

I. The Principles of Modern Statecraft: A Summary

Let us now use illustrative references to some among the currently leading global issues of today's practice of statecraft, to summarize the practical import of the chapters preceding this one. Let us begin by identifying some ostensibly axiomatic features of our implicitly proposed general policy:

- 1) The essence of good modern statecraft is the fostering of societies, such as sovereign nation-state republics, the which, in turn, ensure the increase of the potential population-densities per capita of present and future generations of mankind as a whole, and which societies promote this result by the included indispensable, inseparable means of emphasis upon promoting the development and fruitful self-expression of that *divine spark* which is the sovereign individual's power of creative reason.
- 2) Here, as elsewhere, the definition of *sovereign power of creative reason* is exemplified by, but not limited to, indispensable, successively successful, valid, revolutionary scientific progress in advancing per capita and per hectare potential population-density, by means of increasing capital-intensive, power-intensive investment of productive resources in scientific and technological progress.

The *anti-oligarchical* form of *sovereign na-*

tion-state republic, itself based upon the nation's self-rule through the deliberative medium of a literate form of common language, is the most appropriate medium for the development of society.

By "literate form of common language," is signified not only the written and spoken verbal language, but also a rigorous constructive geometry, and a classical form of musical-poetic language. This combined notion of "literate language," should be understood to signify, in the words of Percy B. Shelley, a language corresponding to the power of "imparting and receiving the most profound and impassioned conceptions respecting man and nature."¹

- 3) We emphasize that such anti-oligarchical, sovereign nation-state republics are *almost* perfectly sovereign. This sovereignty is to be subordinated to nothing but the universal role of what Christian humanists, such as St. Augustine, Nicholas of Cusa, and Gottfried Wilhelm Leibniz, have defined as that natural law fully intelligible to all who share a developed commitment to the faculty of creative reason.²
- 4) As the statesman Charles de Gaulle, for one, has argued for this point, a truly sovereign nation-state republic finds a sense of national identity for each of its citizens, in a general spirit of commitment to the special mission which that republic fulfills on behalf of civilization as a whole.³

1. Percy Bysshe Shelley, "A Defence of Poetry," in *Shelley: Political Writings*, Roland A. Duerksen, ed. (New York: Crofts Classics, 1970), pp. 164–97.

2. It is to be stressed, that Grotius and John Locke represent typically a standpoint wholly antagonistic to the Christian conception of natural law.

3. Charles de Gaulle, *Memoirs of Hope: Renewal and Endeavor* (New York: Simon and Schuster, 1971), p. 269. In 1970, Charles de Gaulle wrote: "Thus, from every part of the world, people's attentions

Editor's Note: This article originally appeared in the book, *The Science of Christian Economy and other prison writings*, by Mr. LaRouche, published by the Schiller Institute in 1991.

5) What we must establish soon upon this planet, is not a utopia, but a *Concordantia Catholica*,⁴ a family of sovereign nation-state republics, each and all tolerating only one supranational authority, *natural law*, as the classical Christian humanists recognized it. Yet, it is not sufficient that each, as a sovereign republic, be subject passively to natural law. A right reading of that natural law reveals our obligation to cosponsor certain regional and global cooperative ventures, in addition to our national affairs.

The division of humanity's self-government among respectively sovereign nation-state-republics, is not a partition of the world's real estate, but a most preferable arrangement, by means of which all of humanity governs itself as a whole.

A. Literate Language and the Sovereign Republic

This last point of argument is illustrated by aid of a preliminary examination of the functions of a literate form of language in Dante Alighieri's (1265–1321) sense of such a popular literate language. By “language” we should understand the spoken form of communication of ideas, but we must also include a coherent constructive geometry, as “the language of vision,” and also the development of the well-tempered polyphonic form of *bel canto* musical commu-

and preoccupations were now directed towards us. At the same time, on the Continent, the initiatives and actions that might lead towards unity emanated from us: Franco–German solidarity, the plan for an exclusively European grouping of the Six, the beginnings of cooperation with the Soviet Union. Besides this, when the peace of the world was at stake, it was to our country that the leaders of East and West came to thrash things out. Our independence responded not only to the aspirations and the self-respect of our own people, but also to what the whole world expected of us. From France, it brought with it powerful reasons for pride and at the same time a heavy burden of obligations. But is that not her destiny? For me, it offered the attraction, and also the strain, of an onerous responsibility. But what else was I there for?”

4. As elaborated by Nicholas of Cusa in 1433 in the Latin treatise, *De Concordantia Catholica*. An English edition was published in 1991: *The Catholic Concordance*, by Nicholas of Cusa, Paul E. Sigmund, trans. and ed., (Cambridge: Cambridge University Press).



La Divina Commedia di Dante, by Domenico di Michelino, 1465. In this fresco, Dante Alighieri is holding his Divine Comedy, which helped transform Italian into a popular, literate language.

nication, the language of hearing.⁵

We have witnessed, in the preceding chapter emphatically, that elementary forms of existence are necessarily not simple, and their relations are not intrinsically reducible to aggregations of linear, pairwise ones. Therefore, just as a competent mathematical physics requires a suitably developed rigorous language, so do all important matters bearing upon the policy of nations. Without mastery of a language of such quality of literacy, no person is qualified to participate in shaping directly the policies of a nation. Without a common proficiency in a literate form of common language, a people lacks the competence in power of communication to govern itself. So, without a common literacy in geometry and music, in addition to the spoken language, a people is intellectually and morally crippled in its potential qualifications for *effective* self-government.

The political issue of literacy, as a qualification for full citizenship, faces strong, usually hypocritical, often more or less racist, sometimes even violent objections. Those objections come partly from among populist fanatics. They come also from influential bodies of so-called “professional opinion.” The most fanatical, and most relevant among the latter professionals, are

5. Other forms of music are “language,” but more or less brutish or brutalized degrees of musical illiteracy.

academic and like-minded representatives of those radical positivist, inductive pseudo-sciences, which first mushroomed in Auguste Comte's and Emile Durkheim's France, during the sordid heydays of the Holy Alliance and Napoleon III.

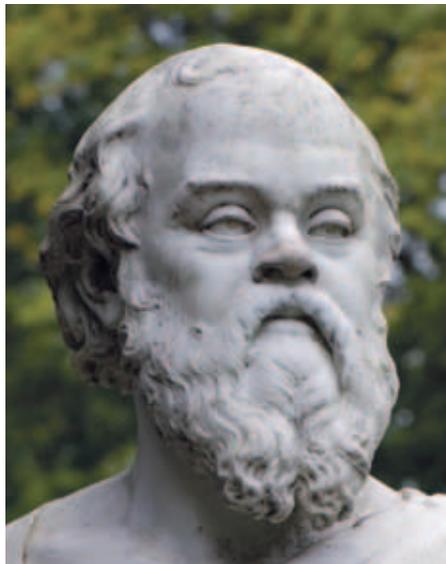
Respecting the positivists' objections, one need not rely upon conjecture; the Anglo-French nineteenth- and twentieth-century positivists and their spiritual brethren of Theodor Adorno's and Hannah Arendt's "Frankfurt School," have made their objections against the introduction of the issue of *truthfulness* in matters of statecraft a central feature of the entire history, and leading pre-history of positivism's existence as a sociological phenomenon.

The most obvious of the subsuming issues posed by the positivist's objections, is whether the well-being, or even perhaps the very survival of a form of society might be determined by that society's success in discovering and adopting policies consistent with laws of nature. (Let us begin with the simplest facets of the issue.) If that theorem is true, we demolish the positivist's objection with the observation, that it is urgent that the policy-shaping processes of society be weighted (vertically) in favor of those agencies and persons which have developed a capacity adequate to distinguish between scientific truth and any contrary assertion of a more strongly held majority opinion.

The classical illustration of the evil inherent in a populist's political dogma of "majority," is the 2,400-year-past trial of Socrates.

The immediate victim of that politically motivated judicial murder, was, of course, the innocent Socrates. The putative victors, if only for the short term, were the chief prosecutor Meletus and Meletus's Democratic Party, the latter then, for the moment, the ruling political party of Athens.

This ancient Athens Democratic Party was a concoction whose self-adulating conception would drown the hall at a Thomas Jefferson-Andrew Jackson dinner, with reverent tears from the assembled multitudes. That Athens party's political show-trial charge against



creative commons/Ben Crowe

The classical illustration of the evil inherent in a populist's political dogma of "majority," is the trial of Socrates by Meletus's Democratic Party of Athens. Shown here is a bust of Socrates.

Socrates, embodies implicitly the kernel of the radical populist's and positivist's enmity against our observations on natural law and literate popular language.

Yet, the corrupt Democratic Party's prosecutor, Meletus, was himself later justly condemned by an Athens court for his party's capital crime against Socrates. The corpse of that Democratic Party itself soon found a permanent resting-place in history: obloquy. Athens itself, for allowing earlier the death sentence on Socrates, soon found itself conquered by those very forces against which Socrates had sought to defend it.

Turn the eye back to the time of Aeschylus (525-456 B.C.) and Aeschylus's surviving fragment of his *Prometheus* drama. The Del-

phic pantheon of Gaia, Python-Dionysios, and the rest of the would-be immortals of the Olympian oligarchy, reigned in smug, hubristic delusion, that no true God, no natural law existed to punish or to check the oligarchy's capricious pranks against poor human beings. For that, the Olympian pantheon was inevitably brought down, by the action of natural law; and those Greeks foolishly corrupted into adoring such false gods, suffered the conquest and enslavement which their cowardly insolence, in serving such gods, had brought upon themselves and their posterity.

We, as human, may lack the direct access to perfection in our mortal selves, by means of which we might know the unblemished *truth* in a manner and form as if at an instant. Yet, we are equipped by the potential lodged within the *divine spark of reason* in each individual person, to walk the upward path of *truthfulness*. This transfinite pathway of truthfulness is efficient in respect to natural law, to such effect, that a society which prefers truthfulness efficiently benefits, and a society of contrary impulses must suffer.

A literate form of popular language has the formal merit, that it is a constructive geometry of an open-ended type, which permits the rigorous use of the hypothesis-forming capacity associated with the proper use of the subjunctive.

As for well-tempered polyphony cohering with

what is termed today *bel canto* vocalization, how could Plato and Leonardo da Vinci et al., have led Johannes Kepler to establish the first valid form of a general mathematical physics without a *bel canto*-based polyphony? Read *The Republic* and *Timaeus*, for example. Read the relevant work of Leonardo da Vinci. Read Kepler. See the failure (“the Newtonian three-body paradox”) which punishes us (according to natural law) when we abandon the rigorous notion of a *bel canto*-based polyphony!

What is *bel canto*, but the result obtained when qualified teachers and their attentive pupils see the joy of singing *naturally*, as the normal genetic endowment of every human being endows virtually all with but one choice of developable least-action mode of singing? On what is this all based? Leonardo and Kepler are emphatic; on the scale of ordinary observation, all healthy living processes’ morphology of growth and movement is harmonically congruent with the Golden Section; nonliving processes are not—except, at both the maximum and minimum extremes of scale.

How does that bear directly upon a literate form of *musically spoken constructive geometry*?

The fact that living processes are harmonically ordered morphologically, negentropically, in congruence with the Golden Section, proves implicitly, and conclusively, that the universe as a whole is characterized thermodynamically by a *negentropic* ordering of itself as a whole. That is plainly *anti-pantheism*, although the actually or potentially *gnostic* deductive formalist will insist sophistically that it is pantheistic. This has also been shown experimentally for the microphysical domain. Thus on to *bel canto*-defined (i.e., well-tempered) polyphony.

The *bel canto*-ordered, well-tempered polyphony is also a reflection of (e.g., *negentropic*) harmonic congruence with the Golden Section. So, the combining of such polyphony with constructive geometry, as Plato’s refer-



“A well-tempered polyphonic form of *bel canto* musical communication, the language of hearing, is an essential function of literate language.” Shown here is a portion of Luca della Robbia’s cantoria, or singers’ gallery, in the Cathedral of Florence, sculpted 1431-38.

enced locations illustrate this,⁶ forces the issue of a non-algebraically (*transcendental*) ordered mathematical physics upon a bare physical geometry.

The common use of the term “music” is too narrow for our purposes here. All natural language must tend, as a Renaissance-revived healthy Italian language does, toward a natural, *bel canto* vocalization. This vocalization, as we might compare a literate form of *bel canto* Italian with Vedic hymns, for similarities, determines the musical structure of a literate form of language.

We state our theorem on literate popular language in this light.

The kernel of the issue of *literacy* in language, is central

in the development and employment of the individual person’s *divine spark* of creative reason for the functions of generating, communicating, and assimilating efficiently, conceptions equivalent to valid, fundamental, revolutionary advances in a (practiced) science and technology. There is no available medium for extending this process from one sovereign person to another, except the medium of literate language as we have defined it implicitly here.

In order that we may receive and impart “the most profound and impassioned conceptions respecting man and nature,” the creative thought, sovereignly generated within the indivisible unity of our creative mental processes, must be *communicable*. If we are careless, and disposed to rush too quickly to a plausible conclusion, we might say, *mistakenly*, that to communicate a conception, we must express it as an image in the material of communicable language: Not so. Something far more interesting and useful must be said instead.

How do we teach, for example, secondary-level

6. For Plato’s references on constructive geometry, cf. “Plato’s *Timaeus*: The Basis of Modern Science,” *The Campaigner*, Vol. 13, No. 1, February 1980; or, for Greek with English translation, cf. Rev. R.G. Bury, ed. (Cambridge: Harvard University Press, 1966) and *Meno*, W.R.M. Lamb, ed. (Cambridge, Mass.: Harvard University Press, 1966).

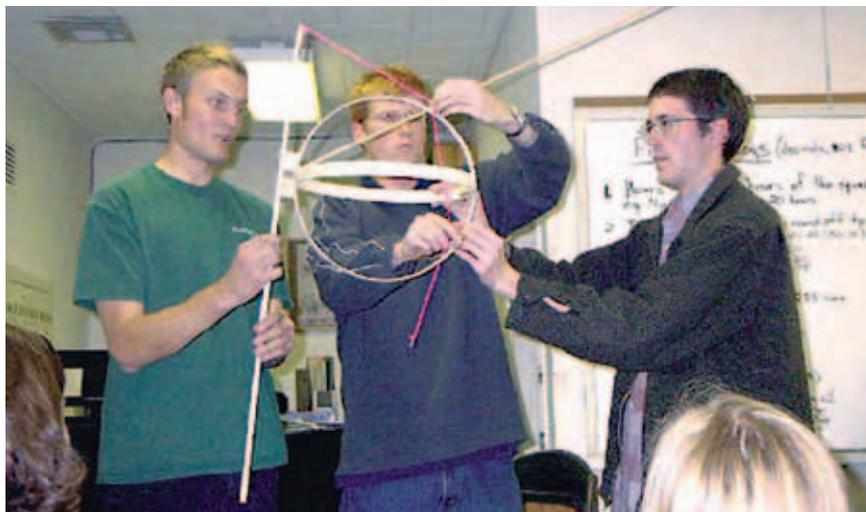
mathematical physics, effectively? Look closely and the textbook is ejected from your classrooms, to be replaced by both original sources and modern-language restatements of the content of those classical sources. What is it that the effective teacher does, which the textbook teacher usually does not do?

Look at such classical sources. Imagine presenting this to a class of secondary students. What ought to be your objective in this matter? Do you wish the pupil to swallow the text, word for word? You do not; you see our point, perhaps. We wish to have each pupil work through, not the text, but the process whose identifiable steps are *indicated* by the text.

What we should seek to communicate by use of such a source, is chiefly two results. First, one mind (essentially), the author of the source-text, issues a set of instructions to the mind of his audience (to you, and to the pupils), to relive the mental experiment outlined. Second, a similar mode is employed, to direct the mind of the individual audience-member to conceptualize an identified conclusion obtained from the experience. (That is enough said of that for our immediate purposes here.)

The point so illustrated, is that the idea is not contained within the explicit communication. Rather, the communication is a more or less reliable guide, as a key to a locked compartment, to the secret of the message. The receiving mind does not “decode” the message. Rather, the receiving mind relives—“unlocks,” in a sense—the sequence of mental actions prescribed as the explicit message (geometric construction is an example of this). It is the interior of the creative processes of mind, in response to the stimulus represented by the message, which regenerates more or less faithfully the concept which prompted the sender to compose the selected set of instructions, which are aggregately the relevant working-content of the message itself.

To oversimplify, without doubt, the relevant features of the process of communication are aggregately devised, by the sender, to set up the receiver’s state of mind in such-and-such a combination of ways. Thus, respecting the essential idea to be regenerated in the mind of the receiver, *the message is not the medium.*



EIRNS
Members of the LaRouche Youth Movement learn from pre-Euclidian geometers by constructing geometrical pedagogical devices.

The study of topology, originally from the standpoint of Gottfried Wilhelm Leibniz’s mind respecting *analysis situs*, past Riemann surfaces, through Georg Cantor, indicates to us, in significant part, the existence of general, transfinite principles of cardinal ordering of non-algebraic constructions, which are to a valid physics, in general, as the form of mathematical-physics-like aspect of language-communication is to the substance of the creative thinking on physics matters.

When we examine more intimately the role of a non-algebraic constructive geometry and also of well-tempered *bel canto* polyphony, in defining the morphological and physics qualities of a literate form of language, we see the matter in less inadequate terms of reference.

We ought to become thus more sensitive to the fact that, although language does not and could not “contain” important classes of ideas, the function of language in the social radiation of creative conceptions generated within an indivisibly sovereign individual mind, demands a kind of rigorous maintenance of the language-media (spoken, geometry, music), in its truer form and in its true form as a unified whole. This maintenance and development, which is the proper referent for the term “literacy,” puts relatively upper limits on the yet-developed capacities of virtually all persons sharing the use of the commonly used form of this language and its various, subsumed phases.

Thus, the possibility that a society is able to achieve that *truthfulness* requisite for policy-shaping leading



EIRNS

The Schiller Institute NYC Chorus, under the direction of Diane Sare, is today bringing Classical music to the general public.

toward *durable survival*,⁷ depends upon the level of literacy developed and maintained, especially, by those in the society in power to exert substantial influence upon policy-shaping. Indeed, in the extreme case, it were in the vital interests of those not so qualified, that they be disenfranchised, rather than put the entire nation in jeopardy because of their illiterate incompetence.

Howls of righteous indignation! “Elitism!”

We must respond. No, no, you asses! The issue here, is the modern republic’s vital self-interest in fulfilling its implicit moral obligation, to have provided an adequate quality of education to all graduates of a virtually universal, compulsory secondary schooling. The term “adequate quality of education” must not be construed to mean other than or less than a twenty-first-century equivalent of a nineteenth-century Schiller–Humboldt program for development of both the individual moral character and, in the fullest possible, broadest intellectual potential of *each and all pupils*.

That requirement must not be construed to signify what, for example, numerous, themselves miseducated, “conservative” U.S.A. parents have been misled to support as a proposed educational form: a *Brotgelehrte*⁸ quality of public education, “tracking” the student narrowly to receive shallow indoctrination in the “three

7. Cf. LaRouche, *In Defense of Common Sense*, Chapters II and III.

8. The concept *Brotgelehrte* (bread-fed scholar) is developed in Friedrich Schiller, “What Is, and To What End Do We Study, Universal History?” Caroline Stephan and Robert Trout, trans., *Friedrich Schiller, Poet of Freedom*, Volume II, pp. 253–272.

R’s,” with no more breadth or depth of subject-matters than might not exceed the intellectual requirement of the student’s projected future levels of employment and income.⁹

Every pupil must have experienced, by means of exemplary instances, a reliving, as by reliving the experience reflected in a crucial source-document, the successive development of those conceptions upon which the successful outcome of the past thousands of years of known history of development of civilization had been based.

The core of education in European and closely associated history, should be presented under such a descriptive heading as:

“*The Republican Idea: the continuing struggle for individual human freedom, against the common enemy-forces of pantheism, usury, oligarchism, and imperialism.*”

The idea of history to be presented is the history of ideas. Therefore, the idea of history itself is presented empirically upon the basis of a classical philology, which recognizes the language of generation, communication, and efficient assimilation of valid innovations and ideas as including the spoken constructive-geometric, and musical facets. This is not a history of the mere contemplation of ideas, but of the advancement of the social-reproductive power, coordinately, of the sovereign individual person and of mankind as a whole. In this overview, that advancement of the individual in mankind is both the general mission of human labor, and also the crucial-experimental domain in which the nature of the success and failures of customary and proposed ideas is rendered *intelligible*, by means of a literate language, to the human mind.

Thus, it is the paradox of individual mortality addressed implicitly. Here, in this connection, we confront education’s task respecting the development of the moral character of the republic’s prospective new citizen.

The positivist apologist may often seek to allege, that we propose to disenfranchise the relatively illiter-

9. Cf. Carol White and Carol Cleary, *EIR Special Report* “The Libertarian Conspiracy To Destroy America’s Schools,” April 30, 1986. Cf. also Herbert Kohl, *Basic Skills: A Plan For Your Child, A Program for All Children* (Boston: Little, Brown and Company, 1982), and E.D. Hirsch, Jr., *Cultural Literacy: What Every American Needs to Know* (Boston: Houghton Mifflin Co., 1987).

ate. On the contrary, the person who is denied that quality of compulsory education needed to attain literacy, is already disenfranchised, and those who disenfranchise him of that quality of education are the morally guilty parties. Contrary to our critics among “conservatives” and liberals, he who has denied the right to compulsory literacy, is the party who has injured the rights of the persons allowed to remain illiterate.

In pedagogy generally, we observe three general types. The populist liberal attempts to drag the subject-matter down to the level of illiteracy which he assumes the pupil to bring into the classroom; or, alternately, to his own level of illiteracy. The successful teacher works, in the image of a Swiss mountain-climbing guide, to bring the pupil up, step by step, to the level of literacy (proficiency) which competence in the subject-matter demands. The third recites litany, which artful, if uncomprehending pupils regurgitate successfully in examination papers. The practical issue confronted by the thoughtful teacher of the second persuasion, is what, concretely, defines the “level of literacy” at which competence in even the most rudimentary features of the subject-matter is possible.

To illustrate the point, consider as a subject-matter one of the most essential Christian subject-matters, *consubstantiality*. In known literature, the first effort to supply a rigorously intelligible representation of this conception is found as we approach the conclusion of Plato’s *Timaeus* dialogue. To master the *Timaeus* to such effect, one must master the deductionist’s ontological paradox, as delineated in Plato’s earlier *Parmenides* dialogue.

Compare this with another illustration. The most distinguished, late Prof. Winston Bostick, has shown, out of a life’s work in high-energy plasma physics, that all of the so-called “elementary particles,” from photons on up, are not only far from “simple” in their composition, but are highly complex processes. Professor Bostick referred to these as “L’chaim” entities, signifying what we term their manifest *negentropic* characteristics. This is the same negentropy which Leonardo da Vinci showed in the Golden Section congruence of the characteristic harmonic ordering of living processes. Professor Bostick’s work to this effect has the quality of “crucial-experimental”; it requires a revolution in the mathematical form of mathematical physics, before the generality of professionals will all begin to grasp efficiently the sweeping implications of these crucial-experimental discoveries in plasma physics.

In both of these illustrative cases, it is impossible to construct anything better than babbling gibberish on either of these topics, at the level of literacy from which the college-educated populist expresses his opinionation. Similarly, on matters of national economic policy bearing upon physical economy, most of today’s prestigious business-school graduates babble gibberish. On other important matters of statecraft it is relatively the same.

Consider a third illustration, the ridding of the mathematics curriculum of a grounding in classical geometry. This was begun, at the close of the 1960s, with the fostering of the so-called “New Math,” and was accelerated by the influence of the avowedly white-racialist neo-Malthusian, Dr. Alexander King,¹⁰ in the 1963 education policy utterance from the Paris OECD office.¹¹

The simple empirical evidence is, that today’s university graduates are markedly inferior in quality to those of 25–15 years ago. The lack of a grounding in classical geometry¹² is an outstanding correlative

10. One among the proud founders of the Malthusian Club of Rome, former director of the Organization for Economic Cooperation and Development (OECD), Dr. Alexander King, provides a real-life example. Dr. King volunteered that his motive had been to rid the world of what he considered an excessive number of darker-skinned races. Bertrand Russell, like King, revealed his racialist motives in books he wrote and caused to be published himself. Russell, like King, was spiritually a follower of the racialism of Cecil Rhodes and Charles Dilke.

In essence, King agreed with Russell’s 1923 statement in *Prospects of Industrial Civilization*, that “the less prolific races will have to defend themselves against the more prolific by methods which are disgusting even if they are necessary.”

The motive of the “sincere Malthusians,” according to their own repeatedly stated account of the matter, is the practice for which we hanged Nazis at Nuremberg.

11. Cf. *EIR*, Vol. 8, No. 25, June 23, 1981, “Club of Rome Founder Alexander King Discusses His Goals and Operations.” On May 26, 1981, in an interview with *EIR*, Dr. Alexander King, Commander of the British Empire and of the Order of St. Michael and St. George, who in 1968 was the director general for the Scientific Affairs Section of the OECD, an apparatus considered a subordinate feature of NATO but which is actually its policy controller, described the role of his office in helping to create the New Math, and shift students’ focus away from problem-solving and into a more “practical” approach.

“We invented the whole question of curriculum reform, trying to teach mathematics and chemistry, etc., in new ways,” said Dr. King. “We were very much criticized for this. The ministries of education were all culturally based. Education was something that passed down the riches of posterity to new generations, in their view. To tie education to the economic wagon seemed terrible.”

12. Sol H. Pelavin and Michael Kane, *Changing the Odds: Factors Increasing Access to College* (New York: College Entrance Examination Board, 1990). The study indicates, that black and Hispanic stu-

of this decadence.

It is implicitly a straightforward matter, to show how all mathematical orders are derived from a synthetic constructive geometry. This includes, of course, the role of the “non-algebraic” (transcendental) geometric constructions to represent a nonlinear “curvature” of elementary physical space-time. These qualities of a generalized synthetic geometry, are indispensable for full *transparency (intelligible representation)* of a coherent mathematical physics. Lacking that discipline, as a consequence of “overdose of the New Math,” or kindred afflictions, the very notion of anything more advanced than the very simplest ontological notions of continuity becomes virtually incomprehensible.

It was emphasized, only a bit earlier, that we must now not view *spoken language, geometry, and music* as three respectively distinct phenomena, but as *elementarily inseparable* facets of a *common substance*. Only in academic or kindred fantasy, can we imagine *vocalization* of spoken language, without the musical harmonics shown to be the *natural* one by both *bel canto* and the successful line of development of modern mathematical physics by Kepler.

To know this language, one must know it in an appropriate sort of historical way, in terms of reliving in one’s own mind some of the most crucial, at least, among the valid creative discoveries elaborated in terms of language in general to date.

Thus, do we say, a viable nation-state republic could not be maintained by a population which does not share primary dependency upon a literate command of a literate form of common spoken and written language. Except by means of shared communication and dependency upon such a common literate form of language, a people can not truly reason together, and therefore could not become sovereign, as long as this defect were not remedied.

For the same reason, in principle, that an individual person’s creative processes are sovereign, the nation’s

dents who take at least one year of high school geometry vastly improve their chances of getting into college and receiving a bachelor’s degree. The study of almost 160,000 students found that the gaps between college-going rates of whites and minorities virtually disappeared among those who had taken a year or more of geometry. Author Sol Pelavin commented in the Sept. 24, 1990 *Washington Post*, “I think we’re looking at something that is more basic than those other courses,” and attributed the findings to the “logical” thinking skills taught in algebra and geometry.

reaching of agreement to a development policy-conception, through means of deliberation in the medium of a literate form of common language, is also a sovereign (e.g., indivisible) act. A process of self-government so defined, is, therefore, a sovereign quality of self-government. Hence, for that latter reason, such a process of deliberation must define the scope of a sovereign political process, a sovereign nation-state republic.

The qualification for a sovereign form of nation-state republic, must include, absolutely, the efficient use of a common literate form of language in all matters of policy-deliberation; that is indispensably necessary, but not sufficient. The state must be founded upon a common principle expressed efficiently in all use of a literate form of common language. Otherwise, if there were divergence in respect of principle, the policy-deliberations could not have a sovereign character. That common principle of a true republic, is the (Christian humanist’s) *natural law*.

B. A Community of Republics

It may be said fairly, in summary, that, under the highest fully intelligible authority which the Christian humanists know as natural law, modern mankind as a whole ought to be nothing differing from a community of such natural law, a community of respectively sovereign, anti-oligarchical, anti-usury national republics. The desired clarity of principled conception in this matter is aided by referring to the notion of cardinality of a transfinite ordering.

We review briefly, the notion of such a cardinality.

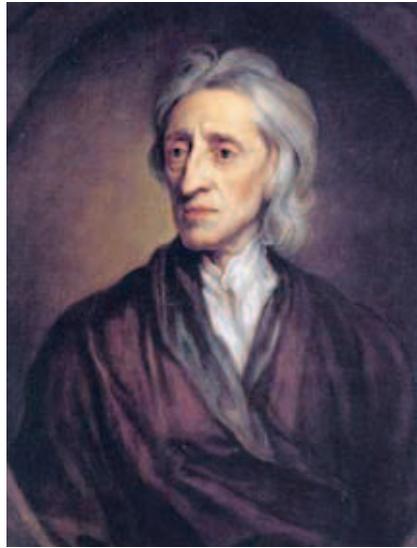
We have situated a notion of a transfinite ordering dialectically in respect to the axiomatically nonlinear sequence of states representing higher levels of potential population-density, achieved successively under the continuing impetus of a society’s investment in the generation, communication and efficient (productive) assimilation of scientific and technological progress. In this case, the same causal principle is generating the next term of a series, ostensibly from the immediately preceding term in each and every part of a series of terms.

Thus we have:

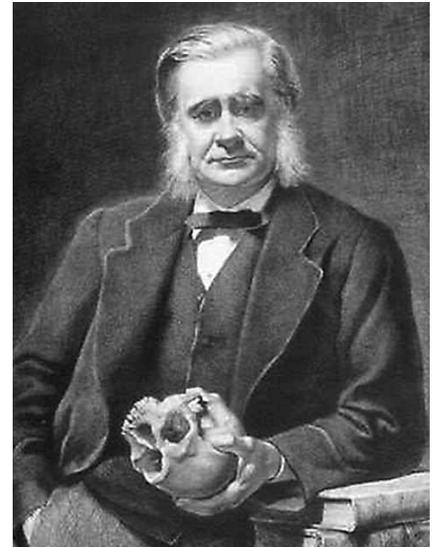
- 1) The generating (ordering) principle is always *equivalent* to itself.
- 2) The generating (ordering) principle in each locality is *equivalent* to the same principle as the char-



Michael Wright



Godfrey Kneller



Leopold Flameng

Outstanding promoters of the oligarchical view of man, left to right: Thomas Hobbes, John Locke, and Thomas Henry Huxley.

acteristic of the series as a whole or in any part.

- 3) The ordering-principle, in each and every *equiv- alent* form, is always absolutely indivisible in every interval and in respect to the process as a whole.

So, modern mankind as a whole or any community of principle based upon natural law, in any anti-oligarchical sovereign nation-state republic, or the sovereign person, are each and all sovereign processes, which are definite (discrete) in respect to the self-bounding character of self-similar equivalence and indivisibility of determining transfinite cardinality.

This overview treats the collection of modern, mortal mankind as a whole as both a *Becoming*, in the Platonic sense, and also approximately, a *One*. The nuclear families of which the most viable portion of the mortal collection is composed, are each distinct as a definite kind of nuclear family, by means of a reproductive function of such a family which is *indivisible*, thus definite, implicitly a transfinite process in development of the new individuals. The sovereign individual is, by virtue of the functions of the divine spark of creative reason, also transinitely definite. And thus, the relative ones and manys of that process which is society are arranged.

Take the relationship of *Many* sovereign national republics to *One community* of principle containing them in that light. What defines that community as relatively a Platonic *One* among *Many*, is, for example, the transfinite principle of natural law, by which the com-

munity is defined. *Natural law* thus displays, in respect to the functioning characteristic of community as a coherent community, transfinite qualities of self-similarity, equivalence, and indivisibility. This overlaps the similar role of a continuous creative process, in respect to such indispensable forms of manifestation as valid fundamental scientific progress. As the principle of creative reason is the means by which natural law is known efficiently, as scientific progress so ordered is the means by which scientific knowledge exists, so the two facets, commitment to creative progress and natural law, cohere as two facets inseparable, as they come to form a principle of community which is in form itself indivisible.

C. The Controversy

1. Empiricism

During modern centuries, the principal advocates of these cohering views have been the modern Augustinians, typified by Nicholas of Cusa and Gottfried Wilhelm Leibniz, otherwise fairly described as the “Christian humanists.” During a more or less equal period, the chief opponents of these principles have been the positivist gnostics (e.g., empiricists), including, most relevantly, Thomas Hobbes, John Locke, David Hume, Adam Smith, Jeremy Bentham, as well as John Stuart Mill and Mill’s godson, Bertrand Russell.

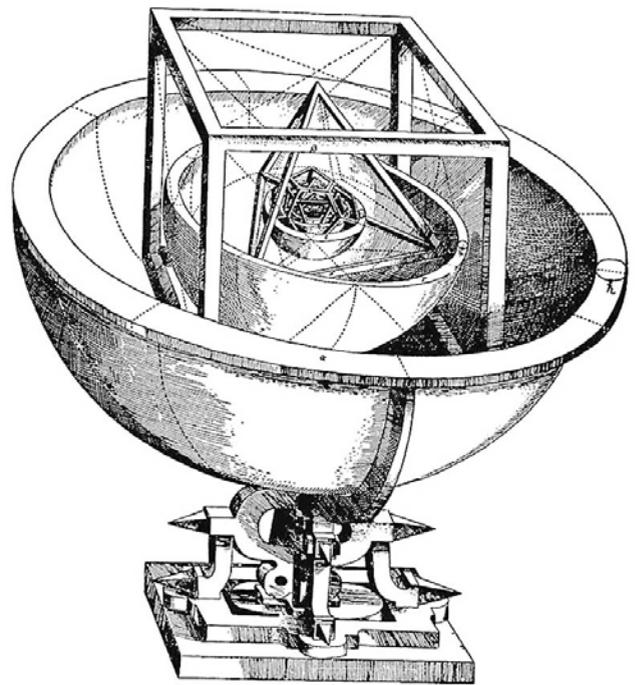
It is relevant to stress, that during the most recent times some of these gnostics have followed the term which Thomas Henry Huxley fabricated, “agnostics,” or have termed themselves “secular humanists,” indi-

cating their devotion to hatred of Christian humanism. Respecting the issue of British neo-imperialist world-federalism, it is sufficient to put Hobbes and Locke together as at the center of our adversarial interest at this moment.

For both Hobbes and Locke, as for Adam Smith, Bentham (1748–1832), Malthus, Darwin, John Stuart Mill, et al., man is but, at best, an elegant variety of cultivated farm animal. Such a man, as he is closer to the wild predator species or dull-witted, domesticated vegetarians, is always governed by mere “instincts.” So, for Hobbes and Locke, society is but a state of each individual implicitly at war against all others, and respecting impulses more sociable than the primeval heteronomic instincts, man begins as a *tabula rasa*. Hence, for them, the state, at best, is no better than a tyranny by the relatively few, or a tyranny, by social contract, by the majority. In consequence, for example, of such positivists, the nation-state, assumed by them as being composed of bestial beings, has also the instinctively inherent, alternate qualities of a carnivorous or vegetarian beast; the state is, in other words, a bestial “ego-state.” “Hence,” they agree, “away with the cause of war, the nation-state. On, with the absolute world-federalist tyranny of a one-world, imperial *Pax Romana*.”

World federalism, in all those among its names which are legion, is a sophist’s intellectual and moral fraud. War long antedates the first emergence of the republic. So, the world-federalist argument is a historical fraud. There are conditions far more murderous than war, such as International Monetary Fund “conditionalities”-induced spread of famine and epidemic disease; or a peaceful submission to a “new world order,” implementing the racialist genocide of the Draper Fund, “Global 2000,” and the Club of Rome. Most wars, such as the Thirty Years War in ancient Greece (the Peloponnesian War), the Persian Wars, the wars of the Roman Empire, the usury wars of the fourteenth century, the 1618–1648 Thirty Years War, Marlborough’s Wars, and the British-orchestrated 1912–1945 “Thirty Years War,” were caused by oligarchism and, like the wars of Teddy Roosevelt’s cronies on behalf of murderous, imperialist usury, in a form as crude as London’s and Napoleon III’s conquest and looting of Mexico.

“Is not anything better than war?” the sophists of the neo-Roman imperialism, the “new world order,” argue. “Yes,” the thoughtful Auschwitz slave replies, “there



*Johannes Kepler accomplished the first successful approximation of a comprehensive mathematical physics. Shown: Kepler's geometric model of the solar system, from his 1596 *Mysterium Cosmographicum*, which draws on his knowledge of the Platonic solids.*

are worse conditions than war.” The peace which the “new world order” provides, were an evil far worse than any war to free mankind from slavery to such a satanic world-rule.

Indeed, whence comes today’s danger of war? As the unjustifiable U.S. butchery in Panama and Iraq illustrates the answer, war today is brought to crush, in the most mass-murderously, exemplary fashion, those who resist the spiritual heirs of Diocletian’s use of famine and epidemic, as the means to reduce the world’s population-level, especially the darker-skinned portion, over the next pair of generations or so, by approximately 80 percent.

It is not the nation-state which is the cause of modern war; the cause of war today is chiefly the satanic lust of oligarchs for one-world rule.

The picture of man painted by the evil Francis Bacon’s evil protégé, Thomas Hobbes, appears to have been the self-image which the English-speaking oligarchy has adopted for itself. Such oligarchical bestiality is not the natural moral characteristic of mankind in general.

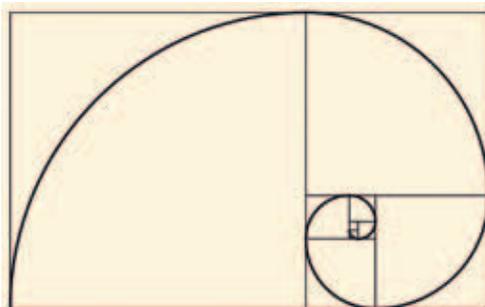
2. Goodness/Keplerian Negentropy

We have all experienced frequently the essential goodness to be found among the majority of men and women. Each time we reflect upon that fact, the thought may occur to the Christian: “God had His reason to love humanity, as the Gospel of St. John affirms this to be the case.” Humanity is worth saving; we find evidence of this even among the proverbial cesspools of humanity.

For our uses here, it is sufficient to add now two distinct, although interdependent evidences of the quality which makes humanity lovable by God.

The one facet of this is natural law; the second is that quality manifest to us even among very young children, the which, upon deeper examination, locates for us the proximate cause of man’s impulse toward living according to natural law.

Now, examine this indicated connection from the vantage-point implicit in Kepler’s axiomatic approach to the first successful approximation of a comprehensive mathematical physics. Bring into consideration, in studying the apparent intuitive genius, especially, of Kepler’s relatively most elementary discoveries, the warning supplied earlier here against the absurd “cyberneticist’s” assumption, that the message “information,” is contained statistically within the medium.¹³ Remember, that the central feature of Kepler’s discovery of the possibility of a comprehensive mathematical physics, is that same principle, earlier emphasized by Leonardo da Vinci et al., which Kepler addresses with relatively greater conciseness in his “Snowflake” paper, on, in fact, *analysis situs*, or



The unseen geometry in the growth principle of life. Shown: Leonardo da Vinci’s study of a Star of Bethlehem and other plants (1505-07), and a Golden (Fibonacci) Spiral.

“physical topology”: that, on the ordinary scale of perception, all living processes are characterized, morphologically, as a class, by harmonic ordering congruent with the Golden Section; non-living processes are not.

Kepler’s work as a whole, his astrophysics most luminously, is based on the courageous and fully accurate recognition of the fact, that if the universe contains living processes as proximate causes of physical effects upon the inorganic domain, the universe as a whole is axiomatically ordered in a manner not inconsistent with a Golden Section congruence of the harmonic congruence of the universe, a universe taken everywhere, always as a *One*, as a sovereignly indivisible, transfinite unity as a whole.

Compare this with Professor Bostick’s “L’chaim” characteristic of the photon, and so forth.¹⁴ Compare this with

the work of Prof. Dan Wells, a long-time collaborator of Bostick et al., on the “Keplerian” characteristics of the atom. The *negentropic* characteristics of living organisms (or, the *relevant* remains of such living forms), are not some super-Turing-like configuration of dead inorganic building-blocks; the tiniest singularities of material processes already show such embedded *hypozoic* characteristics. These are the characteristics of the curvature of the physical space-time in which the existence of the photon, etc., is a determined singularity of a continuing process.

So, can we be properly surprised if the principle of living processes asserts itself, even in defiance of the philosophical dogma of that most efficiently tyrannical, anti-life state? Can we rightly protest ourselves to be

13. God is a far more capable mathematician than such as the late Professors Norbert Wiener and John von Neumann.

14. Winston Bostick, “The Pinch Effect Revisited,” in *EIR* February 8, 15, and 22, 1991, Vol. 18, Nos. 6, 7, and 8 (reprinted from *International Journal of Fusion Energy*, Vol. 1, No. 1, March 1977).

incredulous, at the fact that this principle of life is not only in accord with *natural law*, but that biological substrate of our mental processes is in apparent accord with our mind's peculiar capabilities for conducting ever-less imperfect, intelligible representation of that natural law?

As an individual personality locates his or her social identity in that personal contribution which makes one's completed mortal life to have been historically necessary to mankind to have existed, the difference between a poor quality of nation and the personality of a truly honorable republic is, as France's President Charles de Gaulle warned his nation's citizens, that a true republic defines its distinctive national self-interest as in the continued success of some essential function it provides to the effect of defending, maintaining, and improving civilization as a whole.

"Of what good is the existence of your cruel nation to me?" the citizen of a looted African or South American nation, who dares to speak frankly, speaks bitterly, as he rebukes the, unfortunately, typically arrogantly chauvinistic, morally shallow, and callous representative from the citizenry or officialdom of the United States of America. Shame upon the United States and shame upon those citizens who defend the evils of monetarist usury, and genocidal Malthusianism, which the U.S. government over the past 25 years has imposed upon the developing-sector nations increasingly and generally.

What U.S. citizen can rightly claim any honest self-respect and not do better than merely wish, that the foreign policies of his nation's government and financial establishment might become, at the very minimum, civilized behavior?

There are today those general tasks of mankind as a whole, around which all the persons of good will of all nations, ought to be united, tasks in respect to which each nation might find its necessary place in the general division of labor for the common good.

- 1) To establish on this planet no oligarchical sort of world-federalist, utopian tyranny, but rather an expanding community of anti-oligarchical, sovereign nation-state republics, a community committed to increasing the potential population-density of all mankind, by the included indispensable means of the fostering of investment in scientific and technological progress,

progress made effectively available to all republics of this community. To this purpose, to ban the practice of usury from relations among nations, and to establish a just international monetary order, fostering the expansion of trade and related credit.

- 2) To end and to eradicate the effects of that monstrous injustice typified by the recent, Malthusian, pro-usury "conditionalities" policies of the International Monetary Fund, the World Bank, and other relevant institutions.
- 3) To begin to move mankind beyond the limits of this planet Earth, into expanding programs of colonization and exploration of intra-solar and interstellar space.

The importance of the first two listed of these three missions is virtually self-evident, at least in light of relevant matters taken up at earlier points. The third requires some clarification; we treat the subject as such "Gaullist" kinds of "dirigistic" mission-orientation in respect to the crucial exemplary feature of a space-colonization orientation.

3. Smaller and Further

The indefinitely extended general increase of the per capita value of mankind's potential population-density, correlates with both an increase in the per capita and per hectare *power* (*action* \rightarrow *work* \propto *power*). This correlates with an extension of both the astrophysical and microphysical limits of man's currently effective range of reach of effective comprehension of physical processes. In smallness, we progress from the cubic millimeter, toward the micron, to the Angstrom unit, to the scale of characteristic molecular, then atomic, then nuclear, etc. action-scales corresponding to ranges of increasing frequency of simple electromagnetic radiation. So, at the same time, the realm of the stars is reached by the simple nighttime's eyesight, by simple and improved optical and radio telescopes, followed at last by man's ventures into space.

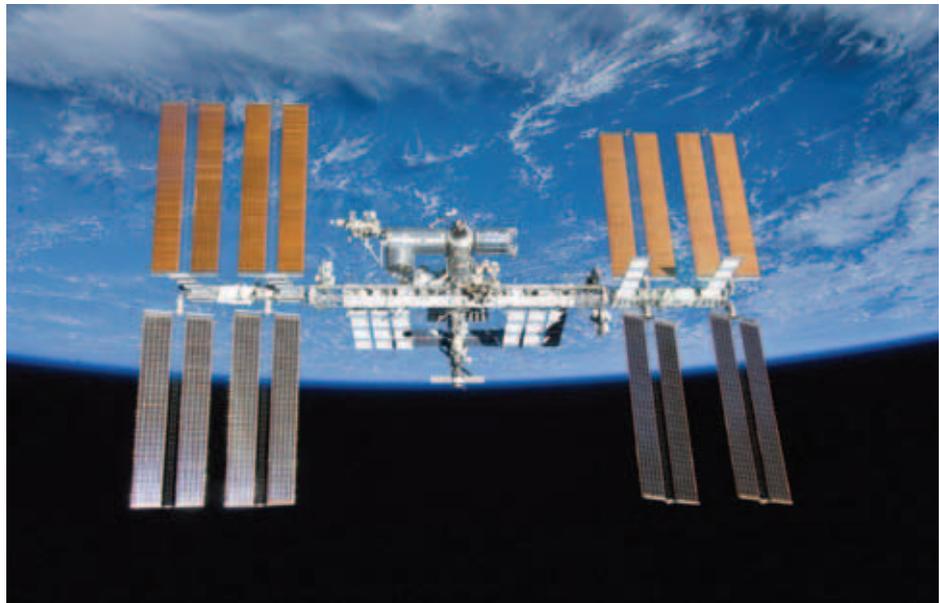
As we travel on Earth and into space, we meet the obstacles of ratio of range of effective power per units of weight and volume of fuels. This translates into the succession of chemical, fission, fusion, and subnuclear sources of power: absolute distances reached, during what lapsed time, in respect to the ratio of fuel weight to total weight, and rate of power generated per unit of fuel weight consumed, and so on and so forth.

This pushing back, more or less simultaneously, at more or less coordinated rates of scale of advancement, of the micro-physical and astrophysical limits of our useful action, correlates with the emergence of those successively successful (e.g., decreasingly imperfect) advances in scientific conception, and with potential increases in per capita and per hectare generation and application of power to accomplish useful work. Thus, to sustain progress in this way, it is not sufficient to extend merely contemplation of the universe; we must also extend man's range of practice, down into the micro-physical and outward, toward beyond the stars.

This view of the matter just portrayed suggests, that if we choose practical missions of scientific exploration which are in accord with the correlated directednesses just identified, we shall force scientific progress along those lines of fruitful inquiry which generate valid scientific revolutions more rapidly, with a greater rate of fruitful result to relevant effort applied. Thus, on condition society is committed to give priority to capital-intensive, power-intensive modes of investment in scientific and technological progress, the kind of coordinated micro-physical and astrophysical state-promoted "crash programs" implied here, represent "science-driver" programs, as a sort of effort which supplies society in all its facets the highest rate of fostered increase of potential population-density per ration of society's available effort applied.

We should mean to include emphatically in an appropriate form of coordinated micro-physical/astrophysical "crash aerospace program," a program in *extended optical biophysics*, extended to the limits of the notions of electromagnetic forms of "optical."

Such commitments by a republic and community of republics to a micro-physical, "optical biophysical," and "crash aerospace" program, become, first, a manner for locating the identity of each republic as a necessary personality for mankind as a whole. This assists in elevat-



NASA

A commitment by a republic and a community of republics to micro-physical, "optical biophysical," and "crash aerospace" programs—that extend to the limits of the electromagnetic forms of "optical"—is a reflection of classical-humanist art forms, and also defines a level of literate popular language. Shown here is the International Space Station, May 23, 2010.

ing the individual sovereign person within each such republic, to access directly, practically, to an intelligible representation of oneself as both a patriot and a world-citizen, and locating one's practical reflection of higher self-interest along such pathways.

Those scientific and economic considerations have their correlate reflections in the realm of classical-humanist art-forms. All taken together, define implicitly a "level" of literacy required of the current form of literate popular language.

4. Democracy?

The case of Meletus's wicked, then-ruling Democratic Party of Athens, warns us of the evil and onrushing tyranny which mankind incurs whenever a people embraces longer than briefly a radical version of "faith" in the populist principle of "a Jeffersonian–Jacksonian democracy." By "radical," one signifies the model of British liberalism otherwise known as British philosophical radicalism, the model of David Hume, Adam Smith, Jeremy Bentham, and John Stuart Mill.

The crux of that matter of a liberal's "blind faith in democracy," is the agreement with the fascist-tending, amoral positivism in law of John Locke's tradition. This kind of radical democracy spawns fascism in the

manner typified by the Democratic Party's jurors of the trial of Socrates; the irrational tyranny of a perceived "democratic majority in opinion," in crushing its opposition. The issue of fascist *philosophy* is the positivist's irrationalist advocacy of a political equality of virtually "value-free" (e.g., amoral, immoral) opinion, as mere opinion.

The remedy for such a fascist-tending faith in democracy, is the notion of *a republic under natural law*, as the Christian humanists have supplied, succeeding Plato, the correct, exemplary definition of *natural law*. Without the higher authority of natural law, which often finds a few in the right, against the impassioned sincerity of wrong-headed majorities, a democratic majority is morally no better than a fascist lynch mob. The laws enacted by such a majority are no proper laws at all.

Hypothetically, it were better for all men, and more advantageous to the individual true freedom of all persons, to be ruled by an autocrat, whose conscience is awed by that natural law's higher authority, than by a perfect democracy of the "New Age." The fascist epidemic of "political correctness" invoked among many leading university campuses of 1990–1991, illustrates the evil of radically populist democracy on this account.

Yet, as the history of monarchism attests, after the good king, we were likely to suffer several or more corrupted successors. The remedy is, as Schiller's Posa in *Don Carlos* says to the drama's Philip II, a state in which the king is one among a million kings. In short, a democratic republic, under natural law, based upon a classical-humanist, compulsory, universal secondary education, in turn based upon a truly literate, obligatory form of popular speech.

A sovereign democratic republic under natural law, were the most secure and highest known form of government. The question, as the young U.S.A. federal constitutional republic was considered by its Founding Fathers, Benjamin Franklin et al., was how "to keep it." Without a general, compulsory classical-humanist form of secondary education, *in terms of reference* to one's own adequately literate form of common language, what occurs is the probable erosion of general qualifications for citizen, as witness most emphatically, the past 25 years' widespread degeneration of U.S. language, morals, and intellect, of the under-50 strata of adults in the U.S.A. today.

II. Economics and Natural Law

A. The Example

For the purpose immediately before us, now let us select two examples as the cornerstones of reference for our discussion. Let us focus at relatively greater length, upon some leading, crucial policy-shaping problems respecting a successfully guided development of a new, durable, peaceful, and productive relationship among the peoples of Eastern and Western Europe. First, let us focus briefly upon the second exemplary case, the impossibility of a "purely political" solution for the half-century conflict between invading Israelis and the indigenous Palestinian Arabs.

During a period of approximately 15 years to date, for example, there have been several periods of relatively more promising—or, if one prefers, "less unpromising"—attempts to begin a process of serious peace discussions between Israelis and Palestinian Arabs. One of the principal contributing reasons for the pre-assured failure of these tantalizing moments of hope, has been the delusion expressed in such form as, "We must concentrate on seeking a political solution; discussion of economic development must wait, until a political solution establishes the basis for negotiating economic cooperation."

Take the maps of the physical and physical-economic geography of that portion of the Near East. Put a canal and tunnel, cutting below Beersheba, leading down to the fabled Dead Sea, approximately 1,300 feet below sea level. The salt waters of the Mediterranean, rushing toward the evaporation-basin, which, among other things, that Dead Sea represents, augment the mining and related potentials along the Jordan, West Bank, and Israeli shores.

Along the portion of this new waterway devoted to a canal, a series of the latest model of high-temperature gas-cooled fission-power plants is constructed, producing, among other useful output, electrical power, a liquid-chemical transported power, and, aggregately, a river's worth of freshwater processed from the Mediterranean influx.

This promotes new, dense agro-industrial development in the area through which the canal cuts. Piped fresh water from here supplies Jordan, Gaza, and the West Bank, as well as Israel's territory.

This canal-tunnel typifies a general commitment to provide added fresh water supplies equal to a new river



EIRNS

A canal/tunnel running from the Mediterranean, that passes south of Beersheba to reach the Dead Sea, with nuclear plants along the route. It would bring about a dense agro-industrial development benefitting Israel, Palestine and Jordan. The roots of this plan by Lyndon LaRouche, for solving the water crisis in the Middle East, go back to the mid-1970s; in 1990, it was named *LaRouche's Oasis Plan*.

in that Israel–Palestine–Jordan region. Water and power are the indispensable, interdependent, added ingredients upon which such a sustainable, rational exercise of the per capita and per hectare physical wealth of the region depends.

This approach toward mission-oriented economic-development cooperation for that region, creates, in that development itself, a vital interest in common among the participating nations. That vital interest becomes, in turn, the basis for a common “political” interest, and that, in turn, supplies the motive for a “political settlement.”

The opposite approach, to postpone economic cooperation pending a “political” settlement, must almost certainly fail in the short term, and fail more assuredly over the medium to longer term. Simply, there is no true common interest.

Our comprehension of this difficulty is enriched if we inquire: Which portion of each national grouping—say of Israelis and Palestinians—is pro-usury? That pro-usury current in either camp is inherently—

“objectively”—the adversary of the vital interests of virtually every other family household, whether Jewish, Muslim, or Christian, in the region as a whole. Consequently, for as long as Israeli unity against the Arab, or Arab unity against the Jew, prevails on either of the respective sides of the quarrel, a toleration of the pro-usury interest’s veto-power is virtually the certain death of any proposal for a durable Middle East peace negotiated among the principal nationalities themselves.

Once an indivisible economic development mission, as illustrated by the cited Dead Sea canal, is adopted in the manner indicated, that mission becomes the shared interest which acquires the form of a common or mutual interest. It “acquires the form of,” is a crucial nicety. The interest lies not within the acquired objective wealth, but the use of the production, maintenance, and operation of that useful object, to foster a significant rise in the development of the sovereign, creative potential of the members of nearly all among the region’s affected family households.

Much of the inability shown among educated persons, the inability to grasp the concept just illustrated, is derived from the unfortunate success of the British liberals in spreading the empiricist/inductive philosophical poison of John Locke and so on. Usually, the proposed, “non-economic political solution,” echoes the empiricist’s definition of a “social contract.” The brainwashing of Middle East political-science students, at London and elsewhere, in Adam Smith, Karl Marx, J.M. Keynes et al., has polluted the intellectual bloodstream of the Jewish and Arab intelligentsia alike. They are thus conditioned to the notion of a “peace” achieved through the Kantian mechanisms of negativity. As in Kant’s *Critique of Practical Reason*, the “positive” (e.g., “peace”) appears to your imagination only pathetically, negatively, as a “negation of the negation” (e.g., of the “horrors of war”).

Apply the foregoing illustrative case’s lessons to the vaster and vastly more complex issues of, first, Charles de Gaulle’s continental Europe “from the Atlantic to the Urals”; and, extend that further, to the vastness of the issues uniting Eastern and Western Europe in the urgent economic development of Eurasia as a whole.

The Soviet Union, like czarist Moscow’s imperium before it, is a quilt of nations and of smaller quasi-autonomies. It is at this moment a crumbling domain of numerous languages and many dialects. In size of area and population alone, it is most nearly comparable to the U.S.A. It lacks the kind of “melting-pot” tendency for integration around a common language, which was

formerly a leading characteristic of the U.S.A.; the comparison, on this and other leading counts, shows us the inherent instabilities of Moscow's present domain, and so shows us implicitly, the more clearly, in this way, the kind of forces which have held this assemblage together under a central authority for seven preceding decades, and, also, the similar case for the old czarist Moscow earlier.

If one attempts to resolve the crises of the former Comecon domain, or, more narrowly, within the Soviet Union's borders, by means of "political solutions" alone, the entire latter region of this nuclear-armed superpower were likely to converge upon civil war, a development of incalculable global implications.

This poses implicitly a point central to any effective programmatic understanding of the situation. To put the point in a suitably startling form: The inherent, chief source of potential civil warfare within the territory of today's Soviet Union, is identified by the simple statement of fact: The very notion of "racial equality" is an affirmation of the blood-strewn evil of racism.

1. Racialism

Whoever chooses to describe himself or herself as of a different race than some other persons, is inherently, axiomatically a racist and a—possibly dangerous—fool. Thus, to speak of "racial equality," is to draw certain biological distinctions among classes of persons, analogous to the distinctions rightly made among breeds ("races") of dogs, cats, horses, pigs, cows, and cockroaches. Once such liberal nonsense is established as official opinion, along come the liberal racists, such as the notorious liberal perverts Jensen and Shockley,¹⁵ to remind us why the assertion of "racial equality" is to concede defeat of the struggle for *individual personal equality* to the "genetical racist."

Christians rightly emphasize the mission of the Apostle Paul. As was stressed earlier in this present location, the only quality which defines a person as human, is that which sets all persons axiomatically apart from and absolutely superior to all species of beasts: the *divine spark* of each and every person's innately sovereign capacity for creative reason; there is but one human race; there is but one feature, one demonstrable singularity, that *divine spark* of humanity,

15. Arthur R. Jensen et al., "Environment, Heredity and Intelligence," reprint from *Harvard Education Review* (Cambridge, Mass.: Reprint Series No. 2).

which defines, elementarily, absolutely, each person as a person; one such defining distinction; one race.

This, as will be elaborated, is programmatically crucial for solving today's Eurasia crisis. Before coming to that practical application, we explore the issues associated with the distinction itself.

Consider the relevant implications of the Jensen-Shockley case.

Shockley, associated with a singularly important accomplishment in the field of engineering,¹⁶ brought into and out of that accomplishment an increasingly bloated, fanatical quality of overconfidence in the commonly taught, but axiomatically defective positivist version of excessively algebraic classroom mathematics. He shifted away from his field of relative usefulness and competence, to deploy his defective mathematical learning in service of a purely arbitrary, irrationalist, "social Darwinist" sort of racist prejudice. Out of this came the atrocious, Nazi-like dogma, which won 1969 public endorsement by then-U.S. Rep. George Herbert Walker Bush (R-Tex.).¹⁷

Recognize the efficient, central role of something hereditary in those 1969 racist utterances of Congressman Bush. Here, "hereditary" is employed in the same general sense one speaks, narrowly, of a "hereditary principle" in deductive theorem-lattice systems, or,

16. In 1939, while working at Bell Telephone Laboratories, William Shockley began to study semiconductors as amplifiers. That work led eventually to the development of the transistor. Between 1942 and 1945, he did antisubmarine research. For their investigations on semiconductors and the discovery of the transistor effect, Shockley, J. Barddeen, and W.H. Brattain shared the 1956 Nobel Prize.

17. Then-Congressman George Bush invited William Shockley and his co-thinker, Arthur Jensen, to testify about their contention, that blacks are genetically inferior to whites, before the Republican Task Force on Earth Resources and Population, on Aug. 5, 1969. In a statement published in the Sept. 5, 1969 *Congressional Record*, Bush reported on Shockley and Jensen's testimony, noting that the Aug. 5 hearings had focused on "the hereditary aspects of human quality" and "the environmental problems created by our rapid rate of population growth." Summarizing the testimony, Bush said: "Dr. Shockley stated that he feels the National Academy of Sciences has an intellectual obligation to make a clear and relevant presentation of the facts about hereditary aspects of human quality. Furthermore, he claimed our well-intentioned social welfare programs may be unwittingly producing a down-breeding of the quality of the U.S. population." During his congressional career (1967–1970), Bush was in the vanguard of the drive to institutionalize population control as a key component of U.S. domestic and foreign policy, and personally sponsored the most important initial "family-planning" measures, including the Family Planning Services and Population Research Act of 1970, which sought to reduce the number of people on welfare by funneling taxpayers' money into Planned Parenthood clinics in poor areas.

more profoundly, more generally, of a true, Cantorian transfinite ordering.

In the Shockley–Bush case, we are referencing Shockley’s affinity for a positivist current of excessively deductive mathematics. As some might read the current U.S. government’s economic reports, former Congressman Bush does not impress us as exactly a mathematician. Shockley’s defective mathematical heritage, yes, but only as that is congruent with a flaw also central to Congressman Bush’s mind-set.

This is to focus attention momentarily upon the common, hereditary roots of Shockley’s and Congressman Bush’s converging racialist policies. That common root is chiefly the modern British tradition of *gnostic* cults, as typified in modern history by sixteenth- and seventeenth-century “Oxbridge” *cabalism*,¹⁸ and also by the permeating influence of the *Rosicrucian* cults upon the empiricism of Sir Francis Bacon and such followers of his as Isaac Newton.¹⁹

18. Cabalism is a form of Jewish mysticism and occultism first brought over into Christian culture by the Renaissance scholar Giovanni Pico della Mirandola, who adopted and propagated the belief, that the Old Testament scriptures would disclose deep secrets if interpreted according to the Jewish cabala.

The almost shamanistic spirit of cabalism is more or less accurately reflected in the English word cabal, derived from cabala, which entered the English language before 1650, meaning “a secret or private intrigue of a sinister character formed by a small body of persons” (*Oxford English Dictionary*).

Some of the prominent Englishmen involved in cabalism in the sixteenth and seventeenth centuries were Robert Fludd (1574–1637), physician, mystic, and Rosicrucian, who entered into controversy with Kepler; Henry More (1614–1687), theologian, leader of the so-called “Cambridge Platonists,” who twice refused appointment as a bishop; Elias Ashmole (1617–1692), antiquary and astrologer, who authored or edited Rosicrucian works, and whose collection of curiosities is preserved in the Ashmolean Museum at Oxford University; and Sir Isaac Newton (1642–1727), according to “Newton and the Wisdom of the Ancients” by Piyo Rattansi in *Let Newton Be!* (*Cf.* note 88 below). Further clues to the employment of cabalism as a medium of oligarchic thought can be gleaned from *The Discovery of Hebrew in Tudor England—A Third Language*, by G. Lloyd Jones (Manchester, U.K.: University of Manchester Press, 1983). Some of the specifics of cabalistic numerology are explained in *The Most Ancient Testimony—Sixteenth-Century Christian–Hebraica in the Age of Renaissance Nostalgia*, by Jerome Friedman (Athens, Ohio: Ohio University Press, 1983), Chapter 4.

19. John Maynard Keynes, the economist, identified Newton as “the last of the magicians, the last of the Babylonians and Sumerians,” whose alchemy was “wholly devoid of scientific value.” Keynes had purchased at auction a chest of Newton’s papers and reported on their contents in “Newton the Man” in the Royal Society’s *Newton Tercentenary Celebrations* (Cambridge: Cambridge University Press, 1947), pp. 27–34. It had been hoped by Newton’s admirers, that the chest would disclose evidence that Newton actually developed the calculus.

In the case of Shockley, we trace the hereditary influence of gnostic cultism from the introduction of the anti-scientific principle of *induction*,²⁰ into one influential, reductionist faction in mathematical physics. In the case of Congressman Bush, we are tracing the same gnostic tradition as Shockley’s, in such forms it is transmitted, from Bacon, down to the 1960s, by aid of such notable Anglo-American names as John Locke, David Hume, Adam Smith, Jeremy Bentham, Thomas Malthus, John Stuart Mill, Thomas Huxley, William James John Dewey, Walter Lippmann, and such myth-makers as Thorsten Veblen and R.H. Tawney.

2. Descartes and Kant

Not only does Bush’s Yale baseball-diamond empiricism have predominantly, the same British origins as radical positivist Shockley’s engineering-school classroom reductionism. Any positivist statement, if sufficiently rigorously so, if issued first in the medium of spoken English, can be restated in mathematical or formal-logical quasi-algebraic form. On both counts, first, common religious (gnostic) roots, and, second, linear equivalence of positivist statements in different choices of forms, there is a simple—i.e., linear—kind of functional congruence between the 1969, country

This hope was dashed and Keynes was instead shocked by the mumbo jumbo he found there. A new assessment of Newton in light of his obsession with magic and alchemy is *Let Newton Be!*, John Fauvel et al., eds. (New York: Oxford University Press, 1988). Unlike Keynes, the authors are not shocked by Newton’s occult interests, and argue the thesis—as familiar as it is false—that science emerges from magic.

20. Sir Isaac Newton, in his *The Mathematical Principles of Natural Philosophy* (New York: The New York Philosophical Society, 1964), stated, “*hypotheses non fingo*” (I don’t make hypotheses), and explained his reasons for this on grounds of induction versus hypothesis.

Newton wrote, in part: “In the preceding books I have laid down the principles of philosophy; principles not philosophical, but mathematical. It remains that, from the same principles, I now demonstrate the frame of the System of the World.... For since the qualities of bodies are only known to us by experiments, we are to hold for universal all such as are not liable to diminution, can never be quite taken away. We are certainly not to relinquish the evidence of experiments for the sake of dreams and vain fictions of our own devising; nor are we to recede from the analogy of Nature, which uses to be simple, and always consonant to itself. We no other way know the extension of bodies than by our senses, nor do these reach it in all bodies; but because we perceive extension in all that are sensible, therefore we ascribe it universally to all others also. That abundance of bodies are hard, we learn by experience; and because the hardness of the whole arises from the hardness of the parts, we therefore justly infer the hardness of the undivided particles not only of the bodies we feel but of all others. That all bodies are impenetrable, we gather not from reason, but from sensation.”

club locker-room’s “social Darwinism” of a Bush and the stiff formalism of race-theory crank Shockley.

The extra annoying feature of dealing with British empiricism, is that the British empiricists lard their utterances with irrelevant sophistries, usually relying more often upon an appeal to the irrelevant bit of rhetoric, than force of argument on the issue debated, to persuade the dupes in their audiences. For that reason, it is often desirable and also admissible, to attack a British empiricist proposition, by two successive steps. The first such step, is to address the content of the British empiricist’s argument, or as the same conclusion is argued



Engraving by J.L. Raab, after Gottlieb Doebler's painting
Immanuel Kant chose to become the chief disciple and gnostic defender of Hume's empiricism, and chief opponent of Leibniz in the German language.

in a relatively less turgid, more rigorous form, by French or German notables. The second, following step is to prove that underneath the Oxbridgean lard,²¹ the British empiricist has actually offered nothing more of substance than the relatively more translucent French or German case considered for comparison.

Although neither Descartes nor Kant should be termed an empiricist, most of the crucial propositions of British empiricism are included with more compelling logic among the work of these two continental neo-Aristotelian gnostics; for related reasons, where the indicated sort of comparison is appropriate, these two are usually the modern continental sources to be preferred.

Refer to a point underscored in the preceding chapter. Newton’s “clock-winder” paradox is a constructed paradox which rests upon nothing different than Descartes’s case for his *deus ex machina*. Without further ado, it should be sufficient at this point, to call to the reader’s attention, that the notion of *deus ex machina* relegates to the domain of, if not the nonexistent, the unintelligible, both all in the universe which reflects

21. The writings of the late Bertrand Russell are models of one Oxbridgean style of laying on the rhetorical “lard.” Witness Russell’s success in recruiting so many avid admirers among those Indians and other “Third World” intellectuals of nations which Russell plainly proposed virtually to exterminate, by means of famine and fostered epidemic disease.

negentropy, and all in the powers of the human mind by means of which negentropy might be comprehended.²²

Kant is more important to us than Descartes on this specific point, for two principal, historical reasons. Not overlooking the development of those differences with the more radical turn Hume took later in life, as Kant’s *Prolegomena* indicates: Prior to the appearance of his *Critiques*, Kant had chosen to become the chief disciple of Hume’s empiricism and opponent of Leibniz, in the German language. Despite the issue with the aging Hume, referenced in the *Prolegomena*, Kant remained a gnostic defender of empiricism’s

quarrel with Christian humanism to the end of his life. During the nineteenth century, Kant’s work and so-called “neo-Kantianism,” contributed an indispensable part to the survival of fledgling radical positivism in France and the German language.

Examining briefly once again Kant’s restatement of Descartes’s *deus ex machina* argument, leads us now to the needed fresh view of that paradox of Eurasian development being treated here. To show the roots of the Anglo-American-dominated policy-conflict, we must begin our summary of the Kant case with a glance toward the English roots of former Congressman George Bush’s policy today.

The summary begins with the accession of the wicked first Duke of Marlborough’s political ally, George I, to the newly established throne of the United Kingdom. This was a triumph for Marlborough’s British liberals, otherwise known as the “Venetian Party,” the pro-usury party, over that pro-development party which included Leibniz’s British admirers.²³ Under the long prime ministership of Walpole, a prolonged orgy of moral, intellectual, and economic decadence produced the curious phenomenon of Scottish apologetics

22. There is more than a hint of *Les Bougres*—the Cathars—Bogomils, of the Manichean, and perhaps Templar Baphomet worshippers, too—in Cartesian formalism’s gnosticism on the subject of matters relating to this topic of *deus ex machina*.

23. Lowry, *op. cit.*, Chapter 4.

for the moral degeneracy among their wealthy English neighbors to the south. This curiosity was advanced under the perverse title of “moral philosophy,” as concocted by an alleged lunatic, David Hume, and his emulator, Adam Smith.²⁴

The crux of this “moral philosophy” is summed up in two principal books of Adam Smith, his 1759 *The Theory of Moral Sentiments*, and its sequel, the 1776 work known best by the abbreviated title of *The Wealth of Nations*.²⁵

Smith argues, that since man is, in his view, incapable of anticipating the longer-term consequences of policy of practice, the individual must forget such concerns and limit himself to pursuit of the simplest, instinctual sense of narrow individual self-interest. That, at least, is a fair summation.²⁶ In *The Wealth of Nations*, this Nazi-like argument (“all is permitted”) of Smith, serves as the defense of Smith’s employers, the British East India Company, Barings Bank, conducting the opium-trade against China at that time. It serves also as the sole apology for the infallibly ruinous, irrationalist Smith cult-doctrine, “the invisible hand”—“free trade.” It is the same argument used later by Jeremy Bentham in his own *Defence of Usury*, and “Pederasty,” in addition to his book, *An Introduction to the Principles of Morals and Legislation*.²⁷

Kant later applies a more challenging sophistry in defense of Hume’s and Smith’s immorality. This sophistry is a central feature of Kant’s *Critiques*, as summed up in relatively more popular language in his *Critique of Judgment*. This sophistry is essentially a fresh defense of Descartes’s *deus ex machina* and implicitly, therefore, also of the Newton “clock-winder” copy. Although Kant, in the Preface to the first edition of his *Critique of Pure Reason*, features a devastating attack upon (British) philosophical (moral) “indifferentism”—a kind word to employ as euphemism for the satanic abomination of Adam Smith’s apologetics—Kant himself supplies the theorem upon which the nineteenth-century positivism depends for a mere show of philo-

sophical credibility.

Kant denies categorically the possibility that human beings might develop an intelligible representation of those processes of mind by means of which a valid creative discovery is generated as hypothesis.²⁸ He derives from this theorem the corollary assertion, that there exist no possible, rational criteria for defining artistic beauty. These featured, failed aspects of his *Critique of Judgment*, represent the relatively most rigorous among known extant efforts to justify theorems equivalent to Descartes’s *deus ex machina*. For related reasons, Kant’s failed theorems are congruent with any rigorous form of formalists’ attempted proof of Smith’s “invisible hand” dogma.

To the point immediately at hand, the entire systems of empiricist or positivist theorems depend upon an assumption equivalent to Kant’s failed attempt. This is underlined by a fact, cited earlier, that the fledgling, nineteenth-century positivist movements of France and Germany, invoked the neo-Kantian authority of Kant, in the attempt to fill up gaping epistemological holes in their systems.

Thus, we have such a qualified congruence among the Cartesian *deus ex machina*, the central Kantian theorem (of the *Critiques*), and the elementary assumptions of empiricism. The mind-set underlying these relatively more rigorous, mathematical and other formal representations, is the same empiricist mind-set transmitted across the centuries since the appearance of Oxbridge cabalism and Rosicrucian gnostics’ empiricism, as reflected in the referenced, 1969 racist utterances of Congressman Bush.

Before a final bit of tidying up significantly relevant loose ends on the history of empiricist gnosticism, consider a significant aspect of both the Israeli–Palestinian and Eurasian paradoxes to which this line of inquiry is addressed. In short how do issues of philosophy, as philosophy, exert an efficiently direct, overriding influence on strategic processes? Earlier, the fact was stressed,²⁹ that despite the significant number of what have been, in some among these instances rather radical successive changes in U.S.A. economic and monetary policies, domestic and foreign, the succession of change is, with rare deviation, in a constant direction. That direction is summed up as three doctrinally regulated policy-trends: the objective of an Anglo-American-ruled

24. Hume’s reported insanity was the reason for his family throwing him out of Scotland, for the sake of appearances before the neighbors, into France, from whence he returned with the first version of his book.

25. Adam Smith, *op. cit.*, and Adam Smith, *The Wealth of Nations: An Inquiry into the Nature and Causes*, Edwin Cannan, ed. (Chicago: University of Chicago Press, 1977). *Cf.* also LaRouche and Goldman, *op. cit.*

26. Adam Smith, *The Theory of Moral Sentiments*.

27. Jeremy Bentham, *The Works of Jeremy Bentham*, John Bowerling, ed. (Edinburgh: William Tait, 1843).

28. *Cf.* LaRouche, *In Defense of Common Sense*, Chapter III.

29. *Cf.* Chapter VI of *The Science of Christian Economy*.

world-federalist order; the objective of an “Aquarian” “cultural-paradigm shift”; and a global, Malthusian “post-industrial” order, the latter modeled as a matter of historical fact, upon those notorious “socialist” decrees of the Roman Emperor Diocletian (the, de facto, “Malthusian” doctrine upon which the subsequent Byzantine order was based).³⁰

The case of Congressman Bush is exemplary of the philosophical determinism of the 1963–1991 “cultural paradigm-shift” in the United States of America.

Bush is derived from a Yale “Skull and Bones” chapter cult-circle, of such moderns as Averell Harriman (Bush’s father’s employer), Henry Stimson, McGeorge Bundy et al.³¹ This circle produced the Eugen-

30 For a fuller discussion of the strategic implications of the Diocletian decrees, Cf. *EIR Special Report* “Global Showdown: The Russian Imperial War Plan for 1988,” July 24, 1985.

Diocletian’s reforms created an oriental despotism of the most pervasive type, in which all aspects of life were most minutely controlled by the state. This was most evident in economic matters. The Codex Theodosianus of Roman and Byzantine law documents the obligation of every citizen to provide compulsory public service in the guild or corporation in which his father served. This was a class society, in which class status was inherited and enforced by administrative sanctions: No one was allowed to change his station or way of making a living. At the same time, the practice of each corporation or guild was rigidly fixed, also by imperial decree, according to “ancient custom.” The affairs of shipmasters, breadmakers, charioteers, cattle and swine shepherds, limeburners, wood transporters, and others were prescribed in adamant detail. This amounted in practice to an outlawing of any form of technological innovation, which would have interfered with the stability of the guilds and the value of their property, which could not be transferred or otherwise changed.

The case of Gemistus Plethon’s economic-policy counsel to the Paleologue dynasty highlights the point, that the early fifteenth-century, onrushing doom of dwindled Byzantium, reflected accumulated centuries of the de facto Malthusian “decay,” echoing the earlier demographic collapse of Rome and the West, and echoing also the “socialist, Malthusian” characteristics of Diocletian’s code.

31 For a fuller discussion of the implications of Skull and Bones’ “old boy” network for U.S. policy-making, cf. *American Leviathan: Administrative Fascism under the Bush Regime* (Executive Intelligence Review Nachrichtenagentur GmbH, Wiesbaden, Germany, 1990).

The political power associated with Yale is associated with the infamous secret freemasonic lodge called Skull and Bones or the Russell Trust. Among the 15 graduating seniors “tapped” each year for Skull and Bones, we find such key Establishment figures as Col. Henry Stimson, a member of the Republican administrations of the 1920s, and later selected by Franklin D. Roosevelt as secretary of war in the bipartisan national unity cabinet that waged World War II. We find Averell Harriman; several Tafts, including William Howard, the man who became U.S. President in 1908; and former national security advisor, architect of the Vietnam War, Stimson biographer, and former chief Establishment spokesman, McGeorge Bundy, of the Lowell clan of Boston. It is

clear that Skull and Bones constitutes one of the most important avenues of advancement toward positions of power in the State Department and, after 1947, in the Central Intelligence Agency. The rituals and ceremonies of Skull and Bones remain secret, although it is well established that they involve the use of human remains.

ics Society of America, an overt supporter of the “racial purification” dogmas of Adolf Hitler’s Nazi Party during the early 1930s. Congressman and President Bush’s affinities for Malthusian racialism have been openly associated with the Draper Fund,³² since the period of his 1960s terms in the U.S. Congress.

This is not to single out Mr. Bush. Quite the contrary. One may quip that there are three functional categories of Anglo-Saxon racism appearing significantly in the U.S. population. Category “A” is the country club or barroom loudmouth stratum. Category “B” includes the punctured pillowcase set. Category “C” includes those patrician establishment figures, like Britain’s Bertrand Russell, who may be classed fairly as representing the “gas oven,” or “famine-and-epidemic” set. The Draper Fund, like the Club of Rome, the Carter administration’s *Global 2000*, or International Monetary Fund and World Bank “conditionalities,” belongs to those who, like Bertrand Russell, prefer “the more efficient” means of famine and epidemic to “gas ovens.” The important thing is not to single out Congressman Bush, but rather to show that Bush’s referenced, shameful political utterance echoes the prevailing philosophical mind-set in the relevant Harvard–Yale patrician elements of the U.S. part of the Anglo-American Liberal Establishment as a whole.

Thus, did persisting such establishment-centered philosophical influence exert an erosive influence upon what was taught by positivists in universities, what seeped from such university and think-tank circles into government, news media, Establishment media, and political parties, into the shaping of most policy-re-shaping actions.

clear that Skull and Bones constitutes one of the most important avenues of advancement toward positions of power in the State Department and, after 1947, in the Central Intelligence Agency. The rituals and ceremonies of Skull and Bones remain secret, although it is well established that they involve the use of human remains.

Skull and Bones has recently fallen on hard times due to its “males-only” policy. In 1991, the club was suspended by its own board of alumni for a year, rather than admit women into its ranks, which it subsequently agreed to do.

32. Cf. *American Leviathan*, *op. cit.* The Population Crisis Committee/Draper Fund believes that population growth, particularly of non-white races, is a national security issue for the United States, and has promoted “population war,” or the use of warfare to reduce population in the developing sector, as a national policy of the United States. Both William Draper, Jr. and William Draper III have had long “public service” careers and their policies have been promoted by George Bush since his first years as a congressman.

B. History

So, in general, history is made. It is but rarely that decisions on crucial events shape history. Usually, the accumulation of decisions which appear to shape history, are reflections of the influential philosophical, religious, and other “mind-sets” which determine what the prevailing trends in decisions will become. This connection is roughly analogous to the effect of the “hereditary power” of an integral set of axioms and postulates in determining the theorems of a corresponding deductive theorem-lattice.

To effect a real change of direction in current history, we must focus efforts upon the “integral sets of axioms and postulates” which define a “mind-set,” or “cultural paradigm.” In the two illustrated cases referenced here, there are two or more, respectively distinct, cultural “mind-sets” to be addressed.

In these cases, as the case of the Dead Sea canal-tunnel project illustrates the point, the proposed approach to solutions gives us a practically much-needed physical-economic program to catalyze the needed shifts in “mind-sets.”

Any much-needed economic-development program which fosters emphasis upon conscious employment of the sovereign individual’s creative powers of reason, tends to shift the “cultural paradigm” toward inclination for agreement with natural law. On the contrary side, any policy of practice which suppresses emphasis upon scientific, technological, and related progress, is an affront to the individual’s potential for creative reason; the result is a tendency to “bestialize” the members of that society.

Thus, the empiricist—e.g., British-style liberal-mind-set is inherently a racist one, a perverted view of mankind, which, like Britain’s Thomas Huxley, can not distinguish effectively between the breeding of cattle and dogs and the reproduction of the human species.³³ The necessary reasons underlying the causal relationship of positivism and racism (of the Shockley–Bush type) are already identified implicitly. Identify those connections and then apply the lesson of the connection to the Eurasia case.

The Cartesian *deus ex machina* has two common, noted, relevant, interdependent effects. It relegates creative reason, as Kant does, to an unknowable spiritual domain, outside the physical domain and human flesh.

33. Wags may say, this may account for tendencies for sodomy among some British social strata.

To consistent effect, all that is suggestive, empirically or otherwise, of a “Keplerian” negentropic physical space-time curvature of the universe as a whole, is banned from neo-Aristotelian mathematical physics.

On the first account, Descartes is to be compared with the Manichean gnostics, and also with the Cathar–Bogomil roots of Rosicrucian gnosticism, the gnostic Percival/Parsifal myth, and so on. Take, for example, the celebrated “clock-winder” admissions of Newton,³⁴ already noted earlier, and Maxwell’s (1831–1879) similar emphasis, in a letter supplementing the introduction to his famous published work, that his falsifications of certain known crucial evidence³⁵ was done out of a governing determination of Maxwell’s own work, “to exclude any geometries but our own.” The early Bertrand Russell publication of his assignment to attack and defame the work of Gauss, Riemann, and Georg Cantor, among others, attests to the same feature of English empiricism.³⁶

The neo-Aristotelian form of gnostic mind-set being addressed here, is thus typified for our presently immediate uses, by the three cited landmark examples: Descartes’s *deus ex machina*, the echoing, “clock-winder” theses of Newton, and the two corollary theses of the Kantian system as featured in Kant’s *Critique of Judgment*. These are, each and all, equivalent to all those varieties of explicitly gnostic mind-sets, which, like Manicheanism, postulate a more or less hermetic separation of and mutual hostility between, a spiritual and physical

34. Loemker, *op. cit.*, pp. 1095–1169.

35. Cf. Alfred O’Rahilly, *Electromagnetic Theory, A Critical Examination of Fundamentals*, Vols. I and II (New York: Dover Publications, 1965), republished from the original 1938 title, *Electromagnetics*, for documentation of Maxwell’s falsifications with regard to the Weber–Gauss–Riemann electrostatics and Ampère’s famous experiments (pp. 110–13, for example).

A more recent work detailing Maxwell’s falsifications in this regard and reviewing experimental evidence which demonstrates this is Peter Graneau’s *Ampère–Neumann Electrodynamics of Metals* (Nonantum, Mass.: Hadronic Press, Inc., 1985). Possible major implications of this Maxwell falsification, in terms of frontier scientific work, is exemplified by the recent, controversial “cold fusion” experiments as seen, for example, in the recent paper, “Nuclear Energy Release in Metals,” by F.J. Mayer and J.R. Reitz, *Fusion Technology*, Vol. 19, May 1991, pp. 552–57, with the report of the formation of virtual neutrons through the condensation of electrons on protons. According to the Maxwell falsification, condensation of electrons onto protons to form virtual neutrons (hydrons) is impossible, while from the standpoint of the Ampère–Weber–Gauss electrostatics, and according to the detailed calculations of the late Dr. Robert J. Moon of the University of Chicago, it is possible.

36. Cf. White, *op. cit.*, pp. 206–7.

universe, which are supposed to oppose, more or less fanatically, the concept of *consubstantiality*.³⁷ These include the Bogomil–Cathar cult-tradition. Cartesianism’s hostility to Kepler et al., is thus fairly described as the Cathar cult³⁸ disguised as mathematical physics.

37. Cf. “Plato’s *Timaeus*: The Basis of Modern Science,” *The Campaigner*, Vol. 13, No. 1, February 1980.

38. We hear of the Bogomils for the first time in the tenth century A.D. in Bulgaria. In Bulgarian, *Bogomil* means “beloved of God,” and it may be that their founder took this name. Among their beliefs is the characteristically gnostic one, that the Father of Jesus Christ was not the creator of the world. For the Bogomils and later the Cathars, the power of the devil worked through the nature and constraints of the material world. Since God the Father, it was believed, could not have created such an evil instrument (the world, that is), it was logical to suppose that the devil (Sataael) not only frustrated the intentions of God the Father, but had constructed the stage of the world for that very purpose. It was indeed a wicked world. To be bound to the world, then, was evil, and the realization of the source of evil, coupled with the fervent desire to extricate oneself from it by virtuous practice in a religion of love and goodness, was salvation. One was redeemed to Heaven by knowledge of the Good God. In short, matter and spirit were never meant to cohabit. This division and its corresponding principles of good and evil, light and darkness, is broadly called dualism—the doctrine of two opposing principles between which Man is pulled. Cf. also Tobias Churton, *The Gnostics* (London: George Weidenfeld and Nicolson Ltd., 1987).

The cult was known in France as the Bulgarian cult, or “Les Bougres,” which translated into English as “the Buggers.” Because of the cult’s peculiar sexual perversion—that is, the belief that a man putting semen into a woman to impregnate her, was propagating the flesh, and that was evil—it resorted to various other kinds of sexual activity and thus the name “Bugger” became associated in English with homosexuality.

What the Bogomils and their followers, the Rosicrucians and empiricists, did, in separating the human spirit from those things which involve the human flesh, led directly to the doctrine of the Enlightenment—the separation of *Naturwissenschaft* and *Geisteswissenschaft*.

Although Catharism spread across southern France and northern Italy, it was especially prevalent in Languedoc, to the extent that the condemnation of heretics by the Council, held in the town of Albi in 1176, led to their being generally known as Albigensians. The heresy had its roots in much older religious movements, but no precise date can be assigned to its first appearance in Languedoc; its end, however, was another matter. In 1244 Catharism and all it stood for came to a violent and catastrophic end with the fall of Montsegur. On March 16, 1244, more than 200 Cathar “Perfects”—heretics in the eyes of the Catholic Church—were taken from the castle of Montsegur in the foothills of the Pyrenees and burned alive in the fields below.

Cf. also Walter Birks and R. A. Gilbert, *The Treasure of Montsegur: A Study of the Cathar Heresy and the Nature of the Cathar Secret* (The Aquarian Press, 1987).

Both Cathars and Albigensians were basically followers of the religion of Manicheanism, which began in Bulgaria and found its way into northern Italy and the southern part of France. Their chief was Manes. He was born about the year A.D. 216 and was crucified and flayed alive by the Persian magi under Bahrain I in the year A.D. 277. His Persian name was Shuraik. Cf. Lady Queenborough (Edith Starr Miller),

The forms of gnosticism, most conspicuously when expressed as an ideological imprint upon a mathematical physics, deny the existence of an intelligible mental-creative power capable of being necessarily an efficient cause within physical processes. In the same way, gnostic pseudo-Christian cults deny the existence of a *necessarily efficient* “divine spark” of creative reason in the individual person.

This has two included hereditary effects to be underscored here. The notion of the sovereign individual person does not exist as a theorem for such a cultist ideologue; nor does there exist a theorem which specifies a necessary, fundamental distinction between man and beast. This either leads to racism, or, for an obsessed racist, this gnostic denial of a “divine spark” is sought out and embraced as an axiom necessary to provide the racist a suitable mind-set.

The same cult-ideology allows the practice of usury. Either the society’s increase in per capita wealth is the result of the sovereign, mental-creative powers of persons, or it is not. If not, then we have the theses of the physiocrat, the theses of a gnostic worship of the “Mother Earth” whore-goddess, Ishtar–Gaia–Cybele–Isis. Similarly, there is no sacredness of individual human life.

Conversely, whoever denies systematically the theorem of the sacredness of an individual human life, is neither a Christian nor a respecter of natural law.

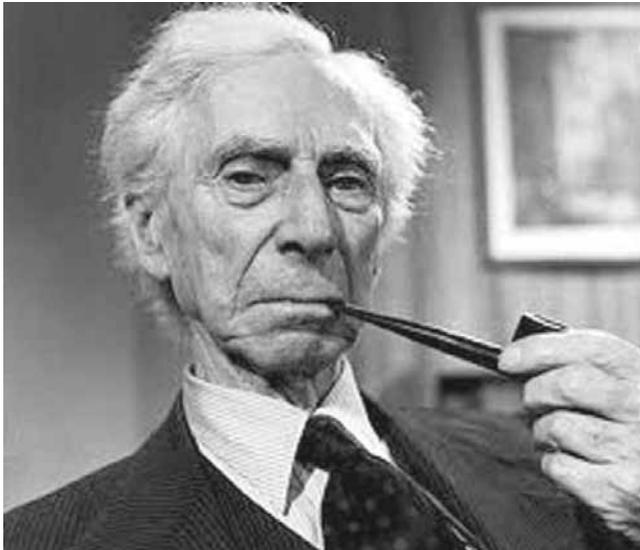
We can now leap directly from the foregoing to the point in view.

C. Dealing with Moscow

In dealing with Moscow, currently (1991), from “the West,” one approach will assuredly produce nothing but disaster for all concerned: Continue to insist that Moscow et al. submit to the disastrous “Polish model” of International Monetary Fund, Group of Seven, Schacht-like “conditionalities,” as a “precondition” for this or that. The second approach to be considered, is the more complex correlative of the cited Arab–Israeli case: the political solution, the demand for sovereign independence by nationalities which have been under decades of Moscow’s rule.

The case of pre-1989 Moscow trade-relations with such crucial Comecon trading partners as Czechoslova-

Occult Theocracy (California: The Christian Book Club of America, 1933). Attracted in his youth to the Manichean cult, St. Augustine condemned it after his conversion to Christianity in A.D. 386.



The Malthusian, Lord Bertrand Russell. He was determined to bring about a post-industrial world order, with a vastly reduced human population, even if it meant going to pre-emptive nuclear war with the Soviet Union.

kia and East Germany (G.D.R.), illustrates a principal included feature of the matter to be considered. Focus upon the transition from 1988–1989 to 1990–1991 in trade relations between Moscow and the part of a now-united Germany which was formerly the G.D.R.'s "Land of Mielke and Honi."³⁹

First, prior to the political change, East Germany and Czechoslovakia were suppliers of crucial products to the Soviet economy; without a continuing flow of such trade, on the Soviet side, the resulting bottlenecks are crippling for Soviet industry as a whole. Without such trade, a very significant segment of the former G.D.R. economy has no suitable source of orders to keep its production going.

A similar situation confronts not only all of the newly reformed, former Comecon states of Eastern Europe; the avowedly or prospectively independent states from within 1989 Soviet borders, such as the Baltic states, Georgia, Ukraine et al., each and all have acute interdependencies with what has been the Soviet economy as a whole. The nearly disastrous effects of a 1990 cutoff of former lines of such trade between eastern Germany and Moscow illustrates the general problem.

39. This is a pun on the names of East Germany's former dictatorship. Erich Honecker (Honi) is the former East German chairman of the ruling Socialist Unity Party (SED), who is now in exile in the Soviet Union. Gen. Erich Mielke is the former Minister for State Security in the SED regime, and, as such, head of the feared Stasi (secret police).

This aspect of the matter overlies the military-strategic problems.

Moscow's Red Army (in a larger sense) continues to be a thermonuclear superpower. Worse, the recent behavior of the Anglo-American forces, in the enunciation of "the Thornburgh Doctrine," actions against Panama, actions in the Persian Gulf, as otherwise, put lower limits on Moscow's willingness, or, indeed, political capacity to retreat as far, strategically, as the legal, morally legitimate, national aspirations of the Balts and others obviously desire and demand. "Two steps backward," thinks the Voroshilov Academy's General Staff group, "but not three and never four."

1. The SDI

In 1979, as part of his own U.S. 1980 Democratic presidential nomination campaign, the author published a personal "Campaign Platform Plank,"⁴⁰ which later became known as President Ronald Reagan's Strategic Defense Initiative (SDI) announcement of March 23, 1983. The point on which emphasis is to be placed, for the purposes of the matter immediately under discussion, is the special offer to Moscow which President Reagan included in that March 23 address and repeated at least several times after that.⁴¹

40. Lyndon H. LaRouche, Jr. "Presidential Campaign Paper Number 5: Military Policy of the LaRouche Administration," published in *New Solidarity*, Aug. 18, 1979.

In February 1982, at a two-day conference sponsored by *Executive Intelligence Review*, this author proposed that the United States and Russia agree, that each would proceed with the most rapid possible development of space-based relativistic beam weapons capable of destroying the proverbial 99 percent of all nuclear-armed ballistic missiles in flight; and further agree that such weapons would be employed as part of a policy commitment to thus destroy nuclear weapons fired anywhere in the world by any nation. "EIR Conference Bursts Intelligence Myths," *EIR*, Vol. 9, No. 9, March 9, 1982. Cf. also Lyndon H. LaRouche, Jr., "Only Beam Weapons Could Bring to an End the Kissingerian Age of Mutual Thermonuclear Terror," Policy Discussion Memorandum (National Democratic Policy Committee, 1982).

41. For the Soviet rejection of President Ronald Reagan's March 23, 1983 proposal to make "nuclear weapons impotent and obsolete" through a U.S.-Soviet sharing of beam defense technologies, cf. "World Council of Churches Conclave: A First-hand Report," and "The Two Military Faces of Yuri Andropov," *EIR*, Vol. 10, No. 33, Aug. 30, 1983; "Beam-Weapons Strategy Relunched at Erice Conference"; "The Soviet Union Threatens Pre-emptive Nuclear War"; and "Open Letter to Yuri Andropov: You Have Chosen to Plunge the World into War," *EIR*, Vol. 10, No. 35, Sept. 13, 1983.

The final rejection of President Reagan's offer came, of course, in the form of the shooting down of the civilian plane KAL-007 by the Soviets on Sept. 1, 1983. Cf. "Moscow Goes on a Global Rampage," and "U.S. Policy toward Moscow after the KAL Incident," in *EIR*, Vol.

Consider the following relatively very compact summary of the “SDI” proposal as this writer came to see it, over the period 1977–1979 and later. The autobiographical accounting given in published locations elsewhere, is largely omitted here for sake of brevity.⁴²

The summary given in text above is a repetition of the author’s conception of the problem-area during 1977–1978. However, some of the facts used here to represent aspects of that conception, were not documented in the writer’s proposal until some point during the 1979–1982 period.

As Bertrand Russell reflects this in his famous, Churchillian contribution appearing in the October 1946 edition of the *Bulletin of the Atomic Scientists*, the original British strategic goal for the post-World War II period, was to use the United Nations Organization as a vehicle for establishing a global, new Roman Empire of the principal victors of World War II. Essentially, this signified a global Anglo-American/Soviet condominium, the Soviets a junior partner and the virtual Anglo-American arrangement, according to the transatlantic watchword of that time, “British brains, American brawn.”

As Russell emphasized in that October 1946 piece, and in later published writings and published inter-

views on the same theme,⁴³ the temporary postwar Anglo-American monopoly on nuclear arsenals was a key feature of the proposed world-federalist forms of “new world order” at that time. That 1946 piece was the first of a series of occasions, during the post-1945 Stalin period, that Russell delivered to Moscow his Churchillian “Iron Curtain” threat of “preemptive nuclear war,” should Moscow continue Stalin’s postwar rejection of the proposed Soviet junior partnership in the world-federalist scheme.⁴⁴

To his Western readers, beginning with that 1946 piece, Russell warned, that he believed that the Anglo-American powers lacked the courage to go to the brink of preemptive nuclear war with Moscow, in time to force Moscow to submit to the world-federalist arrangement on terms relatively most favorable to London and Washington, i.e., at some point prior to the inevitable Soviet acquisition of nuclear arsenals.⁴⁵ Russell predicted, essentially, that because of the West’s lack of nerve, the new world-federalist arrangement would emerge only after Moscow had such weaponry.

So, as if Russell had predicted it, the first step toward such an Anglo-American/Soviet global condominium occurred under Nikita Khrushchev, after Stalin’s death, beginning with the appearance of four Soviet representatives at the 1955, London meeting of Russell’s own World Association of Parliamentarians for World Gov-

10, No. 36, Sept. 20, 1983.

42. On April 9, 1977, Maj. Gen. George J. Keegan, Jr., speaking under the auspices of the American Security Council, gave his honest professional assessment of the present strategic situation: “The Soviets on a war-winning philosophy ... are 20 years ahead of the United States in its development of a technology which they believe will soon neutralize the ballistic missile weapon.... They are now testing this technology.

“The intelligence community was consistently wrong in its estimate of the development of broad-based Soviet science,” Keegan continued. “When people talk about technological superiority in this country, they are talking about potential and futures that have not yet been bought and paid for, distributed and manufactured and deployed to our forces—I object to the failure to observe the normal checks and balances, of letting the public know, letting the leaders know, letting the press know, and letting the full range of uncertainties be in the open—lest we make the kind of mistakes that have gotten us into every war this country has ever been in.”

Cf. Aviation Week, March 28, 1977 and *New Solidarity*, April 12, 1977, “Air Force General Admits: Soviet Technology ‘20 Years Ahead of U.S.’” In the fall of that year, LaRouche commissioned the publication of a report from the Fusion Energy Foundation, “Sputnik of the 70s: The Science Behind the Soviets’ Beam Weapon.”

Cf. also White, *op. cit.*, Chapter 2; and Lyndon H. LaRouche, Jr., “Only Beam Weapons Could Bring to an End the Kissingerian Age of Mutual Thermonuclear Terror”; “The LaRouche Doctrine: Draft Memorandum of Agreement between the United States and the U.S.S.R.,” *EIR*, Vol. 11, No. 15, April 17, 1984; and *EIR Special Report* “Global Showdown,” July 24, 1985.

43. For a list of the relevant works by Bertrand Russell, *cf.* White, *op. cit.*, pp. 365–390, and *EIR Special Report* “The Trilateral Conspiracy Against the Constitution: Fact or Fiction?” 1985.

44. In October 1946, Bertrand Russell, father of the so-called peace movement, wrote an article in the *Bulletin of the Atomic Scientists*, advocating the creation of a totalitarian world government “to preserve peace”:

“When I speak of an international government, I mean one that really governs, not an amiable facade like the League of Nations or a pretentious sham like the United Nations under its present constitution. An international government ... must have the only atomic bombs, the only plant for producing them, the only air force, the only battleships, and, generally, whatever is necessary to make it irresistible....

“The monopoly of armed force is the most necessary attribute of the international government, but it will, of course, have to exercise various governmental functions ... to decide all disputes between different nations, and will have to possess the right to revise treaties. It will have to be bound by its constitution to intervene by force of arms against any nation that refuses to submit to arbitration.”

45. Russell, in an article titled “Humanity’s Last Chance” (*Cavalcade*, Oct. 20, 1945), called for the creation of a world confederation under American tutelage, and in sole possession of nuclear weapons. The Soviet Union would be offered a place in the confederation, but “if the U.S.S.R. did not give way and join the confederation ... the conditions for a justified war would be fulfilled. A *casus belli* would not be difficult to find.” *Cf. also* White, *op. cit.*, pp. 72–3.

ernment.⁴⁶ Out of this came the Fabian-sponsored (Cyrus Eaton's) Pugwash Conferences, which, at the second, Quebec Pugwash Conference of 1958, set forth the first arms-control arrangements, detailed by Dr. Leo Szilard, preparatory to world-federalist government.⁴⁷

Put aside the ups and downs of 1958–1982 relationships between U.S. Presidents, on the one side, and Khrushchev and Brezhnev on the other. Essentially, supported by the Council on Foreign Relations's New York City branch of London's foreign intelligence organization, Henry A. Kissinger's Chatham House,⁴⁸ the U.S.A. and Soviets reached agreement on Pugwash Conference terms under Henry A. Kissinger's terms as national security advisor (1969–1975) and secretary of state (1973–1977) for Presidents Nixon and Ford. The most prominent features of Kissinger's role as a Pugwash Conference agent, for which many suspected him of being a Soviet agent,⁴⁹ was in dealings with Moscow



EIRNS/Stuart Lewis

46. The “fulcrum” used to establish the Pugwash Conference as a “back-channel” for negotiations, designed by British and Soviet agencies involved to rope influential U.S. accomplices into complicity, was the World Association of Parliamentarians for World Government, or WAPWG.

In response to persisting offers from Russell and Leo Szilard, four official Soviet delegates were sent to the 1955 London conference of WAPWG. This event set into motion the Fabians' launching of the Pugwash Conference series and the adoption of Russell's proposed nuclear deterrence agreements by the New York Council on Foreign Relations, the launching-point for Kissinger's career in diplomacy.

Cf. also Lyndon H. LaRouche, Jr., “How Kissinger Tricked President Nixon on Soviet Beam Weapons,” and Lex Talionis, “The Pugwash Papers: Kissinger Imperiled U.S. National Security: Suppressed Evidence on Soviet E-beam Program,” *EIR*, Vol. 10, No. 22, June 7, 1983.

47. For Dr. Leo Szilard's proposed arms control arrangements preparatory to world-federalist government at the second, Quebec Pugwash Conference of 1958, *cf.* *EIR Special Report* “Global Showdown,” Appendix, “Leo Szilard's ‘Pax Russo–Americana.’”

48. For the text of Henry Kissinger's May 10, 1982 address, titled, “Reflections on a Partnership: British and American Attitudes to Postwar Foreign Policy,” before the Royal Institute of International Affairs, *cf.* *EIR*, June 1, 1982, Vol. 9, No. 21.

49. As Kissinger bragged later, in his May 10, 1982 Chatham House address, during his time in the Nixon and Ford administrations, Kissinger was in fact operating often behind the President's back, as an agent of influence of the British foreign intelligence establishment.

In that May 10 address, Kissinger said, “The ease and informality of the Anglo-American partnership has been a source of wonder—and no little resentment—to third countries. Our postwar diplomatic history is littered with Anglo-American ‘arrangements’ and ‘understandings,’ sometimes on crucial issues, never put into formal documents.... The British were so matter-of-factly helpful that they become a participant in internal American deliberations, to a degree probably never before practiced between sovereign nations. In my period in office, the British played a seminal part in certain American bilateral negotiations with the Soviet Union—indeed, they helped draft the key document. In my White House incarnation then, I kept the British Foreign Office better

“From the time he was booted out of his consultant's position with the Kennedy administration, until he became virtually ‘acting President’ during the years 1969–1977, Henry A. Kissinger's principle association was with the ostensibly left-wing co-thinkers of Bertrand Russell, at Pugwash.”

and Beijing. The arms-control negotiations, including the crucial 1972 ABM (Anti-Ballistic Missile) Treaty, are the most directly relevant for examining SDI policy.

Already in 1958, 14 years before Kissinger rammed through the 1972 ABM Treaty, Bertrand Russell's accomplice, Dr. Leo Szilard,⁵⁰ had proposed to outlaw anti-ballistic missile weapons, as a way of ensuring that both thermonuclear superpowers remained in a state of pristine vulnerability to intercontinental thermonuclear warheads of the other. Why? To force a world-federalist sort of Anglo-American/Soviet imperial condominium upon the world as a whole.

Kissinger, trained by British foreign intelligence's Chatham House, under Prof. William Yandell Elliott at Harvard and at Tavistock in London, was a hardened follower of the Castlereagh of “Masque of Anarchy”⁵¹

informed and more closely engaged than I did the American State Department—a practice which, with all affection for things British, I would not recommend be made permanent. But it was symptomatic.... In my negotiations over Rhodesia I worked from a British draft with British spelling even when I did not fully grasp the distinction between a working paper and a Cabinet-approved document.”

50. The fictional “Dr. Strangelove,” played by Peter Sellers in the famous film, was modeled principally on Szilard's address to the second Pugwash Conference of 1958.

51. Henry A. Kissinger, *A World Restored: Metternich, Castlereagh and the Problems of Peace, 1812–1822* (Boston: Houghton

notoriety, before being assigned to work on Russellite Pugwash dogmas, under George Franklin, John D. Rockefeller III, McGeorge Bundy et al., during the mid-1950s, at the New York Council on Foreign Relations.⁵² During the interim years, from the time he was booted out of his consultant's position with the Kennedy administration, until he became virtually "acting President" during the years 1969–1977, Henry A. Kissinger's principal association was with the ostensibly left-wing co-thinkers of Bertrand Russell, at Pugwash.

By the middle of the 1970s, the Russellite Pugwash dogma had put the world on a short nuclear fuse. So this author found the situation, in launching his 1976 campaign for the U.S. presidency.

By the mid-1970s, the introduction of increasingly accurate, medium-range, MIRVed thermonuclear land-based and submarine-based missiles, such as the conspicuous Soviet SS-20, had put the world potentially on a hair-trigger. The reduction of preemptive missile-attack warning-time, from more than 20 minutes, to the order of five or even less, meant that the detection of close-in submarine launch of a relatively few Soviet missiles against U.S. territory, or analogous targeting of Soviet territory, could even probably mean a full-scale launch, in reply, by the threatened party. So much for Szilard's "balance of terror," and the McNamara–Kissinger "Mutually Assured Destruction" (MAD).

If, however, both the U.S.A. and U.S.S.R. possessed an anti-ballistic missile defense (BMD) capable, in the 1963 words of Soviet Marshal V.D. Sokolovsky,⁵³ of

Mifflin, 1973).

Stanza II of "The Masque of Anarchy: Written on the Occasion of the Massacre at Manchester," reads:

"I met Murder on the way—
He had a mask like Castlereagh.
Very smooth he looked, yet grim;
Seven blood-hounds followed him;"

Top Shelley Poetical Works, Thomas Hutchinson, ed. (London: Oxford University Press, 1970).

52. Henry A. Kissinger, *Nuclear Weapons and Foreign Policy*, Philip Quigg, ed. (New York: W.W. Norton & Co., 1969).

53. The two translations of the first edition are: *Military Strategy*, first edition, with an introduction by Raymond L. Garthoff, (New York: Praeger, 1963; London, Pall Mall Press, 1963); and *Soviet Military Strategy*, first edition, trans. and with an analytical introduction, annotations, and supplementary material by Herbert S. Dinerstein, Leon Gouré, and Thomas W. Wolfe, (Englewood Cliffs, N.J.: Prentice Hall, 1963).

Soviet Military Strategy, third edition, V.D. Sokolovskii, ed.; trans., ed., and with an analysis and commentary by Harriet Fast Scott, (Moscow: 1968; Stanford: Stanford Research Institute, 1975), p. 298.

Whereas the first edition had contained numerous references to beam-related weapons, the third edition deleted all such references,

eliminating "a strategically significant" ratio of missiles launched against it, the hair-trigger effect could be brought under control. During the early 1960s, Sokolovsky's *Soviet Strategy*⁵⁴ had rightly deprecated what 1980s convention came to term "kinetic-energy weapons" of strategic ballistic missile defense; Sokolovsky had emphasized the emerging alternative, which, later, the addenda to the U.S.A.-U.S.S.R. 1972 ABM Treaty defined as anti-ballistic missile defense based upon "new physical principles."

During the mid-1970s, the chief of U.S. Air Force intelligence, Maj. Gen. George Keegan, noted the Soviets were working on a "new physical principles" BMD, and proposed that the U.S.A. match this. Defense Intelligence Agency head Lt. Gen. Daniel Graham was only one prominent figure among those influentials who shot down Gen. Keegan's findings and proposals at the time. On the basis of an independent scientific audit of Gen. Keegan's report, in the fall of 1977, this writer publicly supported that report at the time and also went further to develop what became the "SDI" plank in his own 1980 Democratic presidential nomination campaign, and, in a larger form, the author's 1981–1982 "SDI" proposals to the Reagan administration. This was also the subject of the author's 1982–1983 White House back-channel discussions with official Soviet representatives.

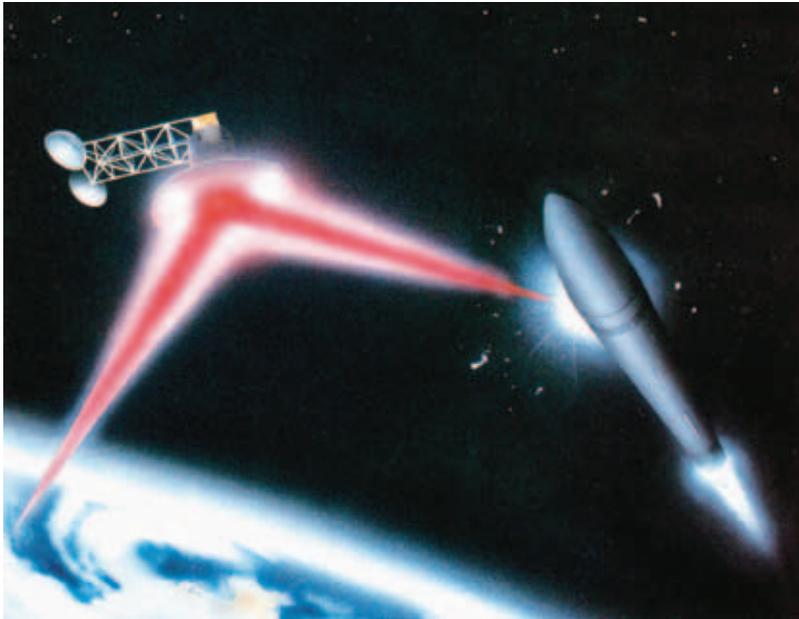
What this author proposed during 1981–1983 to the Reagan National Security Council and other relevant U.S. institutions, represented in U.S. back-channel discussions with the Soviet government, to institutions of U.S. allies et al., was a precursor to what he projects now as a basis for working discussion on the Eurasian crisis of 1991. Now, review the mere highlights of the LaRouche 1982 "SDI" proposal in that light.

The 1982 LaRouche "SDI" proposal was first brought prominently to international attention before several hundred participants, at a two-day seminar held in Washington, D.C. for this purpose, on Feb. 17–18, 1982.⁵⁵ This public announcement was followed by the issuance of a published version of the same announce-

which may explain why the Soviets delayed making the third edition publicly available by as much as 16 months. At that time, there were ongoing efforts by the United States to have defensive missile systems included in any future arms reduction talks. Moscow, most probably, had received assurances from its allies among the U.S. presidential advisory community, that the White House was hooked on the fraud of the ABM Treaty and would not be informed of Soviet efforts in the field of directed-beam weapons systems.

54. *Ibid.*

55. "EIR Conference Bursts Intelligence Myths," *EIR*, Vol. 9, No. 9, March 9, 1982.



FEF/Christopher Sloan

The military aspect of LaRouche's SDI proposal featured a U.S.-USSR jointly built ballistic missile defense system, using advanced physical principles. Here, an artist's conception of a ground-generated laser beam being reflected off of a space-based mirror to disable the nuclear missile in its boost phase.

ment.⁵⁶ This proposal had three leading components: military, technological, and political representing, taken altogether, a war-avoidance policy.

1) Military:

The military element of this war-avoidance package, was the reliance upon introduction of a high rate of technological attrition in strategic and tactical methods of warfare, centered around a “crash program” employing so-called new physical principles, to construct a global ballistic missile defense capable of destroying assuredly a strategically significant ratio of an adversary “first strike” missile-launch.

This design was premised upon the feasibility of early deployment of a new generation of electromagnetic weapons systems, with an estimable, inherent design-principle advantage of approximately ten-to-one cost of destruction advantage over (relatively) lumbering intercontinental missiles and their warheads and buses. The same family of “new physical principles” technologies was extended to the tactical battlefield (e.g., Europe) and the seas.

⁵⁶ *Ibid.*, cf. also *A Program for America* (The LaRouche Democratic Campaign, 1985), p. 130.

2) Technological:

The apparatus which is developed to effect a relatively perfected form of a crucial experiment is, as a matter of geometrical-physics principle, the model of reference for designing a corresponding family of weapons and machine-tools. The machine-tool developed in conjunction with a weapons program, is the means by which the physical advantage of the weapon-design becomes the device introducing a greater or lesser degree of technological revolution and quality of products and productivity into production in general.

Thus, insofar as military production is an applied reflection of high rates of scientific progress, etc., and on condition that military technologies are encouraged adequately to spill, via the machine-tool interface, into high rates of capital-intensive, energy-intensive investment in technological progress in the economy in

general, a “breakeven point” is implicitly projected, above which level of rate of such latter investment, a large military program may be maintained at a net negative cost to the economy as a whole. This became known as the “spill-over” principle.

This reflection of the principles of Leibnizian physical economy, was the point of the proof of both military and economic feasibility of what later came to be known as the “Edward Teller” version of the SDI.⁵⁷ That is: a) the U.S. could afford whatever a proposed BMD program required, and b) the “spill-over” principle allowed the U.S. to go as far as necessary in the direction of advanced technology, to achieve the performance required.

2. The Economy

This military-technological package was also conceived as a “science-driver” form of “jump-start” for the world economy. In this respect, during 1982, the author conceived and presented his BMD package as complementary to a package of global economic-recovery packages including his famous *Operation*

⁵⁷ Lyndon H. LaRouche, Jr., “The Difference between LaRouche’s and Teller’s Role in Creating SDI,” *EIR*, Vol. 13, No. 38, Dec. 5, 1986.

Juárez of August 1982.

The general perspective was to combine a science-driver “jump-start” industrialization boom in the industrialized nations, with a general international monetary reform. The intended result, as *Operation Juárez*, and the 1983 LaRouche “Indian/Pacific Basin” reports typify the point, was to unleash a self-sustaining, growing capital-goods export boom from the industrialized to developing sector.

The other distinctive feature of the 1981–1982 LaRouche proposals for the Reagan administration, was that the U.S.A. must propose the new BMD program-package to Moscow as a basis for cooperation between the two strategic blocs.

Why not? *The two adversary-blocs were already cooperating militarily*, along Pugwash lines. Medium-range rocketry had proven what should have been apparent all along: e.g., Bertrand Russell is perhaps the most evil man of the century and Dr. Leo Szilard had been arguably insane; his “Rube Goldberg” scheme was leading rapidly toward the very thermonuclear war it was alleged to prevent.

Some concrete features of the LaRouche BMD “crash program” addressed aspects of the 1982–1983 U.S.A.-U.S.S.R. SDI negotiations, which bear upon the solution for the Eurasian crisis today.

Approximately eight weeks prior to President Reagan’s first public announcement of the SDI, the following three-point response was relayed from Moscow to the U.S. National Security Council by way of this writer: 1) We agree that your BMD (based upon “new physical principles”) is feasible; 2) We agree with the feasibility of technological economic “spill-over”; 3) However, we will reject any such proposals from your government, because, under “crash program” conditions, you will race ahead of our economy.

When President Reagan did announce the SDI, the Yuri Andropov government in Moscow reacted as the three-point message had indicated about two months earlier. Instead, Andropov ordered the package-proposal publicized through his interview with *Der Spiegel*’s publisher, Rudolf Augstein.⁵⁸ The U.S.–Soviet negotiations, since some time during 1984, until the beginning of 1990, generally followed the outline of that *Der Spiegel* interview with Andropov.

58. In that April 24, 1983 interview in *Der Spiegel*, Andropov’s first widely publicized interview with a Western publication, then-Soviet Communist Party General Secretary Yuri Andropov reiterated his full-scale rejection of defensive beam weapons.

Today, in retrospect, Moscow’s reaction to the offer of cooperation in deploying BMD based upon “new physical principles,” appears to have been more or less a tragic error.

At that time, 1982–1983, both the Soviet and Anglo-American economic systems were sliding near to the brink of that collapse which erupted to the surface, on the Anglo-American side, in the October 1987 financial crisis. By 1982, both the Anglo-Americans’ radically Malthusian monetarism and accumulated effects of Soviet “socialist primitive accumulation,” were converging asymptotically upon the collapses we are witnessing today.

At that time, 1982–1983, the joint U.S.A.–U.S.S.R. adoption of a “crash program” to escape a worsening of the MAD-caused “hair-trigger” threat of the late 1970s, relying chiefly upon “new physical principles,” would have initiated a desperately needed, global economic renaissance, with proportionate benefits on both sides of the “thermonuclear divide.”

This writer’s design for a “BMD based upon ‘new physical principles,’” developed and deployed, in separate, successive phases,⁵⁹ in open coordination among the powers, represented the combination of, first, a uniquely effective, real-life solution to the indicated military crises,⁶⁰ and second, an urgently needed “cultural-paradigm shift” in political and economic thinking on both sides. It was understood by this writer, at the time, as an initiative in imitation of Gottfried Wilhelm Leibniz’s em-

59. Proposed in 1982 were four successive upgradings of a global strategic ballistic missile defense, the deployment of each separated from the other by an estimated three to five years. For a summary of this proposal, cf. “How Beam Weapons Would Spur Recovery,” in *EIR*, Dec. 28, 1982, Vol. 9, No. 50; and Lyndon H. LaRouche, Jr., *The Power of Reason: 1988* (Washington: Executive Intelligence Review, 1987), pp. 239–240. For a summary of the potential “spill-over effects” of this proposed program, cf. *EIR Quarterly Economic Report, The Recovery That Never Was*, April 15, 1985.

Mark I, estimated at 1982 dollars \$200 billion, would be the use of systems based upon new physical principles to provide a margin of strategic defense, acting, in effect, as enhanced strategic deterrence without increasing the “hair trigger” factor; *Mark II* would be the deployment of supplementing elements of strategic defense, developed at the same rate of investment as *Mark I*; then *Mark III*; then *Mark IV*. *Mark IV*, deployed about the end of the twentieth century or slightly later, would be a full-blown global strategic defense. The “payback,” via the federal tax-revenue base’s increase, from economic “spill-overs” into the civilian sector, should hold the total cost of *Mark I-IV* to not more than the initial 1982 dollars \$200 billion outlay or investment.

60. An “SDI” based upon “kinetic-energy systems,” such as the Lt. Gen. Daniel Graham’s proposed “High Frontier,” is not a workable system, physically or economically.

inently successful reforms proposed to Czar Peter “the Great.” It was also, in fact, an echo of the Eurasian development projects of France’s great statesman Gabriel Hanotaux.⁶¹

It was not a “peace proposal.” It was, rather, something far less ambitious, far more realistic, something effective. It was proposed as nothing more ambitious than *a necessary means, by means of which the temporary avoidance of war might be significantly prolonged and that avoidance otherwise enhanced.*

3. The Question of Peace

“Peace,” as the term is used customarily, has merely a *negative* meaning, as the term “negative” is employed in the setting of Kant’s “dialectic of practical reason,” which is the same general quality of meaning “peace” has when the idea of “peace agreement” is referenced to the romantic/empiricist notion of “social contract.”

The virtual worthlessness of such popularized, negative usage of the term “peace,” is as a description of a *symptom*, the mere absence of “non-peaceful” conditions.⁶² Whenever this *negative* meaning is misused, to treat negative peacefulness as a positive condition to be constructed, politics acquires the hues of a possibly dangerous delusion.

The delusional character implicit in popular attribution of rapture to the mere sound of the word “peace,” ought to remind us how deservedly contemptuous is this century’s experience with other such mere words as “a war to end all wars,” “League of Nations,” “Kellogg–Briand,” or “non-aggression pact.” Kant’s “perpetual peace”—a social contract for peace—by negation, is a bloodstained folly which we must not repeat.

Peace in the positive sense exists only in that sense of truth, beauty, and charity which is characteristic of a natural law’s community of principle among nations. It is a positive state of affairs, which must be built, as an Indian parent plants mango trees whose fruit will nour-

61. *E.g.*, a proposal for a Paris to Vladivostok railway.

62. “Negative” is used here in the sense “negation” is central to Kant’s dialectic of “practical reason” (as in the second part of his *Critique of Practical Reason*). This Kantian negativity of the term “peace” is rightly projected also upon all uses of the term, such as “peace agreements,” which are consistent with the term social contract.



Ronald Reagan Presidential Library

President Reagan announces the Strategic Defense Initiative, on March 23, 1983.

ish his children and grandchildren.

If one were instructed to describe this positive, true, agapic peace in strictly formal terms of deductive approximation, one would say that such peace is a constantly regenerated, necessary theorem of practice, affecting all dimensions of social life within and among the nations comprising a community of principle. This “hereditary” determination is rooted, one would say, “axiomatically,” in the shared confidence of each such nation, that all the others are committed *truthfully* to be self-governed according to the natural law.

In the language of the “Tavistockians,”⁶³ it is by building up among all of a certain prospective community of nations, an appropriate “cultural paradigm,” that we bring about the state of affairs represented approximately by such a formalist attempt at description.

Apply now, in somewhat greater detail and depth, what was said of the Dead Sea project, to the image of a project of physical-economic cooperation, to develop a community of principle “from the Atlantic to the

63. The reference to “Tavistockian” is to British intelligence’s psychological warfare section’s London Tavistock Clinic and Tavistock Institute. The clinic, which was founded and built up in the pre-World War II decade, under leadership of Brig. Gen. Dr. John Rawlings Rees, Dr. Eric Trist, et al., is among the principal coordinating centers for “New Age” attacks upon Christian civilization, especially since the 1963 launching of mass recruiting for the drug-sex-rock and neo-Malthusian counter-culture inside the United States of America. “Cultural paradigm-shift” was used among such professional social-planners’ circles to describe inducing of deep changes in belief, induced in populations, to the purpose of shifting apparently “instinctive” popular values, away from a Christian, to a Dionysian world-outlook of practice.

Urals,” within Europe—and beyond.

D. Eurasia’s Great Projects

If one accepted the low standard of personal political “success” popular among most of the North American and European mass news and entertainment media, it would be said that Soviet General Secretary Mikhail Gorbachev’s bad luck was to have his patron, Yuri Andropov, die prematurely and thus leave poor Gorbachev to receive the blame for the inevitable failure of Andropov’s *perestroika* economic and monetary reforms. So, today, Soviet power is disposed to attach itself to whatever leading political faction is credited with having put “meat and potatoes” more or less regularly on the table for the Soviet people.

Unfortunately for a public afflicted with today’s popular opinion, there are no simple, distributionist, or so-called “free market” solutions for this problem of hunger and other current, or imminently threatened, grievous material want. The presently functioning levels of employment and productivity in basic economic infrastructure, agriculture, and manufacturing, are variously underdeveloped and also collapsing rapidly, so much so, that a general catastrophe of spreading material want is the preponderant reality globally, until an essentially global, “dirigist” form of economic-recovery program reaches the level of net effect, at which the presently downward trend in physical economy is reversed.

History

Let us now consider, once again, summarily, the degree to which twentieth-century world history was determined chiefly by certain global events unleashed during the 1860s. The latter was centered around the relationship which emerged between U.S. President Abraham Lincoln and Russia’s Czar Alexander II.

The so-called U.S. Civil War and the Union victory, became key to the British motive for causing World War I, and also, thus, implicitly, World War II. This is contrary to what is popularly believed, of course, but the documented truth is overwhelmingly contrary to the vastly popularized mythology.

The British plot to create the Civil War began, in approximation, with the successive U.S. victories in the 1776–1783 U.S. War of Independence and the War of 1812–1815. London to this day, has never given up its

determination to re-take and keep, all of North America. Following the 1812–1815 “War of 1812,” the British and their Scottish Rite freemasonic agents (such as the 1814 Hartford Convention crowd) inside the United States, adopted a new strategy. To establish a branch of the New England Scottish Rite, which became the proslavery “Southern Jurisdiction,” while the New England freemasons, although profiting, like Friedrich Engels’s family British firm, from cheap, slave-produced cotton, became the “abolitionist” backers of John Brown et al. As the letters of British agent and treasonous head of the U.S. Democratic Party, August Belmont, revealed, the British intent, behind such figures as August Belmont and British spy Judah Benjamin, was to tear the United States apart, into a “balkanized” set of quarrelsome, tyrannical baronies, easily controlled from London.⁶⁴

Thus, the leadership of the Confederacy, around London agent Judah Benjamin, was not a collection of bravely independent Southerners; they were slaveholding oligarchs in the worst sense of human rights violations *en masse*. These proud families were purely and simply British-controlled traitors of the lowest sort. In fairness, their freemasonic, “abolitionist” brethren of New England, were not much better.

The plot was coordinated from London, by the opium-trading circles around the Mazzinian libertarian, Lord Palmerston and Palmerston’s confederate, the same Lord Russell who is the grandfather of super-racist Bertrand Russell. So, Palmerston and Russell planned to rescue their Confederate agents, as they directed Britain’s agent of influence, Napoleon III, into a Suez-like operation against Mexico.⁶⁵

At Lincoln’s front, were his enemies and London and the Confederacy’s freemasonic Southern Jurisdiction. At his back, were the Democratic Party “Copperheads,” whose darling of the day was General McClellan, and also the “abolitionist” New England freemasonry.

Into this situation, during 1862–1863, intruded the shadow and then the military substance of Russia’s Czar Alexander II. The Russian Navy deployed *en masse* on

64. Anton Chaitkin, *Treason in America*, second edition (New York: New Benjamin Franklin House, 1984), Part II, “The True Story of the Civil War.”

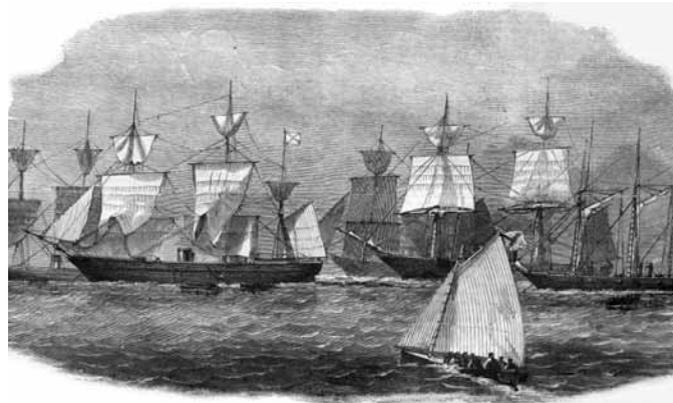
65. Konstantin George, “The U.S.-Russian Entente That Saved the Union,” *The Campaigner*, No. 2, 1978, pp. 5–33.



Photo by Alexander Gardner

President Lincoln on the Battlefield of Antietam, October 3, 1862. Facing him is Gen. George McClellan, the favorite of the Democratic Party “Copperheads.”

In 1863, Tsar Nicholas II sent Russian fleet to San Francisco (shown here) on a friendship visit, to ward off the pro-Confederacy British and French imperial powers from action against Lincoln’s fight for the Union.



Harper’s Weekly, 1864

friendship visits to New York City and San Francisco; the czar warned London and Paris that Russia would unleash war in Europe, should Britain and Napoleon III attempt to do against the U.S.A.⁶⁶ what they did do in full at that time against Mexico.⁶⁷

Then, the British intelligence services assassinated anti-carpetbagger President Lincoln, bringing into power President Andrew Johnson, who set back the United States a whole half-century, by establishing usurious “carpetbagging” against the region of the former Confederate states.⁶⁸ Meanwhile, Czar Alexander II re-

66. *Ibid.*

67. Chaitkin, *op. cit.*, pp. 256–59, and Paul Kreingold, “Grant and Mexico: When the U.S. Had a Republican Military Policy,” March 23, 1990, *New Federalist* newspaper.

68. W. Allen Salisbury, *The Civil War and the American System: America’s Battle with Britain, 1860–1876* (New York: Campaigner Publications, 1978), pp. 247–51.

freed Russia’s serfs, at least to the degree of lifting Russia out of the barbarism into which it had been returned over the course of the preceding 100 years.

It was in the context of these Russian developments, that France’s Hanotaux launched his efforts of aid of Eurasian economic development. It was to defeat the natural tendency for the cooperation of economic-leader Germany in this Eurasian perspective, with Hanotaux’s France and Sergei Count Witte’s Russia, that the British corrupted France (by circa 1900) with the Entente Cordiale, and organized World War I.⁶⁹

The symptomatic evidence is plain enough and crucial; the relevant British lies on these matters prevail in global policy-shaping today. Does France’s leading opinion have the courage, even 90 years later, to accept the

truth, that the Entente Cordiale, was not only France’s shameful, virtually catamite, strategic submission to Milner’s Fabian London, but was the crucial folly by

69. For a full account of the shift in French foreign policy, *cf.* White, *op. cit.*, pp. 36–79, and Georges Michon, *The Franco-Russian Alliance: 1891–1917* (New York: Howard Fertig, Inc., 1969).

By way of explanation, the events of 1898–1904 are the relevant events in France and in French–English relations, so we say “circa 1900.” In June 1898, French Foreign Minister Gabriel Hanotaux was replaced by Théophile Delcassé, who had consistently worked to isolate Hanotaux in the cabinet, and had set up the forced French backdown before Britain in Fashoda, Egypt. Delcassé used the ironical end to the Dreyfus Affair to destroy the last remnants of his predecessor’s policy.

Indeed, after first initiating the ill-fated expedition of Captain Marchand to Fashoda in Egypt, Delcassé forced France into a humiliating withdrawal in front of advancing British troops. By 1899, Delcassé had accepted a treaty with the British, establishing “spheres of influence” which totally excluded France from the Nile Valley. As part of the package, Delcassé reinterpreted Hanotaux’s “Dual Alliance” with Russia into a policy of aggressive encirclement of Germany. The shift was completed with Delcassé’s signing of the secret “Entente Cordiale” with Britain in 1904.

France's corrupted government, which made World War I almost inevitable? More than 70 years after World War I, how many credulous people still tolerate the popular lie, that Germany, not Britain, sought and caused that war?

The persistence of the falsehoods inherent in the popularized, and also official Anglophile myths, betrays, in a crucial way, the existence of corresponding elements of "axiomatic" assumptions of belief in most relevant public and private national, and international institutions. These myths reflect also an aggravation, as well as persistence of those "axiomatic" assumptions of institutionalized belief, which permitted the British to corrupt 1890s France against Hano-



Gabriel Hanotaux, as France's Minister of Foreign Affairs (1894-1898), launched efforts to aid Eurasian economic development. These efforts were sabotaged by the British, leading to World War I.

taux, successfully, and to bring about the monstrous combined direct and radiating effects of World War I. In short, most of us appear thus to be greater fools today, than our grandparents or great-grandparents at the beginning of this century. They made their horrible mistake; we appear to insist upon repeating it.

The 1989 developments which brought the subsequent reunification of Germany, evoked the vilest anti-Germany propaganda outbursts from such circles of Britain's Prime Minister Margaret Thatcher as Nicholas Ridley and Conor Cruise O'Brien. There were supporting echoes of this irrationalist hate-propaganda from leading circles in France, and France's and Moscow's support for a Thatcher-ordered, 1956 Suez-modeled U.S.A. Middle East adventure, the latter of which was plainly unleashed to target the economies of Germany and Japan, and to erode as much as possible the possibility of a Germany-led, vigorous economic recovery in Eastern Europe—and also the Soviet Union.

Echoes of 1900–1914! The British Empire was up to the old "geopolitical" war-mongering tricks of those scoundrels Mackinder, Milner, and H.G. Wells.⁷⁰ Mitterrand's France of 1990 had rejoined the Entente Cordiale, was joined once more with London

in a new "Suez" adventure, and a rearming of the old Anglo-French Sykes-Picot atrocity. Meanwhile, the neo-Bukharinist "cosmopolites" of Russia were also up to their old tricks. The events which the British-led cabal unleashed in the Middle East, blended with the simmering Balkan crisis to echo the 1900–1919 breakup of the old Ottoman Empire; the pattern of Entente Cordiale-like policy action in Europe echoed the British efforts to organize World War I.

Yet, history is not "repeating itself." On the contrary, it is but displaying, that the cultural paradigm set into place over the 1900–1990 period still prevails. Men

are not making history; history is dangling entire nations and continents by its puppet-strings.

As long as nations refuse to recognize how a lunatic "cultural paradigm," such as that whose outlines we have just reviewed, controls their consistently foolish behavior, and does so again, and again, and again, over spans of a century or longer, the tragedy will continue its bloody course up to the disastrous end, which brings down the closing curtain on such an effort of mass folly.

"I refuse to accept such conspiracy theories," an objector retorts from on-stage.

From off-stage, the mocking, Delphic voice of the puppet-master is heard: "Then die, you poor fool of a nation, which refuses to show sufficient intelligence to be qualified to survive."

Look at this history, this British-led cultural paradigm, from the standpoint of economies. Start with British hatred against Lincoln's U.S.A.

Under President Lincoln's leadership, principles ad-duced from the American System of political-economy were applied to generate the investment credit, the investment, and the production needed to win the war, and to prepare to defend the U.S.A., if needed, against a British and French military aggression like that conducted against Mexico during that same period. Thus, the U.S. emerged from the most ruinous war in the history of the federal republic, vastly more powerful in

70. Cf. White, *op. cit.*, Chapters 1–3.

economy and military capabilities than at the outset of the British-directed Confederate insurrection.

The kernel of Lincoln's postwar reconstruction policy is summed up in his last public address, shortly before his assassination at British hands.⁷¹ Had this Lincoln policy, instead of Andrew Johnson's, prevailed, the ruined Southern states would have become immediately a center of a nationwide "infrastructure-building boom," led by railroad development, establishing the mandatory basis for a great agricultural and industrial growth throughout the United States as a whole. President Johnson prevented that. With British success in corrupting the U.S. Congress of the 1870s, the London-designed U.S. Specie Resumption Act was passed, an act which made the U.S.A. economically a semi-colony of London, and kept the growing U.S. economy in a state of depression or near it, from 1877 through 1907.

With the assassination of U.S. President William McKinley by a transient from New York City's and Emma Goldman's Henry Street Settlement House, the leftist and Anglophile Teddy Roosevelt became President, thus putting the U.S.A. fully in the British Fabian camp of Mackinder, Milner, and H.G. Wells, for a war against Germany. Roosevelt established the U.S. military as the British collection-agent in the Americas,⁷² and made war against the American System of politi-

71. Salisbury, *op. cit.*, p. 248. On April 11, 1865, in his last public address, on the subject of Louisiana's re-entry into the Union, Lincoln said, "Some twelve thousand voters in the heretofore slave-state of Louisiana have sworn allegiance to the Union, assumed to be the rightful political power of the State, held elections, organized a State government, adopted a free-state constitution, giving the benefit of public schools equally to black and white, and empowering the Legislature to confer the elective franchise upon the colored man. Their Legislature has already voted to ratify the constitutional amendment recently passed by Congress, abolishing slavery throughout the nation. These twelve thousand persons are thus fully committed to the Union and to perpetual freedom in the state."

72. In 1902, Germany, Great Britain, and Italy surrounded and launched a naval bombardment of Venezuela, followed by a blockade to collect their debts. Roosevelt's administration publicly acquiesced to this action and only complained in order to turn the incident into anti-German propaganda.

Roosevelt perverted the original anti-imperialist intent of John Quincy Adams's Monroe Doctrine with his infamous Roosevelt Corollary, which attempted to arrogate an international police power to the United States. This police power was then repeatedly used for purposes of debt collection in the service of Anglo-American and other international bankers, with a typical script including the seizure of the customs-houses of the country in arrears and the use of import duties to pay the international creditors.

cal-economy in general.

Despite a threat of a London-directed British-Japanese war against the United States during the 1920s, with Teddy Roosevelt's accession to the U.S. presidency was born the later watchword of the century's Anglo-American partnership, "American brawn, British brains."

Teddy Roosevelt was the creator, through his attorney general, the nephew of France's Napoleon III, Charles Bonaparte, of a national political-police agency to control political opposition, the National (later Federal) Bureau of Investigation. He was crucial in the process of putting the United States under a plainly anti-constitutional, British form of oligarchical (usury-based) central banking, the Federal Reserve System. He ensured that Taft would be defeated,⁷³ bringing Harriman-House dupe, Woodrow Wilson, into the presidency for 1) ramming through the Federal Reserve Act, 2) ramming through the Federal Income Tax law, and 3) for the case of an expected war against Germany.

Why should 1890s Britain regard Germany as a strategic threat? Were not the royal families cousins? Had the Hohenzollerns not been Anglophiles since the Napoleonic Wars even earlier?

The British of the 1890s were even more clear than Mrs. Thatcher's cabal on this matter: The prosperous growth of Germany's economy was the *casus belli*. We have an analogous situation today, as Washington, D.C. voices threaten Japan and Germany for "unfairness." How are the latter nations unfair? Simply, they have refused, thus far, to be self-destructively stupid in their economic policies of the past 25 years, as the U.S.A. and Britain have been. The 1897-1900 Britain might have resolved to gain the benefits of initiating policies already proven then successful in Germany; instead they elected to create an Anglo-French-Russian alliance to destroy Germany, rather than correct the insanity of their own economic policies at home. That is the issue in a nutshell.

73. In the presidential election of 1912, Theodore "Teddy" Roosevelt ran a third-party presidential campaign in the Bullmoose Party, which split the Republican vote and thereby ensured that Woodrow Wilson would be elected over Republican incumbent William Howard Taft. Much as the Liberty Party had been created around the issue of anti-slavery in 1844, solely for the purpose of denying the presidency to Henry Clay, Roosevelt's Bullmoose or Progressive Party effort, centered around Roosevelt's "new nationalism," an anti-monopoly, anti-corruption corporatism, was a diversionary effort to throw the election to the Harriman-controlled Wilson.

The Policy for the Great Projects

The British of 1897–1900 were still the liberal oligarchs they had been during their 1763–1814 efforts to crush economic development in the English-speaking American colonies. The issue is defined by Schiller’s view of the conflict between the oligarchical model of Sparta’s Lycurgus and Athens’s Solon. The leading expression of these fundamental philosophical differences was and is physical-economic policy. This is so, just because Physical Economy is essentially the mode of social reproduction and development of the society and of the individual personality within it.

The area of Europe east of the former, pre-1990 eastern border of the Federal Republic of Germany, is a desert of a previously, already insufficient development of basic economic infrastructure, which has been ruinously depleted subsequently, by 50-odd years of “socialist primitive accumulation,” by 40 years of war and of deep economic depression and of more war before that. Talk of the “miracles of free trade” is worse than infantile babbling in such circumstances.

There must be a mobilization of all otherwise idled or wasted productive resources of labor, to create rapidly the trunk lines of a network of modern forms of basic economic infrastructure from the Atlantic to the Urals, and beyond. The market defined by this massive infrastructure-building provides the base-line for the development of agriculture, high-technology small entrepreneurship, and modern manufacturing operations.

The mobilization of this region’s population for such a great undertaking, in common interest of *Europe as a whole*, is the practical foundation for conditions of durable, just peace among all of the rightfully sovereign nationalities of that continent. Conversely, to allow the described geopolitical syndrome of World War I to rule, by default, would ensure the worst possible outcome as the probable one.

The crux of the matter is the specific way in which the *Becoming* of a physical economy, based upon investment in scientific and technological progress, reflects *natural law*. That *Becoming* does not contain the *Good*, but, like the instructions in the message which is a crucial historic source-document in the history of revolutionary scientific progress, it bestirs the divine spark of creative reason in the individual mind, to find the echo of the *Good* within itself.

Since we have emphasized science and physical

economy so much, this is a most appropriate point to give credit to the creative role in classical humanist art, in this case classical tragedy. We reference the manner in which certain kinds of messages—such as a historically crucial scientific source-document or masterful tragedy—unlocks the mind of the recipient to knowledge generated from within the recipient’s own sovereign, creative-mental processes. In such ways do creative minds employ mediation by inferior means, to address one another’s innermost voices directly.

Contrary to Wiener, Shannon, Von Neumann et al., in such exemplary cases of scientific and classical-artistic communication, what is transmitted to the recipient is far greater than might be estimated as the statistically significant content of the transmission itself.

To illustrate the principle most simply: “Remember that day in __, 19__?” All significant scientific communication of ideas is broadly analogous to such a query. However, instead of invoking the recollections of a finite experience, as the illustrative message suggests, in statements describing a process of scientific discovery, we invoke the transfinite generative capacities of the recipient’s mental-creative powers. Within the relatively brief statement of an important problem, are months of justified labor by the recipient of that statement, to explain adequately the proper solution to that problem. Such also is all great artistic composition.

Consider a Shakespeare tragedy, *Hamlet*, for example. Or, Schiller’s *Don Carlos*, for example. Is the power of the drama in any of the utterances—even in Posa’s “king of a million kings”? The passion is located in the juxtaposition of essentially simple, more or less stylized words and movements, to force upon the audience a conception of something which might be said to “lie between the cracks” of anything said or done on-stage. Hence, the form of a dramatic composition is as essential as the form of a non-Euclidean constructive geometry is to creative thinking in mathematical physics.

So it is with a configuration of individually simple tasks of labor, when those tasks are an essential part of a useful process of increase in the productive powers of labor (increase of potential population-density). It is not the acts per se which define what is special in this case. What is crucial is that the basing of the meeting of elementary household needs of consumption upon a process of production governed by generating, communicating, and efficiently receiving valid scientific and technological progress, defines the relationship of

person to person, in terms of those activated qualities of sovereign, creative reason which are the resonators of natural law.

A family, a nation can not live safely in a Christian household, while we permit the devil to reign in those economic processes to which the material existence of the household is kept hostage.

Let it be clear, the attempt led by the Anglo-American liberal, imperialist Establishment, to establish now, irrevocably, their neo-Roman, world-federalist “one world order” impels an increasingly brutalized, increasingly immiserated world into a kind of global “Thirty Years War.”

In this set of circumstances, as long as it appears to be the hegemonic trend, the tendency of Moscow, and elsewhere is, in Kant’s language, predominantly *heteronomic*, and that with increasing propensity for violence. Moscow, for obvious reasons, will prepare for the likelihood of global war, if, indeed, its military is not already doing so, as slyly as is manageable under presently difficult circumstances.

In this circumstance, respecting nearly all of the territories recently within Soviet or Comecon borders,

Soviet doctrine will be, in effect, *two steps backward, one step forward*. This would be, under that circumstance, the underlying, Muscovite strategic view of the Baltic states, Georgia, Ukraine, and so forth.

This strategic horror is the result of longstanding Anglo-American oligarchical (liberal) imperialist policy, as the foolish U.S. President Woodrow Wilson, London’s Lord Lothian, Chatham House, Bertrand Russell, and so forth expressed this. This liberal, neo-Roman, neo-Malthusian imperialism, is the correlative of a pro-usury, oligarchical economic policy, synonymous with the “free trade” dogma. Thus, “free trade” means global tyranny and global warfare; the conditions in Eastern Europe would be determined accordingly.

If, instead, we unleash a general economic-development approach of the characteristics indicated here, a different state of affairs dominates Eastern Europe, and Europe’s central position in today’s depression-wracked world as a whole becomes a positive one for all humanity. Relations among nations, political as well as economic, would be susceptible to a corresponding sort of creative initiative.

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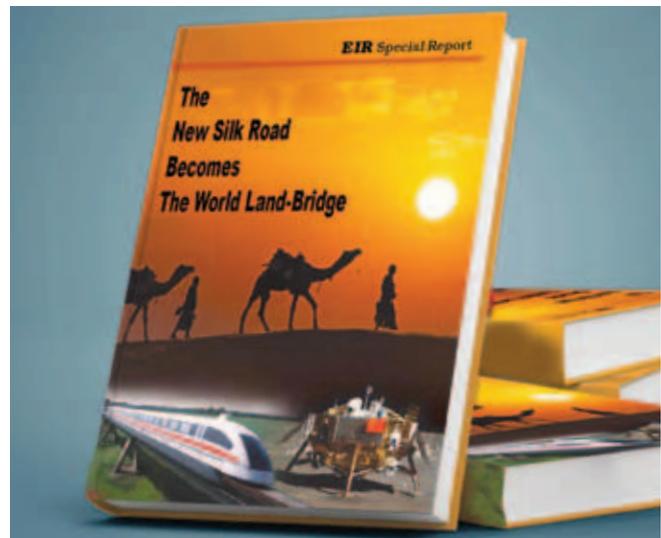
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