

I. Economy as Human Anti-Entropy

The current celebration of the landing of astronauts on the Moon, four decades ago, has reminded us of certain important realities from better times past, times when history had not yet fallen fully into the combined moral and intellectual decadence of the “68ers” which, for the moment, has reigned much too long in our nation’s capital of today.¹ The most striking of the happy effects produced by this recent reappearance of the astronauts on stage, forty years after the manned Moon landing, is the illustration of the principle, that to conquer the present, we must come as travelers to that better world, and that truer human species which dwells, by intention, in the future of all mankind. This is a future which is expressed in a continuing general warfare against the reign of cheap, greedy, and foolish opportunism, and of its banalities.

To overcome the deca-



NASA Apollo Image Gallery

To conquer the problems which challenge Earth, we must first reach the Moon. From there, we will travel to the orbit of Mars, with the mission of colonizing within the inner region of our Solar System, and, after that, beyond. Here, Apollo 17 astronaut Jack Schmitt, stands on the Moon, December 1972.

dence, and cheap banalities of the present age of “the Emperor Petroleum”—and, now, worse, even more depraved, obsessions of the present moment, we must proceed, upward, from mastery of the challenge of a technology which had already reached the higher energy-flux densities of nuclear fission. To master fission, we must proceed from a dedication to the mastery of thermonuclear fusion. To master fusion, we must unveil the concept of the higher orders of energy-flux-density of what we foresee today under the rubric of “matter/anti-matter reactions.” To conquer the problems which challenge Earth from within our Solar system, we must first reach the Moon. The proximate motive of landing on the Moon, is to open up a

manageable, if still relatively preliminary system of fission-powered, and fusion-powered travel, from the Moon to the orbit of Mars, as I committed us to locate our achievement there in my half-hour 1988 network television broadcast, **The Woman on Mars**. To achieve that, we must descend from the lunar orbit of Mars, to establish an operating mission on that planet itself.² To achieve that, we must adopt the mission of colonizing within the inner region of our Solar system, and, after that, beyond.

To do any of these things, and much more, we must recognize the depravity of those nominal scientists, and others, who,

like baboons, avow their intellectually and morally depraved, essentially Satanic commitment to their worship of the notion of universal entropy. Reaching successively higher orders of energy-flux density, is not a wishful yearning for something beyond what we are today; it is a desire which already expresses, within us

1. When I refer to the “68ers” in this manner of speaking and writing, I am to be understood as pointing to the intrinsically morally degenerate types associated with such circles as those of what became the “Weatherman” terrorists associated with Mark Rudd et al. I signify the controlling influence of that stratum within that generation which functioned as the vehicle under whose influence the rock-drug-sex, anti-science culture assumed a controlling degree of dynamic influence over most members of that generation, which the “Weatherman” typified as products of both the existentialism of Adorno and Arendt in the U.S.A. and Germany, and the degenerates known as associated with the Congress for Cultural Freedom in Europe.

2. Some form of continued acceleration-deceleration is required for this Moon-orbit to moon-orbit voyage, or return. Separate systems are required for moon-planet and planet-moon “shuttling.”

now, the essential distinction of a faithfully human personality from the beasts.

It is the difference which separates those devoted to being human beings, from depraved creatures such as the World Wildlife Fund's Prince Philip, and the depraved Bertrand Russell before him. Mankind's distinction from the beasts, is man's *creativity as such*. Mankind's greatest successes lie in the process of actually achieving an eternal tomorrow within its own intentions, a tomorrow beyond anything and everything we were capable of becoming during the short-to-middle-term today. To be less than that, is to fail to realize that spiritual quality of a truly moral mankind which is beyond the reach of the higher apes.

As we should know, the Children of Satan, like the followers of Dostoyevsky's Grand Inquisitor, like those most evil men of the Twentieth Century who have been typified by relics such as Bertrand Russell and Britain's Prince Philip, have always hated Prometheans cast in devotion to the likeness of, and to the mission assigned by our Creator. So, as Philo of Alexandria rightly blamed Aristotle for this, there are those evil persons who have, like Britain's Prince Philip, hated God more than anything else.

Such considerations are the foundation upon which knowledge of a competent science of economy depends absolutely. On this account, I have understood the strategic meaning of Jonathan Swift's **Gulliver's Travels**, in what I have recognized as the folly of my parents' world since childhood, the folly of a world in which the true Satan wore a British crown, as did the fictional "Scratch" of Stephen Vincent Benet's later **The Devil and Daniel Webster**, as we may see in Dostoyevsky's earlier portrayal of a Grand Inquisitor, still today. For one like me, still today, Satan in America had come to be reared also in the close of Seventeenth-century New England, where he would come to be worshiped, in my lifetime's experience, by all who would be willing to defame those Winthrops and Mathers who had typified the planting of the true seedlings of our republic, as my late friend and collaborator, the historian H. Graham Lowry has described this,

All Americans who have reached a fuller appreciation of what we actually represent as true citizens of our republic, have grasped the essence of the principle which we must recognize in the same patriotic devotion to the future of mankind which has been expressed in an exemplary fashion by the faithful astronauts from among the citizens of my own generation.

This being true, consider what remains as the known residue left behind for us in our consciousness of ancient social processes of mankind. Consider this as it is described for us by mankind itself, until now. Consider it insofar as we know the actually recorded evidence of an actually willful form of history up to the present time. So, that subject of what is still, reasonably, termed "economy," confronts us, still, today. The notion is not perfect, but is at least a fair approximation as to essentials.

That knowledge of history confronts us with the net outcome of three qualitatively distinct, but dynamically interacting, phase-spatial categories of phenomena. In the order from the highest rank, to the lowest, there are:

- 1.) Mankind as what Academician V.I. Vernadsky defined as the willfully acting agent of the Noösphere;
- 2.) The interaction of mankind, as ruler, within the habitat usually considered to be the subject of man's action as economy, also known as both the Biosphere and its overlap with what is often defined as the lower, abiotic origins of that aspect known as the Lithosphere;³ and that ancient and present foe of mankind and nature alike;
- 3.) The dominant role, over the planet in the large, of that general category of social systems properly recognized, from the mists of ancient civilizations, to the present time, as empires, a category which is typified for history generally by all monetarist systems of Europe since the role of the Temple of Delphi in the Peloponnesian War and the lying Delphic high priest Plutarch's role in shaping the characteristics of the Roman Empire in his own lifetime.

The effect of the interaction among these three phase-spaces, is subsumed in the same way I have emphasized, repeatedly, as the expression of the Leibnizian principle of *dynamics* as outlined, in fact, by Percy Bysshe Shelley in his **A Defence of Poetry** (as also by the ancient Pythagoreans and Plato, by Gottfried Leibniz in the 1690s, and by such crucial followers of Bernhard Riemann's revolutionary reform in physical science as Albert Einstein and Academician V.I. Vernadsky). It was

3. All residues which have been deposited in a form which has been determined by living processes are to be counted as fossils within the category of the Biosphere, just as all residues specific to mankind's changes in the behavior of the Biosphere's past and present products are to be counted as part of the aggregate of the Noösphere.

always so in matters of universal principle, categorically, for mankind's existence on our planet.

However, the true nature of the effects we associate with economic processes, have been masked, until the present time, by the role of what are, in fact of practice, supranational forms of imperialist systems, as typified by what had been, originally, the specifically Europe/Mediterranean-based monetarist systems which have been operating since the time of the Peloponnesian War. What is most important about today's immediate world situation, is that the self-inflicted breakdown of the present, London-centered imperialist, world system, the present, globalized, monetarist system, has pro-

duced a kind of global crisis to such effect that no form of civilization could exist on this planet today as long as the world were still dominated by the efforts to continue the present increasingly decadent, global, monetarist system. These agents of the imperialism presently centered in London are the worshippers of the god of the character "Iago" from the soliloquy of the revised version, by Arrigo Boito, of Giuseppe Verdi's **Otello**. It is not until you understand the essentially satanic quality of the reigning cynicism of the British empire in these terms, that your view of current world history gains a semblance of actual strategic competence.

We are, therefore, presently obliged to re-examine,

Credo in un Dio Crudel

Iago's aria from Giuseppe Verdi's opera, "Otello," which is based on Shakespeare's tragedy, "Othello."

Credo in un Dio crudel
che m'ha creato simile a sè
e che nell'ira io nomo.
Dalla viltà d'un germe
o d'un atomo vile son nato.
Son scellerato perchè son uomo;
e sento il fango originario in me.
Sì! Questa è la mia fè!
Credo con fermo cuor,
siccome crede la vedovella al tempio,
che il mal ch'io penso
e che da me procede,
per il mio destino adempio.
Credo che il guisto
è un istrion beffardo,
e nel viso e nel cuor,
che tutto è in lui bugiardo:
lagrima, bacio, sguardo,
sacrificio ed onor.
E credo l'uom gioco
d'iniqua sorte
dal germe della culla
al verme dell'avel.
Vien dopo tanta irrision la Morte.
E poi? E poi?
La Morte è il Nulla.
È vecchia fola il Ciel!

English translation:

I believe in a cruel God
who has created in in His image
and whom, in hate, I name.
From some vile seed
or base atom I am born.
I am evil because I am a man;
and I feel the primeval slime in me.
Yes! This is my testimony!
I believe with a firm heart,
as does the young widow at the altar,
that whatever evil I think
or that whatever comes from me
was decreed for me by fate.
I believe that the honest man
is but a poor actor,
both in face and heart,
that everything in him is a lie:
tears, kisses, looks,
sacrifices, and honor.
And I believe man to be the sport
of an unjust Fate,
from the germ of the cradle
to the worm of the grave.
After all this mockery comes death.
And then? And then?
Death is Nothingness.
Heaven is an old wives' tale!

Translation by Jonathan H. Ward (ilbasso@aol.com)

and remedy as necessary, those exact same assumptions which had passed for the notion of a world economy of interacting monetary systems, up to the point of the post-July-September 2007 outbreak of the presently onrushing, monetarist, general breakdown-crisis of the entirety of the world-wide, essentially British imperialist form of monetarist system of economy in the large. We must now scrap the generally accepted, but worse than useless categories of “economics” which have thus dominated the world up to the point of this present world breakdown-crisis, especially since Truman succeeded Franklin Roosevelt. We must now discover what has been always true about economies, but has been a truth concealed by denials which express the widespread faith in those notions of the monetarist forms of world economy which have now reached a concluding stage of that system’s decadence, a stage in which the continued existence of civilization urgently demands the now prompt elimination of those delusions concerning economy which were widely taught and believed, both in leading universities and the relevant leading portions of the governments and populations of the world.

When my report on these matters has been more fully registered as knowledge among the relatively few, but crucially relevant, competent economists in the world presently, it will be gratefully acknowledged by them, that the needed radical changes in view of the subject of economy, are not to be properly regarded as mystifying. They may have been rarely understood, even among leading specialists; but, a crucial section among leading economists and related historians, has shown itself capable of understanding the principles of the urgently needed qualitative reform—and so could you, if you really tried. The shadows of the old categories of the relatively competent economists of the presently emerging new era, will be readily understood among those economists and related professionals; old fellows, if admired, are ironically so, with a certain, empyreal kind of sense of humor expressed about this entire subject.

The objective now immediately before us in this location, is to re-examine those points from the vantage-point of the experimental evidence which is now to be viewed, once more, from the standpoint of what I have identified, in the earlier parts of this series of reports, as sense of personal identity “B.”

So, on that account, in presenting those remarks just made, I do not intend to deny that, from the contrasted sense of what is, qualitatively, the morally inferior

choice of sense of personal identity “A,” there has been a prevalent, misleading presumption of a certain degree of correspondence to what was usually practiced in the abused name of “economics” among leading modern European and related cultures until now. This has included both the general rules of thumb taught as “economics” by both, what Lord Byron might have wished to do, had he lived long enough, to portray the British economists and their Marxist admirers in the lusty style of Byron’s **English Bards and Scotch Reviewers**.

The “facts” were “facts” in the sense that qualified specialists employed them as what passed for practicable, “rule-of-thumb” notions of the quality of crude accounting practices presented in Charles Dickens’ portrayal of the character Uriah Heep. Now, however, the time for that formerly habituated sort of approach to mere accounting, has ended, probably for all present and future times within this present Solar System we inhabit. Henceforth, what can be regarded as economics by sane leading circles of nations, will now be rescued, and therefore radically redefined, that along the lines which I shall outline here again, in due course, some few pages ahead, that from the standpoint of the implications of what I have identified earlier as sense of identity “B.”

The notion of the argument to be made on account of the case for a notion of universal anti-entropy in human behavior, is conveniently illustrated, as an argument, by certain broad implications of what is known as the “periodic table” of both physical chemistry, and, in broader terms, a physical bio-chemistry. This argument was carried to what can be estimated as its highest point by the influence of the work of what was the person which future history will probably esteem as the most important intellect of the history of the Academy of Sciences of Russia and Ukraine, Academician V.I. Vernadsky.

That is to say, that there can be no fixed form of technology in any culture which represents a durably viable organization of human habitation. Man must accept the fate of creating his own habitat, here or in whichever part of our immediate galaxy, or beyond, we inhabit, in that due course of times which overtake us.

The First Principle of Physical Economy

To wit, we have the following restatement of points made in earlier parts of this present series.

The resources on which human existence has depended thus far, have been concentrated, largely, in

residues left as the product of the deceased living processes of plant and animal life. There is no significant indication that the root-amount of the physical-chemical resources of those types has recently increased significantly in total, except through action by living processes as such, or human interventions; rather, the weighty evidence is, that these deposits left by a long-term accumulation of what are now deceased residues of life-forms, have provided us access to certain physically-economically favorable concentrations of the relevant mineral resources, as presently listable from illustrative reference to relevant details respecting currently known isotopes of the Periodic Table. As mankind increases the rate and numbers of the human population, and as human scientific and technological progress increases our rates of consumption of raw materials, per capita and per square kilometer, the happiness of man's continued existence depends upon forms of technological progress expressed as required forms of *qualitatively higher levels of energy-flux-density per capita and per square kilometer of inhabited territory of the planet*, or in the other parts of the Solar system or the wider galaxy which our Solar system present occupies.

Consider the "energy" hoax of today.

Many politicians, and others, speak with a pretended grave solemnity about "principles of energy." For the most part, in the Congress and elsewhere, they have actually no competent sense of what they are talking around and about with such affected solemnity. They exhibit no comprehension of the crucial notion of what terms such as "power" signify; they usually express a pomposity which increases in direct proportion to the increase of their ignorance contained within what they utter as their opinions in this domain. In fact, these foolish people are predominantly, like the circles of President Barack Obama, the brainwashed dupes of that fascistic, pro-genocidal Prince Philip's World Wildlife Fund, which is the agency chiefly responsible for every really important, actually Satanic evil rampant and rabid among nations today, including the dupes of the utter, anti-scientific, pro-genocidal fraud of that New Tower of Babel cult known as "cap and trade."

Therefore, speaking now in the relatively simplest, but nonetheless competent terms of reference, the ability of mankind to maintain human life at even a constant level of population and standard of living, requires us to progress continuously to higher levels of effective *energy-flux density* in our methods of producing even

currently achieved standards of living. This requirement is typified by the obligation to proceed from relatively lower to higher sources of power, and to more advanced physical chemistries. *This requirement is also expressed in the correlated form of an obligation to increase the capital intensity of productive and related modes of existence, per capita and per square kilometer of net inhabited territory.* This requires a steady rise in what is manifest as the net energy-flux density of not only the modes of production of society, but, also, of the conditions of life of the productive society as a whole.

Although this signifies what must be done even to "stand still," it also, actually, requires an increase in the numbers of productively living human individuals as a correlative of maintaining what would appear, in effect, to be a constant level of a human standard of living. If we stand back, better to see the implications of what I have just said, the opening chapter of the Mosaic **Genesis** 1 comes to mind.

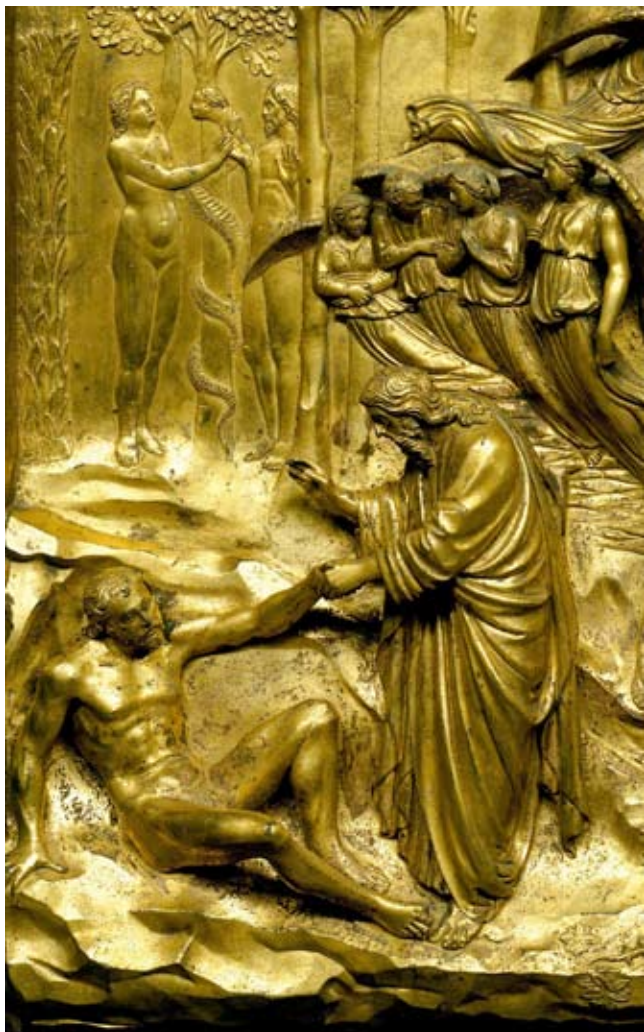
This considered, as I have just described it, contains the essence of any presently competent physical science of human economy. The properly required objective of economic policy-shaping is to administer the process of development of the physical economy of the planet (and beyond) in the manner required to perform that just-stated mission which is uniquely specific to the assigned eternal mission of humanity.

This must be restated, therefore, as follows. This brings us to the second principle of a science of physical economy, that of creativity.

What Is Human Creativity?

The essential expression of a systemic distinction between the reproduction of human life, from that of lower forms of life, is located in the functional distinction of human creativity from animal creativity. Evolution to higher forms of animal and plant life is expressed as if simply characteristic of each; but, in animal life and plant life, it is an involuntary expression of living species in general; in mankind, it has a voluntary expression which is independent of the biological development of a species, the human species. This distinction of the human individual from all lower forms of life is, implicitly, the distinction shared by man and woman, according to **Genesis** 1.

This brings us, again, to a central point in the two preceding sections of this present series: the specifically voluntary quality of human individual creativity, a creativity which is categorically distinct from the kind



The God of Genesis I created man and woman in His likeness, and shared with them, uniquely, His essential nature of sovereign creativity. Shown: Lorenzo Ghiberti, the “Creation of Adam,” from the Gates of Paradise, Florence Baptistery (detail, 1425-1452).

of “involuntary” biological creativity common to lower forms of life.

Nonetheless, neither the parallels, nor the qualitative differences among creativity among inanimate, human, and inferior forms of living orders and species, ought to surprise readers of **Genesis** 1; the term *Genesis* is an appropriate choice of synonym respecting its connotations bearing upon that process of creation which subsumes all existing expressions of our universe. In **Genesis** 1, the universal deity is a Being which expresses a willful quality of sovereign creativity *per se*: a quality of willfulness, in the likeness of the essential nature of the Creator, which is presently known to be shared only with the individual members of the human species.

It is useful, at this particular point, to address the notion of *entropy*.

As I had emphasized in the earlier segments of this present series of reports on the subject of a science of physical economy, the only empirical evidence which has been alleged in support of a general theory of entropy, such as that of the argument made by the hoaxsters Rudolf Clausius and Hermann Grassmann, the latter dogma, called empiricism, was a specific outgrowth of Paolo Sarpi’s supplying the premises for what became known as the modern, more popular version of the philosophical Liberalism of Locke, as this was copied in the Newton cult created by the followers of René Descartes, as minted for Eighteenth-century Europe by such as Abbé Antonio S. Conti and Voltaire, by the Physiocrats, by Adam Smith, Jeremy Bentham, Pierre-Simon Laplace, and Augustin Cauchy, a cult of empiricism which was based, in turn, on a mangled version of the borrowed, anti-scientific premises of a medieval irrationalist, William of Ockham.

So, the specific point to be emphasized by me here, is that human creativity does not exist within the bounds of an axiomatic mathematics, nor a mathematical physics derived from the axioms of reductionist mathematics; it exists in man’s knowledge, primarily, in the general domain of the imagination commonly referenced to, and typified by Classical poetry, and in the perfection of the concept of music which was set into motion by Johann Sebastian Bach.⁴

The relevant, broader, European cultural origin of the delusion known as universal entropy, is indicated in Plato’s systematic attack on such depravity as that in his **Parmenides**, a systemic error typified by the Aristotelean tradition of the Delphi Apollo-Dionysos cult, as this tradition is typified in a most relevant way by the case of that systemic fraud best known as Euclidean geometry. The assumption, that the core of belief can be confined to a set of *a-priori* presumptions, which are, in turn, presumed to underlie completely a system of deduction, defines the problem, the mistaken, *a-priori* notion of mathematical “completeness,” a subject

4. The avowed commitment by Leipzig’s great mathematician Abraham Kästner’s (A.D. 1719-1800) stated, life-long commitment to defense of the work of both the great Gottfried Leibniz and Johann Sebastian Bach, and his related roles in promoting the work of both his Gotthold Lessing and Moses Mendelssohn against the corruption spread by the Eighteenth-century Liberals, and in his role in promoting the cause of the United States, are of crucial relevance in these matters of the shaping of world history since that time.

which much occupied the attention of Göttingen's David Hilbert, then, during the opening of the Twentieth Century. It was that widely distributed, long-standing cult-belief, a belief in an *a-prioristic* notion of deductive/inductive "completeness," which has been the sole, clinically interesting source of the vicious delusion known as "the second law of thermodynamics."⁵

Notably, this same rejection of the implicitly pro-Euclidean notion of completeness of *a-prioristic* conjectures, has occupied a leading place in the entire argument denouncing "completeness," as presented by me in the two preceding pieces of this present series on the subject of a science of physical economy. The entirety of my argument to that effect in those preceding locations, is to be resumed here, but, with certain essential kinds of additional considerations also taken into account: as now follows.

As I emphasized in the earlier two sections of this present trilogy, there are two most essential features of the function of sustainable growth of an economy, per capita and per square kilometer.

1. The first is the ontological quality of the creativity of the human individual, which is located not within the bounds of a formal mathematical physics, but in those creative powers of the human mind which exist (functionally) only in the form of Classical artistic creativity as best typified by the modern legacy of Johann Sebastian Bach: any music, or poetry contrary to that principle of Bach, today, is effectively a form of clinical insanity, if not merely depravity.⁶
2. The second is the matter of "the location" of the aspect of the human cognitive processes upon which competent physical science, as much as Classical poetic and musical composition depends, which are associated with what I have treated as "Type B," as in the preceding section of this present series of reports.

5. This point is implicit in Carl F. Gauss' poor opinion of the work of such misguided claimants to a discovery of non-Euclidean geometry as Lobachevsky and Jonas Bolyai. There is no reasonable doubt that Gauss had, as he claimed, however elliptically, actually discovered a true anti-Euclidean geometry, and had progressed from the foundations of the work of his famous teacher Abraham Kästner in this matter. A fully competent, explicit anti-Euclidean geometry was introduced to the general knowledge of modern science in the opening paragraphs of Bernhard Riemann's 1854 habilitation dissertation.

6. The fact that one employs a creative potential within oneself, to produce the moral effect of a bloody car-wreck, does not mean that the employment of a creative potential in that outcome was an expression of beauty.

I refer to what is to be described, as that force of the specific quality of passion associated with that notion of *Classical irony*, which prompts the actually civilized person's moral sense of contempt for anything being expressed according to the dogma of the **New York Times'** style book. The rather substantial number and quality of references to the role of Albert Einstein's violin in supplying creative irony and correlated passion to his work as a scientist, should prompt the thinking reader of this report to develop insight into what I mean as the experience of the action of scientifically valid expressions of creativity which depends equally upon Classical artistic development as much, or more than formal scientific experiment as such.

It is the beauty and passion expressed by Classical poetry, especially great, moving Classical compositions rooted in the discoveries of Johann Sebastian Bach, which is the typical location of the specific quality of passion to which actual human creativity is confined, especially including scientific creativity. It is the impassioned expression of creativity, as inspiration, in Albert Einstein's violin, which typifies the origin of the creativity which gives life to what is otherwise poor, inherently dead mathematics.

The case of Johannes Kepler's uniquely original, and uniquely valid discovery of the principle of universal gravitation, in his **The Harmonies of the Worlds**, is a most appropriately typical expression of this equivalence of Classical-artistic and valid scientific thinking. Or, it should be said, that an Augustin Cauchy, or a pair like Rupert Clausius and Hermann Grassmann, are clear-cut examples of reductionist mathematicians who have no competent sense of Leibniz's actually original discovery of the calculus, as the work of Leibniz or Riemann must be contrasted with the hoaxes of the Newtonians, Cauchy, Clausius, and Grassmann.

So, those reductionists who fall within the categories of either the Aristoteleans, or the devotees of the Liberalism of Paolo Sarpi, must therefore presume a principle of universal entropy as being inherent in the ridiculous presumptions of both the "God is dead" implication of the *a-priorist* dogma of Aristotle and Euclid, and the utterly whorish view of the matter which was proffered by the Liberal Anglo-Dutch school of Paolo Sarpi, Galileo Galilei, and other modernist followers of the radically reductionist Ockhamite school.

Therefore, turn to reconsider the thesis bearing upon this as I had introduced this in that second, immediately preceding report in this present series.