

greatly enhanced by Bismarck's explicit adoption of the American System of political-economy.

The consequent convergence of Germany and Russia on adoption of "the American model," from about the time of 1876 Philadelphia Centennial, until the 1890 ouster of Bismarck by the British monarchy, was the greatest threat to the world power of the British empire until the later accession of U.S. President Franklin D. Roosevelt. The intended destruction of both Germany and Russia, and corruption, and ultimate destruction of the United States, was the specific intention of the British monarchy and its empire, a British monarchy to be defined as descended from Caesar Augustus through the Roman, Byzantine empires, and the Crusades, into the modern British empire defined by the methods and intentions of William of Orange and beyond the reign of Prince Albert (Edward VII), as continued up to the present date.

The scientifically precise definition of that four-phased saga of the empire, from Rome through Byzantium, through the old Venetian system, and, presently, the New Venetian Party's Anglo-Dutch system known as the British Empire, is that of "an imperial monetarist system," as opposed to the customary, foolishly naive references to a "British empire" of colonies as such. It is empire in its body incorporating the subjects of the monetarist system as being merely subordinated parts of the imperial form of monetarist power over international finance and trade, nominally centered in the person of the British monarch, just as Queen Elizabeth II has emphasized that point in references to a "British Commonwealth," and as the present "Euro" system avows such a specific imperial power over the nations of Europe today.

Thus, the present British imperial intention is to establish the existence of an economic pact respecting a present world monetarist system in its presently advanced state, as directly absorbing the United States itself into a virtual mere "Wall Street-centered" satrapy of a reigning imperial British power. That is, essentially, where matters stand presently.

On the Subject of "Energy-Flux Density"

The presently urgent task before our United States, is defined by the indispensable mission-orientation of launching a general economic recovery of a largely wrecked and ruined United States. Such a recovery can occur only through a great leap upward, toward the general application of the means of nothing less than

progressively increased levels of what is considered, generically, as qualities of "nuclear" and "thermonuclear" power ordered according to the relevant, required qualitative increases in employed energy-flux density. This means "power" as defined in terms of reference to "power" measured in terms of accelerating rises in what is termed "energy-flux density": this means "power" measured roughly in terms of concentration of power per square centimeter cross-section of flow into its application.

To restate the point, that means that today's standard for civilization is the domination of economies by increasing reliance on the movement of standard primary sources of power associated with the transition from nuclear-fission, through thermonuclear fusion, and beyond.

The point is illustrated, most dramatically, and also most appropriately, by comparing the pitiable concentrations of power represented by nuclear-fission with the bursts of Solar radiation which were responsible for the most recent crisis in the Pacific basin. The security of mankind itself demands nothing less than such an active intention as an objective of mankind's policy, beginning now. Does this mean that we must be dedicated to wielding such power according to our human will? Precisely so; it will require a bit of time to reach such a goal, but we must be already in the process of reaching it. If we are truly sane, we are not dedicated to anything less.

III. The System of Physical Economy

The attempt to place the emphasis of science on the worship of mathematics when addressing the principles of economy, or any other branch of modern science, presents us with a matter which is comparable to the case of the post-hole digger who begins and closes his daily routine with a period of religious worship of the image of his spade. It were sufficient for today, to demonstrate that that aphorism which I have used to begin this chapter, has been said by me here on behalf of the intent to defend the fruits of the actually beneficial use of mathematics, but condemn the silliness of a blind worship of that subject. That proof of that distinction can be shown with sufficient relevance by pointing to the most essential interdependence of the truthfulness shared among the principal discoveries of Bernhard



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The concepts presented by Riemann in his 1854 habilitation dissertation were not new for modern science, in and of themselves. Brunelleschi (above) had demonstrated this in his treatment of the catenary as a physical principle of his construction of the cupola of Santa Maria del Fiore (right).



EIRNS/Bonnie James

Riemann and V.I. Vernadsky. Those considerations are typical of the essential foundations of any actual science of physical economy.

Take the case of Carl F. Gauss's evasion of any endorsement of the claims to invention of a non-Euclidean geometry by his old friend's son Janos Bolyai, or Gauss' related avoidance of similar claims by N. Lobatchevski. Then, turn to the opening paragraphs of Bernhard Riemann's 1854 habilitation dissertation, where Gauss' rejection of the so-called "non-Euclidean" geometries of his time, was made clear: the error of a formal mathematics without substance, which is made clear in Riemann's 1854 dissertation.

For example, from the department of wit:

Question: "Why is it difficult to organize the funeral of a mathematician?"

Answer: "It is difficult to find the actual body."

Such quips would be another way of stating the truth which I have identified above as the argument which Bernhard Riemann presented in the opening three para-

graphs of his 1854 habilitation dissertation. The notion of a mathematics which precedes physics, is an intrinsic folly, precisely as Riemann states in the opening, and restates with great force in the third section of that dissertation.

Those notions presented by Riemann were not actually new for modern science in and of themselves. Brunelleschi had demonstrated this in his treatment of the catenary as a physical principle of his construction of the cupola of Santa Maria del Fiore. Cusa had shown this fact with great force in his **De Docta Ignorantia**, as had Cusa's avowed followers such as Leonardo da Vinci and Johannes Kepler. The same was presented with great force by Leibniz in collaboration with Jean Bernouilli. The age of Napoleon and what immediately followed the 1815 proceedings of Vienna under the direction of such as Prince Metternich and his British accomplices, had been a dark age in the history of science and other greatly important matters, despite the witty expression of genius by the

young British Cambridge scholars, Charles Babbage, John Herschel, and George Peacock.¹⁷

Consider the following realities.

European culture today is chiefly crippled in quality, by its practiced ignorance of the nature of the proof of the point which I have just made, thus, in opening this present chapter of this report. The most appropriate “whipping boys” to be used for this occasion, are the reprobates Aristotle and Paolo Sarpi.

As I have quoted, above, in the preceding chapter, from among the three opening paragraphs of Riemann’s habilitation dissertation:

“From Euclid to Legendre . . . this darkness has not been lifted, neither by the mathematicians, nor by the philosophers who have labored upon it. The reasons for this lay, perhaps, in the fact, that the general concept multiply extended magnitudes, in which spatial magnitudes are comprehended, has not been elaborated at all . . .” by them.¹⁸

This same difficulty of those who were still merely mathematicians today, did not, of course, exist for such exemplars as Plato, nor for those modern physical scientists in the footsteps of Nicholas of Cusa, including those among the category inclusive of such followers of Cusa in physical science as Leonardo da Vinci, Johannes Kepler, and Gottfried Leibniz.

There is a reason, if not an actually good one, for the persistence of what Riemann references, above, as “darkness,” still today.

That much said, I devote the present chapter of this report to the subject of that difference. That subject should be presented, under the title of the ontological distinction of ideas subsumed by a literal reading of sense-perception as such, as they must be examined

17. Cf. David Brewster, on Charles Babbage’s **Reflections on the Decline of Science in England, and on Some of Its Causes**, 1830. Babbage, among his other acclaim as a leading figure in European science among the circles of Alexander von Humboldt during their life-times, was the inventor of the principle of mechanical design for the model of the “Difference Engine” which provided the design for first Twentieth Century development of the modern digital computer later. The design was fine; the machine-tool technologies of the period were unable to live up to the machine-tool requirements needed by the formal design.

18. By “spatial magnitudes,” I include what some would fail to recognize as being within the domain of universal cosmic radiation. See this shortly below. The quotation here is, again, from the referenced English translation.

with respect to the distinctly contrasting standpoints of physical principles and mere sense-perceptions. I emphasize reliance on the knowledge associated with those underlying functions of the actually creative powers of the human mind which have been, and remain common to both great artistic compositions in the Classical modes, and to the actually underlying subject-matter of the imagination which is the location of a true physical science. I include some needed attention to certain mental disorders which are notable for their damaging effects on the mental processes, as the specifically relevant subjects of Adam Smith and Karl Marx serve as examples of that problem.

That is the point of the difference between mere “sense perception,” on the one side, and, on the other, those powers of the actual human mind whose expression can not be reduced to the bare functions of mere sense-perception as such. Between those two opposing opinions, there is the matter of locating a defining difference which is representative, in fact, of everything worth knowing.

To place the standpoint of reference for the immediately preceding, introductory remarks within this present chapter of my report, I point to the recent emphasis which my collaborators in these matters have placed on denying the existence of an actually open space, that we might acknowledge that, in effect, no known form of “empty space” actually exists. We must insist that, rather, what naive sense-perception would wish to tease us into believing is “space” as such, is actually filled up as being, actually, richly dense with what, are more or less, extremely efficient forms of cosmic radiation.

For those among us engaged in this present discussion, therefore, the actually errant ideas of the existence of “empty space,” are products of an inherently defective, but, unfortunately prevalent set of the notions of functional limitations of the domain of ideas, erroneous limitations which are typified by the errant, *a-priorist* notion of sense-perceptual experience. Thus, an alert scientific worker must be brought to the conclusion that sense-perception is merely sense-perception, and, therefore, at best, a somewhat informative hypothesis, and often undeniably useful shadow of reality, but, nonetheless, very much a mere shadow, one which is to be recognized by us as virtually a mere shadow which the real universe (so to speak) casts upon our powers of sense-perception as such.

This consideration signifies, that any more or less

successful attempt to find comparisons for reality in the shadow-world of sense-perception, presents us with an entirely different notion of the ordering of causality than does a real universe whose image is degraded by mere opinion into something which had been cast in the form of a shadow-world experience of sense-perception.

That, however, is not the limit of the differences.

Look to the subject-matter of the first section of Riemann's 1854 habilitation dissertation, where the subject of the issues of the contrast between mere sense-perception and physically efficient reality, is located. Suddenly, later, in the closing pages of Riemann's dissertation, in the third section, the naive notion of a sense-perceptual universe, which Riemann had implicitly deplored in the opening of his dissertation, disintegrates. In that dissertation's third section, the case is presented, that the introduction of instruments which are crafted to show patterns of principled forms of behavior within the extremely large or extremely small, are transformed into parts of a larger framework than our power of sense-perception provides, a framework which includes the likeness of entirely different physically-efficient universes than do the five senses of a mere Aristotle. The general fact of such a difference, has already been settled in experimental fact, through the work of experimental physical science, especially that of such work since the time of Riemann and Dirichlet, which includes both what is, variously, rightly, or mistakenly, treated as a view sponsored by the sundry notions of the proper actually physical meaning of "Abelian functions."

Numerous among the relevant modern scientists, have made essential contributions to a general conception of physical functions on this, or kindred account, as opposed to the relatively crude ontological misconceptions of a merely mathematical domain such as those of Aristotle, or of the modern empiricists. The relevant best efforts of modern science on this account, have been in the direction taken since the crucial contributions by Nicholas of Cusa and his followers, and, beyond that, the continuation of that which has led from Leibniz into Riemann, as follows.

While the general idea of an actually physical domain was developed by such as Riemann and his immediate followers in the domain of physics as such, the fact is, as the case of Riemann illustrates this point, that there is an additional, ontological challenge posed most forcefully in the concluding, third section of Rie-

mann's habilitation dissertation, a challenge which was obliged to wait for the work of Academician V.I. Vernadsky's later works in the field of the discovery of the respectively Riemannian functions of the domains of the Lithosphere, Biosphere, and Noösphere. It is there, at the latter point of developments in the progress of science, that the most crucial aspects of a true physical science of economy have become a systematic form of prospective general replacement for the formerly leading practice of systemic incompetencies in what is classed as the subject of "economics" so far today.¹⁹

Once we have taken into account the systemic errors generated by belief in the primacy of the presumed actuality of sense-perception as such, our notion of the existing universe is transformed, and uplifted ontologically. That urgently needed transformation occurs through aid of the proofs implicit in the recognition that the authority of sense-perceptual experiences is limited to the domain of mere shadows cast by reality, that of sense-perception, rather than reality itself.

At this point, it is more or less urgent, in today's world, that no competent practice of science can be defined in use by merely collating sense-perceptual experiences, or the like. Principles do not exist in the form of sense-perceptions as such, but in the adduced principles which are not, ontologically, sense-perceptions themselves, but express the existence of that proverbial invisible "foot" which had left its prints behind in the course of its passing.

That issue had become my life's work in chief, and has served as the foundation of my own original discoveries of principles in the domain of a science of physical economy. I did not begin that journey with such an intention, but, as it was a notion which nagged me from the proverbial beginning of my attention to the idea of economy and production as such, since many decades ago, and, is now the result for today. As is sometimes said, it worked out that way.

It is only to the degree that we put these topical issues which I have, thus, just referenced, into appropriate perspective, as a science of physical economy, that we touch upon the deep, prospective implications of the universal domain of Riemann-Vernadsky.

First, we must put the matter of customary practices of contemporary economic dogma to one side.

19. It is to be emphasized, that the best among our economists are far better than what is to be attributed to most of their profession.

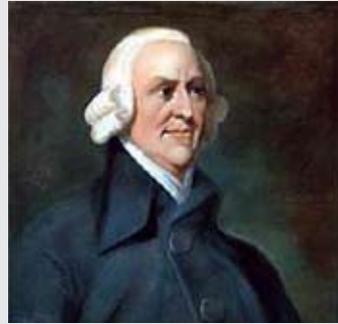
Adam Smith Was an Evil Man

In entering into the domain of sundry views respecting the appropriate definition of the term “economy,” we are confronted, widely, around the world today, by what is in fact the delusion of the range of doctrines which trace the notion of “economy” to a fancied root-misconception attributable to the names of Aristotle, Sarpi/Adam Smith, and the like. Among the more notable features of the history of that “fourth Roman Empire” established in Great Britain under such as Lord Shelburne, we have, still today, that lingering after-effect of the legacy of the wretched Adam Smith which is to be seen by Smith’s most impassioned admirer respecting the field of political-economy, Karl Marx.

There is, as you will read in some of the immediately following pages here, a required consideration of the special kind of strategic role assigned to Karl Marx by the British Empire which, in fact, owned him. Without those considerations which are now summarized as much as it is convenient to do so in the several immediately following pages, the strongest influences which have shaped the world’s economy from the time of accession of William of Orange to the present, could not be competently appreciated.

Officially, in the territory of the former Soviet Union, for which the legacy of Marx’s dogma was once the domain for a putatively reigning authority of intellectual life, Marx today has descended to the sorry status of being, largely, an embarrassing relic of times past. The footprints which his name has left behind today, remain as a poorly disguised imprint of that which remains as a kind of nuisance for sundry varieties of contemporary leading opinion throughout much of the world.

For many among us who have meddled seriously with what has been called “Marxism,” as I had done, the contentions among nominally pro-Marxian and anti-Marxian professions, were often relevant, even when erroneous; that was the case over the duration of something which was, debatably, more than about a century. This held up for a time, to the degree that these sundry varieties of professions, nominally “pro,” or nominally “con,” were real-life, virtually life-death issues in those times, issues whose reality as such, as issues, can not be mocked even at the distance of yesterdays. The fact that a certain belief persists in persuading a sizable current of opinion, let the foundation of that belief be discovered to have been ever so foolish in fact, the belief can never be competently overlooked entirely for as long it exerts a grip on the minds, and the past shaping of the present



Adam Smith asserted that the human individual was incapable of discovery of truth, but, rather, was limited to the choice between pleasure or pain. From his 1759 Theory of the Moral Sentiments:

“...the love of pleasure and the dread of pain, prompt us to apply those means for their own sakes, and without any consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them...”

behavior of influential bodies of believers. After all, the opponents of Marx have remained more or less fanatical followers of the self-same Adam Smith, too.

The Marxian world-outlook itself was a false view of scientific realities, but it was a highly efficient political and social influence in, most emphatically, Twentieth Century political history. It remained, chiefly for reason of the promotion of its use by the British empire, a very real factor in the history from early in the 1890s until the fall of the Soviet Union, a point of distinction which both modern Marxists and the most impassioned anti-Marxists never really understood. If you did not understand it, and were not able to identity its argument, you were not competent in the leading world wide issues associated with political-economy during the span of more than a century. The fights, for, or against the nominal Marxist causes, and among them, were, in a very large degree, a matter of a choice of flag adopted by, or merely attributed to global forces which had practical influence among variously associated states of belief within society during that time.²⁰

20. Karl Marx was recruited by British intelligence into the British intelligence services under the supervision of the vast bureaucracy under the Lord Palmerston who was the chosen successor to Jeremy Bentham in that British Foreign Office which had been founded in 1782 under the direction of Lord Shelburne. Marx’s entry into the British Foreign Office’s intelligence operations, was launched under the supervision of David Urquhart, a senior British foreign intelligence operative then acting in the capacity of coordinator for correspondence for the Foreign Office’s Mazzini operations. During that time, Urquhart headed up the British Museum for the direction of the “correspondence” of British

It seems to be only a dimly remembered yesterday, when that issue of “Marx” once flourished in most of the world at large, especially in the trans-Atlantic world. Yet, even at a grammarian’s funeral for “Marxism,” the way in which the “fourth Roman Empire,” remains today as the British empire launched under the flag of “The New Venetian Party” of William of Orange, had permitted a crucial role for Marxism used by the hands of the masters of the British empire itself. There, in that past history, the presently shadowy remains of the remembrance of Marx, together with the mere myth of Marx’s alleged hostility to the cause of British imperialism, and to Russia above all others, remain as a very much active influence in the way in which even the presently collapsing British empire exerts, still now, a very large ideological and practical political influence over the fate of humanity as a whole.

Marx was, in fact, a creation of the intelligence services of that British empire which had been spawned by the New Venetian Party of William of Orange, the latter a person who is ultimately a figure in the likeness, like many others in English history, of that infamous Venetian agent in Henry VIII’s retinue, Thomas Cromwell.

Actually, Marx himself was always, as Marx insisted on this point in his own fashion, devoted to the notion of “class struggle,” a notion which, despite its plausibility on sundry accounts, served the British im-

intelligence’s agent Giuseppe Mazzini, a Mazzini who, in turn, continued to control Marx as his agent for all relevant times during the adult political career of Karl Marx himself, until the fiasco of the Paris Commune. Palmerston agent Mazzini was then the designated head for British intelligence of the “Young Europe” operation, and, also, of the “Young America” operation which served as the British keystone organization for organizing the treasonous operation known as the Confederate States of America. However, despite all that, the credulously impassioned Marx had rejected the forewarnings to him from Heinrich Heine; thus, Marx became a devotee of the work of that Adam Smith to whose work Marx later avowed himself to be totally devoted. Marx, nonetheless, convinced himself that he was the avowed enemy of his actual master of that time, the same Lord Palmerston who commanded British intelligence operations in that time, and the actual owner of what was to become the slave-holders’ Confederacy, and who actually owned Marx for all of Marx’s career up to the matter of the Paris Commune, after which British agent, and former Marx controller Frederick Engels dumped Marx (virtually), but later assumed the role of official heir of Marx on behalf of the British Foreign Office’s rash of schemes leading into the post-1890 run up to World War I. Meanwhile, Marx himself was appointed the chief, for British intelligence, of what would become later known as “The First International” which Marx had been designated to head during a public meeting in London, then and there under the personal patronage, on the scene, of Giuseppe Mazzini. Such are the habits of empires.

perial interest as a customary mask for the foolish ideas of Lord Shelburne’s very dirty and feral little spy, Adam Smith. As the Venetians and the more witting representatives of the British monarchy have understood, to hold a kingdom, or establish and maintain an empire, it is essential to divide one’s own forces, chiefly, among no less than two, ostensibly chronically warring parties, thus to catch, and probably crush the unwitting dupes, between the fissures of the arguments. How could an ambitious tyrant create an empire, except by inducing his dupes to make war among themselves?

The so-called “Marxist movement,” as it actually existed as a movement after Marx’s own decline into obscurity and interment, was concocted by the British agent Frederick Engels, who had devoted the latter decades of his life to creating a putatively living, posthumous Karl Marx out of an already dead one. Engels emerged in the latter years of his own life as an emblematic figure of the British Fabian Society, as in his actual, personal role in launching the career in the British intelligence services of the British weapons-trafficker Alexander Helphand, who is otherwise known as “Parvus.” The occasion for these “geopolitical” developments which were merely being brought to the surface already during the early 1890s, was symptomatic of the earlier British intentions for launching what became, among others, more or less notable horrors, such as the two so-called “World Wars” of the Twentieth Century.

It is true, of course, that the troubles which the British empire stirred up to its own intended advantage, and still does today, seldom worked out as originally designed; but, do not allow yourself to overlook the fact, that the British willingness to experience a chaotic challenge to its own schemes, usually won the cause for the Empire itself. Make the best of a bad defeat or two, as Winston Churchill did during and following World War II, and turn it into the worst outcome for the credulous intended victims. Nietzsche’s followers call this tactic “creative destruction.” Two so-called “World Wars” of the Twentieth Century, are prime examples of this pattern in the imperialist tradition.

Such tricks often worked on some selected victim of the application of a certain British imperial style, in a fashion akin to that of the celebrated case of the Malaysian monkey.

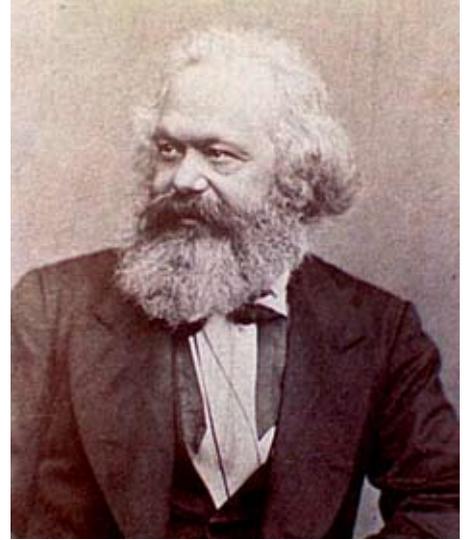
Put a tempting nut within a jar, such that the monkey could not simultaneously retrieve the nut with his paw, and also free his thus-burdened hand from the mouth of

the jar. Take the case of the British use of the occasion of the successful assassination of U.S. President John F. Kennedy, to lure the United States into the Indo-China warfare which Kennedy, like General Douglas MacArthur, had been resolutely determined to avoid. The assassination of President Kennedy solved the problem; Kennedy was assassinated, with the result that the British succeeded in luring the U.S.A. into seizing the foolish nut, and the U.S. government, like the virtual Malaysian monkey it turned out to be, would not give up the nut; the British farmer's family ate monkey that night. Then, there were wars which the British and their American stooges fought in Iraq, and, presently, in the British opium-farm called Afghanistan, all under the specific protection of the opium business there by Britain's puppet, U.S. President Barack Obama.

The case of Karl Marx and what had been British sundry captive, or specially created Marxists, as in the case of the Bertrand Russell-linked setting of IASA's aping of Russell's Cambridge systems-analysis hoax, still today, is another case of the model of the Malaysian monkey-trap into which many former Marxists, with or without former Soviet credentials, were captive, and some still are.

The Strategic Significance of Marx

Since the role of the New Venetian Party's William of Orange, and the latter's role in the orchestration of both the so-called Dutch Wars against France under Louis XIV, and the crushing of the charter of what had been the Massachusetts Bay Colony, the future United States had already been among the foremost targets for destruction by what William of Orange set into motion to establish London, although, actually, long after his own death, by February 1763, as the world capital of the maritime power of a new, actually the fourth, Roman Empire. For that empire, the greatest test of its ability to continue to rule and reign over an increasing number of the nations and peoples of the world, came in the 1763-1781 period leading into the victory of the U.S.A. and



Although at several points in his later career, Karl Marx (right) showed some appreciation for the cause of President Abraham Lincoln, and Henry C. Carey's American System economics, Marx's controller, Friedrich Engels, always succeeded in edging Marx away from such tendencies.

its allies, chiefly France, in the Battle of Yorktown.

It was the same Lord Shelburne who had created Adam Smith out of some unworthy substance, circa 1763, whose unique role in the creation of the British Foreign Office, set into motion the process intended to bring about the destruction of not only the newborn United States, but all of the U.S.A.'s allies and those otherwise deemed accomplices in the U.S. victory over Lord Cornwallis's forces. The 1782 founding of the British Foreign Office, and the typification of the not-so-secret agents of that institution as by the successive roles of Jeremy Bentham and Lord Palmerston in running the intelligence and related operations of that Office, became the springboard for the still presently continued British imperial efforts for destroying each and every nation which had resisted Britain's role as a new, Fourth Roman Empire projected according to the avowed intention of Lord Shelburne's adoption of Edward Gibbon's recipe given in his **The Decline and Fall of the Roman Empire**.

To understand the phenomenon of the British Empire, an empire which still functions as a dominant world empire today, we must proceed from insight into the principle on which the origins and continuation of that model of empire, including its maritime precedents, have dominated what has become known as European civilization since before Rome itself, and still

today. The principle involved should be readily understood; unfortunately, what people tend to hide the most from even themselves, is a deep, systemic sort of flaw in the character of themselves and their adopted culture. In short, people tend, in such a fashion, to protect that which imprisons them, but, usually, only if they are induced to believe, as did a large ration among the slaves held by the Confederacy system, that the cultural flaw which leads them to submission is a quality of an expression of their own innate nature which they must defend at all costs. It is not the shackles which hold them in bondage, but the shekels or kindred pleasures which exert a kindred effect, as if they were to say: "These are my shackles, and you are not going to deprive me—shekels, or shackles—of my tradition!"

This is also true, to a large degree, here in our United States; otherwise, neither George W. Bush, Jr., nor Obama could ever have been elected President by the margin of a befuddled majority.

Consider the crucial evidence to kindred effect, which is embedded in the case of Friedrich List (1789-1846), a leader in bringing the principles of the American System of political-economy of Benjamin Franklin, Alexander Hamilton, and Mathew and Henry Carey, into Europe. Karl Marx had been introduced to Germany's political-economic life as a contender, under the **Neue Rheinische Zeitung** for the position earlier occupied by (Georg) Friedrich List at the original **Rheinische Zeitung**. Under the influence of the British agent, Frederick Engels, who controlled Karl Marx at that time and virtually all later times, the policies of List were not merely abandoned, but expunged, as done with the aid of the curious circumstances of List's death.

The significance of that particular set of facts, is found in those bearing on the struggle for the establishment, in Germany (and also France and elsewhere) of the economic features of the system of a republic launched in the United States. At several points in his later career, Karl Marx showed a few occasional, but short-lived indications of liking for the cause of U.S. President Abraham Lincoln and Henry C. Carey's presentation of the American System, but Engels, Marx's controller, always succeeded in edging Marx away from such tendencies. Facts toward a similar effect correspond to a pattern of British efforts to create republican movements within Europe which might be considered,

appropriately, or not, to bring the processes in leading parts of Europe into convergence against the policies associated with the American Revolution's victory over the British, the latter expressed at Yorktown, and, then, later times.

It was this and related developments echoing the impact of the American System within the political movements within Europe, which must be taken into account to recognize why and how the British Empire spent so much effort in creating a Marxist current as an intended bulwark against the spread of the influence of the U.S.A.'s system within Europe itself, especially continental Europe, as in the case of List. The high points of the actual such influence were to be noted in Russia's leading circles, and those trends within Germany associated with the reforms of Chancellor Bismarck.

Without the British empire's leading concern for the threat to it from even the continued existence of the United States, Karl Marx would never have had much notability in modern world history. Marxism was in intended effect, largely the British empire's chosen antidote to Americanism, as shown in the case of List; Marxism became, especially since what is called "World War I," thus, the dividing-line of conflict between the two leading intellectual powers in the world in a certain time, the American system and the Soviet system.

Anyone who actually possessed a competent view of the leading issues of diplomacy since the American Revolution, should have recognized this aspect of history. How many actually did, is another matter.

Marxism died with the Soviet Union, where it lay destroyed by help of such as Nikita Khrushchov, Andropov, Gorbachov, and the British cult known as the partnership of the Anglo-Dutch Club of Rome and the Bertrand Russell-linked child of Bertrand Russell's circles in the school of Cambridge Systems Analysis, the International Institute for Applied Systems Analysis. Once we have taken into account the fashion in which such as Andropov and Gorbachov destroyed the Soviet Union by their decisions at crucial points, we may now put away the matter of any current role of Marxism; we may now return to the essential issues, now freed from the obligation to consider the dead past issues of Marxism, and also kindred forms of diversions to be, hopefully, left behind as a strategic distraction now consigned to a lost past, albeit with relevant tombstone markings.

The End of Monetarism

Monetarism was never a matter of science, apart from the domain of the science of psycho-pathology; it was always, as a political movement, a disease akin to the cult of Flagellants from medieval Europe's Fourteenth-century "New Dark Age." That disease, called monetarism, is presently carrying the world, via the vehicle of the trans-Atlantic breakdown-crisis, to the threatened destruction of civilization as a whole.

Lately, my young professional associates have made crucially significant contributions, especially scientific contributions which threaten to change the world for mankind for the better. We have now entered a period of a fundamental change in the very meaning of the term "economy." Henceforth, from some point in time in the relatively very near future, either the very idea of monetarism, or civilization will vanish from this planet, at least for a very long time to come.

What must take the place of "monetarism," if civilization is to continue, will have the outward form of a credit system, as Alexander Hamilton crafted that feature of our Federal Constitution, rather than a monetarist system. On the surface, it might appear that such a transformation would be a slight change, a mere reform of the sort which former U.S. head of the Federal Reserve System, Paul Volcker would probably understand. On the surface of things, that might be the appearance of things. The change will not appear to be, for those among us who are still able to remember President Franklin Roosevelt, more than a return to the policies of the 1932-1945 period, when that President was still alive; but, for certain types of slight such changes, as was the case with the way in which the revolutionary U.S. Federal Constitution under its brilliantly conceived Preamble came into being originally, what will be a slight change in standard procedures, will become a great revolution for all mankind for long times to come. No actual change from the original intention of our Federal Constitution will be involved, but the effects will be wonderful.

I do not exaggerate in the slightest degree in making the

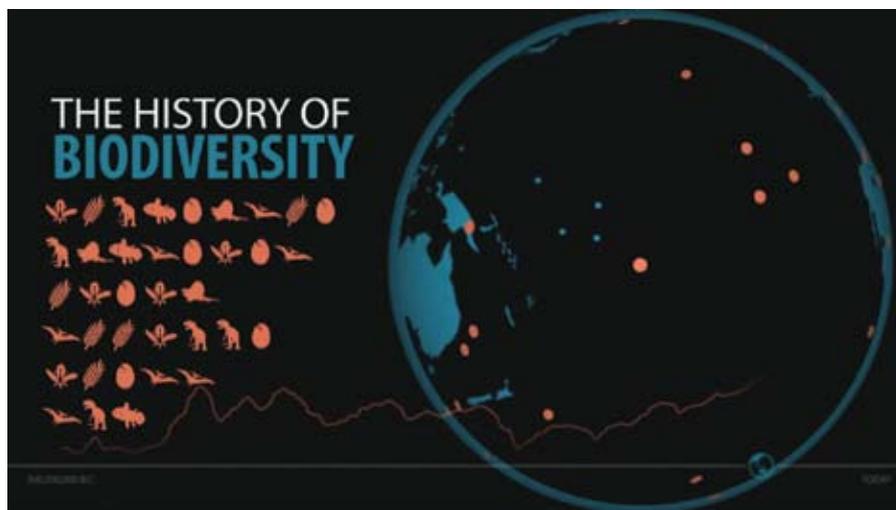
statements just presented here. If we succeed, the result for humanity will be wonderful for not only the United States we shall have rescued from the long wave of decline since the assassination of President John F. Kennedy, but a sweet time ahead for humanity within the Solar System at large.

I explain as follows.

IV. What Happened to Those Dinosaurs?

The view of society recently fostered by the major news media of our planet, is fairly described as a view of the principles of traffic in real-estate under the reign of such as the objectionable British characters presented to prose by the pen of the otherwise amiable English author Charles Dickens. The time has come, to put also such childish recipes aside.

Not only our world, nor even only our Solar system, but our galaxy is now gripped by a great existential crisis, a crisis which is the great challenge to which a sane humanity has no available sane choice but to respond. The point of reference to be emphasized is outlined as the awesomely immediate options set before our species, as presently centered on one particular statistic: an approximately 62 millions years, characteristic cycle of our galaxy which presents to all living spe-



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During the history presently known to us, many species have actually, or virtually "died out," at the same time that mankind has relatively prospered. Without understanding and learning to control the cosmic forces at work on our planet, it is likely that mankind itself, will go the way of the dodo bird. This image is from the LPAC video, "Our Extraterrestrial Imperiative, Episode 2—Cosmic Rays."