

## The Difference Between Their Science and Ours

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Over the most recent period, the combined intelligence resources of my associates has been conducting probes to determine the extent to which the self-styled *Aquarian Conspiracy* has so far succeeded in transforming business leaders, responsible military officials, members of Congress, as well as others, into deranged kooks.

The preliminary results are horrifying.

More than 100 members of the U.S. Congress are being transformed currently into kooks. Not only is the Pentagon a hotbed of this same sort of brainwashing, but there is a special unit, called the “delta group,” which concentrates on transforming the Joint Chiefs of Staff into a deranged group of such zombies.

The Dionysian cult-conspiracy outlined in the book *The Aquarian Conspiracy* is not, unfortunately, some egregiously wild piece of fantasy-fiction. It is not only the drug-ridden, unwashed varieties of “environmentalists” and terrorists whose minds have slipped into the watery coma of the “Age of Aquarius.” The topmost command-structure of government and business is being transformed, rapidly, into a collection of such zombies.

Exemplary is the mental condition of former astronaut, Senator Harrison Schmitt (R-N.M.), who is reported to have introduced a proposal into the Congress: *to determine whether injury to some cattle in his state might have been perpetrated by extraterrestials!* It appears that Senator Schmitt’s formerly respectable mental condition has not been exactly improved since his exposure to the notorious controller of Senator Jacob Javits, resident British intelligence “asset,” Arthur Ross.

Senator Schmitt’s aberration is, unfortunately, typical of the drift toward lunacy among the congressmen and others subjected to the Aquarian programming.

It used to be said, that whom the gods would destroy, they first drive mad. It should be added, with emphasis, that there is nothing extraterrestrial, excepting delusions such as those of Schmitt, in the agencies behind the current spread of lunacy among the leading circles of a doomed United States. The authors of this plunge into Erebus may be Olympians in their delusions; they only imagine themselves also to be gods as well.

The Olympians may play with the world, and so come to delude themselves that they are all-powerful. They have thus ignored the higher order of lawfulness which actually rules this universe.

### ***What Are the Aquarians?***

The popular book cited above implies that the “Age of Aquarius” is relatively a new phenomenon.

Their argument to this effect, as the book more or less accurately reports that rhetoric, is that recent developments have superannuated the entire sweep to date of Christendom’s commitment to scientific and technological progress. Now, they insist, the evidence ostensibly in support of the “neo-Malthusian” doctrines of the Club of Rome has put a period to approximately 2,000 years of the Age of Reason.

With that, they propose to usher in the Age of Unreason. In a word, the ancient Manichean doctrine—gnostic guises of the Isis-cult and its Dionysian sub-cult fully in bloom.

There is nothing new in fact in this scheme. It is as ancient as its earlier appearance in Sodom and Gomorrah, the ancient magicians of the Whore of Babylon, the Phrygian cult of Dionysus, the ancient cult of Isis, the cult of Apollo, the Peripatetics, Stoicism, and the Roman Caesar’s “mystery religions.” In fact, this policy has been the continuing commitment of the descendants of the ancient senatorial families of Rome, as centered in recent centuries in the creation of the pseudo-Christian Isis-cult, the Society of Jesus.

It is not properly astonishing that the centers propagating the Aquarian cults within the United States today are the New York Anglican Cathedral of St. John the Divine and Georgetown University.

Nor is there anything original in their program. The promotion of the combined brainwashing techniques of anti-industrial “environmentalism,” “recreational” drugs, rock-like dance-orgies, terrorism, pornography leading into proselytizing homosexuality, and “charismatic” religious irrationalism like that of Jesuit “Liberation Theology,” are all as ancient as the identical program of the Phrygian cult of Dionysus.

The most recent of the comprehensive studies of the ways in which this program degrades the moral and mental powers of the credulous is Dante Alighieri’s systematic analysis of this in the “Inferno” canticle of his *Commedia*, back at the onset of the 14th century.

Unless this Jesuit-Anglican sodomy is stopped cold, here and now, the United States is doomed to die as surely as Sodom and Gomorrah died as a consequence of the earlier version

of this Jesuitical program. That doom is not a matter of the long term. It is imminent for the months, or, not longer than a very few years, immediately ahead.

A nation which tolerates this becomes quickly morally unfit to survive, and will not survive.

### ***The Laws of the Universe***

If one comprehends actual Apostolic Christian theology adequately, in opposition to the satanic cultisms of the Jesuits and their kind, one understands exactly how Christianity did save Mediterranean civilization, and doubtless all humanity, from the doom intrinsic to the Roman imperial political order and culture. What Christianity rescued mankind from was precisely what the satanic Jesuits are proposing today—as an “Age of Aquarius.”

This is not an opinion, but a scientific, empirically demonstrated fact. The most direct proof of that fact is secured by rejecting the incompetent sort of doctrines taught as “economics” in universities today, for a scientific economics whose ABCs are almost axiomatically common sense in their simplicity.

This analysis leads, step by step, to a conclusive proof of the nature of those laws of the universe which the Anglicans, Jesuits, and other satanic Aquarians are insolently proposing to violate today.

It is those laws of the universe, so accessible to the informed mental powers of any sane person, which warn unequivocally and undebatably of the doom symptomatized by Senator Schmitt’s cited aberration.

### ***What Is Knowledge?***

Take the psychoanalysts, the mystics and the rest of the corrupt lots of fakers to one side. What is the empirical test of a sane mind, the test of which kinds of ideas and beliefs are sane, which delusions?

The question of sanity is a practical question: *What kinds of ideas, developed as beliefs by what method, prove adequate to enable the human species to perpetuate its existence?*

This is not, and could not, be a question of the actual or approximate immortality of the individual qua individual. Civilizations are saved by the self-sacrifice of soldiers. Indeed, the survival of our species, of nations, is a constant activity of self-sacrifice by parents, and by individuals in other ways. It is the survival of our species, of entire human cultures, which is the irreducible, primary fact to be considered in determining what is truth, what is sanity.

The fundamental question of sanity is posed in first approximation by testing which ideas, as the governing features of the characteristic informed conscience of the ruling institutions of

societies, enable those societies to perpetuate their populations on at least the same demographic levels and at least a constant level of the material preconditions of existence of such a population? It is the kinds of ideas which enable mankind to survive which are symptomatic, in the first approximation, of the interrelated qualities of *truth* and *sanity*.

Yet, particular ideas are, generally speaking, outlived over the course of time. This informs us that our first empirical tests for truth and sanity are but a useful first approximation. It is something deeper which is enduring.

As societies progress, the successful particular ruling ideas of yesterday are replaced by a new set of ruling ideas. Insofar as that succession correlates with demographic progress in man's power to survive, this succession of ruling ideas within successful branches of culture reflects something deeper. It reflects *an unfolding method of developing ideas*, in conjunction with that aspect of society's practice which determines the successful production of the material preconditions for survival.

Looking at this matter more rigorously, we comprehend that the pattern described by such a method of ordering progress in particular sets of ruling ideas is what might be termed otherwise a principle of scientific progress. By such "scientific progress" we mean a growing correspondence between the actual lawful ordering of our universe, and man's method, through ideas, of mastering the application of such laws.

It is ideas which are a coherent expression of such a self-perfecting body of scientific progress which are *relatively true*. It is minds which are governed by the principles appropriate to such progress which are sane.

All contrary tests of *truth* and *sanity* are false. All ideas developed in opposition to such tests are *false*, and the minds which cling to such false methods are *insane*.

This does not mean that no psychiatry is useful. It means that competent psychiatry must begin with the principles of truth and sanity we have summarily identified here. It means that the function of clinical psychiatry is to uncover and neutralize those impulses which cause the victim of such impulses either to act contrary to knowledge of relatively valid ideas (neurosis), or acts upon delusional beliefs (psychosis). It must be stressed that the tests of sanity are not provided by normative tests of beliefs *per se*; no psychiatrist is competent unless he or she proceeds from comprehension of and fidelity to the principles of truth and sanity we outline here.

### ***Demographic Economics***

The question of whether or not a society's practice is sane or not is manifest in the most concentrated and comprehensive manner in the varieties of economic analysis which proceed from the sort of demographic criteria to which we have referred above.

We take the society as a whole as our primary unit of empirical study. We examine the society's ideas by observing the way in which the society organizes its practice to produce for itself the material preconditions of survival of a growing population of at least equal per-capita degrees of power over nature generally.

We divide the population's households as a whole into two approximate parts. This need be only a consistent method of approximation, for reasons we shall give below. One part is represented by those households which, as an aggregation, supply the labor-force for production of tangible, useful wealth. The residue represents waste, administration, and services. This residue may perform useful, even indispensable functions, but it does not produce wealth. At best, it merely organizes and services the productive process.

This analysis is properly reduced to the equivalent of modified versions of the accounting categories associated with David Ricardo. There are three categories of output of wealth, as follows:

- (1) Symbol "*C*": the portion of output which must be allotted to maintain productive capacities in the equivalent of *status quo ante*: improvements of land and livestock, plant, equipment, machinery, semi-finished goods inventories, materials, supplies, and energy.
- (2) Symbol "*V*": the portion of output which must be allotted to maintain all the households supplying the productive component of the labor-force, both actually employed and potential.
- (3) Symbol "*S*": The residue, or gross profit, of total output, after deducting *C* and *V*.

All of the overhead expenses—waste, military costs, administration, and services—can be symbolized by "*d*." The allotments for "*d*" are secured as portions of *S*, such that  $(S-d) = S'$ , or "net profit" of the total output of that society.

The idea of "natural resources" as such is an absurdity. For example, a cubic mile of the Earth's surface contains somewhat more or less than a current year's requirement of global mineral requirements. The recycling of junk combined with this would mean an unending supply of such "natural resources." However, a natural resource for a particular economy is defined by social cost of extraction of useful forms of semi-finished product. Those sources which cannot be economically exploited are not considered usable natural resources.

So, “natural resources” is actually only a relativistic notion, correlated with a certain backwardness of technological progress. If we can raise the energy-flux density of controlled energy sources sufficiently high, at a sufficiently low social cost, everything becomes an economical natural resource.

So, the notion of relatively finite natural resources is merely a way of reflecting the underdevelopment of an existing productive technology. In a “zero technological growth” society, the depletion of the kinds of natural resources correlated with the fixed technology would mean the collapse of the society.

Increased costs of  $C$  would deplete  $S$ , while the rise in social costs of overall production would also lower the ratio of *national productivity*,  $S/(C+V)$ . The resulting shrinkage of  $S'$ , toward even negative values, would halt the possibility of population growth, and would lead to a condition of famine, epidemics, and homicidal social chaos. The parameters of demographics would decline, and an absolute spiral of decline toward savage depopulation and savagery would ensue.

Thus, the culture whose ruling ideas directly or otherwise efficiently prevent technological progress is the typification of an insane culture which has lost the moral fitness to survive.

### ***The Physics of Truth***

The transformation of productive technologies which correlates with a society’s continuing ability to survive signifies both an increasing per-capita energy throughput overall, and also an increase in the flux density of the energy-sources of production (the equivalent of energy-sources of higher temperature equivalent). In secondary school chemistry’s language, a twofold increase of this sort is the “reducing power” of the society.

This cannot be the simple energy of scalar primitiveness. The expansion and the energy-intensity of production are to be measured, as combined, indispensable developments, as an “investment” of  $S'$  in capital formation, correlating with a secular increase in the capital-intensity ratio,  $C/V$ . The simplest expression of the rate at which a society can effect this is the rate of profit,  $S'/(C+V)$ . Hence, what is required is not only increasing magnitudes of energy at rising energy-flux densities. This must be expressed in rising relative hydrothermodynamic values for the “rate of profit,”  $S'/(C+V)$ . The energy-throughput is allotted, as consumed, to  $S'$ ,  $C$ ,  $V$ .

This cannot be reduced to labor-time equivalents, contrary to Ricardo’s and Marx’s schemas. The potential for rising productive-power of productive labor correlates not merely with a rise in the equivalent consumption of labor (relative to a preceding interval of production), but with  $V$  shrinking as a percentile of the total of  $S$ ,  $V$ ,  $C$ .

$S'$  must rise faster than  $C/V$ .

So, the analysis of this process of improved reproduction of the productive processes of society must be expressed as a problem in hydrothermodynamics.

Therefore, the lawful organization of energy in the universe which corresponds to human survival is of the form of rising values of the ratio  $S'/(C+V)$ .

This rise is effected as successive forms of technological progress. That succession is defined as the realization of basic scientific progress.

Basic scientific progress is not defined by ordinary discoveries, but only by those special cases of discovery which are commonly described as crucial-experimental breakthroughs. The popular, somewhat distorted and misinformed, notion of such a breakthrough is the transformation of our ideas concerning the lawful organization of the universe through the emergence of the notions of "relativity."

It is the notion of a developmental unfolding of successive, ever higher-ordered hypotheses, each advance corresponding to a crucial-experimental breakthrough, which is the proper notion of science, and of truth. The transfinite conception which defines a subsumed, ordered sequence of hypotheses corresponding to crucial-experimental breakthroughs, is the proper notion of science and of truth.

*This is not a mere opinion, mere alternative "explanation," but is the only judgment which corresponds to the empirical evidence.*

Therefore, the ordering of the universe which corresponds to this notion of truth and of science, is the only true, scientific conception of the lawful ordering of that universe. The correlative of science is the ordering of the universe which, itself a transfinite, subsumes rising values for the hydrothermodynamic values of  $S'/(C+V)$ .

Human practice proves that no other knowledge can be true. This is the knowledge which corresponds to continuing human mastery of the lawful ordering of the universe. It is, otherwise stated, the degree to which human behavior and knowledge corresponds to that lawful ordering that human behavior is in efficient agreement with the lawful ordering of the universe.

Therefore, ideas about the universe and its lawful ordering which correspond to the conceptions just developed are the only conceptions which are real, which represent truth and sanity.

### ***The Theology of Physics***

These are the principles which are to be traced through Leibniz and Carnot's circles into the emergence of the Riemannian physics of the multiply-connected manifold. As conceptions of a more general sort, they are very old, at least as old as Plato's dialogues, and also the characteristic conceptions of Apostolic Christianity. They are also the outlook of Rabbi Philo Judaeus, the collaborator of St. Peter at Rome.

In Plato, these conceptions center around the notion of the "hypothesis of the higher hypothesis," which is the Logos (Holy Spirit) of the Gospel of St. John. The notion of consubstantiality, the central ontological-theological conception of Christianity, involves a strictly Platonic conception of physics. The Christian God is not a pagan-like, irrational anthropomorphic providence, but a creative intelligence, consubstantial with the universe as a whole, and also with a lawful principle of continuing creation (enumeration of higher-order domains in a manifold) which is described by the notion of the "hypothesis of the higher hypothesis."

It is from this vantage-point of unequivocal Apostolic Christianity that we report, with absolute certainty, that the cited Jesuits' conceptions are not Christian, but are a nominal, counterfeit Christianity based in the ontological and cultist charismatic conceptions of both the Isis cult and of what St. John describes as the "Whore of Babylon." Theirs is the doctrine of the "fallen angel," Satan, the semitic name for Dionysus.

### ***The Aquarians***

The characteristic doctrine of the satanic cults over the millennia has been centered around what is most rigorously termed "the oligarchic model," and known during the middle of the 4th century B.C. as the "Persian model."

The function of the cults, including the cults of Dionysos, Apollo, and Isis, as well as of the Mesopotamian magicians, is to degrade mankind into a lunatic condition in which the oligarchists' slaves will not only accept, but will work to bring into being the "oligarchical model." That model is a "zero technological growth" form of anti-urban society, combining what popular opinion would identify with rule by allied feudalist and rentier-financier forces, mixed with the sodomic lunacies of Aldous Huxley's *Brave New World*.

Aquarius is but a new name for Satanism, overlapping the Liberation Theology of the Jesuits.

This problem is not only unoriginal in the span of human history. It is not original to this century. The last expression we had of this, until now, was Nazi Germany.

The sort of lunacy which Nazism represented in practice could not be effected by sane people. The Odin and Thule cults are exemplary of the “Aquarian” ideology which permeated the Nazis generally. To transform the United States into a fascist horror, the Jesuits and their Anglican partners had to eliminate the last efficient vestige of the American dedication to scientific and technological progress from the controlling institutions of society.

So, typified by the conceptions of the allies, H.G. Wells and Teilhard de Chardin, the one-worlder Aquarians destroyed first much of the youth of the United States—through the Chardinesque-Huxley “entry point” of drugs, and used the drug-destroyed minds of a youth lured into pornography, disco orgies, and homosexual cultisms, into “post-industrial society” anti-technology, hooligan cults, and thence into lurid “sensitivity” cults, “charismatic” forms of satanism, often in the name of Christianity.

The decay of the United States’ leading circles is so bad that a mentally unbalanced Carter is tolerated as nominal President, and that a wholesale assault on the very idea of Reason appears almost unopposed in those strata.

Either we end this Jesuit-Anglican lunacy, or we shall not long survive.