



The Weird Religions of Cheney's Empire The Pantheo-Cons

by Lyndon H. LaRouche, Jr.

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Author's Note: Although the subject of the present report is not the same as that of "Rumsfeld as Strangelove II" [*EIR*, Vol. 30, No. 14, April 11, 2003], the nature of the present report's subject, pantheism as a strategy, requires the inclusion of significant duplication of, and overlap with the argument contained in that earlier piece.—LHL

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When does a religious association qualify as an expression of fascism?

With the 1648 Treaty of Westphalia, European civilization escaped from a 1511–1648 period dominated by epidemic religious warfare, warfare which had threatened to lead to an outcome like that of Europe's mid-Fourteenth-Century "Dark Age." Presently, there is a concerted effort, from within the present Bush Administration, and others, such as Evan Bayh's Democratic Leadership Council, to reverse the principle of that Treaty of Westphalia, an effort frankly aimed at what could become the destruction of our civilization.

The forces committed to that awful outcome, are relying largely upon developing and deploying a certain kind of U.S.A.-based pantheistic religious-political movement, in fact a fascist movement, already comparable to, and, potentially, a worse, nuclear menace for humanity as a whole, than the Nazi regime.¹ Most of the present impetus for that criminal activity, is supplied currently by a minority among high-ranking political circles inside the U.S.A. itself. Vice-President Dick Cheney is presently a central figure among those

¹ In the case of Leo Strauss, Allan Bloom, Francis Fukuyama, and others of that set, "fascist" translates as "synarchist." The synarchists were also formerly known to U.S. and Charles de Gaulle's French intelligence services as "Nazi/Communists." Names such as Jacques Soustelle, Houston, Texas' Jean de Menil, and Paul Rivet, were on the list of synarchist agents operating inside Mexico, Venezuela, Peru, and also as British assets operating inside sections of France's intelligence services. The synarchists were the subject of a half-hour U.S. Presidential campaign broadcast in Autumn 1984.

prominent Democratic and Republican officials who are presently supporting that organized threat to civilization.

In my January 2001 address on the incoming Bush Presidency, I warned that it were likely, although not yet certain, that an event would be orchestrated, analogous to that February 27, 1933 Reichstag fire which was the pretext used to give Chancellor Adolf Hitler dictatorial powers. The U.S. equivalent of that "Reichstag Fire" I warned against in the broadcast, actually happened on September 11, 2001. As I had warned, those events were used to revive Vice-President Dick Cheney's ten-year-old, Hitler-like proposals of 1991–1992. These resurfaced proposals became, rapidly, the foreign policy of Cheney's dupe, President George W. Bush, Jr. Cheney's action brought the present U.S. equivalent of the Nazis, a pack of lackey-followers of Chicago's late Professor Leo Strauss, into increasing, virtually dictatorial control over U.S. policy-making of both the Administration and also the continuing policy of the Democratic Leadership Council. Unless Cheney's Chicken-hawks are sent back to the roost, soon, modern civilization as we have known it may soon vanish for the duration of generations still to come.

For reasons I shall explain in this report, let us recognize them, that gang rallied around Cheney's fascist policies, as the *Pantheo-cons*.

The essential characteristic of the movement represented by Cheney, is that it is a movement for establishing an "Orwellian" sort of imperial, U.S.-based, world-wide fascist dictatorship. This movement has developed a specific type of pathological personality, as the wild public episodes of Cheney and Secretary Rumsfeld attest. This type's tantrums function for it as a substitute for actually rational processes of public deliberation. This pair expresses the social grace of a mafia-boss, who sometimes whimpers like a Macho in heat, or, suddenly grows ugly, shouts, snarls, and spews a torrent of diversionary wild lies, and commands to kill, as a way of attempting to divert attention from what he regards as inconvenient facts of the moment. It is that thuggish type of personality, recalling the evil Thrasymachus character from Plato's *Republic*, which must be recognized, and diagnosed, as a precondition for any effort to understand the behavior of Cheney's fascist gang.

I explain my own twenty-odd years' personal experience with that gang as follows.

During Summer 1994, I was startled by the discovery of what had been the bringing together of a common cover for pro-Carlists with other, neo-conservative, gnostic cults. This assortment of the culpable and the well-meaning, was dominated by the influence of a combination of nominal, right-wing Catholics and Manichean-like Protestants. It was called the "Christian Coalition;" I was startled, and disgusted, but not mystified. I had been forewarned.

Already, earlier, in my New Hampshire Democratic Presidential primary campaign of 1979–1980, and the immediately following, 1980 Massachusetts primary campaign, I had been attacked with political savagery and lying gossip, by a leading pack within what was then styled as the so-called “Right to Life” alliance. This attack on me by “single-issue” ideologues, had been premised on their enraged objections to my insisting upon including defense of individual human life against those Nazi-like practices of euthanasia upon senior citizens then already ongoing, increasingly, in the U.S.A. That trend toward euthanasia had begun with the adoption of the not exactly un-fascist Nixon Administration’s pro-Malthusian repeal of the Hill-Burton law, replacing Hill-Burton by the inherently unconstitutional and predatory HMO legislation.

Several years after my 1980 campaign for the Democratic Presidential nomination, during the first administration of President Ronald Reagan, my wife led the founding European conference of the anti-Malthusian International Club of Life, held in Germany. There was an immediate, gratuitous, savage, and fraudulent attack on the European Club of Life, from the U.S.A. That attack came to Europe, relayed via France, from across the Atlantic, an attack directed by the gnostic circles of my then-avowed political adversary, the dubious Heritage Foundation’s Lt.-Gen. (ret.) Daniel P. Graham. The attack came from circles associated with a Father Paul Marx and Christendom College in Northern Virginia.² The leaders of this attack included the same culpable circles which the northern Virginia component of the so-called Christian Coalition represented, a decade later, in 1994.

The occasions for my shock and disgust at the gnostic duplicity of that Christian Coalition consortium, did not end in Summer 1994. I was startled once again, this time, when later, continuing investigations, produced more details of the formation of the original Christian Coalition’s alliance, between, on the one side, the like of right-wing, pro-Charlist, and also even *sede vacante* gnostics, and prominent figures of the American Enterprise Institute; and, on the other, some of the varieties of Protestantism associated with the Ku Klux Klan-rooted tradition of Harvard Professor William Yandell Elliott’s Fugitives, the Nashville Agrarians.

² From no later than Summer 1982, Graham had been a vigorously vocal opponent of my continuing campaign for what President Ronald Reagan was later to announce as his “Strategic Defense Initiative (SDI)” proffer to the Soviet Union, the development of defensive systems based on “new physical principles.” At that time, Graham, the same who carried the burden of his incompetent pre-assessment of the Vietnam “Tet Offensive’s” potential, was violently opposed to development of “new physical principles,” and peddled an obsolete, early 1960s design for interceptor rocketry, as part of his advocacy of a pseudo-scientific “High Frontier” dogma. Graham extended his continuing public attacks on me, after October 1982, to include his targetting of Dr. Edward Teller on similar pretexts. Later, by the beginning of April 1983, Graham, an agent of the nest of utopians called the Heritage Foundation, was presenting himself as the intellectual author of the SDI. Later the same year, Graham was caught by me, and by Edward Teller, in publishing a fraudulent cropping of a letter by Teller on this object. Graham later died, but his role in the matters indicated here, lives on to haunt his memory, and the circles of Christendom College today.

Today, under the presently ominous conditions in the world at large, the unwholesome, pro-war alliance of those same, traditionally anti-Semitic, right-wing, nominally Catholic and Protestant varieties of gnostic sects, has been allied with the type of pro-fascist Jews found among contemporary followers of the avowed fascist Vladimir Jabotinsky. The continuing alliance of that assortment of traditional anti-Semites with Jews who have wandered into the fascist tradition of the Colonel Zubatov's and Benito Mussolini's Vladimir Jabotinsky, was and remains ugly, but should no longer be surprising to those who recall avowed fascist Jabotinsky's unsuccessful proffers to Adolf Hitler. The flagrantly paradoxical hypocrisy of this gnostic alliance, is one of the more significant investigative leads for understanding its current role as a leading promoter of snarling Vice-President Dick Cheney's "universal fascism."³

When the case of "President of Vice" Cheney is situated so, we are obliged to take into account the fact, that the assembling of this aggregation of sundry varieties of U.S. fascists, which he and his wife, Lynne Cheney, typify within the United States today, has a foreign origin. These gnostics are a product of an international network, whose U.S. component was built around an internationally influential protégé of Chicago University's then President and Bertrand Russell accomplice, Robert M. Hutchins. That protégé of both Hutchins and Germany's pro-Nazi Carl Schmitt, was the late Professor Leo Strauss (1899–1973), who remains a central figure of today's international fascist movement.⁴ When intelligent citizens

³ As an accreditable expert in relevant features of strategic counterintelligence, I am often, repeatedly startled to similar effect. Competent analysts abhor the typical neurotic's ego-driven impulse to delude himself, or herself, into assuming that one already knows the answer to every investigative paradox with finality. Often, the experienced analyst will recognize the short-term implications of a situation quickly. However, even the best (and, on performance, I have a long-standing record as among the most successful) will sometimes require years of careful further study of a case, such as my 1979–2002 encounters with that "Christian Coalition," to get even close to the proverbial "bottom line." Take two cases of individuals who continued to operate for years inside my association, who proved to be agents recruited by outside, adversarial interests, Laurent Murawiec and Fernando Quijano. Murawiec was operating as an agent of I. Lewis Libby's notorious client Marc Rich's operations from late 1985. At about that time, in 1986, I warned my associates of clear evidence that he represented some kind of counter-intelligence problem, but it was several years later that I, personally, gained proof in hand, that Murawiec had been acting as an agent of his Marc Rich connections. I had defined Quijano, already in 1979, as a person whose neurotic instabilities required watching. In January 1982, my concern was increased, with very good cause; but, there was no evidence of anything more on his part than might be attributed to a neurotic's obsession. It was only at a 1990 conference that he openly exposed himself indelibly as an agent of certain fascist interests, interests associated with pro-Charlist circles including the gnostics around Christendom College. As in the case of the corrupt Christian Coalition, as in science, one must take precautionary action on account of clear evidence, but never leap to conclusions beyond what the evidence requires. Therefore, I continue to expect to be startled, similarly, by numerous future cases. The rule in investigations, is: the most knowledgeable man is the one who is keenly aware of what he has yet to discover.

⁴ On Leo Strauss and his cult, see *The Children of Satan*, April 2003. Hutchins and Bertrand Russell were leading figures in the founding of the pseudo-scientific "Unification of the Sciences" cult, an association, now linked with the Moon sect, which surfaced at that 1938 University of Pennsylvania conference during which the subsequent influence of a Russell-endorsed version of "linguistics," that of Karl Korsch and Rudolf Carnap,

include the role of Hutchins' Strauss in their investigations, what they are impelled to investigate, is, in summary, the following:

In a time when leaders of authentic branches of religious bodies are converging in ecumenical denunciation of Vice-President Dick "Svengali" Cheney's deploying President George "Trilby" Bush into their intended launching of what some of Cheney's henchmen have named "World War IV," we see the fascist, "Chickenhawk" followers of Leo Strauss's follower, Cheney, using queer religions, just as the Roman Emperors used their control over the imperial Pantheon, as an included mind-control mechanism, both over President Bush himself, and for binding together selected elements of the pro-fascist rubbish which had been discarded by all decent currents of the world's religious beliefs.

My associates and I investigated this pantheistic aspect of the problem. The following are the relevant findings on the relevant, specific mechanisms involved in the role of gnostic religious cults, as religious cults, in the Leo Strauss network's control over Vice-President and puppet-master Dick Cheney. In other words: What are the psychological mechanisms by means of which persons may be transformed into perverts such as the followers of Professor Leo Strauss? How might we understand, and therefore deal more effectively with the recent spread of such homicidal mental disorders?

The tell-tale ironical feature of the Ashcroft-Cheney-Rumsfeld alliance inside the government of George W. Bush, Jr., is, as already indicated here, the political affinity shown between wild-eyed "fundamentalist" gnostics, a traditional hot-bed of Ku Klux Klan-leaning anti-Semitism, all combined with fascist, self-styled Zionist Jews who have been drawn largely from backgrounds as formerly Trotskyist and similar strains of devout atheists. The inclusion of right-wing professed Catholics from among Pope John Paul II's political-philosophical adversaries, such as AEI's Michael Novak, thus reflects an array of elements which is specifically pantheistic, rather than either an ecumenical association, or a case of differing religious bodies brought together by some respectable secular principle. That intrinsically fascist pantheistic principle as such, serves as the common ideological glue which, as this report shows, sticks the elements of such a cult together like the rubble of a

was launched. Most notably, Russell, together with H.G. Wells of "Things To Come" notoriety, was the principal organizer of that utopian strategic doctrine of world government through preventive nuclear war, a doctrine which was expressed in the 1946 bombing of Hiroshima and Nagasaki. Strauss's Chicken-hawks, including Paul Wolfowitz's mentor, the late Albert Wohlstetter of RAND Corporation, are a subsumed outgrowth of Russell's and Wells' roles as the joint mother of the U.S.A.'s utopian, nuclear preventive war faction. See, Lyndon H. LaRouche, Jr., "How Bertrand Russell Became an Evil Man," *Fidelio*, Fall 1994. The Leo Strauss lackey-network, of academically hatched political "Leporellos," is a leading subsidiary feature of the larger array of an international, so-called nuclear-utopian network, the so-called "military-industrial complex" featuring George Shultz's Bechtel and Dick Cheney's Halliburton as included elements. This "complex" was first built up, over the 1928–1946 interval, around H.G. Wells and Bertrand Russell and Russell's collection of Hungarian exiles, such as Leo Szilard, Eugene Wigner, John von Neumann, *et al.*

caddis-fly larva's pupation, or, perhaps, more like the subsuming principle of organization of a slime-mold.

They Stick Together

The pantheistic underpinning showing under the skirts of Cheney's leading co-thinkers, reflects the group's proximate origins in the continuing efforts to build up a "world religion," as H.G. Wells' Hitler-admiring circles within "Moral Re-Armament" sought to do. We are confronted, thus, as the ranting public addresses of Rumsfeld and Cheney show, by an important, ominous, pantheistic expression of George Orwell's real-life "Big Brother" stalking civilization today.⁵ It is therefore urgent, for me and the readers, that the pro-fascist characteristics of certain such forms of gnostic belief become much more widely understood than has been the case during the recent four decades.⁶

A careful consideration of both this and related evidence, shows that the explicitly fascist imperial policies of the Vice-President and his Leo-Straussian Chicken-hawks, represent, like the published writings of Samuel P. Huntington, and like the proposed "Revolution in Military Affairs" generally, a dedication to a specifically neo-Roman world empire of an International-Waffen-SS-modelled "universal fascism." This is a kind of empire best characterized by the top-down parody of the role of the Pantheon, and Caesar as Pontifex Maximus, under the original Roman Empire. Thus, we have that contrasting reaction to Cheney's gang which is expressed as the virtually instinctive opposition by traditional religious faiths to that internationally outlawed "preventive war" doctrine which Cheney has foisted upon President Bush. The hard core of the mass-based element of support for the utopian design for such warfare, has been supplied by an array of that kind of half-witted, pro-fascist varieties of nominally Christian and Jewish cults which I have described above.

This, the leading popular base of the utopian Chicken-hawk plotters, reflects the cult's common feature; such are the Romanticist elements of populist support for a present-day imperial pantheon. This is a pantheon whose virtually Satanic (i.e., Hegelian-Nietzschean, Dionysian) instinct, is toward the included aims of repression of each and all of the civilized, competing varieties of religious bodies among Christian, Jew, Muslim, and others.⁷

⁵ Cf. Laurence Hecht, "The Moonification of the Sciences," *21st Century Science & Technology*, Winter 2002–2003. Note that Leo Strauss, in addition to Professor Elliott's fellow Fugitives, emphasized the use of wildly gnostic, so-called "fundamentalist" and other forms of synthetic religious cults for building up fascist movements.

⁶ Cf. Herbert George Wells, *The Open Conspiracy: Blue Prints for a World Revolution* (London: Victor Gollancz, 1928).

⁷ See noted comments on the relevance of Professor von der Heydte's study of imperialism, and Helga Zepp-LaRouche's related work, later, below.

Many citizens' response to factual reports of actual schemes such as those which I have just described, has been an hysterically defensive, simple-minded, and usually irrelevant set of objections. Notably, these include objections which were colored by explosions of hysteria from among those citizens and adolescents, who wrote to me, with words to the effect: "Don't talk to me about your principles. All that I wish to hear from you, is: Where do you stand on that list of issues of this [e.g., 2004, U.S.A.] election campaign"—which were probably one among those boiler-plated lists passed out, with the Ritalin, by some teachers at a local secondary school.

Therefore, the central mission of this present report, is to put on the public record what that citizen actually needs to know about the essential facts. The citizen must be inoculated against the sly influence of the deep psychological "mechanisms" through which weird religious cults have been used to create a special, pantheistic component of hard-core populists' support for the fascist policies of "acting President" Dick Cheney.

Therefore, the challenge to be met in this report, is: When I receive a message of the form "Where do you stand on the issues?" from an adolescent or citizen, I must ask myself, "How does the writer of this message misdefine the practical meaning of the verb 'to think'?" Therefore, since the citizen's urgent need to learn to think adequately about such matters, is his relevant problem today, how shall I reply to him, or her? The dialogue which that question demands of me, runs more or less as follows from the preceding, prefatory statements. That reasoned, pedagogical form of reply, is the content of the following pages of this report.

For such, and other cases, I now turn, first, to the same argument, as to *the nature of truth*, which I have developed for the program of higher education prescribed for my original, Carl Gauss-centered design for the higher educational program of an international youth movement.⁸ I shall explain the political relevance, for today's world crisis, of that reference to the Gauss example, as a standpoint for a needed, deeper understanding of the axiomatic roots of Cheney-backed Satanism today. After that, I shall introduce and develop the pivotal point of relevance for understanding the motivation of today's effort to establish a fascist imperial pantheism.

1. Truth and Sanity: What Are They?

In times prior to the mid-1960s "cultural-paradigm shift," the most widely accepted approximation of a standard for truthfulness, was the commitment of a generation of parents to fostering a foreseeable kind of progress as a benefit to coming generations, such as their

⁸ Lyndon H. LaRouche, Jr., "Rumsfeld As 'Strangelove II,'" in *The Children of Satan*, *op. cit.* [also in *EIR*, Vol. 30, No. 14, April 11, 2003].

own children and grandchildren. Unfortunately, in the wake of the terrible psychological shocks produced within the population by the successive 1962 missiles-crisis and the 1963 assassination of President John F. Kennedy,⁹ this formerly traditional notion of a practical principle of approximate personal immortality, and other, kindred, stricter notions of an idea of truthfulness, were overturned by the pro-existentialist youth movements which erupted to form "The Now Generation."

This post-1963 cultural degeneration within the so-called "Baby Boomer" generation, coincided with, and was greatly aggravated by the onset of that accelerating, 1964–2003 shift, from a producer-society culture, to today's disintegrating consumer-society culture. Since the beginning of the U.S. Indo-China war, that consumer-society culture, has taken over significant parts of the institutions and populations, increasingly. This has occurred in not only the U.S.A. and United Kingdom, but, notably, Australia, New Zealand, and other places.

The same corruption has been spread, in sometimes varying degrees of intensity, throughout the Americas, Europe, and as the infectious spread of neo-Malthusian ideologies into some leading circles of the former Soviet Union. This penetration of the Soviet leadership, was conducted via the Laxenburg, Austria International Institute of Applied Systems Analysis (IIASA), under guidance from Lord Kaldor's Cambridge systems-analysis circle, as into the Club of Rome and other non-Soviet conduits. The educational reform specified by Dr. Alexander King's 1963 Paris office of the OECD, has been a closely related, neo-Malthusian factor in the destruction of the productive mental powers of the people of other leading nations.

That same factor in cultural down-shift, has also been a principal contributing factor in bringing about the present, terminal phase of systemic economic collapse of the world's 1971–2003, floating-exchange-rate, monetary-financial system, as it did the earlier collapse of the Soviet Union.

This cultural decadence was not limited to the wild-eyed counterculture "drop-outs" of the 1964–1972 streets and campuses. Over the course of 1964–1981, most of an entire generation, among those entering adulthood during the 1964–1981 interval, were gradually drawn, even despite their own earlier reluctance, into elements of the popular ideological decadence of a "Now Generation." This cultural degeneration of most among that entire

⁹ Notably, this pair of shocks should be compared with the fascist, "End of History" doctrine central both to G.W.F. Hegel's theories of history and the state, and to the Dionysian "Superman" concept of Friedrich Nietzsche. Reading Strauss in light of his Russian-French partner, Paris-based Alexandre Kojève, impels us to recognize the importance of those two shocks to the young American's mind at that time, and should impel us to reflect on the effects of the prolonged, 1964–72 war in Indo-China from the same vantage-point. These three shocks are of central importance for understanding the 1964–1972, existentialist cultural paradigm-shift among the trans-Atlantic "Baby Boomer" generation.

stratum, was reenforced by a U.S.A.-led slide into a world-parasitical form of post-industrial society, a society which echoed the decadence of the ancient Roman Empire, in the common dependence of an ancient Rome and a contemporary U.S.A., upon their respective imperial powers to loot the natural resources and cheap labor of less fortunate nations.

The notable cultural outcome of that cultural degeneration of the so-called "Baby Boomers,"¹⁰ is the prevalence of their relative moral indifference to the fact that their own "Now Generation," with its support for HMO policy and similarly morally despicable demographic measures, has greedily dumped the generation of its aging parents into accelerated rates of mortality, and also dumped its own now-maturing children onto the rubble-heap of a "No Future Generation."

The resulting break in what had been formerly the normal moral relationship among successive generations, uprooted the pragmatic approximation of a trans-generational standard of truthfulness which had predominated in the U.S.A. and elsewhere prior to the mid-1960s eruption of the pro-existentialist youth-counterculture. Under such pathetic conditions, popular forms of tradition fail. Reliance upon mere opinion—popular, mass media, academic, and other—becomes deadly to mankind. The generation-spanning break in the earlier continuity of European civilization's post-"New Dark Age," post-1648 Treaty of Westphalia culture, allows the victims of today's "No Future Generation" no available path of escape from global tragedy to sanity, but a mooring in a sublime, rigorously experimental-scientific notion of truth as such.

In that circumstance, the spread of lunatic, pro-fascist forms of religious and quasi-religious cults, as typified by the lunatic cults of Leo Strauss's followers, demands that a strict sense of the certainty of truth must be developed, not only to neutralize the frauds of Strauss, Allan Bloom, and their followers, but as an essential part of the task of leading society back to safer political-economic ground. What people believe, however "sincerely," or "independently," is not an acceptable substitute for a body of truth meeting the tests of experimental-scientific or kindred certainty.

It were almost impossible to bring a new adult generation to an understanding of those political issues of pathological religious belief referenced above, without first grounding the investigation in the issues of truthfulness which are posed most efficiently by Plato's collection of Socratic dialogues.¹¹ I have judged the pedagogically most efficient starting-point for such a revival of Classical studies, to be the examining of Gauss's original,

¹⁰ Or, in France, "Bobos."

¹¹ These are, in fact, also Classical spiritual exercises. I explain that use of "spiritual" below.

1799 solution for defining the fundamental theorem of algebra from the comparative standpoint of pre-Euclidean, Classical Greek physical geometry.¹²

It is important to emphasize here, once again, that what young Carl Gauss did, from that opening phase of his life's professional work, was to show many of the most accomplished minds of Nineteenth-Century science how to think about thinking itself.¹³ As I shall show in the second part of this report, this pertains not only to topics of mathematical physics, but all areas of thought.

In Gauss's 1799 paper on the systemic follies of the passionately reductionist, anti-Leibniz ideologues Euler and Lagrange, he showed how to think about matters of science, as modern science had been defined for Eighteenth-Century Europe, and today, by a Fifteenth-Century revival of the Classical Greek tradition of constructive geometry. The early effects of this revival of science by modern Europe, is typified by the accomplishments of Cardinal Nicholas of Cusa, Cusa's follower Leonardo da Vinci, Cusa's and Leonardo's follower Johannes Kepler, and their followers such as Gottfried Leibniz.¹⁴ Gauss himself had been educated in this tradition of Cusa through Leibniz, by one his own two principal teachers, Abraham Kästner. Kästner was the originator of that modern concept of the Classical anti-Euclidean geometry followed by Gauss, Bernhard Riemann, and others, including Albert Einstein at a later point in the latter's life.¹⁵

¹² When the "interpretation" of Plato's dialogues is referenced to the method used there to prompt the generation of hypotheses corroborated experimentally as universal physical principles, no margin is left for doubting the fraudulent character of the modern reading of Plato by Leo Strauss, *et al.* Hence, the importance of my choice of Gauss's 1799 exposure of the frauds of the empiricist ideologues Euler, Lagrange, *et al.* as an exercise in knowledge of the principle of truth. The direct link of Gauss's argument to the ancient Archytas, Plato, *et al.*, conveys the relevant notion of truthfulness as a universal quality of knowing.

¹³ And also his doctoral dissertation on the fundamentals of arithmetic.

¹⁴ The two crucial turning-points upward in the leading, mid-Fifteenth-Century role of Nicholas of Cusa, are his *Concordantia Catholica* and *De Docta Ignorantia*. The first work defined the basis for an ecumenical community of principle among sovereign nation-states; the second, was Cusa's original work introducing those principles of modern experimental science expressed by such of his avowed followers as Leonardo da Vinci and Johannes Kepler.

¹⁵ Abraham G. Kästner (1719–1800) was one of the giants of that German Eighteenth-Century Classical renaissance which produced such giants of modern history, in mathematics, poetry, drama, and history, as Haydn, Mozart, Lessing, Moses Mendelssohn, Goethe, Beethoven, Friedrich Schiller, Gauss, and the celebrated von Humboldt brothers. He was also a collaborator, and one-time host, of our own Benjamin Franklin. His mathematics output was mammoth in itself, from his 1758 *Anfangsgründe der Arithmetik, Geometrie, ebenen und sphärischen Trigometrie und Perspective*, through his concluding, four-volume (1800) *Geschichte der Mathematik*. Unfortunately for modern mathematics education, this crucial teacher of Gauss fell victim to the circumstances of Napoleon Bonaparte's adoption of Gauss's victim Lagrange. The nature and motive for the gossip against Kästner is clearly indicated by a tell-tale sort of scurrilous libel included in the introduction to a 1970 reprint edition of Kästner's *Geschichte der Mathematik*: "Dazu trat die erstaunliche Abwehr gegen die Hochleistungen der führenden Mathematiker in der zweiten Hälfte des 18. Jahrhunderts wie die Leonhard Eulers (1707–1783), Jean-Baptiste le Rond d'Alembert (1717–1783), Joseph Louis Lagrange

The Ancient Roots of Lying About Science

However, there was, and is, still today, a widespread, erroneous, clinically pathological view of science, opposed to the benchmarks set by such as Plato and Gauss. At a point in ancient Greek science after the pioneering work of the Pythagoreans and Plato had been accomplished, there was an effort, as by the method of *Euclid's Elements*, to sterilize the accomplishments of the Classical Greek physical geometry of Plato and his Academy, into deduction-ridden inertness.

This has been the role of the "ivory tower" methods associated today with *Euclid's Elements*. The modern founding of a "Euclid for Dummies" campaign came much later, in modern times, in the form of empiricism, as introduced by Venice's tyrant Paolo Sarpi and his lackey Galileo Galilei. The impact of Galileo's empiricism prepared the way for what is known as Cartesianism, and for Isaac Newton's influence. These represent a reductionist form of mathematical approach to childish interpretations of mere phenomena. The pivotal outcome of this factional current of decadence in that ideological current of Seventeenth-Century mathematics, is summarily revealed in the anti-scientific folly of the silly slogan affixed as a motto to poor Isaac Newton's *Principia*: "I do not make hypotheses."

The modern approach to crafting and spreading of lunatic, designer forms of religious cults akin to the Roman imperial Pantheon, has depended for its influence, chiefly, on applying the empiricism of Sarpi, Galileo, Descartes, and Newton to the domain of religious belief. The case of Jonathan Edwards and his imitations in North American history to date, is among the notable examples of the kinds of religious disorders of the syncretist, pantheonic type which are found among wild-eyed "revivalists" in the U.S.A. today. Consider the summary, in Section 2 of this report, of the way in which such individual pantheonic cults are constructed; and then consider the way in which the conflicts provoked by such cults are employed, to secure imperial control over the collection of groups represented by the pantheon as a whole. At this point, in the present section, we emphasize the way in which the same kinds of corrupting mechanisms are deployed into the domain of mathematical physics.

The essentially pathetic assumption common to reductionist ideologies, is that they insist, fanatically, on limiting the possibility of any actual knowledge by human individuals, to what is sometimes called "horse sense," the domain of sense-perception itself. So, the empiricist type, such as d'Alembert, Euler, Lagrange, Laplace, Cauchy, *et al.*, bases his, or her interpretations of sense-perception on a arbitrary set of dream-world ("ivory tower") fantasies, such as the arbitrary set of definitions, axioms, and postulates of Euclid, Galileo, or the Cartesians. That fantasy-world is to be contrasted to the real world, which is discovered

(1736 bis 1813), und Pierre Simon Laplace (1749–1829)."

by means of that principle of experimental demonstration by construction, which is characteristic of the Classical Greek legacy of the Pythagoreans, Plato, Archimedes, and the Platonic Academy continued by the work of Eratosthenes.¹⁶

The founding of competent forms of the modern, experiment physical science of measurement, is exemplified, as I have already indicated, by Brunelleschi, Nicholas of Cusa, Leonardo da Vinci, Kepler, and Leibniz. This Fifteenth-Century Renaissance, which was the definitive revival of Europe from the centuries-long nightmare of Romanticism, was given a stated axiomatic basis by Cusa, taking its starting-point from the work of Plato and his Academy. As Gauss's teacher, and Benjamin Franklin ally Abraham Kästner insisted, competent scientific practice must proceed from the pre-Euclid, *anti-Euclidean* standpoint typified by the Pythagoreans Archytas and Plato. The required, explicitly anti-Euclidean form of modern physical geometry, which emerged, most notably, from the successive, scientific-revolutionary achievements of Kepler and Leibniz, was developed, chiefly, successively, by Carl Gauss and Bernhard Riemann.

The most notable of the common features of competent forms of Classical Greek and modern physical science, is that all arbitrary definitions, axioms, and postulates are outlawed, as Riemann emphasizes, from the opening paragraph, onward, of his 1854 habilitation dissertation. As he emphasizes, showing the force of irony, in the concluding section of that dissertation, definitions of principle are a subject of physics, not today's generally accepted classroom versions of ivory-tower mathematics. No principle may be asserted in mathematical physics, unless its universality is demonstrated by a quality of physical experiment uniquely qualified to be claimed as such proof.

This same distinction emphasized by Riemann, appears in Plato's dialogues as a matter of the conception of *powers*, as Archytas' constructed solution for the Delian paradox illustrates the expression of such *powers*, as does the relationship among the existences of lines, surfaces, and solids. This notion of *powers* is expressed most simply by a constructive geometry of elementarily spherical (in rejection of axiomatically linear) action. That elementarily spherical domain appears in modern mathematical physics as the so-called complex domain of Gaussian algebra; that corrected view of algebra, throwing out the empiricist, ivory-tower fundamentalism of the ideological fanatics Euler and Lagrange, is the beginning-point, in constructive physical geometry, for the modern, Riemannian expression of the notion of experimentally defined *universal physical principles*.

¹⁶ It should be noted here, that, as the work of Philo Judaeus and the Apostle Paul attest, the Classical Greek legacy expressed by Plato is an included root feature of the Mosaic Judaism of Philo and Philo's Christian collaborator against the Roman Emperor, the Apostle Peter. Hence, the crucial significance of Plato's *Timaeus* for Christian theology. "European civilization" means, essentially, in short, the unfolding of the ecumenical legacy of Classical Greece for Judaism, Christianity, and Islam.

The underlying, characteristic distinction common to both morally corrupt practice of taught science and lurid religious cults, as Gauss and Riemann emphasized the nature of that error, lies in the substitution of arbitrary doctrines, such as Euclidean definitions, axioms, and postulates, for those qualities of experimentally validated notions of universal physical principles, which are consistent with Plato's use of the term *powers*. As in Plato's *Theaetetus*. Plato's use of the notion of *powers* coheres with Johannes Kepler's use of *intention*, as in Kepler's *The New Astronomy*, to indicate an efficiently acting *universal physical principle* of gravitation. The same notion of *powers*, or causal *intention*, is consistent with the experimentally demonstrated notion of an efficient *universal physical principle* of quickest time (i.e., *universal least action*) as developed successively by Fermat, Huygens, Leibniz, and Bernoulli.¹⁷

In the relatively less extreme versions of the pathological varieties of present-day classroom representations of science—such as the empiricism infecting present-day mathematical physics in general, Cartesianism, or logical positivism—the so-called “ivory tower,” or “self-evident” definitions, axioms, postulates, etc., are introduced as substitutes for, and contrary to experimentally defined universal physical principles, as Gauss points out this corruption in the method of d'Alembert, Euler, and Lagrange. Much worse, is the use of the more frankly lunatic varieties of allegedly “self-evident principles,” such as “free trade,” of the social theory of the varieties of Hobbes, Locke, Mandeville, Quesnay, Hume, Adam Smith, and Jeremy Bentham, and religious cults of the type found among so-called “fundamentalists” following the paw-prints of such precedents as the Manicheans, Cathars, and Jonathan Edwards' “revival” orgies. Both varieties of pseudo-science—both “ivory tower” mathematical physics, and deluded forms of social theory and religious belief—while somewhat distinct from one another, have a common, deeply underlying root.¹⁸ That connection is a topic of pivotal importance for the subject of this report.

Therefore, now, in this concluding portion of Section 1, take the case of Cartesian geometry as a typical pseudo-science, and, at a later point, in Section 2, compare, successively, such extremely lunatic expressions of empiricist pathologies as that of Locke, Quesnay, Mandeville, Hume, and Adam Smith's “free trade” dogma. Within the latter area of investigations we encounter the general case for the component beliefs of a paganist pantheon such as that of the Straussians.

¹⁷ Kepler, *The New Astronomy* (1609), William H. Donahue trans. (Cambridge, U.K.: Cambridge University Press, 1992). In Leibniz's hands, “quickest time” were better named the catenary-cued principle of “universal least action.”

¹⁸ The apparent, but essentially superficial difference between the two is located in what C.P. Snow referenced as the “two cultures” division within contemporary academic and related professional life. More on this below.

Leibniz vs. Descartes and Locke

We now proceed to settle accounts with the Cartesian ideology in mathematical physics, before turning to the hairier varieties of the same empiricist species found squatting in such squalid refuges as most sociology and philosophy departments, too many churches, and any pantheon.

The characteristic peculiarity of the use of an “ivory tower” substitute for constructive physical geometry, a substitute such as Descartes’, has two principal features.

- First, it assumes, arbitrarily, that there is a simple one-for-one correspondence between the real universe and sense-perception.
- Second, it assumes, as Immanuel Kant did, that the universe portrayed explicitly by a reductionist’s statistical interpretation of sense-perception, is the limit of actual human knowledge of the physical universe “outside our skins.” As we shall address this below, that is the assumption which opens the gateway to lunacy and lies.¹⁹

Therefore, the Cartesian, or a similarly deluded person, assumes that the physical universe is self-evidently a matter of objects moving within a false, axiomatically linear set of definitions of space and time.

What is, in fact, claimed for the “self-evident” definitions, axioms, and postulates of a Cartesian geometry, is that these arbitrary assumptions are a very crude sort of philosophical materialism, one in correspondence with a naive, beast-like view of sense-perception. Thus, for the radical sort of reductionist, mathematical physics is ultimately reducible to a kind of statistics of *deductively interpreted* sense-impressions. Hence, the pathetic outburst by Isaac Newton: “I do not make hypotheses.”²⁰

In fact, contrary to the deepest conviction of the formal materialists in general, and sundry varieties of empiricists, our senses, however necessary, are nonetheless merely functions of our biological organism. What we sense, is not the world outside those organs, but, rather, the shadows of the reaction of those senses to something not sensed, but which is, nonetheless, acting efficiently upon those sense-organs. The trick we must master, if we are

¹⁹ As Jaspers and Hannah Arendt emphasized, their Nazi-like denial of the existence of knowable truth, was adopted from the central, anti-Leibniz theme of Kant’s series of *Critiques*. The same is explicitly the central feature of the doctrine of government by mandatory lying which Leo Strauss bequeathed to Cheney and Rumsfeld.

²⁰ This is the adopted authority for the fraudulent demand that physical science limit itself to results consistent with a pro-Cartesian form of “generally accepted (as by waving of hands at the blackboard) classroom mathematics”—axiomatically reductionist mathematics. Hence, through a kind of Babylonian priesthood represented by typical peer-review committees, not only theses, but careers in science are subjected to the mercies of reductionist charlatans.

not to be classed among the monkeys, is: How can we discover those efficient, unsensed principles, which govern the ordering of the shadow-like effects projected upon the screen we know as sense-perception?²¹ *The distinctive function of the human mental processes, is the task of discovering an unseen means by which man can act to willfully control the sensed cause-effect relationship within that reality whose shadowy reflection has been perceived.* Here, the genius of Thales, Pythagoras, Plato, and Gauss, shows itself according to the principle of Socratic *hypothesis*, as shown by Plato.

These *hypotheses* are produced as the mind's response to ontological paradoxes experienced within the bounds of the individual's assumptions concerning the way in which "the world outside sense-perception" is not only ordered, but may be willfully controlled. The able mind responds to that challenge of paradox by generating proposed solutions, which, if successful, will restore man's intentional, efficient control over the kind of perceived process which has presented that paradox. Hypotheses which meet that experimental test for their relative universality, are known by Plato to be *powers*, or, in other words, as universal physical principles. These are expressions of those powers whose reflection those empiricist fanatics, Euler and Lagrange, insist is *only imaginary*.

Take as an illustration, the case of Kepler's detailed report of the prolonged process of his discovery of universal gravitation. Three sets of paradoxical observed phenomena were crucial for Kepler's famous discovery. First, Kepler's more refined, normalized measurement of astronomical observations, showed that the orbit of Mars, which had been estimated less exactly by Tycho Brahe, was elliptical, rather than a product of circular trajectories. Second, the Sun was located at one of the two foci of that ellipse. Third, the lawful motion of the planet in its orbit was constantly not-uniform. This, Kepler recognized, showed Aristotle's method to have been incompetent: the Solar System was not controlled by a constant, simple, merely "ivory tower" principle introduced *a priori*, but by *a principle of constant change*, the discovery of which prompted Kepler to assign to "future mathematicians" both the mastery of elliptical functions, and the discovery of what later proved to be Leibniz's infinitesimal calculus of universal physical least action.

The point may be fairly restated as follows.

The Solar orbits are not simply predetermined, as Ptolemy, Copernicus, and Brahe erred on this point. The orbits were being determined by an ostensibly "external," unseen *power*. The proof of Kepler's discoveries in astrophysics, which was permanently settled by Carl Gauss's treatment of the Asteroid belt, is thus a conclusive refutation of the elementary assumptions of all empiricist method.²² Similar, is the result of the successive steps, by Fermat, Huygens, Leibniz, and Bernoulli, overturning the empiricist's ivory-tower assumption, that action

²¹ E.g., Plato's parable of the "Cave."

follows a minimum pathway of shortest (“straight line”) distance, by the proof that the pathway is one of quickest time (i.e., physical least action).

Insofar as Plato's dialogues are focussed on paradoxes presented in the course of man's attempted control over the real universe beyond his sense-perceptions, science rejects all reductionist types of definitions, axioms, and postulates, such as those of Euclid or Descartes, as false to reality. Classical Greek science since Pythagoras, located the issues of mathematical-physical method in “spherics,” a term which the Pythagoreans, such as Archytas, associated with the practice of astronomy, as Kepler and Gauss did in modern times. So, as the doubling of the square and cube imply this principle, the uniqueness of the generation of the five Platonic solids, defines mathematics as rooted in a constructive view of action revealed by experimentally replicated, systemic forms of deviations from simply spherical forms of universal action, rather than linear, statistical extension. So, Kepler discovered the principle of universal gravitation as expressed by the Sun and its system.

For example: Studies of ancient astronomical calendars, including some whose internal evidence shows them to have been of pre-historic vintage, led mankind to such ancient Greek work as that of Thales and Pythagoras. Some of these pre-Greek calendars, such as those inhering in the design of Egypt's Great Pyramids, or the ancient Vedic hymns, show a stunning degree of mastery, by some prehistoric cultures, in meeting the challenge of normalizing observations of, and adducing cycles, such as the equinoctial and much longer cycles, in celestial phenomena. The point I wish to emphasize, is the absurdity of assuming that physical science's evolutionary development proceeded from *a priori* definitions of point and straight line; rather, to see the matter as the surviving communications from the Pythagoreans imply, a corrected *Euclid's Elements* should begin with the matters of the Tenth through Thirteenth books, and present all without any resort to *a priori* (“ivory tower”) sorts of definitions, axioms, and postulates, as Benjamin Franklin's collaborator, Kästner, demanded.

Obviously, the reductionist standpoint, as imposed arbitrarily on mathematical physics, is neither a product of honest ignorance of uncultured people, nor an accidental error. It is a lie: not a simple lie, but, like Nazism and the doctrine of the followers of Professor Leo Strauss, a monstrous lie, *a systemic lie*.

The notion of *powers*, as this is illustrated by Plato, signifies the power to reach out to a discoverable universal *principle* existing beyond the reach of sense-perception, and by that means, to impose successfully, by action so informed, our will to change the order among observed phenomena. The function of modern microphysics, as typified by Max Planck's

²² Cf. Jonathan Tennenbaum and Bruce Director, “How Gauss Determined the Orbit of Ceres,” *Fidelio*, Summer 1998.

actual (“anti-Machian”) definition of the quantum of action, is a dramatic modern demonstration of Plato’s notion of the principle of *powers*. Gravitation, as defined by Kepler, as a universal physical principle of *intention*, is a notion of such a power of constant change: *God’s intention*.

Briefly, then, the following provisional point.

As Plato’s “Cave” allegory illustrates the argument, science shows that the world of sense-perception is a world of mere shadows of an efficiently real world, one not directly “visible” to our senses. It is only through our uniquely human ability to change the behavior of the shadow-world by willful means (powers) not accessible to perception, that we know with certainty that the real, unseen world exists as a subject of human knowledge.

Therefore, competent science would never attempt to adduce from the powers of perception itself, that real universe whose efficiently controlling powers govern the mere sensory appearances of the shadow world. The kinds of “ivory tower” definitions, axioms, and postulates associated with Euclidean, rather than constructive geometry, or with the empiricist notion of action at a distance, are attempts to explain observed behavior of the shadow-world in terms of arbitrary assumptions (e.g., definitions, axioms, and postulates) which may appear to be “self-evident” only because they do not appear to contradict the assumption that the shadow-world is the real world. Therefore, any demonstration of our willful power to change the shadow-world by actions invisible to that world, already suffices to prove an absurdity inhering in the reductionist’s “ivory tower” assumptions. Thus, even as if by definition, the reductionist’s assumptions are inherently false to reality.

Consequently, the continuation of the work of Gauss on the notions of curvature, led Riemann to eradicate all reductionist definitions, axioms, and postulates, and to replace these with those experimentally defined universal physical principles, Platonic powers, which determine action within that unsensed real universe which is reflected to us as the shadow-world of sense-perception.

As I shall show in the following section of this report. The same is true for the reductionist approaches to social theory and religion, topics which are focussed upon the nature of man, rather than the domain of non-living processes.

2. The Prometheus Principle and Human Nature

The underlying motive of the systemic lying by the reductionists, should become obvious, if we paused to think about the matter in a serious way. That lie, once recognized, is the key to understanding the leading problems of real politics in all known history of, at the least, Europe and the adjoining region, until now. The motive for that lie, is the subject of ancient

Classical tragedian Aeschylus' *Prometheus Bound*. It is the same motive behind the desperate lying about Plato, and many other subjects, by Leo "Leporello" Strauss and his kind.

In the known evidence of the history of mankind, until the Fifteenth-Century-Renaissance beginnings of the modern nation-state republic, all presently known societies were premised on the hunting and killing, or herding, breeding, and culling, of masses of dumb-downed human cattle, under the rule of a relatively few oligarchs and their relevant packs of lackeys.²³ The essential feature of that ancient practice is the setting for the Prometheus theme treated by Aeschylus.

Today, the aim of strategic policies such as those of the associates of Mr. and Mrs. Cheney, is toward the rapid reduction of the condition of most of the world's people to something comparable to an imperial flock of human cattle, cattle variously herded, hunted, and culled by the fascist gangs like the ancient legions of imperial Rome—legions deployed, according to the "Revolution in Military Affairs," on behalf of predatory oligarchical interests. The present-day imitators of the evil Thrasymachus, typified by the always morally degenerate followers of the late Professor Leo Strauss,²⁴ represent an attempted resurrection of the pre-civilized tradition of oligarchical rule, expressed as the slaughters and herdings of the mass of people who have been degraded to the status of human cattle. In short, as we shall see, Dick Cheney and his Chicken-hawks are just as much fascists as that modern Caesar, Adolf Hitler.

Now, that said to set the stage, back to the ancient Greece of Aeschylus' *Prometheus Bound*.

If we exclude the case of the Egyptian goddess known, in Greece, as Athena, the Olympian pantheon is a tyrannical oligarchy which the ancient Sicilian chronicler of Roman times, Diodorus Siculus, attributes to the outcome of a revolt of the sons of a local ruler's concubine, Olympia, within an Atlantic maritime culture's colony settled among the

²³ Cf. Friedrich August Freiherr von der Heydte, *Die Geburtsstunde des souveränen Staates* (Regensburg: Druck u. Verlag Josef Habbel, 1952). Helga Zepp-LaRouche has clarified the distinctions and connections between von der Heydte's struggle for the emergence of the sovereign state prior to modern history, and the Fifteenth-Century emergence of the modern sovereign nation-state in the setting and aftermath of the great ecumenical Council of Florence. The central relevance of von der Heydte's work is the matter of freeing the nation-state from the yoke of the emperor's monopoly on the power to define the law to which the individual nation was subjugated. Under imperial law, most of the population were, in fact, human cattle by law.

²⁴ And Strauss's collaborator, the synarchist Alexandre Kojève. The latter is notable for his emphasis on G.W.F. Hegel's role as the founder of the elaborated fascist doctrine of the state and history. Hegel's work on those subjects is to be read as echoes of his conversion into an admirer of the first modern fascist, Napoleon Bonaparte. Just as Hegel and his crony the Romantic Savigny are forerunners of Germany's Carl Schmitt, Hegel is also the contemporary of Schopenhauer and forerunner of Friedrich Nietzsche and of the Adolf Dionysius-Hitler who met Kojève's specifications for a Nietzschean "superman."

Berbers, in the Atlas region of North Africa. Diodorus' account, a chronicle whose content he attributes chiefly to the oral tradition of the Berbers of his own time, coincides in a crucial degree with Plato's famous, earlier account, as in the *Timaeus*, of events dating from the great-flooding phase of the melting of the northern hemisphere's glaciation. Aeschylus' account, in *Prometheus Bound*, is in implicitly crucial, independent, systemic agreement with the characteristics of the known history of mankind from times prior to the Fifteenth-Century Renaissance.

It is those factually indisputable features of the theme of *Prometheus Bound*, and of Goethe's and Shelley's heroic portrayals of the literary character of Prometheus, which bear, beyond competent objection, on the issue of scientific truthfulness as posed here in my present report.²⁵ The case of Prometheus, so situated, is key for understanding the motive expressed by such systemic frauds as modern empiricism in general, and the frauds central to the method employed by Descartes, John Locke, Adam Smith, Euler, Lagrange, *et al.*, in particular.

In every known case, prior to the role of that great ecumenical Council of Florence which created the preconditions for establishing the first modern nation-state republics in Louis XI's France and Henry VII's England, the composition of all relevant known societies of note, was premised upon the tyranny of a ruling oligarchy and its retinues of lackeys. These regimes exerted their power over masses of humanity who were either hunted down as wild animals are, or herded, bred, and culled, as flocks of human cattle. It is the legacy of those types of barbaric tyrannies, as reflected in ancient Sparta, or in the great folly of Athens' Peloponnesian war, or in the ancient empires of Mesopotamia and Latin Rome, which typifies the cause of that relatively oppressed moral condition of mankind typified by Aeschylus' drama *Prometheus Bound*. This type of oligarchical system is key to discovering the source of such mind-destroying cults as those of empiricism in general, and Descartes, Locke, Adam Smith, Euler, and Lagrange in particular.

The outstanding significance of this implicitly sublime drama by Aeschylus, is its pervasively implicit emphasis on the specific power of the inseparable qualities of human freedom and knowledge.

Cattle let roam on the pastures for a few hours each day, remain cattle. Men living so, as cattle, are never truly free from the status of virtual cattle, a degraded status which they often, foolishly, bear with momentary pleasure and animal pride. The freedom of movement of the body, is important, but is of trivial importance relative to the award of the power of acquiring and applying knowledge by the individual human mind. Thus, Man's right to

²⁵ Goethe's poem, as set famously to song by Hugo Wolf later, was excerpted from an unfinished Goethe drama. Goethe's view complements Percy Bysshe Shelley's *Prometheus Unbound*.

knowledgeable access to the use of fire, typifies the lawfully rightful human freedom of all persons. Therefore, "When Adam delved and Eve span," who, then, was the nobleman?

Such was the crime, and collective guilt of Prometheus' oppressors, the gods of the Olympian oligarchy.

It is, therefore, the virtually instinctive whim of the lackeys of the reigning oligarchical class, that the human cattle should remain content to live within the bounds of those sensory pleasures and pains appropriate for the nature of cattle, and should not be made discontented with their fate by being given knowledge of those human qualities of which they became self-deprived by such accustomed forms of induced stupidity.

Such systemically induced stupidity, is typified by modern empiricism in general, or by the assortment of lunatic religious cults to which I have referred at the opening of this report. The same view of "lower classes" as human cattle, is expressed by educational policies which aim at not educating the young "above their anticipated future adult station in life," or by entertainment chosen to make the entertained persons content with a bestial form of the wigggle-room sought by ignorant and sordid mortal passions.

Such an induced, perverse, lackeys' instinct, is the underlying quality sought by Leo Strauss's game of lying, the game of playing those academic and other fools foolish enough to accept his offer to let them play the games of his Kabbalistic playing-field of lies, games for which the satanic Strauss and his insiders both define the field on which the fooled play, and prescribe the rules by which the assigned referees make their rules and cheat the fools.

In *Prometheus Bound*, the charge against Prometheus, is his alleged crime against the pagan Greek gods, the charge that Prometheus made scientific principles accessible to the practice of mortal human beings, thus freeing mankind from hopeless degradation, from a regime of "zero growth"—freeing men and women from the status of beasts, of hunted or herded human cattle.

Goethe's character Prometheus aptly expresses the issue. Shelley's *Prometheus Unbound* expresses a related argument. The concluding portion of Shelley's *A Defence of Poetry* pin-points the principle at issue: periods of history, during which "*the [sublime] power of imparting and receiving profound and impassioned conceptions respecting man and nature*" is accelerated to the effect of making possible sweeping, beneficial changes in the general ordering of the human condition. In that essay, Shelley points to the way in which the Socratic dialectical principle is expressed in Classical poetry, by musical metaphor and related forms of paradoxical irony. The relevant quality in such poetry, is the expression of the same power of creative reason, the Platonic principle of hypothesis, expressed by discovery of

universal physical principles, an act which expresses the essential distinction of man from, and absolutely above the beast.

What is that principle underlying that power of hypothesis to which Shelley refers in his way? Situate that question within the framework of geobiochemist Vladimir I. Vernadsky's conception of a *Noösphere*. What is that real-life difference between man and beast, which is the defining issue of the conflict between Prometheus and Zeus's pack of Olympian gods?

What Is Man?

Nuclear scientist (among his other achievements) Vernadsky apportions the known processes of his universe among three categorical types of universal, implicitly multiply-connected phase-spaces: respectively, the non-living, living processes, and the human individual's *noëtic* (cognitive creative) powers. He does this from the standpoint of an extended notion of experimental physical chemistry, which he named geobiochemistry. That distinction among the abiotic, the living, *and the spiritual*, while of peculiar added importance to modern science, was, otherwise, already ancient. The addition of Vernadsky's discoveries to that earlier view of Plato, Luca Pacioli, Leonardo da Vinci, Kepler, *et al.*, should prompt us to think afresh about this set of connections, and to employ such knowledge in a new way.²⁶

Although even my initial knowledge of this aspect of Vernadsky's work came more than a decade later than my own different, but coincident, original discoveries in the science of physical economy, Vernadsky's argument, when resituated within the context of my own Riemannian insight into social-economic processes, has a greatly enhanced, practical potential for mankind today. It has a crucial, Promethean application within the scope of my treatment of the subject of imperial pantheism in this report.

Summarized most simply, there are physical states of nature which do not occur except as natural products of the intervention of living processes: the *Biosphere*; but there are also changes in the physical states of the Biosphere which occur only as natural products of an intervention by the *noëtic* (creative) powers uniquely specific to the human mind: the *Noösphere*. By *noëtic*, or creative, we must understand our intention to be promotion of the qualities of the generation of experimentally provable hypotheses, as hypotheses are defined by Plato, but denied by the empiricists, Kant, and others. These are the hypotheses by means of which the unseeable controlling powers of the real universe, become the subject of the knowing human will.

The type of hypotheses which have been our chief concern in this report thus far, are those whose experimental validation defines them as thoughts and actions equivalent to the act of

²⁶ Lyndon H. LaRouche, Jr., *The Economics of the Noösphere* (Washington, D.C.: EIR News Service Inc., 2001).

discovery of a universal physical principle. These three phase-spaces are respectively distinct; but they are Riemannian, multiply-extended with respect to one another.

Thus, if society outlaws the experimental principle of hypothesis, as the empiricist Newton's motto claims to do, and as the Olympus of *Prometheus Bound* does, man is then degraded to a state of mind approximating the behavior of cattle, human cattle. That is precisely the effect, and intent of the reductionist doctrines of Sarpi, Galileo, Francis Bacon, Thomas Hobbes, René Descartes, John Locke, Isaac Newton, Bernard Mandeville, François Quesnay, David Hume, Adam Smith, Leonhard Euler, Jeremy Bentham, Lagrange, Immanuel Kant, Hegel, Laplace, *et al.* Under the sway of such dogma as that, the freedom allotted to man is the freedom of cattle to roam within the bounds of its allotted pasture. The perpetuation of that depraved condition of mankind is the intent of Olympian Zeus's charge against the immortal Prometheus.

As preparation for the coming shift of emphasis in my report, I shall now interpolate a series of observations, observations limited to merely describing the physical-science setting in which that crucial point respecting Prometheus is situated, withholding the more fulsome argument which would be required in a different kind of report, one dedicated to dealing thoroughly with these illustrative scientific topics as such.

As Vernadsky demonstrated for the Biosphere, and as *noësis* shows for the Noösphere, the long-term trends are for the increasing relative takeover of the abiotic Earth by the Biosphere, and the similar takeover of the Biosphere by the Noösphere.²⁷ Similarly, the nuclear fusion-driven evolution of the chemically complex Solar System, from an earlier, faster-spinning Sun's relatively simpler composition, heralds a kindred general tendency within the universe, from relatively simpler to higher states of organization.²⁸

It follows from those considerations, that the respective, three adduced phase-spaces correspond to universal principles, which, implicitly, always existed in a universe for which there are no boundaries, no outside, above, beneath, before, or after. Therefore, the use of "universe" in a physical science cohering with Vernadsky's development of the Noösphere,

²⁷ Cf. V.I. Vernadsky, *Scientific Thought as a Planetary Phenomenon* (Moscow: Nongovernmental Ecological V.I. Vernadsky Foundation, 1997). Also, LaRouche, *Economics of the Noösphere*, *supra*.

²⁸ Situating Gauss's general development of the principles of curvature within the generality of the Riemannian domain, linear clock-time becomes an old witch's fairy-tale, as time itself varies with changes in curvature of the relative Riemannian manifold. Meanwhile, the modern reductionists' stunt, of copying Aristotle's attempt to substitute the doubtful concept, "energy," for Plato's concept of "power," underlies the widespread doctrine of "entropy" spread by Clausius, Grassmann, Kelvin, Ludwig Boltzmann, *et al.* The implication of my argument, is that "power" is expressed by organization within a system of Riemannian physical manifolds, contrary to the replacement of that concept of power by a measurement of organization by that reductionist's notion of the elementarity of energy which was derived mathematically from the empiricist's crude misconception of the infinitesimal, as by d'Alembert, Euler, Lagrange, *et al.*

always means a perfectly self-contained creation of three multiply-connected phase-spaces, whose universal laws—what experimental physical chemistry defines as the respectively abiotic, living, and creative—are, were, and always will be existent as efficient principles, everywhere.

However, these laws are multiply-connected to such an effect, that the universe so defined was always *anti-entropic*, that in the included sense of the upward evolution of the organization of the Solar System from its origins in a younger, and relatively simpler object, a fast-spinning Sun. Admittedly, this brief review leaves important questions unsettled. Does the abiotic phase-space “borrow” its anti-entropy from the principled phase-space defined by life *per se*? The human anti-entropic will, as expressed by the increase of mankind's increase of potential relative population-density through use of discovered, experimentally defined universal physical principles, changes the universe anti-entropically, in ways which could not occur otherwise. What are the fuller implications of the limited, known evidence to that effect?

Unsettled question conceded: What is clear from the history of scientific progress, is twofold. First, that there is no apparently known evidence which suggests that man's discovery of new physical principles, willfully adds to the number of primary, “original” principles of the universe. Rather, as living processes' actions change the natural effect of abiotic domain, so the human intellect, through the discovery of existent universal principles previously unknown to that society (as through discoveries effected solely by means of what Plato defines as hypothesis, as typified by the argument of the referenced 1799 Gauss report), equips mankind to discover, and to apply these as man-made, principled forms of willful changes in the relationships among processes within the universe. Restated: man's discovery and use of preexisting universal principles, changes the universe, by placing those discovered principles at society's willful disposal. Such changes, thus change the universe itself in that degree. Through this development, man generates derived, newly synthesized principles from the stock of primary ones.

In accord with such a view, Moses reports, in ***Genesis 1***, that man and woman are made equally in the image of the Creator of the universe, and encumbered with the management of it all, that according to the principles embedded in that Creation. Man's nature is defined not merely by these powers given to him, but also by his obligation to discover, use, and develop them. That is the meaning of true individual human freedom. That is what Zeus's evil Olympians ban. That is the evil of the Olympians, and of the empiricists, Kant, Hegel, Savigny, Adolf Hitler, U.S. Associate Justice Antonin Scalia, the followers of Leo Strauss and synarchist Alexandre Kojève in general, and the fascist faction of Vice-President Cheney in particular.

Man is the only creature which can discover those unseen principles by means of which the order of experience within the shadow-world of sense-perception can be altered willfully. This difference from the beasts is man's nature; this is the only true and lawful expression of human freedom, and so man must live free.

Look at the implications of this special quality of human nature, from the standpoint of society's ability to willfully increase its species' potential relative population-density, which no lower species can do. Contrast man thus with the beasts, who, in the case of monkeys and young chimpanzees, are as capricious as any wild-eyed, late-1960s "drop out" might wish to be, but whose potential relative population-density is nonetheless bounded, as if fixed by heredity; or, perhaps, constricted, as by doses of the London Tavistock Clinic's and Aldous Huxley's LSD. If man were some variety of ape, as Thomas Huxley and his H.G. Wells claimed him to be, the total living human population on this planet could not have exceeded a relatively few millions, within the bounds of the reasonably estimated, variable conditions of the recent million or so years. There are presently reported to be more than six billions, reflecting a potential three decimal orders of magnitude greater than possible for an ape, or for H.G. Wells' monkey-shines. Moreover, study subsuming a period of recent millennia, shows the relationship of the increase of both numbers and life-span to scientific discovery-driven, and related changes in human behavior.

Ancient Sparta, a prime model for later fascist states, limited the population, especially of the slaves (helots), in the manner of limiting the number of herded, bred, and culled cattle. The trend toward process of depopulation of Italy, coinciding with the growth of slavery, from the close of the Second Century B.C. on, especially under the empire, is a case in point; so are the Malthusian features of the Code of Diocletian.

The feudal system was always a product of the same, subsuming imperial intent to bestialize mankind expressed by the imperial Code of Diocletian. Feudalist fanatic Dr. François Quesnay's so-called "principle" of *laissez-faire*, the principle plagiarized by Lord Shelburne's lackey Adam Smith, was premised, from beginning to end, on a determination to keep the mass of humanity in the state of herded and culled human cattle. Virtual Cathar Quesnay argues, that the profit taken by the feudal estate is generated by the magical powers of nothing other than the landlord's aristocratic title to that estate, as if by vicious little green men under the floorboards of reality, fixing the throw of the dice to make some men rich and powerful, and others wretched. Similarly, pro-Satanist Bernard Mandeville argues that it is the magical power of private wickedness which produces the profit of society. Adam Smith agrees; his doctrine of "free trade" even-handedly plagiarizes the lunacies of both Mandeville and the Physiocrats Quesnay and Turgot.

In modern times, what is called Malthusianism is presented in Giovanni Botero's *Della ragion di Stato* (1588) and its early Seventeenth-Century English translation. That theme continues with Venetian Giammaria Ortes' famous *Riflessioni sulla popolazione delle nazioni* (1790), whose prompt English-language edition was plagiarized by Thomas Malthus. These cases prefigure the late-1960s revival of Malthusianism as the foreign policy of the U.S.A. under National Security Advisors Henry A. Kissinger (e.g., *NSSM-200*) and Zbigniew Brzezinski (*Global 2000*). The policies of "zero technological growth," popularized for the early adulthood of the "Now Generation," are typical of the same Olympian policy, of dumbing down the masses to the mental and social habits intended for human cattle. The accelerated rate of degradation of public and higher education during the recent forty years, since Dr. Alexander King's Paris OECD report of 1963, is another prime example of the same bestializing intent which empiricism always represented implicitly, from its beginning.

This is only half the story behind the legacy of the Olympian hatred of Prometheus. The human individual is not the soulless digital computer of Bertrand Russell clone John von Neumann's *The Computer and the Brain*. The characteristic of individual behavior is not a matter of statistics, but of *choice*, the latter otherwise referenced as the individual human will.

Free will is not the privilege of lunacy; it is, rather, the joyful experience of freeing mankind from the slavery of ignorance, through the discovery, adoption, and obedience to an expanding knowledge of the lawful powers, called "natural law," already embedded in the universe. It is freeing mankind, and oneself first of all, from the shackles of popular ignorance and habituated follies.

Life, Death, Identity, and Drama

For man and woman made equally in the image of the Creator, the individual's choice is controlled by his, or her sense of personal identity.

So, in the tragically failed Denmark of legendary rottenness, Shakespeare's Hamlet succumbed, because, as that swashbuckling killer pleads in the famous Third Act soliloquy, he is terrified, not by the thought of death, but by his fear of contemplating his own immortality. Contrast Jeanne d'Arc, to that wretched Hamlet. As Friedrich Schiller correctly understood the historical Jeanne d'Arc, she expresses the quality of the *Sublime*. She cared more for the outcome of her life for humanity, of the way in which she spent the talent of her mortal life, even under fearful conditions, than for a relatively comfortable prolongation of that mortal life, if that were to become a living moral failure in the eyes of God, man, and herself alike.

The Christian notion of the Imitation of Christ, exemplifies that notion of the superiority of the immortal self, so expressed by the mortal one, as Jeanne would have agreed.

On such account, the human individual is, in reality, essentially a *spiritual* being, in Vernadsky's sense of *noësis*. By *spiritual*, I refer to those acts of discovery of those universal *powers* by means of which man knows and commands that unseen universe, powers by means of which we may, increasingly, produce willful control over the shadows of sense-perception.

In the context of my immediate remarks at this place in this report, I point to my own personal *spiritual* relationship, as an act of hypothesizing in the here and now, when I might address the Plato, Archimedes, Kepler, or Gauss, whose discovery of some universal principle I were replicating at that moment. So, in such instances of re-creating the experience of discoveries of universal principles, I experience the compression of a lapse of time from as long as millennia, or merely centuries, in the mode Raphael Sanzio's *The School of Athens* does: a compression of a passage of as much as centuries or longer, to be something which is, relatively speaking, the cognitive experience of virtually an instant. The existence of the social relations among humanity, considered in this way, are compressed so, from a voyage of centuries, millennia, or longer, into a mere moment of a virtual simultaneity of eternity. In that moment, I walk and converse, spiritually, with an actual Plato, Archimedes, the Apostle Paul, Jeanne d'Arc, and many others, or actually witness the Passion and Crucifixion of Jesus Christ, in this way, almost as were they living mortals still today, or I were living then and there.

So, this same sense of a simultaneity of eternity applies not only to matters of physical science, but is also the spiritual quality which identifies Classical principles of artistic composition, as apart from all other modes, or works, in so-called artistic composition or performance. John Keats' *Ode on a Grecian Urn*, in a choice of subject which is itself an act of genius, expresses this Classical principle concisely, precisely, and beautifully. Haydn, Mozart, Beethoven, Schubert, Schumann, or Brahms, performed as music, rather than as notes, brings the innermost personality of the composer to life again, within the living tissue of our minds. Leonardo da Vinci, Rafael Sanzio, and Rembrandt, spring to life, from their greatest paintings, within the living tissue of my mind. On similar account, the best work of now deceased friends, and their personality itself, is recalled to active life within me.

That almost timeless relationship of humanity to me, is my true identity. That sense of personal identity, as situated within a simultaneity of eternity, is my intention, my motivation. I have come to know that it is more or less the same for all those much too rare personalities in law, who have devoted their life's principal work to seeking a more perfect

act of justice from within the domain of the admirable and failed decisions in past and future history. For many too many others, as for Shakespeare's Hamlet, matters are seen differently.

There is a choice between two opposing extremes in the way a university student, or graduate in physical-science specialties, may select a view of what he or she regards as scientific knowledge. Much opinion among such circles lies somewhere between the two extremes: most often, until now, leaning toward the lower moral side of things.

In the higher of those poles, a devotion to the cause of universal truth for its own sake, prevails. In the best such case, the quality of practiced personal devotion to truth partakes of what Friedrich Schiller defined as the Sublime.

At the opposite extreme, such substitutes for truthfulness prevail, as, "I am usually a truthful person, but I have to go along with popular opinion," to "If I offend the teacher, I may not graduate," or, "Cringe and crawl if you must, but think about our family's welfare," or, "Unless I conform to what are, admittedly flawed, generally accepted classroom mathematics, this discovery I have worked so hard to accomplish, will go into the waste-paper basket," or, "I have to think about my pension," or, simply, the crude, generic, "What will the nosy neighbors think?"

The individual's sense of personal identity is defined in terms of a sense of a functional personal relationship to the experience of sense-perception as such. The person of lower intellectual and moral qualities, takes sense-perception as such, as the location of the benchmarks of a sense of "I-ness" within the shadow-world of sense-perception. The great scientific thinker, or great Classical artist, for example, uses reference-points in the Platonic domain mapped by the noëtic processes. The less moral personality, has adopted the identity of a vulgar hedonist. In between the two poles, is today's typical good citizen, a moral-intellectual mediocrity, a compromised hedonist whose thoughts and morals are tempered by a guilt-ridden sense of respect for what he or she imagines to be science, decency, and good taste. That good citizen is essentially a hedonist, but usually prides himself or herself on showing what he imagines might be good taste in all occasions which might require a show of "company manners." What lurks behind his mask?

Reconsider the point I have just summarized so. Now, this time, look, briefly, at samplings of some typically tragic forms of behavior in real life, or Classical drama; and, after those samplings, look at such behavior so illustrated from the comparative standpoint of the Sublime. See, then, why a young genius, Friedrich Schiller, like William Shakespeare before him, chose Classical drama and poetry, so successfully, as the way to teach the principles of real-life history to popular audiences. Start, once again, with the case of Hamlet, and then reflect on some of today's typical flights from reality.

For our first such example: Shakespeare's Hamlet lacks the needed passion for a sense of immortality.

When confronted with a challenge which demands a controlling sense of the sublime, Hamlet, the swashbuckling slaughterer, is stricken, as in the Second Act soliloquy, by the moral weakness of will befitting "a rogue and peasant slave." His faithful sword hangs, sheathed, at his side, but, suddenly, for the moment, his hand has lost the nerve to touch the hilt. The nerve goes out of him, as he explains in the Third Act soliloquy. His weakness is, that his sense of personal identity lives between the bookends of mortal birth and death, and, thus, his sense of self is tucked, much like that of a mere predatory beast, between the shallow bed-sheets of mortal sense-perception; he has no real feeling for that real world beyond the shadows of sense-perception. He has a sense that there is a real world lurking "out there," but for him it is like a ghost. He asks himself, "Is it real?" and as those his own words are echoed back to him, he melts.

Most leaders of nations today, are much like that Hamlet, or Schiller's Philip II, Posa, Don Carlos, or worse. They lack that sense of personal conviction about securing their permanent place in history, which is required to face the actuality of hard realities. So, when they might attempt to summon the needed conviction to act effectively against a systemic kind of crisis, they melt. They flee tragically from that challenge, to something like a schoolyard game, and hope, if but only desperately, as when Hamlet marched stubbornly to what he has adopted as his inevitable doom, that winning some mere such game, or death, will, by sympathetic magic, cause the intimation of a lurking threat of immortality to go away.

They show us, thus, that they are not yet true adults, but still only, like pathetic President George W. Bush, Jr., childish immature souls, whose minds flee from reality into the mental refuge of child-like games, as if in flight from the war, or from the terminal economic-financial crisis which has overtaken them, into games of sports. They flee either symbolically, or even literally. So, as spectators fleeing from the real world, into the view of a fantasy-world from the stadium's seats, they hope desperately that the victory of their momentarily chosen champions of such childish games, actual or dream-like, will cure the fearful prospect awaiting them in the crisis-torn real world from which they had fled.

So, when the real economy of the U.S. is collapsing, they focus on temporary upswings in what is essentially an unreal game, a financial-market game imitating the childish board game of "Monopoly," and, in their rags, ask one another, "How is the market today? How about my money?" Unwilling to face the real-world's crisis, like the mob which lost trillions gambling on lunatic Norbert Wiener's and mad John von Neumann's "technology" bubble, they try to win an unreal game whose fantastic rules they prefer. The present moment's hysterical flurry over a lunatic's U.S. tax-cut game, or winning useless, endless, symbolic wars

concocted by lunatics for places such as Afghanistan and Iraq, are typical of such Classically tragic flights from reality.

See such illustrations of pathetic behavior as Shakespeare and Schiller, and the Aeschylus of *Prometheus Bound*, addressed their audiences.

The secret of Classical drama is reported by Shakespeare in the remarks by *Chorus* delivered directly to the audience at the opening of *Henry V*. As in science, what is perceived on the Classical stage, are but the shadows of a reality cast by an unseen real universe, a universe known as the noëtic imagination. As Shakespeare's *Chorus* warns us, the events which occur on that performance's perceived stage, are but the mere shadows of the shadows of the reality of Shakespeare's intended drama. This principle of all competent physical science, is also the controlling principle for not only Classical drama, but for all Classical artistic composition, and, also, for all truthful accounts of history and its natural law.

Does such thought bring on a feeling of eeriness? Of a ghostly universe? Compare this to the ghastly feeling of the student whose experiment must, for the first time in his experience, address an efficient presence of a some "thing" lurking efficiently in some remote smallness of the nuclear microphysical domain. Next, think of a student of the successive work of Pasteur and Curie, who must adduce the efficient presence of life with an experimental apparatus composed of non-living material. Next, think of the formation of an efficiently validated hypothesis, which is, itself, situated experimentally within the confines of the Biosphere, which expresses a principle of noësis not characteristic of any living process other than the efficiency of the individual human mind.

Such sensations of eeriness should be assessed in three successive degrees of approximation:

1. The Eeriness of the Reality of Universal Physical Principles.
2. The Eeriness of the Difference, Between Viewing Such Principles from the vantage-point of sense-perception, and looking at the relevant sense-perceptual evidence from the vantage-point of Universal Physical Principles.
3. The Eeriness of the Difference in Sense of Personal Identity associated with the difference in choice of vantage-point from which who looks at whom or what.

For example, Shakespeare's Hamlet, whose sense of identity is located within the shadow-world of sense-perception, knows that principles exist, but, for him, they are outside the circle of sense-certainty, and therefore appear to him as like faintly sensed pale ghosts. He can not tell himself that they do not exist, and he senses them as an ignorant man may be awed by the sensation of a gravitation of whose principle he has no inkling. Yet, for him, principles exist only in the form of habituated superstitions, not as knowledge. Indeed, for

such a person, as shown by any of the relevant “fundamentalists,” any taught superstition may supplant experimentally demonstrable universal principles. Hamlet is so terrified by immortality, that he would silence that ghost by plunging himself toward the most efficient way of escape from sense of its presence, even by his own early death.

So, as beloved Ophelia approaches, he expresses the death-wish to which the argument of his soliloquy has led him.

So, the good performance of all great drama proceeds as the argument of *Chorus* from *Henry V* proposes. The function of the drama's opening, and its performance, must transport the mind of the audience, and also the state of mind of the players, from a vision of the scene on stage, and from a sense of the theater in which that performance occurs, to a place of the imagination, where all subsequent developments unfold. The minds of both audience and players, each seek to uncover a principle which defines a unity pervading the unfolding drama. So, as Schiller points out, having adopted that better vantage-point, the audience departs from the theater better people than they were when they had entered it.

No decent drama is ever performed as a work of a pathetic Jane Austen or the like, as it were a propaganda-tract for some teaching of vulgar notions of “morality”: in today's popular entertainment, a display of more or less beastly immorality. The morality of Classical artistic composition, is the morality of Gauss's referenced 1799 attack on the common folly of d'Alembert, Euler, and Lagrange. In Classical drama, that happy consequence experienced by audience and players alike, is the shifting of the sense of personal identity of the actors and audience, alike, toward the standpoint of viewing the interplay of persons and events on stage, away from the vantage-point of sense-perception as such, to that domain of universality in which universal principles actually exist.

Morality is not a list of does and doesn't, nor ever expressed as a mere list of “single issues.” Morality is essentially a point of view, at its best, an appropriate location of an immortal sense of personal identity, away from the down-to-earth folly which Hamlet expressed. What people prefer to believe is determined in this way. What they are wont to do, or capable of discovering the will to do, is so determined.

When the Gods Were Evil

Zeus's fraudulent charge of hubris against Prometheus, shows the nature of the evil embodied in the pantheon of those pagan gods. The intention expressed by that charge and its execution, is a legendary oligarchy's fear and hatred of man's and woman's equal likeness to the Creator.

Zeus's Olympus expresses, thus, the Satanic hatred of its modern imitators, such as the empiricists. It expresses the hatred of Voltaire, Kant, Hegel, Nietzsche, H.G. Wells, Bertrand

Russell, Heidegger, Hannah Arendt, Leo Strauss, and Cheney's lackeys, against the very idea of truth. It is also today's real-life echo of the condemnation of Socrates by a council of ancient Athens' real-life Democratic Party. Both literary and real-life cases of this type express systemic forms of oligarchical hatred, against the idea of the potential for truthful hypothesis by the human individual, that potential which, alone, sets mankind apart from the mere beasts, that potential which is the active principle of the individual person's likeness to the sovereign personality of the Creator.

The principle of real-life Classical tragedy posed by the combined legendary and historical cases, is essentially twofold. First, the legendary pantheon of those gods is the apotheosized image of any similar ruling oligarchy, and also its attending retinues of lackeys. Second, the fools who, still today, submit out of cowardly caution to an imaginary or real-life form of such an oligarchy, by saying that the continuing reign of such powers were inevitable, have, by that act, transformed themselves into nothing better than human cattle, and thus invite the destruction of their nation to be wreaked upon themselves.

So, the tragic citizenry of the U.S.A. submitted to an insane choice between two alternate aspirants for the November 2000 Presidential election: Gore-Lieberman and Bush-Cheney, or simply not voting. The vice in, paradoxically, all three choices has since been proven to have been equally evil. That, my friends, is true tragedy, the Classically tragic suffering of a guilty popular opinion's U.S. citizenry today.

The tragic Olympian model of an oligarchical order of affairs, is echoed by a real-life Jacobin mob's wont to deliver a Phrygian-capped, Satanic insult to the Creator. It to be recognized in the real-life Jacobin court condemning the great Lavoisier to death, with the words spewed from a British Foreign Office Bentham agent's foul mouth, "The Revolution has no need of men of science." It is displayed as the orgy by the legendary Furies, in the real-life Jacobin leaders chopping off one another's heads. It is the real-life common bandit of Europe, the erstwhile Robespierre asset, Napoleon Bonaparte, on his Caesarian rampages, like that of fascist bandit Dick Cheney's lackeys, of shameless butchery and looting of any nations of the world within his reach today. It is today's almost unreal Attorney-General Ashcroft mimicking the fascist legal dogma of Nazi Germany's Carl Schmitt, while, according to current legend, anointing his own self-accursed head with Crisco. It is the incarnation of every real-life, rampant, oligarchical, and utterly foolish evil.

On that account, Diodorus' chronicle of the origins of Olympus is provocatively truthful.

As Aeschylus, Goethe, Shelley, and other notables have emphasized this fact, the Olympian persecution of Prometheus is no idle myth. It is one of the most essential of the true facts of all known human existence to date. It is also an active recipe, as it was for Adolf Hitler, for both degrading men and women to human cattle, and slaughtering those selected to be

culled from the human herd. It is what is in the process of being attempted, today, by Dick Cheney and that pack of fascist lackeys known as the neo-cons. The worst of it all, is not what Cheney *et al.* thus intend for human beings inside, as also outside these United States; the worst is, what Cheney's religious accomplices intend to induce the victims, especially our own citizens, to do to themselves; that, in the name of the fascistic, pantheistic "fundamentalism" toward which I have pointed since the outset of this report. It were sufficient to convince fools to believe in such a pantheonic, fascist form of "fundamentalist" religion, to have recruited them already as fascist storm-troopers.

The mechanism by which such a pantheistic fascism is being attempted now, may be usefully labelled "systemic theological mass-insanity." In other words, it represents a paganist form of pantheon, like that of ancient imperial Rome, or the H.G. Wells-Bertrand Russell program for the presently ongoing "Open Conspiracy" of world government sought through preventive wars of nuclear terror. The mechanisms involved in such evil enterprises are best understood from above, by adopting, as I have done here, the vantage-point of my application of a Riemannian approach to systemic mapping of a culture in terms of the relevant set of hypotheses underlying that culture.

To set the stage for what is to be presented here, begin with a hypothetical set of an array of both known and yet-unknown primary universal physical principles of the universe. Although we actually know only some among the total array of those principles, and even that much imperfectly, we are not helpless. For example: we know that there is much of this which we do not know. On the other side, we have discovered that many of what had been assumed to be such principles, have been shown to be false. We also know, as for the case of the hoax known as empiricism, that societies have been burdened with axiomatic assumptions which were not merely false to fact, but had been falsehoods willfully, and maliciously inserted into the array of what became widely accepted underlying assumptions.

In the latter case, we should speak of maliciously false assumptions. In total, the tragic trans-Atlantic culture being examined, is a mixed axiomatic system, which not only lacks many truthful universal principles yet to be discovered, but includes false assumptions, among which are some important ones which have been embedded by maliciously false intention. The inclusion of the latter class of false assumptions as implicitly axiomatic in authority, defines a clinically insane culture.

The Nazi system derived from the existentialism of Hegel and Nietzsche, was such an insane culture. Even worse than the Nazis, is the existentialist form of "fundamentalist" pantheon associated with Dick Cheney's core political base. The latter is to be considered worse than the Nazis, partly because it has, and intends to use nuclear-weapons arsenals. It is also worse for more profound reasons. Nuclear weapons may destroy men's bodies; the insane

pantheonic system which is a crucial element in the hard core of Cheney's base, destroys both bodies and souls.

The crucial distinction of that fascist axiomatic system is its baldly synthetic origins, as attested by the fascist literature of circles of the fascist Leo Strauss and his crony, synarchist Alexandre Kojève. It not merely repeats many among the worst features of past cultures, but studies those precedents in the way a military-weapons laboratory might use an already dangerous infectious agent, as a base from which to develop a far more deadly one. The evil contained in such a selected pathogen from the past, is employed as a model for creating a form of cultural agent which is intended to be more evil than anything from the past. Thus, by even no other evidence than its own copiously expressed intent, Cheney's pack is more evil than Hitler's, as that pack is eagerly waiting to show us, "foam-mouthed and chomping at the bit," so to speak.

The essential evil of that system is situated within a kind of cultural soup-stock of oligarchism and pantheism, including arts of genocidal religious warfare from, chiefly, the greater Mediterranean regions in general. To this, tyrant of Venice Paolo Sarpi, had added the empiricism peddled from door to door by his household lackey Galileo Galilei. The simmering threat of the American Revolution, impelled the British East India Company's Lord Shelburne to retain Gibbon to show that the collapse of the Roman Empire had been caused by Christianity, and, therefore, that lesson showed the pagan's way to a British rebirth of such an empire.

Similarly, London led in snatching a French echo of the U.S. Declaration of Independence and Federal Constitution from the hands of the patriotic French leaders Bailly and Lafayette. The global impact of President Abraham Lincoln's defeat of London's treasonous Confederate puppet, prompted the precautionary measure, by Edward VII's London, of exploiting the successful assassination of President William McKinley, for organizing the so-called World War I which set those Eurasian continental nations which had become admirers of the Hamilton-List-Carey American System of political-economy, at one another's throats.

Meanwhile, the successful birth of fascism, in bringing a self-proclaimed Caesar, Napoleon Bonaparte, to a new imperial form of oligarchical power in Europe, prompted an ambitious imitator of the morally defective I. Kant, G.W.F. Hegel, to concoct a synthetic oligarchical doctrine of the "end of history," the first formal doctrine of modern fascism, out of the triumphs of the Emperor Bonaparte. It was evident, that even the defeat of Bonaparte had not discouraged Hegel in this effort. After the Vienna Congress, Hegel switched his affections to his correspondent Prince Metternich, and produced a theory of history, and of the state, which, in the course of time, with the help of his crony Savigny, built the stage, on

planks of positivism, phenomenology, and existentialism, upon which the likes of Friedrich Nietzsche, Carl Schmitt, Martin Heidegger, and Adolf Hitler trod.

The Hegel-Nietzsche notion of a doctrine of “the end of history,” so situated, is the key to the synthesis of the new, Nazi-like, pantheistic state religion being peddled and practiced by Dick Cheney's pack of lackeys.

Pox Populi and the End of History

As St. Augustine reported, the ideology of the imperial Roman Pantheon and the ruling popular opinion of the Colosseum and Circus Maximus during those times, were systemically interdependent. The two, pantheonic law and what were best termed “pox populi,” were integrated under that general concept of a body of imperial law addressed by von der Heydte, an actually pantheonic notion of imperial law which was, and remains antithetical to the very existence of a sovereign nation-state.²⁹

A modern caricature of that Romantic conception of imperial law and popular opinion has appeared, newly costumed, today. It is a new strain of an old pandemic infection, an infection which can be identified most succinctly as “*pox populi*.”

The lunatic's rant, “You can not reverse ‘Globalization,’” is typical of that caricature, as is implied in the fads of world-wide rule of “free trade,” and kindred new fashions recently introduced to, or proposed for international law. These fads echo Roman imperial law in a way which shares the spirit of the plea for explicit paganism published as ***The Decline and Fall of the Roman Empire*** by Lord Shelburne's lackey Gibbon. Today's new generation of geopolitics, for example, is a post-modernist “director's theater” recasting of the essential doctrine of ancient imperial Rome, a new costuming for the Anglo-Dutch model of imperial maritime financier power originally copied from the doctrine and practice of feudal Venice. President George W. Bush's rant against the UNO Security Council's resistance to Cheney's and Rumsfeld's Hitler-like, global doctrine of preventive nuclear warfare, is a reversion to the law of pagan imperial Rome, but an uglier, more corrupt, and more stupefied reincarnation than ever before.

That much said, we must now turn our attention accordingly, back to some continued development of the pertinent fundamentals of that case. Therefore, from this point of the report, onward, I shall emphasize, summarily, the relevance of certain principled features of an absolute distinction of a human social system from the forms of group interaction among the higher apes.

²⁹ *Op. cit.*

The principled social distinction of man from beast has three facets. The first of these classes of activity, is the function I have already described earlier in this report, the function of noësis in effecting those discoveries of universal physical principles which pertain to the individual mind's relationship to what is commonly referred to as "nature." The second, which I address here, is the principled character of the function of the same quality of noësis in the social process of replication of such acts of discovery of universal physical principle in the minds of other persons. The third, is the application of noësis to adducing the so-called Classical artistic and comparable principles of the social processes, the processes through which the combination of both of the preceding classes of noëtic functions operate effectively to promote newly needed elements of stability of an ongoing development process within a society. The fact of the existence of those noëtic principles of social processes is illustrated by the indispensable function of irony in a great composer's setting of a selected poem.

To illustrate the proceeding discussion of these matters, I refer to five pedagogical charts which I have frequently used in showing essential features of the 1966–2003 process of decadence and presently threatened disintegration of the U.S. economy (**Figures 1–5**). Those figures emphasize the contradictory trends among declining net physical-economic, monetary, and financial aggregates, when each and all of these have been scaled to a physical notion of a potential relative population-density as measured per capita and per square kilometer for societies, or groups of societies, each taken as a whole.

Physically, the U.S. internal economy has been in a continuing general trend of collapse over approximately the 1966–2003 interval. Since the 1971 change, from a successful form of 1946–1958, post-war, fixed-exchange-rate monetary system, to an increasingly inflationary and decadent "floating-exchange-rate" system, especially since the 1989 collapse of Soviet power, the United States has, despite its accelerating decadence as a consumer society, maintained its decaying internal physical economy by means of its remaining relative military-political power to loot most of the rest of the world at varying rates, and in varying degrees.

However, as those charts illustrate, despite the physical net decline of the internal U.S. economy, per capita, increasingly massive amounts of inherently inflationary monetary effusion have been used to expand vastly inflated nominal, financial holdings, or simply to muster a rear-guard defense of some part of their nominal value. Thus, the continued relative political stability of the U.S. economy as a system, has been secured, until recently, by an induced state of mass delusion of most of the population, a mass delusion induced by conditioning the victims to equate the ideas of economy and health of the political system with nominal, often fictitious financial assets, rather than physical-economic realities of life. This wild-eyed moral decadence of the U.S. political system, recalls the role of "bread and

circuses,” and what is fairly named *pox populi*, in fostering, for a time, the political stability of a decadent, imperial Roman consumer society.

Admittedly, the United States claims, officially, that the rate of inflation has been low. Inspection of the wildly fraudulent way in which those reports are fabricated (according to a “hedonic,” marginal-utilitarian swindle), shows that it is not physical experience which regulates a duped population's political opinion on inflation, but rather a lunatic form of obsessive belief in the self-evident value of reported financial-market expansion *per se*. The population is not responding to reality even half as much as its behavior is governed, chiefly, by fraudulent types of false, “Potemkin Village” varieties of axiomatic assumptions, even by assumptions of whose existence, as assumptions, most of the population are not consciously aware.

Despite such induced, popularized mass-delusions, the physical reality of the existence of the individual in society, depends on physical considerations whose efficiency has no efficiently direct relationship to monetary or financial expansion.

We now come to nine points to be taken into account in concluding this report. I now list these points, as follows.

1. *I have already explored the act of (noëtic) discovery of an hypothesis which is then shown to be experimentally validated as a universal physical principle, or what Plato identifies as a power. So far, we have emphasized what would be more readily accepted as universal physical principles, such as the mathematical-physical principles typified by Gauss's referenced 1799 paper.*
2. *I have referred, briefly, to the notion of replicating that act of discovery of a hypothesis in other individual persons, such as my reliving the act of such discovery made by some person thousands of years, or fewer years ago.*
3. *I have mentioned, and partly illustrated, a third type of noëtic action, the discovery of social principles, comparable to a universal physical principle of mathematical physics, as are to be found in valid Classical principles of artistic composition. The development of a language-culture itself, is an illustration of the role and importance of those social principles.*

Those three points have been treated in the earlier portions of this report. The remaining six topics pertain to ongoing processes of development of the accumulation of a mixture of combined valid and invalid conceptions of social processes which are also to be treated as if they were validated universal physical principles. The beneficial, or detrimental changes in the combination of actual or assumed principles of such an area of study, is the meaning

assigned to my use of the term *transformation* of a society to an implicitly improved, or worsened potential relative population-density. I feature six types of such transformations:

4. *Simple progress, through the accumulation of additional applications of such principles, as Platonic powers.*

The effort to conduct an effective test of a qualified physical hypothesis, requires the design of an experiment which adds features which are relevant to testing whether or not the proposed hypothesis has the character of a new dimension among a matrix of Platonic *powers*. The progress of the successive work of Pasteur, Curie, and others toward showing, experimentally, that life is a distinct universal principle (*power*) is an example of the principle for design of such proof-of-principle experiments. The famous optical-rotation experiments of Pasteur, *et al.*, illustrate the direction of experimental work toward settling such matters of principle.

If the principle is proven experimentally, then the features of the experimental design focussed on the relevant issue of the hypothesis, become a guide to construction of machinery, etc., which reflects the (constructive-geometrical) applicability of the tested principle as a usable new technology.

Sometimes the ingenuity and skill of the designer of the experimental apparatus is as crucial, practically, in proving a new principle, as the hypothesis itself. The skills of Wilhelm Weber in proving the relevant Ampère principle of electrodynamics experimentally, is a prime example of this.

Such cases are illustrative of the elementary role of experimental treatment of valid hypothesis expressed through the increase of the average net productive powers of labor as increase of the potential relative population-density of a society.

5. *The notion of higher-order principles as ordering the development of the "matrix" of accumulated principles.*

The general development of electrodynamics, from Benjamin Franklin, Fresnel, Ampère, Gauss, Weber, Riemann, *et al.* onwards, is an example of the role of the development of an entire phase-space of physical principle. The impact of a commitment to developing systems of space-exploration is also exemplary.

6. *Dysfunctional assumed principles, as factors tending to abort progress.*

In modern times, the spread of the pernicious influence of reductionism, from the introduction of empiricism through Ernst Mach, and Bertrand Russell's *Principia Mathematica*, may result in the abortion of progress over wide areas of application. Typical are the hoaxes sprung from the work of two of Russell's influential "sorcerer's apprentices,"

Norbert Wiener and John von Neumann. As useful as computer technology is, Wiener's "information theory" and the "artificial intelligence" scam of von Neumann, Minsky, *et al.*, have proven to be much worse than costly dead-ends. The spread of the folly of "benchmarking" is among the simplest illustrations of that point.

All these and related sillinesses, share with empiricism the common feature of pathetic Isaac Newton's "hypothesis is not necessary," and what Gauss exposed as the similar folly of Euler and Lagrange. Human progress depends upon the discovery and mastery of additional powers through the method of Socratic hypothesizing. This is an activity generated only by the specifically human noëtic powers of the individual mind. Suppress the development and employment of those noëtic powers, and human progress comes to a halt, or worse.

7. *Assumptions introduced to the effect of aborting, or even reversing progressive transformations.*

The influence of Dr. Alexander King's 1963 Paris OECD office's draft reform of education, is typical of virtually world-wide reforms in education which were intended to halt and reverse human progress in a manner illustrated, inclusively, by the disastrous effects of Germany's Brandt reforms. The 1964–72 phase of the cultural paradigm-downshift, is most notable.

Empiricism is typical of such pathological assumptions. By outlawing hypothesis, empiricism accomplices two oligarchical objectives. It "brainwashes" its converts into not merely denying, but repelling the only crucial distinction of man from beast. Thus Galileo's student Thomas Hobbes defined the human individual as specifically bestial, as John Locke asserted the same point by different sophistry. None of these actually believed in a Creator, because they denied, systemically, the existence of any being with the essential attribute of a Creator, noësis, within the universe.

Once the empiricists and their like had, in their own opinion, eliminated God from the universe, they considered themselves at liberty to concoct artificial religions, such as the doctrine of "free trade." Since empiricists are self-defined as lacking any knowledge of the real universe behind the shadows of sense-perception, they, such as Locke, Mandeville, and Quesnay, adopted intellectual rubble left on the roadside of time, such as the "invisible hand" doctrine of the neo-Manichean Cathars. In turn, itinerant British garbage-picker Adam Smith, grabbed up the refuse left behind by Mandeville and Quesnay, and called it the magical powers of "free trade." Notably, the British of that time never allowed a "free trade" policy to be imposed upon London's mercantile financier class, but issued the dogma recommended to those they wish to loot, or even destroy, such as Eighteenth-Century France, or the U.S.A. under British agent of influence Gallatin's Presidents Jefferson and Madison, and Jackson, van Buren, Polk, Pierce, and Buchanan.

8. *Assumptions which tend toward the generalized devolution of society.*

Most of the so-called “ecology” doctrine spread since Rachel Carson’s *Silent Spring*, has turned the clock of history backwards, with explicitly mass-murderous and related effects.

9. *Assumptions, such as the Hegel-Nietzsche “end of history” conception, introduced and applied with the intent not only to reverse society’s progress, but to degrade mankind to a permanent condition of bestiality. These intentions are fairly described as satanic.*

This, otherwise to be classified as the “end of history” doctrine, is the principal matter on which our attention is now focussed.

Assumptions of the character of some combination of cases numbered six through nine define a cultural mind-set which is functionally insane. Such is the state of operating U.S. policy, and much of U.S. popular opinion today.

Has History Stopped?

From the glorious Fifteenth-Century Renaissance, until a pattern of retrogressive developments which has dominated much of the decades of globally extended European civilization since near the close of the Nineteenth Century, the predominant long-term impetus of that civilization was the idea of progress. The Fifteenth-Century Renaissance, the Treaty of Westphalia, the accelerated eruption of scientific and technological progress since Jean-Baptiste Colbert’s leading role, the 1763–1789 rallying of the best of European civilization to the cause of an independent Classical true republic in English-speaking North America, the radiation of the German Classical revival of the late Eighteenth Century, the progress of physical science and technology during the Nineteenth Century, and the inspiring great victory of President Abraham Lincoln over Lord Palmerston’s pawn, the Confederacy, are among the most notable benchmarks of these pulsations of modern humanist optimism.

Then, suddenly, in Paris, on July 14, 1789, the history of human progress skipped a heart-beat, when two agents of Jeremy Bentham’s London, Philippe Egalité and Jacques Necker, quite literally, staged the storming of the Bastille as the leading event of Necker’s campaign for Prime Minister.³⁰ The ensuing impact of, the successive rise of the Jacobins,

³⁰ The Swiss banker from Lausanne, Necker, like Adam Smith, and Necker’s wife’s associate Gibbon, was a long-standing asset of the Lord Shelburne who controlled Barings’ and the parliamentary payroll of the British East India Company. Shelburne, while Prime Minister of England, directed the 1782–1783 Peace Treaty negotiations with the U.S.A., on the one hand, and France on the other. This led to the self-induced bankrupting of Louis XVI’s monarchy, an operation in which Necker played a key role at some points. Necker’s daughter, the notorious Madame de Staël, was a spy inside Queen Marie Antoinette’s circles. Another Shelburne agent, the British Foreign Office’s Jeremy Bentham, was the head of the secret committee which trained and deployed British spies such as Danton and Marat, and who directed Aaron Burr. Bentham shaped

including London's agents Danton and Marat, the continuing French Terror, the rise of a new imperial Caesar from the bowels of the ancient history, Napoleon Bonaparte, the evil that was the 1814–15 Congress of Vienna, the installation of the abominable Restoration monarchy in France, and the proclamation of the fascistic, Metternichean Carlsbad Decrees, were, combined, a shock to civilization comparable to what we have experienced with the 1962–1972 succession of the Cuba missiles-crisis, the assassination of President Kennedy, the U.S. war in Indo-China, the assassination of Rev. Martin Luther King, and the August 1971 wrecking of the fixed-exchange-rate world monetary system.

The outcome of that tragic succession of 1789–1818 events, was today's continuing legacy of the fascism of Napoleon Bonaparte, of his nephew Napoleon III, and of their imitators, such as Jefferson Davis' Confederacy, Benito Mussolini, and Adolf Hitler. That awful legacy is the manure of cultural pessimism in which excrescences such as Vice-President Dick Cheney's pack of fascist cronies have been bred.

Many of the features of the Emperor Napoleon Bonaparte's tyranny have been rightly compared with the role of the Sun-King Louis XIV. Nonetheless, the form of the state founded as the Empire of Napoleon Bonaparte was not a France of the form of nation-state established under Louis XI, defended by Henri IV, and restored by the works of Cardinal Mazarin and his Jean-Baptiste Colbert. It was a replanting of the empire of Augustus, Tiberius, Caligula, *et al.*, under the fasces of imperial Rome.

The Emperor Napoleon Bonaparte devoutly worshipped by G.W.F. Hegel, emerged thus as the first modern fascist dictator. Hegel's theory of history and the state was the beginning of a theory of fascism modelled on Hegel's adopted image of Napoleon as Caesar. The Friedrich Nietzsche who wrote the sequel to Hegel's rant, proclaimed the coming Age of Aquarius as the end of history. So, among their followers today, we have seen the face of Nietzsche's Superman, Satan—of Nietzsche's Dionysius—mirrored in the face of Cheney and his pack.

The two central features of Napoleon Bonaparte's fascist state, were that it was, first, an empire premised upon, and heavily garnished with the symbols and sentiments of Caesarian Rome; and, second, it, like the cult of Sol Invictus adopted by "Sun King" Louis XIV, defined its underlying constitutional principle to be the Emperor Napoleon's pantheonic religious authority as avowed Pontifex Maximus over principles of law and religion. The current Bush administration has been rooted, from the beginning, in its "fundamentalist" caricature of the features of the Emperor Napoleon's system.

Especially since September 11, 2001, the direction of evolution of the doctrines and practice of law, of fundamentalist cultisms, and foreign policy, have evolved into the direction of

British early Nineteenth-Century foreign policy, and created his most notable successor, Lord Palmerston.

becoming a decreed state religion, like the dictator Robespierre's pantheistic cult of the Supreme Being, without rational division of their differing qualities of categorical functions.

Of such matters, I must say, as Benjamin Franklin spoke of the U.S. Federal Constitution as if to echo the poem of the aging Solon of Athens: We have given you a republic, if you can keep it. That means, again, today: If you recognize the nature of the enemy from within.