

The Project Before Us

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The following presentation is a radical, but absolutely indispensable, and uniquely valid correction of the wildly mistaken way in which current history is discussed in leading academic, political and financial, as well as popular circles, more or less world-wide, today. The leading point is the following.

In “Project ‘Genesis,’”¹ I emphasized the crucially important distinction between “event-driven” behavior in both beasts and man, on the one side, and, on the other, the “concept-driven” behavior which separates the distinguishing quality of the healthy human mind from both the behavior of the beasts, and from currently prevalent U.S. and European popular opinion. I apply that same, crucial distinction, here, for the purpose of emphasizing the significance of that distinction for the shaping of history. I shift the usual reader’s attention away from today’s popular, and often childish misconception of strategic realities, and toward the rarely grasped, higher intellectual level of a competent study of history, a viewpoint required to guide the world’s population away, and up from the holocaust which threatens all humanity in the present, global crisis-situation. The subject is the great crisis gripping all mankind still today: the series of developments beginning with the historically crucial ouster of Germany’s Chancellor Otto von Bismarck in 1890, through today’s immediately threatened doom, that of a global dark age for all humanity.

A simpler example of such a research project for publication, was the recently issued LaRouche PAC video on the theme of the model effect of the 1923 Weimar hyper-inflationary crisis on world history of the following decades. Only these kinds of dynamic treatments of history, as in Leibniz’s and Riemann’s sense of dynamics, can guide leading statesmen and relevant other audiences of today to a presently indispensable, competent conception of history as a lawful process, rather than the foolishness of considering history as merely the percussive interactions among relatively isolable, discrete, statistical, mere current events.

¹ **EIR**, April 12, 2008.

Without an understanding of the conception I have just indicated, it were probably impossible to provide the quality of leadership needed to prevent a relatively immediate descent of humanity into a great, prolonged, new dark age.

Prefatory: The Burning Issue of History

The modern world of today is presently gripped, since the close of July 2007, by what is already the onrushing, greatest financial/monetary nightmare since Europe's Fourteenth-Century "New Dark Age." Whatever the outcome of this presently doomed international monetary-financial system, the long cycle of history since the ouster of Germany's Chancellor Bismarck by the British Prince of Wales's nephew Kaiser Wilhelm II, is now coming to an extremely dramatic, sudden close. Either a viable new system will eliminate the long tyranny of the British Empire, or, now, the culminating events of that Empire's ups and downs since its birth in the February 1763 Peace of Paris, or the world as a whole is now plunging into what will be, at best, the worst dark age in history since that which occurred during Europe's Fourteenth-Century New Dark Age.

There have been many relatively crucial developments in European and world history since that New Dark Age. From the standpoint of developments which have had the greatest impact on the history of the world since that time, the most significant for the planet at large, has been the conflict between two great English-speaking, historically adversarial powers, the rise of the United States' globally unique model of constitutional republic, and, opposite, that great adversary of that republic, the British Empire of the 1763–2008 interval to date.

Since the establishment of the constitutional form of that U.S. republic defined by the original Federal Constitution, the most crucial turn in this conflict came with the U.S. victory, under President Lincoln, over London's creation of its puppet, the Confederate States of America (C.S.A.). This victory of the U.S.A. over its British imperial adversary, then, represented the greatest threat to the continued world supremacy of the British Empire since its 1763 origin under the original banner of the private enterprise known as the British East India Company.²

The most crucial effect of the victory which had been led under U.S. President Abraham Lincoln, was the realization of the conception of a continental republic, a conception which had been crafted, for a refined U.S. foreign policy, under the direction of U.S. Secretary of State John Quincy Adams. The crucial element of this realization of a continental republic, from Canada to Mexico, and from the Atlantic to the Pacific, was the development of a transcontinental network of railway systems, a development which, incidentally, defined the

² Long before the British monarchy was formally established as an empire, the British East India Company operated with its own private armies within its colonies, and fought private wars in territories beyond.

thrust of U.S. naval policy for developing great partners in trade and development, in contest against rival British imperial forces and their satrapies across the Pacific.

Thus, the great U.S. agricultural and industrial revolution, whose sinews were that continental railway system, became the model for the efforts of nations of continental Eurasia to break free of the control exerted by British imperial maritime power. This conflict defined what became known as the great “geopolitical” conflict which has dominated our entire planet since the death of Britain’s Lord Palmerston, to the present day. A Europe oppressed by the British world empire found inspiration in this U.S. model; but, the British empire saw such inspiration of the nations of continental Eurasia as an existential threat to the continued existence of the British empire itself. It was the geopolitical conflict thus defined, which has been the thrust of the motive of the Anglo-Dutch Liberal maritime imperialists for creating great “world wars” from that time to the present hour and day.

The British empire’s crucial commitment to London-orchestrated “world wars,” was crystalized in 1890, with the British Prince of Wales’s success in inducing his nephew, Kaiser Wilhelm II, to fire that German Chancellor Bismarck who was blocking the Prince of Wales’s determination to use the aging Habsburg fool of Austria as the instrument to launch those Balkan wars which would allow London to use French fools and Czar Nicholas II as dupes for London’s aim at the destruction of Germany in what became a great world war. At the same time, the Prince of Wales and his retinue persuaded Japan’s Mikado to break with his U.S. friends, and to join Britain in launching Britain’s great 1895–1945 warfare for the intended breakup of China.

Meanwhile, the assassination of U.S. President William McKinley by a European assassin, in 1901, brought British assets Theodore Roosevelt and Woodrow Wilson into the U.S. Presidency, putting the U.S. misled in this way into an alliance with imperial Britain, and against the U.S.A.’s former, long-standing allies.³

The principal effects of this British geopolitical commitment have been, thus, two official “world wars,” a so-called “cold war,” and now Britain’s efforts, through the imperialist Lisbon Treaty organization, to use its dupes of continental western and central Europe as a foolish tool in aid of the destruction of the nations of Eurasia east of the western border of Belarus and Russia itself. The recently launched, draft Lisbon Treaty, is the virtual act of declaration of a state of global warfare against Russia, China, and India, among other states, with calculable effects vastly worse than those of any British imperialist war to date. That

³ Theodore Roosevelt was not only the nephew of the James Bulloch who served the British interest against the U.S.A., in support of the London-created Confederacy, but was personally indoctrinated into U.S. political life by Bulloch. Woodrow Wilson was, similarly, not only a member of a family with longstanding ties to the Ku Klux Klan, but relaunched the Klan from the edifice which Teddy Roosevelt had renamed “The White House.”

Lisbon Treaty is the keystone of the British monarchy's present commitment to launching the most evil warfare in the known history of mankind, now.

'The Oligarchical Model'

It is often said, especially since the appearance of Edward Gibbon's *The Decline and Fall of the Roman Empire*, that the British Empire has been modeled upon the Roman Empire. That simplistic view has been a significant impediment to competent understanding of the global strategic situation today. In fact, European civilization's concept of Empire dates to such Asian models as those most celebrated cases, those of Babylon and Persia. In fact, the notion of empire as manifest within European culture, dates, in essentials, from the notion of that "oligarchical model" developed as an attempted fusion of the landed oligarchical model of western Asia and the maritime model associated with such precedents as Tyre. The defining principle of that strategic conception of "empire," is that exposed by Aeschylus' *Prometheus* trilogy, as known explicitly from one section of that trilogy, the *Prometheus Bound*.

The strict historian's definition of *empire*, is of the type of oligarchical system which combines absolute power of a tyrannical emperor, to whom the power of law is restricted (as of a "Caesar") to dictate principles for entire clusters of peoples, that in such a fashion that mere "kings" are only subordinate agents of the emperor. Thus, the idea of "globalization" or subordinated "commonwealths of nations," or a modern "Tower of Babel" called "Globalization," based on the kernel of the British Commonwealth today, are typical characteristics of imperial forms of organization of an oligarchical system.

This notion of oligarchical society is the typical opponent of the system represented by the Peace of Westphalia, and the opponent of the earlier efforts in that same direction under Charlemagne, and under the Frederick Hohenstaufen whose family was, unfortunately, butchered by the Venetian financier-oligarchical interests controlling that century's Crusaders.

The British empire of the period 1763–2008 to present date, is a variety of such an imperial oligarchical model, which has served, today, as the British design for the proposed imperial tyranny of the draft Lisbon Treaty organization, which is precisely such an imperial novelty crafted to disenfranchise the freedoms of the subjects, and even suppress the nominal European continental governments which Britain intends to dissolve into such a novel form of mere subjects of a greater British empire. This greater British empire is one, which, according to current British official chatter, may be ruled from its exterior by a self-defined as sublime deity, a United Kingdom, which reigns over hapless continental Europe, but which is not subject to those former nations of the continent over which it reigns.

The foregoing considerations taken into account, the essential feature of this evil British imperial scheme is what is fairly described as the neo-Malthusian fraud associated prominently today with the bloated figure of former U.S. Vice-President, global hoaxster, and current British imperial agent, the carbon-carrying Al Gore of “Sixteen Tons” notoriety.⁴

It is fair to say, as I have often stressed throughout my writings and oral addresses of the past half-century or more, that the essential strategic concept needed to understand history as a process, is that presented in the second part, *Prometheus Bound*, of the great Aeschylus’ *Prometheus* trilogy. Here we meet the innermost, burning issue of the present crisis in world history.

The Promethean Fire of Human Reason

That essential distinction of human behavior, as by Aeschylus, from that of all lower forms of life, or of debased human minds, is to be found only in those potential creative powers of the human individual which Aeschylus symbolizes as knowledge of the use of “fire,” or, what were better associated with the notion of the power of controlled nuclear fission today. That is to emphasize, that those men and women who, today, eschew the knowledgeable use of nuclear “fire,” thus degrade themselves to something less than the true nature of the human individual and his society. Today, such degradation has terrible consequences for our planet as a whole.

This concept of the “intellectual fire” which sets the fully witting human individual apart from, and above all animal species, had been already presented to modern European civilization afresh, from, among other notable sources, the central principle of scientific knowledge featured in the Fifteenth-Century founding of modern physical science by Cardinal Nicholas of Cusa, as in his *De Docta Ignorantia*.

Cusa emphasized two, most crucial, central points to that effect: there, and also among his sermons. This concept, which was associated with his recognition of the systemic fallacy in Archimedes’ misguided notion of the quadrature of the circle, became the efficiently fiery physical notion of the *ontological* (rather than Euclidean, or Cartesian) *infinitesimal*, a notion which also surfaced as the central feature of the founding of the systematic practice of modern mathematical physics by the work, centered in astrophysics, of Cusa’s avowed great follower Johannes Kepler.

It is this notion of the ontologically infinitesimal, which locates those potential creative powers of the individual human personality, the creative powers which distinguish society

⁴ The modern folksong, “Sixteen Tons,” of Tennessee Ford, refers to the predatory Albert Gore family’s brutish ownership and operation of a notorious coal mine.

fundamentally from the lower forms of life. This principle is the key to any competent understanding of the notion of history.

The essential, contrary social characteristic of the imperial, or other expressions of “the oligarchical model,” is what is recognized today as the anti-creative, “Malthusian” model of “zero technological growth,” such as the “Global Warming” hoax of former U.S. Vice-President, British agent, and general swindler, and, perhaps worst of all, his father’s son, Al Gore, today.

The special significance of the work of Aeschylus for the serious historian, or one who is simply a qualified political leader of today, is Aeschylus’ emphasis on the subject of that great conflict, between the same two natures of man distinguished by Friedrich Schiller’s Jena lecture on the subject of Athens’ Solon versus Sparta’s Lycurgus: between a society of true citizens and one based on the oligarchical model of the reign of masters over slaves, serfs, or by Anglo-Dutch Liberal tyrants over the lower eighty percentile of our U.S. citizens degraded to the oppression which the trans-Atlantic oligarchy has imposed, especially since 1968–1972, upon the great majority of a largely discouraged, and increasingly looted, U.S. population of today.

The typical expression of the modern version of the depraved ancient Sparta as a model in trans-Atlantic civilization, has been the coordinated conflict of, on the one hand, the U.S. struggle for independence against the British Empire, since the February 1763 Peace of Paris, and the degradation of the rights of the majority of our U.S. citizenry, by the overreaching tyranny radiated from the wrecking of our national economy from the time of the riotous Flagellant-like “white-collar Baby-Boomer” riots of the trans-Atlantic “Sixty-Eighters,” and the ensuing wrecking of the U.S. economy under the London-steered 1969–1981 U.S. Presidency, under Nixon, Ford, and the Trilateral Commission’s then-duped President Carter.

These considerations stated in these preceding pages here, are indispensable keys for understanding the great, global human crisis which the threat of neo-Malthusian imperialism represents today.

1. What Is History, Actually?

If we examine that matter with appropriate rigor, it is evident that all of today’s customary statistical methods of so-called economic forecasting, have been shown, consistently, to be hopelessly incompetent. The source of this incompetence is typified by the failure to recognize the evidence, that, essentially, with the appearance of mankind on our planet, we are confronted, thus, by a species whose potential relative population-density can not be

competently forecast by Cartesian-like statistical methods, such as those, for example, of the notable R.A. Fisher.

The source of this inbred embarrassment suffered by today's customary statistical forecasters, is the fact that the process of technological and related qualitative development of the productive powers of the members of society, is a process of changes brought about through willfully creative (*anti-entropic*) forms of human technological and related progress: that change made at the same time that the successful increase of human population-density would, otherwise, turn into a collapse-phase: except as the effects of what are termed loosely as scientific and technological progress. This indispensable quality of progress overcomes the tendency for the lowering of human productivity through effects of depletion.

On the subject of a tragedy such as that which reigns over both the U.S.A. and western and central Europe at this imminently fatal moment of world history, the following must be emphasized at this juncture within our report.

Contrary to the Romantic and like babblers who prate perpetually of the "tragic figure" in history, the root of tragedy lies not in this or that individual, but in the current culture shared by the institutions of that society as a whole. Such, contrary to Romantic and like academic babblers, are the tragedies portrayed by Shakespeare and those of Friedrich Schiller. The tragedy of the *Wallenstein* trilogy is no fiction, but the true history of the 1618–1648 Thirty Years' War, a holocaust which was ended only by that intervention of Cardinal Mazarin which prompted the great Peace of Westphalia on which all semblance of sanity in Europe has depended ever since.

The awful tragedy which grips the entirety of this planet today, is a creation of the currently prevalent global culture of all of the principal powers of trans-Atlantic civilization, the tragic folly of tolerating the current domination of the world's affairs by the stupidity of the U.S.A. and the nations and peoples of continental Europe, in tolerating the existence and bestialities intrinsic to the continued existence of what were most fairly identified as the "British Empire" of the Anglo-Dutch Liberal, neo-Venetian imperial usury associated with the Venetian legacy of such medieval creatures echoing today's circles of Lazard Frères' miscreations, the virtual Biche and Mouche of U.S. financial lunacy, Felix Rohatyn, and also London's George Soros, in the U.S.A. today.

It is those literally damned fools, in the U.S. Congress and related other locations, who tolerate the policies of the likeness of Biche-and-Mouche expressed in Rohatyn-Soros, who are, thus, the signal embodiment of the living tragedy of the U.S.A. at this present moment.

Today's tragedy echoes the Germany hyperinflation crisis of 1923. Today's crises, which are typified by the continually worsening expressions of sheer insanity, shown, since the late July

2007 outbreak of the greatest world financial crisis in modern history, as typified by the utterly lunatic reactions of the U.S. Government, including the U.S. Congress presently, as also by today's freakishly maddened U.S. leading financier circles, and by the governments and financial centers of western and central Europe. The economic effects of the financial crisis are already awful in themselves; however, the greatest of all threats is not as much the fact that the presently accelerating global financial crisis is a danger to society in itself, as the Classically tragic force of the insane, and literally fascist forms of policy-shaping reactions from governments, including that of the loony George W. Bush administration. These fascist forms typical of the Bush-Cheney administration and Brutish accomplices in London, unless eliminated, would now plunge the entire planet into a type of global new dark age worse than the Fourteenth-Century New Dark Age, or even the effects of the genocidal breakdown-collapse of the old Roman Empire in the west.

The only remedy for this catastrophic state of current global affairs, may be summed up, in brief, by saying that it is only through the "fire" prohibited by the Olympian Zeus of *Prometheus Bound*, that society has been able to increase mankind's potential relative population-density, as seen in cases of viable forms of human cultures: an increase which occurs in correlation with a raising of the physical, as distinct from the merely monetary standard of living typical of that society.

This urgently needed increase in the physical productive powers of labor, thus depends upon the combined benefit of both *anti-entropic* modes of scientific progress in human practice, per capita and per square kilometer, and in the progress in comparable qualities of development of social relations, relations which are associated only with Classical modes of culture in development of languages, music, and so forth.⁵ This obliges us to turn our attention to the crux of the matter presented in my recently published "The Doomed and Brutish Empire,"⁶ and in "Project Genesis."⁷ The indicated case is to be presented as follows.

The Secret of The Human Mind

As I have emphasized in numerous, published locations of several recent decades, what we may define as the creative powers of the human mind, are expressed in terms akin to those of Percy Shelley's *A Defence of Poetry*: notably, his emphasis on the point that certain phases in the life of a culture, are phases during which a population, or a significant part of it, is empowered with a special quality of capability for "receiving and imparting profound and

⁵ "Classical," as distinct from the trends of so-called "popular" forms of plastic and non-plastic art under such post-World War II influences as that of the closely interrelated, and depraved Congress for Cultural Freedom and the so-called Frankfurt School of Adorno, Arendt, *et al.*

⁶ *EIR*, March 14, 2008.

⁷ *EIR*, April 11, 2008.

impassioned conceptions respecting man and nature.” There, Shelley associates the composition and enjoyment of what are the systemic ironies of truly Classical poetry with such remarkably exceptional portions of human social experience.

Thus, if some great poetry, or Classical music from the past does not resound for the populace any longer, it is not the fault of that poetry whose greatness was formerly apprehended during cultural intervals of better moral qualities, but, is an expression of a coming of moral and intellectual decadence into the role of leading influences of that time, as, increasingly, in the U.S.A. since the death of President Franklin Delano Roosevelt, and, far worse even than that, the emergence of the “68ers” as the relatively hegemonic, profoundly corrupting influence in trans-Atlantic cultures over the 1968–2008 interval to present date.⁸

What I had studied from an adversarial standpoint, since the 1950s, under its adopted, generic title of “social theory,” is intrinsically a relevant, exemplary form of incompetence, especially in the respect that it does not take into account the systemic, phase-spatial distinction of the characteristics of the human mind, as distinct from what may be fairly identified as “animal psychology.” Sociology is thus often fairly defined in its common practice, as the form of Sophistry best identified as the furry-animal’s sort of Liberal pursuit of the sexually oriented delights of “feel-ology,” rather than a function of the powers of reason located within the specifically cognitive functions of the human mind.

To make this point clearer, let our attention dwell for a moment on what is known to Europe and the Americas as “the Baby-Boomer” phenomenon.

Who Are Those Baby-Boomers?!

The “Baby Boomers” were not a generation, but, rather a degeneration of a significant, mere portion of the entire so-called “white collar” stratum born in the interval between the close of the 1939–1945 general warfare and that stratum’s experience of their households’ experience of that relative depth of a great post-war economic recession reached approximately 1958. This was the culture of a special niche of the entire generation of that age-group, youngsters

⁸ It has been significantly a reflection of my experiences during the successive periods of childhood, adolescence, and coming into adulthood during the war-time period of Franklin Roosevelt’s Presidency, that I experienced, with relatively full awareness of this at those times, first, the decadence of the 1920s, then, the rising confidence among much of my own and the still-living older generations, after that, my war-time adulthood, then the sudden declivity of popular morality over the period from the successful breakthrough at Normandy, through the death of President Roosevelt, and, after that, the depravity which assumed the dominant position of influence under Winston Churchill’s admirer President Harry Truman. It is a sense of a succession of qualitative changes, such as those, which impels one who is sensitive to such apparent mood swings, to recognize that none of these successive phases represents the true nature of mankind, but that it is the experience of those changes which helps one become aware of the underlying truth of the matter: that which underlies that which has been, successively, changed.

born and reared into the special cultural niches which social studies of the 1950s identified by such titles as “White Collar” and “The Organization Man.” These youngsters of that time reflected the impact of the cultural habits acquired in the households and communities of their parents, parents who had graduated into a certain kind of mature, post-war life under the likes of Franklin Roosevelt-hating Harry S Truman and Senator Joseph McCarthy, that during an interval of a general right-wing, virtually pro-fascist turn of nearly two decades following the 1944 Allied breakthrough at Normandy.

The successive social knee-jerks which those same family households experienced, with the sudden decline of 1957–58, were followed by the successive shocks of the interval from the election of President John F. Kennedy who had attempted a return to the policy-shaping paradigm of President Franklin Roosevelt, which was derailed through President Kennedy’s assassination, an act leading directly, and probably intentionally, into the subsequent, fraudulent launching of the U.S. Indo-China war. That war became the turning-point toward the hellish state of affairs in the U.S.A. and Europe today. This succession of developments, during the mid-to-late 1960s, generated what can be recognized today, retrospectively, as the special element from among the “white collar” adolescents of the 1960s, as the same selection from the “Baby Boomers” generation which emerged as the proto-fascist, anarchoid element of the “68er” phenomenon.⁹

The characteristic of the maturing, degenerative, post-adolescent form of this special portion of that generation, was expressed, at first, during 1968–1972, as an increasingly influential, political-cultural force of moral and intellectual decadence, from among the anarchoid hard core of that post-adolescent social stratum. Under the reign of Zbigniew Brzezinski’s Trilateral Commission (1977–1981), the kernel of this anarchoid element within that generation began to assume the signs of its future control of the ensuing course of the already decadent, cultural-political trends within the Americas and Europe.

This decadence in trans-Atlantic society, was also echoed in the Soviet sector, under the successive, Anglophilic misleaderships of the Soviet Union under Andropov, Gorbachev, and

⁹ I first recognized the characteristics of that special category of the “Baby Boomer” generation in June of 1968, when I presented my thesis on this subject to a session assembled at Columbia University. My report on that occasion, later published in a fairly widely circulated pamphlet, was titled “The New Left, Local Control, and Fascism,” in which I compared the phenomena of a second student strike at Columbia University campus that year with the swapping, back and forth, of Communist Party and Nazi youth during the famous Berlin trolley-car strike. Like the fascist movements of history generally, such youth movements and their sequelae owe much to Lord Palmerston’s last miscreation, the “48er,” intrinsically anarchist movement of Bakunin, Richard Wagner, *et al.* They are anti-technological progress echoes of the strange Flagellant phenomena of Europe’s Fourteenth-Century “New Dark Age” interval. The anti-farmer, anti-labor, anti-science passions of the “68ers” are thus typical of this kind of recurring, intrinsically Sophist strain of “middle class” social phenomena in European history. When one recognized what was actually the Napoleonic model which came to the surface, afresh, in such models as Mussolini and Hitler.

that Anglo-American-directed, IIASA organization which was steered by the followers of the evil H.G. Wells and Bertrand Russell, as in the Cambridge Systems Analysis group. The systematic destruction of the physical economy of nations, under the influence of such pseudo-science types on both sides of the East-West strategic divide of that period, prepared the way for the accelerated destruction, since the 1981–1989 transition, of what had been, earlier, the world's leading nations in scientific and related progress of both the Americas and Europe.

In that context, the entire generation of the post-war Baby Boomer stratum in Europe and the Americas, most notably, underwent a more general moral, mental, and physical degeneration. Selections from among what were, more obviously, the anarchist bums and intellectual degenerates of the hard core of the anarchoid “68ers,” were systematically, selectively promoted to places selected for the fostering of their advancement in the emerging, post-1968 establishments of the Americas, Europe, and elsewhere. Even many among those relatively more competent, morally and intellectually, from among the same generation who were the achievers in the higher-educational opportunities of the same time as the rise of the 68ers, were also struck, thus, with envy of the rising young anarchoid elements rising toward influential posts within the establishment. This became an envy sensed, increasingly, as the useless bums drawn from the anarchoid hard-core of the Boomer generation, rose toward leading positions of political and cultural influence, leaving behind those Boomers and others who actually embodied some degree of intellectual integrity and competent achievement. The latter exceptions were “the others” who were distinct from the essentially depraved types such as the Al Gore of today.

Meanwhile, the morally and intellectually inferior types were embedded, to rise upward, toward the top, from among those, including outrightly predatory parasites, who should have been consigned, morally and intellectually, to the relatively lowest social and political ranks of what were to become the emerging elements of the ruling establishments.

Envy promoted wider imitation of the rising influence of those relatively degenerate types. Seemingly, the prevailing mass of the socially influential drawn from the biological ranks of the white-collar stratum born between 1945 and 1958, has accepted the hegemony of the leadership, in politics and culture, represented by the anarchoid hard core of their same presently leading political and cultural degeneration.

So, the political future of the U.S.A. today appears to have been turned upside-down. Excepting the important, unique cases of relatively rare representatives of a true intelligentsia actually in the higher ranks of society today, the honest potential leadership among the true patriots of our republic today, is concentrated largely in the predominantly abused lower eighty percentile of the family-income brackets, a lower eighty percentile whose expressed

potential and actual influence is concentrated, presently, more in the state and local affairs, rather than the more financially corrupted Federal level of leadership.

Only a terrible crisis which terrifies the political and comparable institutions at the national level into abandoning their whorish opportunism, in favor of reality, would unify the once more honest social-political forces of our republic into becoming honestly Americans, rather than British-butt-licking lackeys of the Brutish empire's George Soros and of the fascist, Lazard Frères heredity of former Pinochet associate Felix Rohatyn.¹⁰

2. What Is Creativity?¹¹

The essential distinction of the human being from the beasts, resides in the potential of the human mind for actual creativity, a quality which does not exist in animal life. Therefore, to understand anything of essential importance from the history of cultures, it is essential to focus attention primarily on two subject-matters. First, on the nature of *creativity* as I shall define the physical meaning of that term in the course of this present chapter; second, on the manner in which this potential, unique to the human species among all living creatures, is variously promoted, discouraged, or even seemingly destroyed in the sundry social strata of cultures and their societies.

Therefore, first of all, as I have, repeatedly defined the term "creativity" in locations published earlier,¹² the competent use of that term itself, must be limited to actions of the individual human mind which correspond (contrary to the perverse Clausius, Grassmann and similar fools) to *a universal principle of anti-entropy* in the practice of physical science, as this was defined by, for example, Albert Einstein's conception of a Riemannian, finite but unbounded physical universe.

That notion is more readily explained to members of modern societies today, when the subject of human creativity is limited to what is usually called "physical science;" however, the same principle applies, although in a slightly different mode, for the case of strictly Classical modes of artistic composition, as illustrated by the case of the legacy of Johann

¹⁰ Truth be known, Senator Hillary Clinton's campaign for the Presidency, presently faces no serious opponent but the Brutish empire whose influence controls her nominal (e.g., "American Tory") U.S. opponents who are each virtually puppets of that foreign empire which is the historically leading adversary of our republic's existence since its birth (actually) in that February 1763 Peace of Paris which forced our patriots onto the road leading into an American war against that newly established imperial tyranny of the drug-trafficking, slave-trading British East India Company. The other opponents are, like that lying hoaxster, former Vice-President Al Gore, puppets of that same Brutish empire on whose British Isles the Arctic weather has fallen so liberally during the outbreak of this April.

¹¹ Note to some readers. There is a significant amount of redundancy here, in this chapter, relative to relevant earlier publications; however, this is necessary for the sake of those who have not yet read those relevant reports.

¹² E.g., "The Doomed & Brutish Empire" and "Project 'Genesis,'" *op. cit.*

Sebastian Bach, and also his faithful followers, for the composition and performance of music.

This notion of creativity coincides, systemically, with that discovery of specifically human individual creativity by Cardinal Nicholas of Cusa, his denial of Archimedes' quadrature of the circle (or, implicitly, the ellipse) which gave modern European science such explicit followers of Cusa as Leonardo da Vinci, Johannes Kepler, and, later, their followers Fermat, Leibniz, Gauss, Riemann, the great Academician V.I. Vernadsky, and Albert Einstein. Notably, Cusa echoes the same principle of scientific and social-cultural creativity represented, typically, in ancient European science, by the Pythagoreans, Plato, and, in ancient society still later, Eratosthenes and Archimedes.¹³

As I have summarized the essential point, both earlier here, and in earlier publications, the proper meaning of the term "physical science," could not be anything different than the outcome of a preceding, prolonged development of an ancient maritime culture's practice of long-distance celestial navigation. The very idea of a universal science depends upon the proofs of an experimentally premised notion of *an actual universe* governed by irreversible, progressive, qualitative changes: an anti-entropic universe, in Cusa's sense of rejection of quadrature, or, in other words, a universe governed by a principle of universal anti-entropy.

The problem which often arises in the student's mind when my point here is brought up, is that what is included as a notion of "science," even still today, has deeply rooted ties to the Sophistry of Euclidean or comparable *a-prioristic* presumptions, such as the notions of definitions, axioms, and postulates, or the similar case of the radically reductionist hoaxster Rene Descartes. Since those aprioristic presumptions correspond, systemically, to the presumption of a digital-mathematical order, the reality of an anti-entropic universe is wrongly excluded, viciously, from consideration, that from the start of the presentation of a hypothesis or a presumed proof. The real universe, the anti-entropic universe, is thus, usually, wrongly excluded from the statement of the experimental proposition, even before the proposition is actually tendered for consideration.

Thus, the absolutely indispensable premise for a truly experimental basis for a notion of scientific universality, depends upon the discovery that the stellar array is subject to not merely simply repeating changes, but that the entire array is also undergoing what appear as *irreversible*, actually anti-entropic changes, from relatively lower, to relatively higher states of organization of the universe as a whole. The very idea of science depends for its competence

¹³ Who died, circa 200 B.C., in the aftermath of the Roman triumph in the Second Punic War. Science did not die with Eratosthenes and Archimedes, but it was almost destroyed by such products as the degenerate Sophistry of the hoaxster Claudius Ptolemy. It was reborn, in principle, with the work of Nicholas of Cusa, the founder of a modern form of universal science, and the exemplary contributions of Brunelleschi.

on the discovery of such a latter, anti-entropic principle underlying the supreme power which shapes the anti-entropic organization of our universe.

Contrary to Euclidean and comparable aprioristic sophistries, the best of ancient science, as from the work of such as Thales, Heraclitus, the Pythagoreans, and Plato, already shared the distinction of the same, common fundamental principle with the later, modern physical science of Cusa and such among his followers as Leonardo, Kepler, Fermat, Leibniz, Gauss, Riemann, Vernadsky, and Albert Einstein. This principle of what was fairly identified by Gauss's teacher Abraham Kästner as the "anti-Euclidean" geometry which we must discover rooted in the anti-digital, analog methods of the Pythagoreans, Cusa, Kepler, Leibniz, Riemann, *et al.*,¹⁴ rests on a single common principle of creativity governing experimental method; that principle is expressed as *the notion of the ontologically infinitesimal* in competent experimental approaches, such as that of Cusa and Kepler, in physical-scientific method.

Implicitly, this same method of physical science, is typified by what I have clarified as the *ontologically infinitesimal* of Leibniz's uniquely original discovery of a calculus, a method which Leibniz derived from the challenge which had been presented "to future mathematicians" by Kepler. The essential feature of all competent modern scientific method is the same principle, which I have repeatedly identified as the principle of that *ontologically infinitesimal* which is the underlying concept of the Leibniz calculus, but which is also a reflection of the ancient Pythagorean concept of *dynamics* specific to the principles of what the Pythagoreans identified as the quadrivium of *Sphaerics*, and to the central principle of the same *dynamics* which underlies the entire work of Plato.

In other locations, I have identified *Sphaerics* with the legacy of ancient oceanic forms of maritime cultures, implicitly those whose origins in celestial navigation must necessarily be located within the last great continental glaciation in the northern hemisphere.¹⁵

However, when we review the known history of mankind, most notably that centered on the region from western Asia, westward, across the Atlantic, works such as Aeschylus' *Prometheus* Trilogy identify what has been a very long wave of bestialization of the great majority of mankind and its prevalent cultures. This can be traced, notably, from the decline of ancient Greece into Sophistry through to the present day. With relatively rare exceptions, humanity in this domain has been dominated chiefly by the intentional and systematic stupefaction of the great masses of the populations, that in all those cases which convention classes as ancient, medieval, and also most modern cultures. Precisely as Aeschylus presents the essential fact respecting this history, the government over the mass of the people of every

¹⁴ E.g., Gauss to Farkas Bolyai, March 6, 1832; Gauss to C. Gerling, Feb. 14, 1832.

¹⁵ The one preceding the present approach of a new glaciation, contrary to the neo-Malthusian hoaxsters of today's cult of "Global Warming."

culture, that over thousands of years to date, has usually relied upon ruling through aid of induced stupidity of the generality of all populations, as the Malthusians and former Vice-President Al Gore do, precisely as the Olympian Zeus of Aeschylus' *Prometheus* trilogy forbade the transmission of the knowledge of the principle of "fire" (such as the power of nuclear fission) to the generality of the stupefied, subject populations.

In modern European civilization, since the late Sixteenth Century, this deliberate fostering of the induced stupidity of the generality of subject populations, even including many professional scientists today, has taken a relatively novel form, under the flag of "empiricism," otherwise known as the philosophical *Liberalism* of Paolo Sarpi and his Anglo-Dutch Liberal heirs. The virulent attack on the then deceased Gottfried Leibniz, an attack launched by the associates of such moral degenerates as John Locke of English slavery practices and such Eighteenth-Century circles of Voltaire as the hoaxster Isaac Newton, as by the practices of de Moivre, d'Alembert, Leonhard Euler, Joseph Lagrange, and their followers, such as the London-sponsored Laplace and Cauchy. The list includes such degenerates, from later times, as the positivists Ernst Mach, Bertrand Russell, *et al.*, degenerates who have induced a systemic stupefaction of the creative faculty of even most among today's so-called "educated" populations, even among certified members of the scientific professions.

In these putatively educated circles of modern philosophical Liberalism, the very idea of creativity does not actually exist, and would not be tolerated were its presence recognized.

It is of special relevance, under the conditions of moral degeneration typified by the pro-existentialist elements of the "Baby Boomer" generation (or, perhaps, better said, "degeneration") to consider what would be usually classified as the "spiritual degeneracy" of post-Franklin Roosevelt generations of contemporary Liberalism.

That much said, I now return attention to the subject featured in my recently published "Project Genesis," as follows:

When 'To Believe' Is Not 'To Know'

As I have stressed within my "Project 'Genesis,'" the absolute distinction of man from beast is locatable in the fact that today's generally assumed design of the function of the animal brain, does not present us with knowledge of the manner in which actual, human creative mentation functions in the specifically human ecology of successfully progressive cultures. Nowhere in what usually passes, academically, for "conventional wisdom" today, is there any recognized evidence of the means by which those expressions of actually creative mentation by members of the human species (i.e., the members of the Noösphere) have served as the uniquely distinguishing characteristic of the ecology of the human species, the characteristic

which distinguishes people, as members of the Noösphere, from the beasts who form an included constituency of the Biosphere. As much as some among our professed philosophical Liberals may pretend to be informed in this matter, they are, in reality, Sophists babbling about *a-priori* sorts of allegedly “self-evident truths.”

Nonetheless, both from such ancients as the Pythagoreans and Plato, and from those currents of modern European science traced from the modern discoveries of Cardinal Nicholas of Cusa, the evidence is, that it is precisely that feature of human mentation which ancient Aristotelianism and modern Liberalism commonly deny as existing, which has been the source of those invented discoveries of universal physical principles on which the increase of the potential relative population-density of the human species has depended, and that absolutely.

The form of action which distinguishes society from all the beasts in this way, is characteristically anti-entropic, and therefore represents an efficient universal physical principle which lies outside the confines of deductive (e.g., “digital”) reasoning.

As I have emphasized in “Project ‘Genesis,’ ” human knowledge is not sense-perceptual (e.g., “materialist”) knowledge. Our sensory apparatus is the inborn sensory apparatus of the biological individual. The development of the conceptions of interpretation of this sensory experience, is a different matter. The development of physical science has prompted the development of artificial sense-apparatus, that to such effect, that for the exploration of either the sub-atomic domain, or the astronomical universe, we require the invention of laboratory, or comparable apparatus which the human mind learns to treat in a way which is a carry-over from the experience of the ordinary use of our given senses. What the human mind grasps by use of its given sensory apparatus, which the beasts can not, is not a matter of “sense-certainty,” not something akin to the a-priori assumptions of Euclidean sophistry; it is, rather, an insight into the universe, of micro-space, Astro-space, and sensory space, all combined: the real universe, rather than that realm of bestial superstition called sense-certainty.

It is in precisely that experience of a universe including, but also beyond the ranges of sense-certainty, which is the functional location of those functions of the individual human mind (and of society) which are properly associated with the notion of universal physical principles, such as the discoveries of the principles of physical science by Nicholas of Cusa and his avowed follower Kepler.

As I have emphasized in “Project ‘Genesis,’ ” the actual universe is essentially anti-entropic, a fact which shows the customary notions of experimental proof of principle to be more or less incompetent, if not, like the positivist presumptions of Mach and Russell, willfully insane, or

simply, maliciously fraudulent, as Russell's were.¹⁶ That means, as I have emphasized in relevant other published locations, that the true principles of the universe are not either sense--perceptual objects, nor a disguise for sense-perceptual objects. The substitution of the mere description expressed as mathematical formulas, for the conception of actual principles, is a typical expression of this kind of more or less slippery confusion among the relevant mathematician-reductionists. As Einstein emphasized, a true principle is a principle *of* the universe, not an object *within* the universe; the discovery of gravitation as presented in Kepler's *Harmonies*, a discovered rarely known even among scientists today, is an apt illustration of my point. A true universal principle is a principle inherent in the universe, which bounds the universe in and of itself, with no external boundary required, or permitted.

Thus, the experimental expression of the existence of such an identifiable, truly universal principle, is, like Kepler's discovery of the principle of gravitation as such, as in his *Harmonies*, something known to the sense-perceptual world only as the foot-print of that actual principle itself, a foot-print which is expressible to the sense-perceptually based processes of human mentation only as its experimentally demonstrable, *ontologically infinitesimal* expression, as in the case of Kepler's account of the discovery of gravitation, in his *Harmonies*. The suggestion, that the idea of the Leibniz infinitesimal connotes Euclidean or Cartesian "smallness," is a matter of approximated distance, or a like notion, is the fraud which distinguishes the fraudulent opinions of such as de Moivre, d'Alembert, Euler, and Lagrange, or Cauchy, on this account. The smallness of the Leibniz infinitesimal, is the limitlessly infinitesimal expression of, a shadow of the action of an "infinite" (e.g., "limitless") universal physical principle, as Albert Einstein argued this point. Hence: *ontologically infinitesimal*.

So, the discovery, as by ancient mariners, that the starry universe was not operating as a permanently fixed cycle, but was organized as a self-changing quality of process of (anti-entropic) self-development, has been the fundamental principle of all competent notions of the universality expressed by the starry heavens. It is the notion of the kinds of principles which correspond to such a universality, which is the meaning of the ontologically actual universality of true physical principles.

The idea of "universal entropy," such as that expressed by the hoaxsters Clausius, Grassmann, Kelvin, *et al.*, is thus exposed as not only a Sophistry, but also a fraudulent one. The idea of "universal entropy" was not actually a fruit of the evidence, but built into the way in which they formulated the subject of the discussion.¹⁷

¹⁶ It was typical of Russell, that where the continental positivists said "positivist," Russell used the term "radical empiricist," which he admitted to mean the same thing.

¹⁷ Admittedly, as former Vice-President Al Gore's famous lecture-hoax illustrates the point, the essential argument on which Gore's proposed conclusion depended on that occasion, was as crude a fraud as presenting

In the simplest pedagogical implication of this point, the assumption of a universal principle of entropy was the arbitrary, axiomatic, same sort of presumption upon which the edifice of the Malthusian lie has been premised, then and under the guidance of the notoriously “fruity” Charles, Prince of Wales, and his lying lackey, former Vice-President Al Gore.

It is the anti-entropic form of what is to be adduced as universal physical principles, which expresses the creativity through which the men and women made in the likeness of the universe’s Creator, as stated in *Genesis* 1, express that likeness in relevant forms of creative action. So, implicitly, the friend of the Christian Apostle Peter, Philo of Alexandria, exposed that Aristotelean fraud which was the presumption that the Creator Himself was rendered impotent by the permanent lawfulness of His own Creation, a lying Sophist’s presumption of law which relegated the management of the universe thereafter to the Devil (and, thence, thus, to such true and faithful heirs of that Devil as the Tiberius of Capri’s Roman, and Lord Shelburne’s British empires).

3. Sociology: The Olympian Zeus

There is nothing “natural” in the devilish relegation of the majorities of cultures into that status of a virtual cattle which is relegated to caring for the comfort and amusement of a ruling oligarchical system of tyranny, such as that prescribed in the evil, imperialist, Lisbon Treaty of today. In all of the well-studied cases of societies which relegate the majority of a population to the cattle-like status of being, the foisted doctrine of law is the pro-Satanic doctrine of that evil monster whom Aeschylus presents as the Olympian Zeus of the (Satanic) Apollonian-Dionysian, Gaea-Python cult of Delphi, and of the Spartan, oligarchical law of Lycurgus which was crafted by the priests of that pro-Satanic cult.¹⁸

That Apollo-Dionysus cult reflects a policy known to ancient Classical European times as “the oligarchical principle.” Certainly, the hated Tyre of those ancient times expressed this. This notion, as it appeared in accounts dating from ancient “Greek” times, represents an attempted fusion of the land-based oligarchical traditions of western Asia with the maritime-based oligarchical cultures congruent with that Mediterranean “Olympia” myth of Didorus

the causal roles of increased carbon dioxide and ice in an order directly opposite to reality, and that by a very long margin. Gore thus proved actually nothing more than that he is a fraud. He simply assumed the conclusion he wished to claim he had discovered. However, like Malthus’, Gore’s fraud was based on the assignment given to him by his British royal masters; it was a lie told because he was his master’s fat dog, who wagged his tail and tongue on command.

¹⁸ Consider that annal of devilish mischief presented in the Homeric *Iliad*. Read Friedrich Schiller’s account of the Solon-Lycurgus conflict against that most informative background.

Siculus and others¹⁹ to which the oceanic origins of European civilization are largely attributed by Plato and others.

In any case, the emergence of specifically European civilization is traced, chiefly, to the interaction of ancient Egypt (e.g., the Nile, ancient Cyrenaica)²⁰ with the development of the Mediterranean littoral, which became the dominant form of the efforts pursued by what we may recognize as the pro-imperialist impulses which dominated the Mediterranean since the ancient Tyre against which Egypt, the -Ionians, and the Etruscans mobilized resistance: a cultural phenomenon which gave rise to what can be recognized as the birth of a specifically European culture since that time.

That much said on background in this chapter so far. How did what were to emerge as the imperial powers of Mediterranean-centered culture, as since the time of Homer, manage to

¹⁹ It must not be overlooked, that for more than a hundred thousand relevant years, the northern regions of the continent of Eurasia were dominated by a shifting but persisting mass of glacial ice, a condition of the planet, which is presently on the way again, unless we do something effective to control that. During this ancient period of glaciation, the continuing development of successful forms of human culture was necessarily dominated by the scientifically superior cultures rooted in the role of astronomy in long-ranging maritime navigation, ocean-going maritime cultures, rather than the more poorly developed inland ones. It was from these maritime cultures that the roots of a scientific culture appeared, as a reflection of navigating by the evolving configurations of the planets and stars. The tendency of some parts of this culture to degenerate into an oligarchical model, as Diodorus's and other accounts indicate this to be the case, promoted systems of tyranny in which the more scientifically developed maritime cultures we encounter in the ancient Mediterranean littoral, developed systems of subjugation of the less culturally developed relics of inland cultures. We refer at this point, above, to what we know as the European case, rooted in a known maritime culture, as distinct from the inferences of forms of oligarchical society to the East. In any event, it was the proposed fusion of the two, European and Asian, models of oligarchical tyrannies, which emerged in the aftermath of the ruinous effects of the Peloponnesian War.

²⁰ Thor Heyerdahl's original assumptions respecting Egyptian technology, do not stand up. The principal leading cultures of the Mediterranean region, and beyond, were maritime cultures which settled on relevant kinds of hospitable coastal sites, and, then, often moved upstream from the mouths of great rivers. The great Pyramid of Giza, for example, was not a creation of "landlubbers." It is the degeneration of the most advanced cultures, which had been astronomy-oriented maritime cultures, which accounts for the dominant currents of culture world-wide, until the development of the institution of the transcontinental railway systems during the course of the Nineteenth Century. The principal European empires, including the Anglo-Dutch Liberal form of tyranny, such as the ancient Tyre noted for the idea of tyranny, the ancient Greeks, the Romans, and the Anglo-Dutch Liberal followers of Paolo Sarpi's reform, were based on the relative advantage of the power of maritime cultures over those of landlubber societies. It was the extensive development of inland waterways under Charlemagne, the great challenge to the Byzantine tyranny of that time, which anticipated what was to be achieved by the pioneering development of the transcontinental railway systems in the U.S.A. It was the Anglo-Dutch Liberal imperialist's hatred of the threat to their imperial power represented by transcontinental railway systems, which prompted the British empire to organize two world wars, and which prompted the Anglo-American Liberal and its treasonous component among us, which prompted the Lincoln-hating and Franklin Roosevelt-hating launch of two, geopolitical, imperialist world wars, the so-called "Cold War," and the present drive for a form of world imperial tyranny called "Globalization" and the systematic destruction of the internal U.S. economy, and also, as now, the U.S.A. itself, since the death of President Franklin Roosevelt.

maintain an uncertain, but persisting grip of oligarchism over what was to become known as European civilization?

So, what is called today, in retrospect, “Greek” civilization, used the self-destruction of Greece through the Sophist corruption which shaped the Peloponnesian War, to clear the way for the institution of a specifically European form of systems of imperial rule. It was in this circumstance, that the death of Alexander the Great opened the door for the forms of imperialism and related developments expressing what is called “the oligarchical model.” The emergence, from the Isle of Capri, of the Roman Empire of Caesar Augustus and Tiberius, has been the Europe-based enemy of humanity throughout the planet from that time on, up to the British—or should we not say, “Brutish”?—of the present day.

How That Model Works

The essential feature and mission of that European “oligarchical model,” operates, in principle, precisely as Aeschylus presents the essentials of the case. The principle involved is the following.

The essential principle of empire is to, in effect, “decorticate” the great mass of the subject population of one’s own and other nations. To accomplish this efficiently, means to do exactly as has been done to the U.S.A., itself since Harry S Truman’s accession to the Presidency, as in numerous attempts of a kindred type, earlier, such as the Nineteenth-Century British operation, of imposing slavery as law, on London’s behalf, in the U.S.A., an imposition conducted largely through the British Empire’s stooges of the degenerate Nineteenth-Century Spanish monarchy, as had been attempted, repeatedly, against our republic earlier. By dumbing down a great mass of the enslaved portion of our population, and, using the influence of the British-run slavery system to dumb down a large part of the remainder of the U.S. population, our destruction had seemed to be well on the way after 1815, until the signal victory of the U.S. over the British under the leadership of President Abraham Lincoln.

If we dumb down a large part of our own population, or permit outsiders, such as the British, to perform this service for us, there is no need to enslave us, since we will then destroy ourselves, as has been done systematically, since the assassination (i.e., elimination) of the President John F. Kennedy who had avowed, and demonstrated himself committed to reviving the Franklin Roosevelt legacy.

In such a variously foreign, or efficiently treasonous program directed against our post-Franklin Roosevelt republic, since the most untimely death of that great President, and as to be seen in the extreme under the Bush-Cheney government and the management of the U.S. Congress by the Nancy Pelosi functioning as a stooge of the fascist (“corporativist,” “ppp”)

Felix Rohatyn, we (at least a large number of fools recruited from among us) proceed to destroy ourselves. It is sufficient, under such circumstances, to degrade our citizens to the condition of “dumb bunnies,” a feat which reforms of our educational systems combined with our print and other “popular” mass media have thus far done very well.

The essence of the matter is elementary. To wit.

The essential distinction of the human individual from the bestiality of the higher apes, lies in the development and exercise of those intellectual powers associated with the model precedent of both ancient Pythagorean and Platonic culture, and the revival of that legacy around the role of Nicholas of Cusa *et al.*, in the great ecumenical Council of Florence. Modern science, as best typified by the pioneering of Nicholas of Cusa, and by the legacy of Dante Alighieri, Leonardo da Vinci, Raphael Sanzio, Shakespeare, Rembrandt, Kepler, Fermat, Leibniz, Moses Mendelssohn, Friedrich Schiller, the founders of France’s Ecole Polytechnique, and, above all else, the founding of the U.S. Federal republic as the counter against the evils of European oligarchist traditions, are typical of relevant references.

In each and all of these referenced and kindred cases, it has been the developed expression of those mental qualities associated with physical science in the tradition of the Pythagoreans and Plato, which has typified the cultivation of the higher powers uniquely specific to the human species, which has been crucial.

However, the advantage thus indicated for civilized, anti-oligarchical culture, is not merely a matter of developing living individuals within societies.

The True Nature of Man

Compare the nature of the increase of the potential relative population-density of man in society (when this happy result actually occurs), per capita and per square kilometer, with the comparatively fixed potential relative population-density of lower forms of life. In that case, a certain fact should become readily accessible to our persistent reflection. We are not merely some animal species which has the most unusual capability of willfully increasing our species’ potential relative population-density. We are not merely changed in our quality as human individuals; the systemic relations among the members of society are also changed qualitatively, this to the effect that we are not merely improved as a species. We are also changed in respect to the specific quality of relationships within society.

Thus, instead of attempting to locate productivity at the proverbial “point of production,” the relations of production are changed in a qualitative way. For example: our needs as a productive individual in society are changed not merely quantitatively, but, more emphatically, qualitatively.

In first approximation, nothing illustrates this fact more simply and clearly than the effects of the shift from burning of wood, to charcoal, to coal, to petroleum, and to nuclear-fission power. The relationship of the individual within society is changed qualitatively, in virtually every aspect of life's activity as an individual, and as an actor within society.

Among the most notable of the kinds of changes related to the shift to a source of heat-power which is of qualitatively higher energy-flux density, per capita, and per square kilometer, the increases of the energy-flux-density mean a qualitative change in that to which our essential activities are related. In this way, we not only change those conditions to which our existence is related, but we are now compelled to change ourselves in ways dictated implicitly by the new requirements these necessary changes demand of us and of relations within society.

Because we are not limited, as a species, to a fixed potential relative population-density, we are able and obliged to change our environment itself, both to meet the obligations incurred through depletions of certain resources of a certain customary quality, and to shift to dependency upon more powerful resources. We are compelled to change the Biosphere, not only to overcome the effect of incurred depletions, but to redefine the needed environment.

These required, and optional changes are, in the end, always to the effect of an anti-entropic upshift in the environment we must create for ourselves as replacement for the environment to which we had been related earlier.

This sort of change includes a type of a more critical significance. To the degree that our advances involve the development of newly encountered universal physical principles, our relationship to the universe, in our character as a species, has been changed fundamentally. Thus, rather than adapting to changes bounded by fixed types of principled considerations, we have changed our universe by making our relationship to that universe dependent on newly adopted, or even newly created universal physical principles. Thus, we are not only altering the universe in respect of matters of universal principle, but are on a course of long-ranging changes in the physical universe which our human species inhabits.

The most important of the changes we must impose upon ourselves as a species, is to redefine the universe in terms of our outreach to, and dependency upon employment of new universal physical principles. Such is the essential, functional distinction in principle of the Noösphere from the Biosphere. We are not creatures of the Biosphere; we are creatures which not only change the Biosphere, but also the Noösphere.

For the citizen, or other persons, who accept the general rules of belief associated with modern empiricism, beliefs like that of the empiricists, such as d'Alembert, Euler, and Lagrange, who defied Leibniz's discovery of the ontological infinitesimal of the Leibniz

calculus, the real universe as I have described it does not exist as a viable option of practice for them. That is the essential tragedy which remains embedded in themselves for as long as they remain empiricists or persons of a kindred sort of mental affliction.

Yet, on the other side of what we might say is the same coin, if we accept what I have described here for practice, then there are no absolute limitations upon the self-development of mankind. The Creator is no longer forbidden to change His creation with improvements in its design. Rather, as the man and woman defined by *Genesis* 1, his reason for being is precisely the obligation to supply such improvements. Heaven were not a place of retirement from work, but an active profession of that sort of work. The Creator of this universe, who is not disposed to be hampered by opinionated fools, would not have it any other way.

The vehicle we inhabit, temporarily, the animal body which serves as the temporary conveyance of the soul we already are and shall be, is mortal, animal in many important features of its mortal existence. However, there is clearly a higher domain, a domain in which temporal relations, as people today define them, are surpassed by what may be described fairly as an absolutely non-linear domain of physical space-time *action*. There, in that domain of action, the domain of personal mission implicitly assigned, we may find our true, immortal selves, and our happiness, as Gottfried Leibniz defined “the pursuit of happiness” for the attempted edification of the insensate mind of the miserable slave-master called John Locke.

Happiness, as Leibniz conveyed this notion to the authors of our Declaration of Independence, and, implicitly, the all-encompassing body of law expressed by the Preamble of our Federal Constitution, is a way of expressing the truly immortal purpose underlying the properly adopted mission of our mortal existence. Thus, the great evil which is typical of our officials and most citizens today, is their pitiable delusion that goals and experience of the individual human identity are limited to that which might be consumed within the expanse of our mortal existence.

Thus, when we consider the risk that we might die tomorrow, what could the purpose of our continued existence be if that purpose is confined within the temporal bounds of our mortality? The greatest achievement enjoyed by any human being who is truly human, is the good outcome to which we contribute, but which is delivered long after our mortal existence has ceased.

It is the life lived for the sake of a mission which is in itself immortal, which is the properly defined location of the true self-interest of any truly human being.

Let our citizens, therefore, cease to be fools. The penalty for not finding our identity in the true distinction of the living human personality from the beasts, is a life which may not have

been worth living, since there is no justification for it in the future. It is time for the citizens of our republic, and other nations, to grow up to a sense of true immortality.