

The education of princes—in Britain

by Lyndon H. LaRouche, Jr.

With respect to the current discussions of the Way Ahead Group (WAG) at Balmoral Castle, in which the British Royal Family is puzzling over how to ensure the continuation of the monarchy, given the manifest incompetence of the younger generation, this article by Lyndon LaRouche, first published in New Solidarity newspaper on Jan. 14, 1982, is most relevant. Had the Windsors listened to LaRouche in 1982, they might have avoided their current predicament.

Although the Founding Fathers of the United States abhorred the British monarchy almost in the same degree as that organized prostitution called the British parliamentary system, the body of natural law upon which the U.S. Constitution is premised, does implicitly recognize a monarchical form of government as a lawful form of republic—subject to certain unambiguous conditions.

Recent public declarations by the heir-apparent, Prince Charles, represent the prospective monarch to be presently disqualified for the succession by virtue of ignorance of elementary principles of natural law. It is our function in this matter, to point out to the Queen both the character of these defects in her son's development, and what measures might be considered to remedy past failures in the Prince's education.

One does not argue that Prince Charles is prospectively the "Ayatollah Khomeini" of Britain, but attempting such a comparison does perform a useful public service.

Imagine that Khomeini exerted his satanic dictatorial power over a nation with the power and influence of Britain. Admittedly, Khomeini has been a mere nothing all his life, a mere synthetic creation of the British Secret Intelligence Service (SIS); it is quite a different matter for the SIS to deploy dangerous psychopaths as agents of the Company, than to emplace an incapacitated or defectively instructed personality upon the throne of Britain itself. Britain might not survive another George III; more important, the presently fragile state of international public morality and strategic affairs would be vulnerable to influence of a defective head of state (e.g., a Royal "Jimmy Carter") imposed upon a nation even in such self-reduced straits as Britain today.

On one relevant point, Queen Elizabeth II and this writer certainly concur. Those dupes of the news media who believe that the Queen is merely a token ruler have no understanding of the degree of power the Royal Household exerts over Britain's domestic affairs and foreign policy. Such popular illu-

sions show no awareness of the vast power the Royal Household exerts directly and indirectly through institutions of the British Commonwealth, the International Monetary Fund, the World Bank, the City of London financial center, and virtual dictatorial British political policy-making control over NATO and such British assets as Henry A. Kissinger.

To minimize the appearance of meddling unduly in Britain's internal affairs, we limit our focus to points bearing on the Prince's prospective role in international affairs. Nothing essential is overlooked by accepting that restriction. The qualifications of a prince in world affairs are the essential qualifications for domestic affairs and also the administration of the circles of the Royal Household.

The function of the state under natural law

We write this report in the tradition of Plato, St. Augustine, and Erasmus of Rotterdam. It is composed in the form of an address to Queen Elizabeth II, advising her of the necessary remedial education of her son and heir-apparent, Prince Charles.

We believe that the Queen either knows or has access to private counsellors of the Royal Household who know, that over the past 2,500 years or so of the history of civilization, there are to date only two fundamental policies governing states, policy-shaping forces, and heads of state. It is from the vantage-point of comprehending those two sets of alternative policies among what Pareto terms the "super-elite," that the proper education of a prince is accomplished.

One of these two policy-outlooks is efficiently represented by the Fourth-Century B.C. project for the "Western Division of the Persian Empire," what was termed the "oligarchical model." This is to be compared with the policies of the Roman Empire of Emperor Augustus et al., and with the Byzantine Empire's Justinian policies and factions. This policy-outlook is congruent with the pseudo-Christian concoction produced by the Middle Eastern "magicians" and the Roman Imperial "mystery religion" priesthood, generically known as gnosticism. Gnosticism includes within its spectrum, Arianism, Manicheanism, Donatism, pure monophysite dogmas, and such Mithra (Magna Mater) cult-based abominations as the "blood and soil" cults of the Russian Orthodox Church and the Nazi "*Blut und Boden*," blood and soil, myth.

The opposing outlook, congruent with the Judaism of Philo of Alexandria and the Nicene Filioque Apostolic heri-



Prince Charles visiting Washington in February 1989, with Dan and Marilyn Quayle. "In matters of principles of law, the Prince must be bound in conscience by a body of republican natural law. . . . Prince Charles's recent public statements reflect a mind which is presently greatly defective on these crucial points of qualification."

tage, is known to Western civilization's Classical studies as the "city-builder" or Augustinian tradition, traced as secular policy into the Cyrenaic temple of Amon, to Solon of Athens, the Ionian Greek city-state republics, Plato, and Alexander the Great. France's King Louis XI is a monarch of this same tradition.

The former forces, which include the Taoist (cabalistic) tradition of Han-China culture, are viewed historically by the Apostolic Christian tradition as the forces of evil incarnate. This identification of gnosticism and oligarchism with evil on earth is often recognized in the satanic qualities attributed to the cult of Apollo-Lucifer. The Manichean cult-dogma, which we fear disorients the mind of the U.S.A.'s James J. Angleton, asserts that "good" (city-builder) forces must alternate their world-power with the forces of "evil" (bucolic, anti-technological oligarchical cultisms). The Augustine tradition rejects this evil, Manichean thesis, and insists, together with the Apostle St. John, that the forces of evil must be crushed out of all influence over future world affairs.

A proper prince or other head of state must be educated in the city-builder tradition, and in those principles of natural law associated with the writings of the Fifteenth Century's Cardinal Nicolaus of Cusa, the greatest law-giver of modern times. Although the Prince must be developed in this city-builder tradition, he must also be fully knowledgeable of the enemy tradition, oligarchism.

The Prince must become a master of the merely apparent paradoxes associated with the post-Fourteenth-Century development of the modern form of sovereign nation-state.

In matters of principles of law, the Prince must be bound in conscience by a body of republican natural law (in the sense of "republican" associated with Plato, St. Augustine, and Cusa). This body of law, equivalent to Cusa's approach to natural law, is universal, and properly determines the internal law of states as well as ordering of relationships among states.

To those who do not fully comprehend the lessons of the Fourteenth Century's "dark age," unlike the well-educated prince, it appears to be paradoxical that the most energetic proponents of the sovereign nation-state development during the Fifteenth and later centuries should have been precisely those policy-influentials otherwise most dedicated to the universality of natural law. Without comprehension of this merely apparent paradox, no prince is qualified to ascend to a throne. Prince Charles's recent public statements reflect a mind which is presently greatly defective on these crucial points of qualification. Therefore, a strenuous program of re-education ought to be ordered by the reigning monarch and her advisers.

For example, if the Prince had received a proper Classical education suited to the needs of a future monarch, his studies would have included an intensive, Socratic form of in-depth assessment of the outstanding head of state of the post-war period, President Charles de Gaulle of France. President de Gaulle commanded in general those qualifications of a prince in the footsteps of Louis XI which make for an exceptional monarch or elected head of state. Yet, President de Gaulle made a number of significant errors in various specific aspects of his policies, including national educational policy. These



Above, Henry VIII's chancellor Thomas More; left, Erasmus of Rotterdam. "In English history, Henry VIII's break with Sir Thomas More exemplifies the potential for an evil turn in the development of the monarchy. The Tudors generally were quite mad, and served England's true interests only to the extent they were influenced by the Erasmians. . . ."

errors brought the "Gaullist dynasty" to its spring-summer 1981 downfall, in the image of Classical tragedy. A qualified heir to the throne of Britain, or any other contemporary throne, should have thoroughly mastered this subject-matter through Socratic studies modeled on the dialogues of Plato.

This would have been a companion to similar studies of the Tudor monarchs, aided by the Classical dramas directly bearing on the follies of Queen Elizabeth I, including Shakespeare's dramas as a whole and Friedrich Schiller's, with emphasis on *Maria Stuart* and Shakespeare's *Hamlet*.

Such case-study-focussed Socratic inquiries by the young Prince and his educators define reference-points for the Prince's thorough education in universal history. This is properly grounded in the Classical Greek of the span from Homer through Plato, and subsuming a mastery of such related works as St. Augustine's, Dante Alighieri's, Cardinal Nicholas of Cusa's, Grotius's, and Leibniz's, and including Pufendorf's commentaries on the acts of the Great Elector of Prussia. The writings of Tommaso Campanella and the work of Giordano Bruno should also be included in this program.

Through a more modest approximation of such an approach, Gottfried Leibniz attempted to prepare one of Prince Charles' most virtuous Welf ancestors for her duties as mother of British princes.

Granted, such an education is directly contrary to what has passed for British philosophy since Francis Bacon and James I. Yet, the Prince should know that British philosophy

was created as a belief to be imposed upon manipulable dupes, and is not suited to be the personal belief of the monarch himself or herself: The shepherd of a nation must not be degraded to the mental-philosophical level of one among his sheep.

Admittedly, I hate British philosophy, and hate the degradation of any human being to the sheeplike mental and moral condition consistent with British philosophy. Every man and woman in a republic must become as a king in knowledge and in comparative dignity of person.

However, if one is given the authority to rule a nation which has been degraded to a collection of philosophically semi-psychotic sheep, as so many among the British subjects have been degraded for one instance, the uplifting of the nation and its people demands leadership from one who is himself or herself above such degraded levels of philosophical outlook. A British prince with true charity toward his subjects must be angered at the moral bestiality to which the overwhelming majority of those subjects have been degraded, and must be passionately dedicated to uplifting them from that condition. A true king must aspire to be nothing but a king among kings, the executive officer and spokesman for a nation of kings.

If a nation is constituted or reformed to serve such city-builder traditions, it is a republic. In that case, the monarch, however selected, functions under natural law as an alternative to an elected President. Therefore, under natural law, a

monarch is bound by the same principles as an elected President of the United States (for example), with the special added problems of managing both the monarchical succession and accountability of monarchical "President for Life."

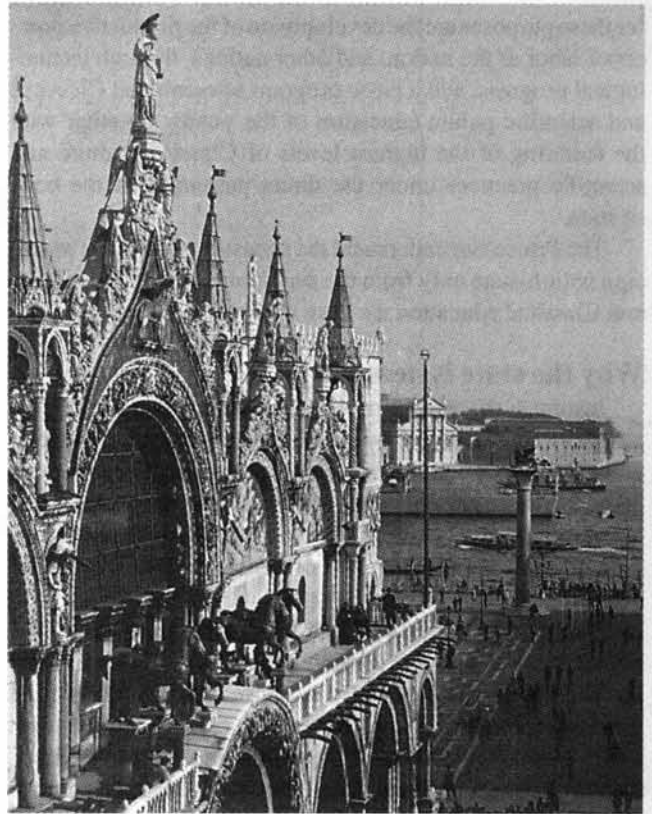
The principals among the Founding Fathers of the Constitution of the United States (excluding the atypical Thomas Jefferson), were painfully aware of the difficulties attendant upon keeping a constitutional monarchy efficiently within the bounds of natural law, and therefore rejected monarchy on the same grounds they rightly rejected Jefferson's inclinations toward the evils of so-called "pure democracy."

If a nation insists upon the institution of monarchy, it must regulate the education and succession of princes by such means as prevent the kinds of dangers the Founding Fathers of the United States reviewed in rejecting monarchy. The prince must be educated as either a "philosopher-king" in the Augustinian tradition of philosophy, or must be educated to commitment to be influenced by counsel of such "philosopher-kings."

In English history, Henry VIII's break with Sir Thomas More exemplifies the potential for an evil turn in the development of the monarchy. The Tudors generally were quite mad, and served England's true interests only to the extent they were influenced by the Erasmians, both the Erasmians per se, such as Thomas More, or such successors to the same Golden Renaissance tradition as the great counsellor of Britain's and France's finest elite circles, the Neapolitan Dominican, Giordano Bruno. George III's collaboration with the British East India Company circles of Lord Shelburne (Pitt, Bentham, et al.), is another example of a grave turn for the worse in the history of the British monarchy. From that point onward, the grip of the Venetian-Genoese political financier influences, through such mediations as the Actons, Lord Palmerston, Lord John Russell, and the Ruskin circles, caused the moral and intellectual condition of Britain and its people to plunge downward.

To return discussion to the immediate question of the seeming paradox, the primary education of the Prince must be focussed on a richly elaborated knowledge of the role of supranational forms of controlling influences over the circumstances and internal political and cultural life of a nation. Within this setting, the importance of the sovereign nation-state institution becomes clear to the Prince.

The Prince's education on this point must include full disclosure to him of the role of religious associations in controlling the thought and political behavior of peoples of nations. The evil history of the Justinian faction of the Eastern Rite, including the Russian Orthodox and Uniate spin-offs, and the significance of the Jesuit order as an arm of that Justinian gnostic cult, as modeled upon the Peripatetics of the ancient Delphi cult of Apollo-Lucifer, should be fully explained to the Prince, together with the contamination of the hierarchy of the Established Church of England and of the British Secret Intelligence Service by this arrangement. The manner in



Venice seen from St. Mark's Cathedral. The Prince must not only be educated in the city-builder tradition, but also "must be fully knowledgeable of the enemy tradition, oligarchism." The Most Serene Republic of Venice was synonymous with that enemy tradition.

which the Justinian hierarchy manipulated the development of Islam, and the fight, based on the creation of the Caliphate of Baghdad, against this Constantinople-based operation within Islam, is indispensable education for the Prince.

The Prince must be educated, in the same vein, in the history of Venice, and must be able to trace out in considerable detail the Venetian pedigrees of financial and political power in the present-day world. Without such knowledge, the future monarch could not understand the efficient features of present-day policy-problems, nor could he competently exercise his responsibility for directing the deployment of monarchical family funds or the British Secret Intelligence Service. The Prince's mind must be free of the mythologies popularized through university classrooms and the popular news-media.

The monarch, like the constitutional head of state, must be either a "philosopher king" or the instrument of executive power guided by the knowledge of advisers who are qualified as "philosopher-kings." The duty of the monarch or other head of state, like the philosopher-king, is the uplifting of the individual member of society. This is the true purpose and ultimate source of strength of monarchs and the nations they serve. The principal instruments employed by the monarch

for these purposes are the development of the productive powers of labor of the nation, and other nations, through technological progress, and a basic program of combined Classical and scientific public education of the young, together with the fostering of the highest levels of Classical culture and scientific practices under the direct patronage of the head of state.

The Prince can understand the necessary role of the sovereign nation-state only from the standpoint of the kind of general Classical education we have outlined.

Why the state is necessary

Insofar as the principles of proper education of a prince are generally established in outstanding Classical scholarship, it is sufficient that I merely identify those topics. Otherwise, in respect to those principles in which I am presently the world's leading authority, I am accountable to explain what the Prince may not find available to him or his instructors from other sources.

All knowledge, including the essential knowledge of a prince, begins with the elementary fact that the individual life is a very tiny speck in the expanse of humanity and the universe, respectively, and is, moreover, mortal. If a human life is to be lifted above the moral condition of mere beasts, the development and practice of that individual person must become efficiently an influence for good over a broader span than immediately affects that person and his or her family circles, and into generations yet to come.

The individual becomes morally, efficiently human, only as the self-development and practice of the individual transforms that individual from the moral status of talking beast into a microcosm of the macrocosm. This is, of course, the practical reason the Filioque principle of Nicene Christianity must be defended in the domain of secular policy.

The issue of the intent to become a microcosm of the macrocosm, is the practical question of individual knowledge of what constitutes the policy of practice consistent with such an intent. How is it possible for man to know what the lawful composition of the universe is? This is usually viewed as a question of science in the contemporary, narrow usage of the term, science. It is a question of science in that usage of the term. It is more broadly the question of provable, knowable natural law in the most inclusive general sense of natural law.

It is upon that foundation, such a proven body of knowledge of principles of natural law, that the proper conceptions of state, statecraft, and the proper functions of a monarch or other head of state are rigorously defined.

The question of human knowledge is a practical question, a question of those transformations in knowledge which can be demonstrated to increase mankind's average (per-individual) power to command the universe. It is only those transformations in knowledge which increase man's average power over the universe which are empirically proven to be consistent with the lawful composition of cause and effect in the universe.

There is only one general proof of such knowledge, such power. That proof is the effect of technological progress in both maintaining and increasing the potential relative population-density of society. The fact that this coincides with the fundamental principle of secular policy set forth for Judeo-Christian civilization in the Book of Genesis, merely increases our agreement with the scientific authority of that portion of the Book of Genesis.

We know, empirically, that the potential relative population-density of a society is defined in respect to that society's technological mode of production of necessary goods, through chiefly agriculture, industry, and transportation. A society's adult population yields only a portion of itself as a productive labor-force. The activities of that productive labor-force as a whole must produce all the material needs of the entire population. So, the amount of effort, estimated in time, required of the entire labor-force to yield the material requirements of existence of all the population, is the central feature of study of potential relative population density. As the portion of the total labor of society needed to supply an adequate ration of any particular good required decreases, the potential relative population-density tends to increase. As this social cost increases, the potential relative population-density tends to fall.

It is in those terms of elementary reference that we properly define "natural resources" as part of this function. There are no absolute definitions of "natural resources," such that the term can mean the same thing for all societies as for one case. "Natural resources" are defined in practice as those resources which can be exploited at acceptable social costs, with existing technology, to yield goods satisfying essential needs of the successful reproduction of the population of a society. Were the technology of a society to remain fixed, or to decline, the depletion of lowest-cost resources would increase social costs, and thus lower the society's potential relative population-density. Only by varying the range of "natural resources," and by increasing productivity through more advanced technologies, could the potential relative population-density of society be maintained. Only by higher rates of advancement of technology, can the potential relative population-density of society be increased.

A society which embraces the "small is beautiful" perspective, is a society self-condemned to descend into unspeakable bestiality, into a condition of genocidal collapse of potential relative population-density, and into bestiality—probably worse than that of the Nazis, as evil as that of Peking's Pol Pot-puppet regime in Kampuchea, or the Khomeini genocidal dictatorship in Iran. Thus, we judge that Prince Charles lacks to date the rudiments of the moral and intellectual development indispensable for a monarch.

However, the difficulties to be overcome are not fully solved by what we have stated here so far. Any fixed technology, however spectacular in its initial benefits to mankind, is an ephemeral value, which must become evil in consequences

unless it is superseded by a more advanced technology. Therefore, any body of scientific knowledge simply congruent with an existing level of technological practice, is an ephemeral, with no absolute authority in itself respecting statements about the lawful composition of the universe.

Knowledge—true knowledge—is not located within any particular body of prevailing scientific opinion. True knowledge is located only in scientific progress. The ontological, empirical correlative of scientific progress is adducible only in terms of principles of discovery ordering successive, successful forms of scientific and correlated technological revolutions. This is identical with Plato's elaboration on the notion of the hypothesis of the higher hypothesis.

In the history of science, one properly traces the elaboration of the hypothesis of the higher hypothesis from that Cyrenaic temple of Amon contemporary to that Classical Greek culture (Homer through Plato) which the priests of Amon fostered and educated. This leads, within science, through the original contributions associated with the real Euclid and Plato, through Archimedes, and, over the recent six centuries, from the work of Plethon, Cusa, and da Vinci through Kepler, Pascal, Leibniz, Euler,¹ the Ecole Polytechnique of Monge and Carnot, into the crowning accomplishments of Riemann and Cantor during the last half of the Nineteenth Century. Riemannian physics, as defined in reference to the 1854 habilitation dissertation ("On The Hypotheses Which Underlie Geometry") and Cantor's complementary, 1871-1883 development of the notion of transfinite orderings, represent, taken together as of one piece, the highest advancement in methodology of scientific work and thought available to this date. A head of state who is not knowledgeable on this fact is no qualified prince of a modern republic.

As Kepler and his direct successors proved, beginning with Kepler's proof of the harmonic composition of the solar system, the universe as we see it (visible space) is merely an aspect of the whole of reality. In specialist language, the visible space is a discrete manifold generated as a visible projection of a special kind of continuous manifold, a Riemannian, or negentropic form of continuous manifold. Empirical evidence everywhere dense in visible space proves consistently that lawful transformations of physical processes, as these transformations are seen in terms of a discrete manifold, are transformations "geometrically shaped" by boundary-conditions of transformation, from which boundary-conditions we are able to adduce rigorously, scientifically valid images of a negentropic form of Riemannian continuous manifold, within which latter, out of sight of what we do, causal determination of transformation actually occurs.

As Plato and St. Paul inform us rightly, science—knowledge of the real universe—is a game with shadows. The visual

image of objectified space we see is a space composed of shadows. We act on the basis of shadows seen, and discover what new patterns of shadows emerge through our actions. What transformations in shadows occurring in that way are beneficial to mankind, we know by tests of potential relative population-density. By adducing those principles of successful scientific revolutions corresponding to increase of potential relative population-density, we adduce the boundary-conditions of transformations pertaining to scientific discovery, and thus are able to achieve certainty respecting the lawful composition of the unseen reality, through rigorous mastery of the game of shadows.

For example, the numbers e (natural logarithmic base), π , complex-number functions, and trigonometric functions, have a simple, geometric demonstration of the equivalence of one to each among all the others, in the generation of projected plane spirals from the most elementary generation of a spiral inscribed on the surface of a cone. These special kinds of number-functions, associated with the primary reality of complex-number functions in physics, reflect a crucial aspect of the way the shaping of space determines the shaping of lawful transformations seen in terms of appearances of the discrete manifold of visible space.

If we pursue this further, to require a kind of continuous manifold whose discrete-manifold projections account not only for the characteristics of the discrete manifold as a discrete manifold (singularities), but also for the metrical characteristics of physical transformations, and the efficiency of what we associate with object-images (singularities, including our human selves), we have no choice but to embrace as a reflection of the higher principles of discovery (higher hypothesis), a negentropic, Riemannian continuous manifold. In such a manifold, any given order of the manifold, n , is passing over to a higher order of manifold, of order $n+1$. This image of a negentropic continuous manifold can not be completed without introducing Cantor's notions of transfinite orderings.

This, in respect of matters of method, is as far as science has progressed to date. Yet, despite the temporal conditionality of Cantor-Riemann physics, this variety of physics is consistent with everything we know respecting the lawful composition of the universe, and is also consistent with the requirements of the higher hypothesis. This knowledge enables us to proceed with certainty concerning a wide range of matters of social policy.

With aid of such improved modern knowledge, we are able to proceed with certainty in advancing policies which are not new in principle, but which old, proven principles we are advantaged to apply with greater scope than ever before.

The essential good, on which all secular policy is properly focussed, is to increase the future potential relative population-density of society through technological progress. Such a policy distinguishes humanity from the beasts; rejecting such a policy degrades a society to a moral condition akin to

1. Editor's note: For LaRouche's more recent thoughts on Euler, see "The Essential Role of 'Time-Reversal' in Mathematical Economics," *EIR*, Oct. 11, 1996.

that of beasts.

This goodness is expressed otherwise, and necessarily so, as an increase in the average power of the individual member of society. This determination to effect good over the span and duration of generations yet to come, and under the governance of the principle of higher hypothesis, is the policy which transforms the mortal individual from beast into the divinely-colored microcosm of the macrocosm, which is true, adult humanity, which is morality. That policy is the kernel of all natural law.

Although the development of the individual is therefore the axiomatic purpose of the state and statecraft, this purpose can not be fulfilled individually.

For example, in a society in which only one person were rational, the good contributed by the one would not be efficiently transmitted to the benefit of society generally, and goodness would be extinguished from humanity with the death or imprisonment of that one good individual. The goodness of each individual's self-development and effort cannot be transmitted as goodness unless an ordered society exists, a society whose laws and practice selectively prefer goodness to irrationalism.

In the same sense, the mortality of the individual locates goodness as an efficient work, not in the existence and activity of the individual as such. It is the contribution of the individual to furtherance of a development of goodness over successive generations of society, which is the thing which is durable, not as ephemeral as a single mortal life.

In the same, continuing sense, since scientific progress, rather than isolated, particular scientific discoveries, constitute truth and goodness, it is the process of continuing scientific progress over successive generations of society which is the primary, immediate expression of goodness. The value of the individual, particular discovery, is its mediation, as an ephemeral, of the continuing process of scientific progress.

So it is with princes. The head of state of a nation must differentiate his or her day-to-day tasks from the particular duties of most other members of society. The head of state must act consciously and efficiently for scientific progress and everything correlated with that progress, rather than limiting his or her efforts to any ephemeral particular contribution. The head of state must be, therefore, either a philosopher-king or a servant of the whole society whose conscience is guided by the influence of philosopher-kings.

The development of the individual in society occurs through a practice governed by language. Language, as we have defined this matter in other published locations, is composed of "the language of hearing" (poetry, music) and "the language of vision" (geometry, painting, sculpture, architecture). Both aspects of language, interconnected most immediately through the geometric principles underlying the well-tempered principles of polyphonic singing of poetry (music), must satisfy P. Shelley's happy formulation of the matter: "the power of imparting and receiving profound and impassioned

conceptions respecting man and nature." There can be no rational form of society except as its citizens share use of a common, literate form of spoken and written language of hearing, as well as integrated mastery of the language of vision.

The development of language (of both hearing and vision) is properly, indispensably based on the substance of philosophy and universal history, for which philosophy subsumes natural law generally and scientific method in particular. The proper instruction of youth, from approximately six to eighteen years in any modern civilized nation, should be limited to these subjects—as I have outlined such a policy in other published locations.

Such education does something more essential than developing the youth's potentialities for specialized varieties of labor as an adult member of society. It develops in the youth the potential mental and moral qualifications of an adult citizen of a republic.

Therefore, as the Fifteenth-Century Golden Renaissance resolved the essentials of this matter, it is indispensable that the human population as a whole be self-governed through republics constituted as fully sovereign nation-states. Each such state must be constituted as a sovereignty on the basis of a common form of literate language and ruling philosophical commitment. Such republics, although hermetically sovereign, are bound together in a community of principle based on common adherence to the same body of natural law, as Cusa et al. define the standpoint and proper usage of the term natural law.

The nation-state and war

Those who argue that the institution of the sovereign nation-state causes increased incidence of war, are clearly illiterate imbeciles in the rudiments of history. The modern nation-state, first established by efforts of France's Louis XI and then under England's Henry VII during the last part of the Fifteenth Century, clearly did not increase in the slightest the propensity for bloody horrors of conflict. On the contrary, states which have been republics unified by principled adherence to the natural law of Cusa, Leibniz, et al. may have been obliged to defend themselves in war, but those states did not organize the wars in which they were obliged to defend themselves. One need but look into the late Thirteenth and Fourteenth Centuries to recognize that a Malthusian world-federalist order would be the surest way to accelerate the propensity for large-scale homicide.

True, some nation-states have been habitual offenders on this point. The way in which the influence of Max Weber's sociology led directly into the emergence of Mussolini and Hitler, is exemplary. States governed by philosophical policies akin to Hobbes, Hume, Weber, and Jesuitical "bio-ethics" dogmas, are habitual criminals on this very account.

A republic preserves its character as a republic only to the extent that its major political parties are what German doctrine

describes as *Weltanschauung* parties. It was the *Völkish* (populist) movement, and the transformation of Germany's *Weltanschauung* parties [parties based on a particular world view], into *Volksparteien* [parties based on mystifications of the German racial stock] which made the destruction of the Weimar Republic possible, and led lawfully into the possibility of the Hitler regime. Weber, Michels, and Pareto—although otherwise evil and irrational persons—have the clinical merit of showing to us what sort of emulations of Hobbesian, Humeian irrationalism must never be permitted to become the influential philosophical outlook of practice of a state or the major parties of a state.

If a group within society follows Weber's immoral prescriptions, the results must be in the direction of a new Hitler phenomenon. Weber rejected knowable universal values, substituting the problem of making arbitrary choices of values and goals efficient, as Dr. Helmut Böttiger outlined this problem during proceedings of a recent conference in Mainz, West Germany. The attempt to make a populist grouping's arbitrary choice of values and goals efficient means nothing but an effort to impose the "triumphant will" of an irrationalist faction upon society and humanity generally. This is the evil which must never be tolerated by any republic.

Human beings must never be distinguished by any particularist labelings, either by others or themselves. They are human beings, irrespective of race or other attributes of heredity. The only efficient distinctions among peoples are those of superior and inferior forms of cultures, such that inferior cultures degrade their subjects into greater or lesser degrees of relative moral bestiality—such as the Aztecs' ritual mass-murder, cannibalism, and what-not. Each human being has a potentiality for good which is roughly equal to the potentiality of every other human being, on condition that culture, education, and opportunities for useful expression of potentialities for good are afforded that individual.

To the extent that different languages express approximately equal degrees of literacy, and that the philosophical and subsumed scientific knowledge of that language-culture is the same for all, the differences in culture are of no moral significance. Differences in culture have moral significance only as one culture is morally and intellectually inferior to another. Our task, to provide true political and related equality within the human family, is to eliminate morally and intellectually inferior cultures, by affording peoples the assistance they require to develop for themselves a superior culture, according to the standards for culture I have indicated here.

Nonetheless, as long as a nation with a less-developed culture is moral in its republican commitments, we must treat that nation as a political equal among nations, thus fostering the conditions under which it is given the climate of circumstances in which to develop a superior culture among the speakers of its language within those borders.

That is key to the foreign policy of a true prince or other head of state.

The vision of a true prince

There are three great tasks of humanity immediately before us all. A true prince, above others, must be totally focussed upon the accomplishment of these tasks.

First, two-thirds of the human population lives in nations which are to one degree or another in jeopardy. We must unleash a North-South process of transferring advanced industrial and agricultural technological improvements in the potential relative population-density of nations now to one degree or another in jeopardy. Unless we commit ourselves to that as the world-purpose served by each nation, we make ourselves morally less than human.

The ruined economy of Britain, which represents a population of good or remedially-defective productive potentialities, must be retooled, in high-technology investments in industry, in agricultural and in general programs of education and reform of popular culture, to become a great high-technology exporting nation. It is in the interest of other industrialized nations, as well as developing nations, to build up Britain's capabilities for large-scale contributions to transformation of the developing sector. A British prince should have such a purpose and related undertakings most prominently in mind.

Meanwhile, especially in relativistic-plasma physics, with implications for biological sciences, mankind stands now on the shores of the greatest scientific revolution in all history to date—provided the implications of the Cantor-Riemann program are adequately understood. The prince, in this case a British prince, must be associated prominently with setting the pace in policy for such breakthroughs in education, science, and technology.

Thirdly, it is time for mankind to begin to rouse itself from the mud of our planet's surface, and to seek in space those tasks which the Composer of the universe has awaiting our arrival there. The prince must be foremost among those looking upward to the planets and stars. A true British prince should gather about his person a circle of great scientists and prospective astronauts of the various astronomical professions of navigation, engineering, biological sciences, and so forth, a circle like the English captains of the pre-1589 period. This conquest of space is the true "moral equivalent for war," and a proper British prince of today must develop himself as a national commander of British forces deployed for the tasks of conquest of space. An heir to the British throne should wear the uniform of a commander of astronauts.

"Small is ugly," insofar as "smallness" pertains to the human spirit or the scope and implications of human undertakings. To see efficiently embodied in the sparkling glance of a person of relatively smaller stature the commitment to be a microcosm of the work of shaping the universe according to natural law, is the only expression of the ephemeral, mortal diminutiveness of the individual which should be honored, which is morally tolerable.