

Even a Bad Book Is Useful—Sometimes

by Lyndon H. LaRouche, Jr.

Henry VIII: The Mask of Royalty

by Lacey Baldwin Smith

Boston: Houghton Mifflin, 1971 (out of print)

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The sum of the parts, is sometimes worse than the whole. More than thirty years ago, a certain Professor Lacey Baldwin Smith wrote a book about the mind of England's lunatic King Henry VIII; the author left out the part about history. The trouble was, Professor Smith obviously had overdosed on an intellectually fatal dose of empiricism. The result of this labor of his was not worth much except as an object-lesson which contemporary critics and politicians need very much, even, today, desperately, to learn.

That case typifies a common source of incompetence in the closely related fields of history and political and scientific intelligence.

For this present report of mine on the case of that book, you may blame one of my German physicians, who advised me: "*Ausklinken*," break my intense and sustained work-routine from time to time. So, from time to time. I pick up and read a book which is selected because it promises to be an entertaining, and, hopefully, enriching diversion from my customary work. So, on this account, I laid hands on Professor Baldwin's 1971 book. Now, "*ausklinken*" or no, I shall not rest from my work-a-day habits until I have unburdened myself of the relevant, important observation which my work-a-day clientele requires of me.

Like his Spanish predecessor, Tomás de Torquemada,

England's Henry VIII was a beast-man, and deserving, on that account, of the special quality of admiration of the spiritual great-grandfather of Adolf Hitler, Count Joseph de Maistre, as also meriting the burning hatred of the Grand Inquisitor by Fyodor Dostoyevsky. Henry was a monstrous fanatic in the same mold as such among our contemporary brutes as the incumbent U.S. Attorney-General Ashcroft, Vice-President Cheney, and President Dubya. Intellectually, of course, Henry VIII, although also a lunatic, was, as Professor Smith insisted, an intellectual giant among lunatics, when compared to the trivial talents of any among the latter three; but, as might be said comparably of man-eating tigers, a beast-man is a beast-man, even if he has but three claws, and two eye-teeth remaining, whatever his notable relevant intelligent quotient.

That author's failure, in composing that book as a whole, is a systemic fallacy of a type associated with what I have frequently identified as the "fishbowl syndrome." By "fishbowl syndrome," I mean the adoption of an implied set of implicitly self-evident definitions, axioms, and postulates, a set of assumptions which locates his opinions and actions outside the real universe in which the determining action of the process is actually located. He adopts implicitly, a set of axiomatic-like assumptions about his subject-area, and then seeks to pose explanations of developments within that "fishbowl," by excluding those actually determining features of Sixteenth-Century European history which he has systematically excluded from his study. His choice of area is comparable to discussing the behavior among species of fish without taking into account the existence of water.

First of all, Professor Smith ignores the crucial category of European civilization, which is to say the environment



England's King Henry VIII was a Beast-Man in the mold of the Spanish Inquisition's leading torturer, Tomás Torquemada.

within which the interactions between Henry VIII and his times are situated. Second, he, in effect, attempts to refine his notion of the nature of Sixteenth-Century Europeans from the transactions involving Henry VIII, rather than the actions within immediately preceding and contemporary European civilization upon the person and social environment of Henry. Third, he leaves out the principal, efficient actors within the scene he describes, the Venetian party which was the continuing principal influence on the history of England since the time of the Norman Conquest; that is a portion of world history without which no competent assessment of the principal developments of Sixteenth-Century England were possible.

Thus, he misses the essential clue to the most notable of the specific traits of Henry's defective character, his role as an echo of the worst beast-man of the immediately preceding two generations of European history, the Grand Inquisitor Tomás de Torquemada. He misses the surge of religious warfare out of the effects of Torquemada's bestiality, a bestiality which was a model for the pandemic of religious warfare dominating all of Europe, including Henry VIII's and his successors' England, over the interval which some historians have classed as "a little new dark age," from 1511 until the 1648 Peace of Westphalia. It was a form of religious warfare epitomized in the role of certifiable, mass-murderous, reli-

gious lunatics, including the President, his Attorney-General, and his Vice-President, in the current U.S. Cheney-Bush administration (that is, to put the name of the ventriloquist, properly, before the name of his dummy).

Since the contrast between the democratic policies of Solon of Athens and those of Lycurgan Spartan slave-society, since the pre-Aristotelean science of Thales, the Pythagoreans, and Plato, until today, the characteristic feature of globally extended European civilization has been the resistance against forms of society, such as slavery, in which some people degrade other people to the condition of herded or hunted human cattle. Since the tragic doom of ancient Athens which launched an imperial Peloponnesian War, to the present day, the struggle to free people from the imposed conditions of herded or hunted cattle, has been a conflict between empires and constitutional republics premised on the natural-law principle of the supremacy of the general welfare.

To make the point clearer, state it in another way.

What Is Human?

The essential difference between man and beast, is that mankind is capable of willful increase of his species' potential relative population-density, an increase effected through the application of the discovery of pre-existing, but previously unknown, experimentally validated universal physical, or equivalent principles. Those changes, through which the potential relative population-density of our species is increased, have the effect of the upward evolution of the human species without aid of any change in biological specificity.

Through these hypothesis-driven upgradings of the specific power of the human individual and his species, man acts in a specifically human way upon the universe. It is those changes in the expressed specific quality of man in society, which constitute the elementary notion of a specifically human quality of action, as distinct from that of any lower species.

The history of society, and of human societies, is defined in a meaningful functional sense, by the way in which societies promote, or fail to promote such improvements in the potential relative population-density of the members of our species. In the history of European civilization, the most characteristic issue is the struggle of the human spirit to throw off the burden of arrangements under which some people subject a greater number of the people to the status of herded or hunted human cattle.

Typical of the modern argument in favor of such degradation of the majority of mankind, is the Physiocratic dogma of Dr. François Quesnay, a dogma which the plagiarist Adam Smith plundered for his own 1776 attack on the U.S. Declaration of Independence, in Smith's so-called *The Wealth of Nations*. Quesnay, like Adam Smith after him, and the pro-Satanist Bernard Mandeville before that Smith, insisted that the physical profit (gain) of the estate was the miraculous fruit of the landlord's patent claim on an aristocratic title, and



The method of terror and torture used by the Spanish Inquisition, depicted here as it was carried out in Holland, was the point of departure for a whole line of Beast-Men who followed.

that the farmers and the like who worked the estate were no different, in economic and social function, than a human form of cattle.

In the long sweep of European history, from the Peloponnesian War until the founding of the modern form of sovereign nation-state republic, during the Fifteenth-Century Renaissance, the great majority of humanity was kept in the status of human cattle, to be herded or hunted as the Roman Empire, and the feudal system of Venice's partnership with the Norman chivalry characterized most of the history of all parts of Europe during the nearly half-millennium preceding the Renaissance. The struggle for the replacement of ultramontane social systems, such as the Roman empires and the Venetian-Norman ultramontane system, was the great struggle for humanity which led into the birth of the modern nation-state, as prescribed by those targets of Venetian usurers' hatred, Dante Alighieri in *De Monarchia* and, more perfectly, by Nicholas of Cusa in his *Concordantia Catholica*.

The sovereign nation-state, as pioneered in practice by France's Louis XI and England's Henry VII, is the typification of the liberation of the majority of mankind from the juridical and social-economic condition of mere human cattle. Evil, then as now, is typified by the yearning for some or

another form of "globalization" as a replacement for the institution of the sovereign nation-state as best typified today, by the Declaration of Independence and Federal Constitution of the U.S.A. Only that form of political society differentiates human beings with actual souls from what are functionally quasi-human beasts.

This is the key to understanding the history of England from approximately the accession of Henry VIII until the 1648 Peace of Westphalia. This is the key for understanding the unique genius of the creation of the U.S. republic up to the present day.

The self-inflicted downfall of the Venetian-Norman system, in the financial-economic collapse expressed as the Fourteenth-Century New Dark Age, weakened the power of the ultramontane form of imperial faction to the degree that the Fifteenth-Century Renaissance became possible. It was the development of European civilization, from the beginning of that Renaissance through that 1648 Treaty of Westphalia which launched a civilized set of relations among the nations and peoples of Europe, which has been the greatest known achievement, in all known history so far, in the improvement of the conditions of mankind on this planet. The essential feature of this revolution otherwise known as *modern European civilization*, is the systemic effort to elevate all persons to that practical condition of life above that of human cattle which is referenced by the usually misleading, trivializing, term of "individual equality."

That is key for any competent grasp of the role, and stark insanity of beast-man Henry VIII.

The rise of the power, from approximately 1480, of the beast-man Torquemada, as the Grand Inquisitor, corresponds to a resurgence of the ultramontane power of the Venetian-Norman-chivalric system, in a revived Venice's efforts to return Europe to feudal conditions of imperial organization. The sundry schisms, and related religious warfare, of that period, 1480-1648, were the weapon deployed by Venetian agents, such as Cardinal Pole, Thomas Cromwell, and Francesco Zorzi (the king's marriage-counsellor), to bring about the chaos intended to drown Renaissance Europe in its own blood.

The detailed transactions among Henry VIII and his contemporaries are merely a reflection of the principled characteristic of that 1480-1648 interval of globally extended European history: the struggle between the just-emerged modern sovereign nation-state, and the counterrevolutionary efforts of the Venice-orchestrated feudal faction seeking a return to the bestiality of the medieval ultramontane order.

The key figures of Professor Smith's account, are merely actors on the stage of a drama so composed.

Physical Geometry As Science

In modern physical geometry, as typified by the work of Bernard Riemann, no *a priori* definitions, axioms, and postulates, or their like, are tolerated. Only experimentally vali-

dated hypotheses (universal physical principles, or their like) are allowed to define the determining parameters of action within the corresponding domain. In such a configuration, it is changes in the domain (e.g., change in Heracleitus and Plato's sense) which determine the characteristic form of action with a domain-in-transition, rather than a simply fixed domain.

The collision between Cusa's *Concordantia Catholica* and founding of modern experimental science, *De Docta Ignorantia*, on the one side, and the evil typified by the influence of Venice's Cusa-hating Venetian marriage counsellor to Henry VIII, Francesco Zorzi, typifies the determining axiomatic features of both the entirety of the Sixteenth-Century histories of Spain and the Netherlands (among others), and the specific characteristics of the role of Henry VIII in his society of that time.

In contrast, Professor Lacey Smith's book is an all too typical attempt, among modern so-called historians and political doctrinaires, to locate history as percussive interactions of individuals on a flatland surface, outside the real universe.

As Kepler's uniquely original discovery of universal gravitation illustrates the relevant methodological issue of science: who moves what, and how?

It is only actions which change the physical geometry of the interactions within society, which allow us to situate competently the meaning of the role of interactions among persons in shaping the course of history of and among nations. It is the titanic struggles for change within cultures, within our universe, and the role of the individual as an actor of relevance to those universal features of the struggles, which are the permissible points of reference for the attempt to understand any part of human history, such as the imperilled U.S.A. today.

Henry VIII was thoroughly mad, and essentially an evil person, a beast-man in the same sense of the leading founder of modern fascism, Count Joseph de Maistre adored the beast-man Torquemada. To understand the history of Sixteenth-Century England from the accession of Spain's Charles I, through the accession of William of Orange, the actors must be situated on a stage in which the great civilizing forces of the Fifteenth-Century, Platonic Renaissance, and the pro-ultramontane Aristotelian-empiricist forces of unrepentant imperialism, were either moving the players on the chessboard, or, like Shakespeare and Kepler, working to change the design of the great game,

Professor Lacey Smith's vicious error, of concealing the Venetian factor, is the most important systemic feature of his book, the systemic error which vitiates his efforts at reaching conclusions and related inferences.

Professor Smith's folly is not unique. I have had to combat the same mechanistic blundering even among some notable cases of my own associates, the fact which makes the Professor's blunder notable, more than thirty years later.

Hamilton: Father of The 'American System'

by William Jones

Alexander Hamilton

by Ron Chernow

New York: The Penguin Press, 2004

818 pages, hardbound, \$35

I know nothing in recent history that under the hand of a talented writer would attract such universal interest as this; for the French Revolution is, at least for the time being, still not ripe enough for an historical treatment.

—Friedrich Schiller on the American Revolution, Letter to Johan Wilhelm von Archenholtz, July 1795

The appearance of a new biography of Alexander Hamilton, one not only well-researched and well-written, but also utilizing sources largely hitherto untapped—including 50 previously undiscovered essays written by Hamilton, and articles written anonymously for the *Royal Danish American Gazette*, the paper of his hometown in St. Croix in the West Indies—should gladden the heart of all American patriots.

I must admit that I approached the new biography by Ron Chernow somewhat gingerly. Knowing only that Chernow had made his mark by authoring biographies of the world's most prominent financiers, John D. Rockefeller, the Morgans, and the Warburgs, I had a slight premonition he might approach the subject of Hamilton as another example of these financial "magnates," that is, as the pioneer of "free trade" and the stock market, or something similar. Hamilton, as Chernow recognizes, is one of the founding fathers who has received shortest shrift by historians—and thus he is easily subject to manipulation by some right-wing ideologues. It took only a few pages' reading to discover that Chernow seemed intent on getting at the true significance of this far-sighted genius, whose life and work, more than most of the other founding fathers, made a resounding success of this experiment of the American Republic.

It is all the more remarkable to read Chernow's account of Hamilton's role in the Revolution, his work during the debates on the Constitution, and the backdrop to those great economic papers aimed at securing the economic well-being of the young and fragile republic from enemies both within and without, because so many of his accomplishments have