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A SEQUEL ON ECONOMICS AS SCIENCE

The Rule of Natural Law

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During my most recent return flight from Europe, I employed the leisure time so afforded me, to outline a number of topics which are to be considered as more or less mandatory sequels to my [Economic Science, in Short](#). In this way, more on the subject of the principles of the individual's human creativity came out at the top of that list of either amplified, or added topics. When the matters before us here are reconsidered in that way, our primary subject for economics, in particular, and, science as a whole, becomes natural law, as opposed to presenting the same topics in the terms of reference of the currently popular, virtually Cartesian sort of imperialist obscenity which is usually presented in the name of "international law."

The item which I elaborate here, is to be considered as the next in a sequence of contributions to the urgently needed account of the identity of those universal physical principles of human creativity which should now subsume virtually all competent studies of economic processes. However, it must also be said on that account, that this principled aspect of the appropriate practice of society's economic behavior, is to be consid-

ered as a subsumed feature of the true nature of mankind's existence in the universe, the nature of man's obligation to serve the mission of truly universal, "non-mathematical," natural law.

INTRODUCTION:

Substance Versus Shadow

Contrary to any remaining, wishful, contrary views on the current world situation among nations presently, the present world monetary-financial system has already entered fully into a now accelerating process of a general physical-economic breakdown-crisis. There is presently no nation which is presently exempt from the presently accelerating dive into doom. This present state of affairs would not have been inevitable, had the U.S. Government accepted those reforms which I detailed during the interval of July-September 2007. *The presently oncoming disintegration of the economies of all among the world's present nations, is to be blamed entirely on the refusal of those nations, especially the U.S.A. and its principal adversary, the British empire, to accept the reforms which I had prescribed during that July-September 2007 interval.*

What I had proposed in that July-September interval, was, essentially, a change from what had been, all along, a trend of monetarist-driven, *scientific incompetence* of the economic policies of practice, of all among those nations of this planet which had based their doctrines of practice on the intrinsically pathological, axiomatically malicious presumptions of such ideologues as John Locke, Adam Smith, Jeremy Bentham, and also apologists for their malicious lunacies, such as Karl Marx.

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Alan Foster

It was Benjamin Franklin's mastery of the universal principles of human creativity which permitted him to play his indispensable role in establishing the American Republic. Here, a drawing of Franklin playing his invention, the glass harmonica.

Therefore, the indispensable intellectual remedies on which salvation of civilization immediately depends, must be premised on relevant scientific methods and conceptions which are systemically contrary to the practical implications of the presently prevalent, reductionist qualities of academic doctrines and related economics practices. It is those beliefs, which are generally accepted among governments still today, which are the infection expressed as the present, planetary, terminal pandemic of economic policies, policies which are, in themselves, the diseases from which the world's other present calamities have been derived.

Consequently, without considering precisely those issues of scientific method and principle which I have addressed in the referenced, preceding writing, and that I shall have added here, there could be no rational com-

prehension of those methods of immediately applied reform, without which, no remedy from an immediate, planetary plunge into general breakdown of the present economies of all nations, could be secured.

So, the underlying theme of the relevant preceding work, **Economic Science, in Short**, had been, that to understand our universe, we must reverse the customary, vicious error of classroom mathematics, to emphasize mathematics as being merely an auxiliary, subordinate doctrine, which has been superimposed formally upon physical science; we must no longer emulate the famous hoax of such as Euclid, as by adducing the notions of physical science from an essentially, merely deductive, *a-priorist* mathematics. We must view the universe as a whole, from its "top, down," from the appropriately superior role of the creative powers of the individual human mind, at that top, rather than as defined from the very foggy bottom of reductionist mathematics, such as Euclidean *a-priorism*, and statistics.

This indispensable correction must be, viewing the universe from the creative powers of the human mind, as superior to life, and life as superior to non-living processes, looking downwards, as I do here. This must now be policy, as by me, among others, through emphasizing the crucial lesson to be adduced from Academician V.I. Vernadsky's systemic distinctions of seeing the universe top-down, with the abiotic domain

at the bottom, the Biosphere, higher, and both of those, in turn, as subordinated by that Noösphere which dwells, by destiny, among the stars. In doing that, I followed the precedent set by the founder of modern physical science, Cardinal Nicholas of Cusa, as in Cusa's keystone work on physical science, his **De Docta Ignorantia**. The sum-total of the work of Academician Vernadsky, when so viewed, has actually preceded in the order of the human mind, at the top, and below them, next, life, and then pre-life, always rejecting the systemic wrongness of subsuming life and humanity as subordinates-in-practice of mathematical notions of the abiotic as subsuming, first, life, and, after that, what should have been recognized as the superior power and authority of human reason expressed in the likeness of the Creator, over all of the rest.

The kernel of my approach in that work, what has become my life-long devotion, from the start of a writing commitment to this mission for my adult life, since about the time of my post-war experience in India, during 1946, to a long-needed effort, was that we must free our culture from the tyranny of both British imperialism and both *a-priorist* Euclidean geometry and kindred reductionist systems of mere mathematics, by adopting a system of thought rooted in defining those creative powers specific to mankind, powers which I came to recognize, later, as being exemplified by the discovery of the concept of universal gravitation by Johannes Kepler, a Kepler who was, on this account, the follower of that Cardinal Nicholas of Cusa who had been, in turn, the principal founder of the guiding conceptions of all competent expressions of modern science.

To this effect, I have emphasized, as I did in rejecting the lunacies of Bertrand Russell's clones Professor Norbert Wiener and John v. Neumann, that the first step toward scientific competence, is to be located in the creative powers expressed, uniquely, by the human species, as distinct from all other living species, *powers which are not expressed, essentially, in mathematical systems as such, but, rather, in those creative powers of the human mind specific to Classical artistic composition, such as Classical poetry.*

On this account, within the referenced antecedent writing, I emphasized not only that the creative powers of scientific and related discovery are situated, not within mathematics, but within the Classical artistic powers, as those of Classical poetry and music. I also emphasized, that the comprehension of this point which I have just restated here and now, depends upon the freeing of the specifically creative powers of the human mind from the habits associated with sense-certainty, by locating the actual human identity of the individual person in its expression as within the frame of Classical poetry.

As I had insisted, once more, in that location, that the fatal flaw in the prevalent view of physical science as "mathematical," or, worse, "statistical," lies in the failure of the credulous to recognize not merely the fact, but also the crucial implications of the role of the human powers of sense-perception as being merely instruments in the same sense as any laboratory instruments and their like. Instruments such as mere sense-perception, are systems which do not show us the reality of the universe which we inhabit; but, rather, show us some

shadows cast by reality, rather than the actual relevant object of the experience. Our task is to decode those shadows, as the Christian Apostle Paul warned in his **I Corinthians**, 13.

True science, like Classical poetry, is defined by devotion to discovering those higher states, which are true reality.

I have therefore emphasized, as I have done again in this present report, that actual human knowledge lies in a reality which is *not seen directly* by our mental sense-apparatus, but, rather, is to be found, more directly expressed, only in that domain of the anti-reductionist, creative imagination associated with the type of Classical poetry.

Such is the nature of true law among nations, as distinct from, and opposed to those perverted notions associated with the term "the positive law," the latter a term which is a product of the heritage of the conception of imperial pagan law, such as the intrinsically imperialist depravity of Roman Law.

False Notions of Law

So, I emphasized, that under the customary procedures in negotiation among nations generally today, the true meaning of what is presently called "international law" is to be properly identified, instead, as "imperialist law," or, as that British positive law derived from the heathen Liberalism of Paolo Sarpi, a Liberalism which all true patriots of our United States have hated and defied, since the founding of what became our anti-imperialist republic. The particular such evil of Liberalism, which is often uttered in the abused name of law today, is, as under the rule of such empires of the past and present as the ancient Roman Empire, or the modern British empire of former Prime Minister Tony Blair, is a depraved notion of law, whose assumption is that of a "behaviorist's" notion of a kind of man-made universal law uttered as a replacement for, and also displacement of the natural law.

As I summarized the case in **Economic Science, in Short**, from the setting of the Peloponnesian War, through the Roman Empire and its Byzantine sequel, and through the dominant role of the Venetian domination of the international monetary systems of Europe and beyond, to the present moment, the world's political systems, excepting, chiefly, the best intervals of the history of our own United States, have been controlled by superimposed monetary systems. Only the Hamiltonian principle of sovereign national credit specification

of the constitutional intention of the U.S.A.'s American System of political economy, has been a significant exception to the centrally dominant role of the imperial power of the European, traditionally Venice-centered monetary system over the world as a whole, that during all but a few exceptional intervals, as under U.S. Presidents Lincoln and Franklin Roosevelt's role during their Presidencies.

It is the extreme decadence of that London-centered monetary system which permeates and pollutes the entire world with its supremacy since the treasonous wrecking of the U.S. dollar during 1968-1973, which has made possible not only the continuing physical-economic decline of the world as a whole, since the 1973 launching of Anglo-Saudi oil-price swindle of 1973-2009, but, later, the even wilder insanity launched under the control of the U.S. economy by Britain's flunkey, Alan Greenspan, as Chairman of the Federal Reserve System.

As a result of that history, the world as a whole exists today as a victim of accumulation of a virtual world-wide hyper-inflationary monetary "bomb" building up under what is currently the greatest rate of deflationary collapse of real production and income of every nation of the world as a whole. The present world monetary-financial system is now going out of existence, soon, while the physical economies of nations are at the brink of a general, complete physical breakdown-crisis of the planet in its entirety.

The only remedy available for all, or any national economy of the entire world today, is the cancellation of the present world monetary systems through an ordered action of bankruptcy of all monetary systems, through a prompt, concurrent reorganization in bankruptcy, through the entire replacement of all monetary systems by the cooperative installation of a system of cooperating nation-states in launching a fixed-exchange-rate system based on a treaty organization assembled from among perfectly sovereign national credit-systems of the type inherent in the U.S. Federal Constitution.

The lawful mechanism for bringing this rescue-action about is the same principle of natural law adopted by the U.S. Federal Constitution. The authority for determining credit, prices, and guaranteed national credit for physical-economic development must come from relevant principles of natural law. The implementation of such a rescue of the nations, must be crafted on the foundation of the notion of a physical economy, rather

than a monetary system. This must be based on a notion of natural law which expels monetarism.

This requires some discussion.

Otherwise, without that reform, the present situation of the nations of the world is a hopeless one, for generations still to come.

All hangs, therefore, on an adequate grasp of that meaning of "natural law" which I supply here.

Leibniz's Natural Law

What saved me from the mistakes of my more important rivals among economists, has been, first of all, the influence of Gottfried Leibniz on me from about the age of 14-15, and, later, since my embrace of it by January-February 1953, principally, Bernhard Riemann's work, his 1854 habilitation dissertation, most emphatically.

Principles of natural law also apply to situations defined by one or another form of combat, as in this case of combat between the present world monetary system, which menaces all mankind, and the opposing force of an economy based on a physical principle of natural law.

The proper standard of law for the use of the term "natural law," is that it meets the requirement of being a body of "discovered," rather than "positive" law, as, similarly, in an anti-empiricist mode in physical science, as typified by Johannes Kepler's uniquely original discovery of the principle of Solar gravitation. As, similarly, in the case of the uniquely original discovery of the principle of universal gravitation by Kepler, the discovery of the generation of a previously existing natural law, which is also a natural law which is contrary to the opinions of all silly academic dupes who believe in the mere myth of an alleged discovery of gravitation by the silly Sir Isaac Newton.

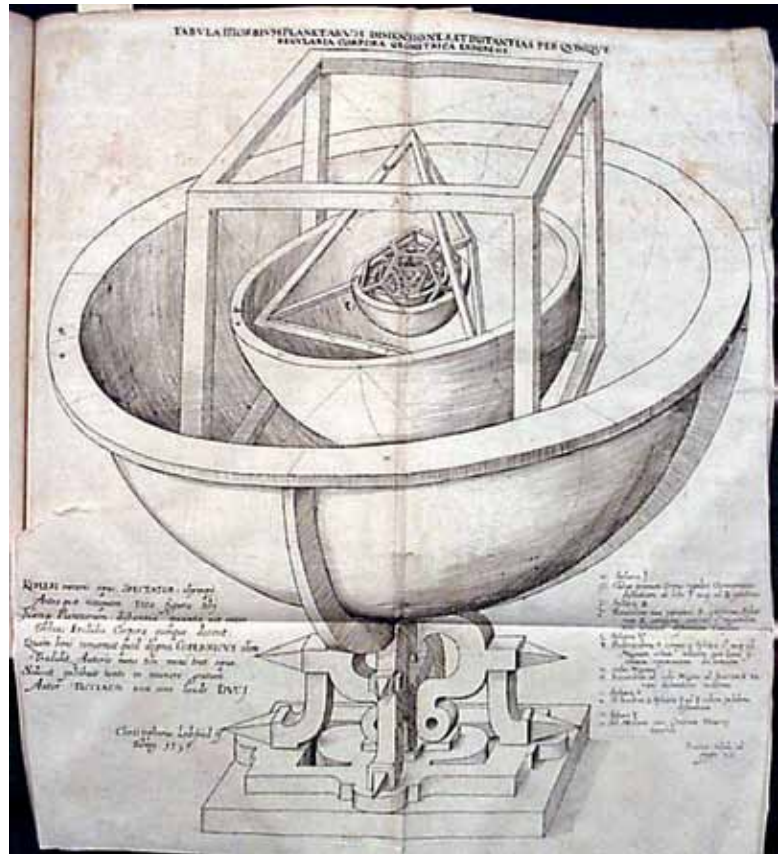
What has been merely alleged to have been Newton's formula, which was essentially a plagiarist's copy of the mathematical expression of characteristics already as defined, uniquely, by Johannes Kepler, was adopted by "the Brutish" ideologues, as a convenient image of the effect of gravitation, an image which they copied from Kepler's original work, while saying nothing of the way in which the discovery of the effect known as that form of image had been defined by Kepler. True physical laws are not mechanical-mathematical contraptions added to a Cartesian repertoire, such as those of the same foolish, Cartesian fantasy permeating British empiricist doctrines

respecting science still today. As Albert Einstein emphasized, gravitation as it was defined uniquely by Kepler, reflects a power which contains the physical universe as a conceptually finite oneness, a universe as if contained by a principle of universal gravitation. That formulation for expressed gravitation, is a reflection of the finiteness of the universe, as Einstein recognized this implication of what had been, uniquely, Kepler's discovery.

President Barack Obama, for example, is not a morally decent sort of lawyer, a fact which his practice, since his entering the office of the U.S. President, has fully demonstrated to have been a grievous fault in either his nature, his development, or both. His is a radically egotistical, false law of the narcissist, one of the type of the reckless, feckless, and immoral gambler, the pirate's law called "winner take all." Only his utter defeat in his reckless, immoral enterprises could bring that fault under some significant degree of civilized control.

In fact, in his special case as representative of such a type, his moral and intellectual disabilities have been shown to be, essentially, those of a man suffering from what is to be classed, specifically, as of the variety of narcissist classed as the victim of "a Nero Complex."¹ This nature of his personal disability, has been shown most prominently since his own, and his wife's visit to meet with the Queen of England and with the Queen's husband, Prince Philip, who is a leading proponent of the pro-genocidal cult of flagrantly anti-science lies known as the World Wildlife Fund. I refer to a fault conceived in Obama's caricature of himself, which is not only akin to that of the Nazi dictatorship in Germany, but, as Obama's proposed "health reform" shows, is a product, and faithful copy of the same British cult from which the infamous pro-genocide, 1939-1945 practice of the Hitler regime was originally derived, then, as now.

There can be no competent doubt of the President's personal moral and intellectual incompetence for the office to which he has been elected, once we have taken into account his adoption of the Hitler-echoing doc-



Johannes Kepler met the standard of natural law by "discovering" the principle of Solar gravitation, with the aid of his concept of the universe in terms of Plato's regular solids. His heuristic model of the inscribed solids is shown here.

trines of his retinue of so-called "Behaviorist economists," as expressed by his reliance upon his retinue of the morally and intellectually depraved, such as Larry Summers and Peter Orszag.

From a Judeo-Christian View

What I have just written here in these foregoing, opening paragraphs of this report, thus far, is said from the standpoint of a truly natural law, as the essence of the Mosaic tradition and Christianity typify that which converges, in practice, upon an expression of what we must regard as an expression of natural law, in effect: I refer, thus, to the natural relationship of the needs of the human immortal personality to the requirements of the Creator of the Universe, as the first chapter of **Genesis** typifies this, as being the natural moral requirements for a proper human existence.

In contrast to the moral and intellectual failures of President Obama, the discovery of universal physical

1. [LaRouche LPAC webcast](#), April 11, 2009.

principles, such as Johannes Kepler's uniquely original, and uniquely valid principle of gravitation, typifies those matters which fall under the categorical conception of *a body of natural law*. However, this is the case today precisely as an outcome of the fact, that Kepler's discovery was rooted in the work of the great modern scientist and theologian Nicholas of Cusa's definitions of those principles of natural law from which Kepler derived his subsumed, uniquely original and valid discovery of gravitation.

Natural law, so defined, is the only principle of law rightfully imposed upon a nation and its elaboration of a morally tolerable form of positive law; all decent law is, thus, premised on this conception of all mankind, as a species, as made in the principled likeness of the Creator. This same notion was delivered to the formation of our own republic, through Gottfried Leibniz's influence, in his condemnation of the evil of John Locke's active promotion of Africans' slavery. Leibniz emphasized the necessary shaping of what we adopted as our constitutional law of the Declaration of Independence and the Preamble of our U.S. Federal Constitution. That Constitution has served, from its launching, as the model of the international law which was adopted as the basis for the existence of our Federal Republic, and the foundation of any international law tolerable to our republic.

For example, our U.S. Constitutional law was derived chiefly, and most directly, from the influence of Leibniz's contributions to universal science, in opposition to the intrinsic depravity of the notions of law associated with the British Empire's adoption of the evil, Ockhamite tradition of Paolo Sarpi, and, from what was so derived from that same root of medieval Ockhamite irrationalism, such as the pro-slavery dogma of John Locke, or the utter depravity of Adam Smith and Jeremy Bentham.

Such is the view from the standpoint of our own republic's notion of the natural law, a natural law which coincides with the affirmations presented in the great U.S. Constitutional principle, of human happiness, that of Leibniz, which we meet at the center of our Declaration of Independence and the Preamble of our Federal Constitution. It is a notion which has been in deadly opposition to that opposing, imperial tradition of law, against which our patriots fought, against the evil oppression and perversion of law which has been the law and contemporary offshoots of the merely positive law of the British Empire, such as that of Adam Smith's obscene **Theory of Moral Sentiments**, and in the center

of our republic's rejection of those obscene adversaries of the true natural law.

So, if we continue the argument for discovered natural law, rather than what is known and concocted as the merely concocted choice of positive law, we come to the aspect of natural law which sets the human individual apart from the beasts, as from the British imperialists, and their Roman imperialist predecessors, alike. The proper ruling law of the U.S.A., for example, is the natural law as expressed by our 1776 Declaration of Independence, and, as the Preamble of our Federal Constitution expresses influences consistent with that relevant opinion of Gottfried Leibniz which is embodied in our U.S. Declaration of Independence.

This, our republic's founding principle, was derived from the notion of natural law for mankind in the universe, and was adduced as consistent with Leibniz's specified distinction of a body of law which opposed contrary conceptions, especially those implicitly imperialist conceptions of a merely positive law which were demanded by such pro-Satanic spokesmen for the British Empire today, as former British (or, perhaps, better said, "brutish") Prime Minister Tony Blair. Contrary to the evil sophist Blair and his like, our republic's constitutional law is not a positivist's law, but *a body of discovered universal law*, as in the same sense of that as is given to us by the example of the discovered universal physical principles of science.

The Matter of Physical Science

Keep that image in mind. The future of the universe, and of mankind within it, is brought forth, in each forward step, by a higher authority than anything previously presumed to be known. In this matter, it is not such law which has been limited, thus far; it is mankind's knowledge of that open body of law which is limited. This discovery of an already needed, newly discovered principle of the universe, and of human behavior within it, always comes from outside of that which had been viewed, mistakenly, earlier, as being already completely predetermined. That is the proper general definition of human creativity, which proceeds not to completeness, but to the discovery of the perpetual incompleteness of our progress in dealing with both our experience and knowledge to date, and also with the revolutionary evolution of the universe itself to higher states of being.

That distinction is the approach which will bring us to that higher standpoint in science, where we gain the



Albert Einstein, shown here playing the violin in the New Synagogue of Berlin in January 1930, represented the higher standpoint in science, as expressed by Leibniz's concept of dynamics.

knowledge required to assure our continued efforts on behalf of the existence of mankind. That is the outlook which I present in these pages. The proof of the point is to be made relatively clearer, as follows.

By "higher standpoint," or, in the alternative expression, "underlying," I am pointing, as I shall explain, again, here, at a later point, to an open-ended approach to higher expressions of that concept of *dynamics*, as *dynamics* was defined for modern science by Gottfried Leibniz, or by the haunting, "tensor-like" conception represented by the concluding paragraph of Percy Bysshe Shelley's **A Defence of Poetry**.²

As I had emphasized in my just published **Economic Science, in Short**, Academician Vladimir Ivanovich Vernadsky, of Russia and Ukraine, has supplied those relevant discoveries of his conceptions of the natural partition of physical space-time among the phase-spaces of the *abiotic*, *Biosphere*, and *Noösphere*. In his bringing modern science, thus, to a higher standard for

2. Essentially, Leibniz's *dynamics* (**Specimen Dynamicum**, 1695) echoes the *dynamis* of the Pythagoreans and Plato, and also anticipates the conception of the physical principle of the tensor, as by the leading work of Bernard Riemann, Albert Einstein, and Academician V.I. Vernadsky. For the significance of dynamics in social processes, as for Shelley, see relevant references below.

the sense of a universal body of natural law, he went outside, beyond, and above what had been mistaken for completed knowledge earlier. These three universal phase-spaces represent a certain set of which all are of crucial relevance at this time of the present world crisis. It is the Noösphere which expresses that principle of universality by which the universe is directed, top down. It is in such progress into matters not known to practice earlier than that, through which mankind rises out and away from impending doom, to the relative security of a higher state of human existence than had existed before.

That might be restated as follows.

Genesis!

The connection which was often missed in the effort to adduce the practical implications of the singularly awesome, opening chapter of **Genesis**,³ has been missed as the result of a lack of an adequate comprehension of that specific significance of the same notion of *creativity per se* which I have presented as the keystone feature of that leading work just published earlier on this same subject: the subject of *the specific uniqueness of human creativity* as contrasted with the essential quality of any other known form of inanimate or living existence.⁴

Therefore, here, I emphasize the continuing significance, for this present and subsequent publications, of my decision to include the appended "In Short" in the title of the preceding published work. My intent here is to emphasize that that piece, when considered as a whole, provided a truthful account, but only as in a summary of what is still required for a continuing series of extended treatments of those topics which I identified there, as I do, again, now.

The further elaboration of one, crucially important

3. I do not include the "Adam and Eve story" in this characterization; rather, I attribute that to a hostile, Mesopotamian genesis. It is also notable, that the actual universe is neither "completed" in any way, nor can it be completed. The actual universe is anti-entropic, and, as Albert Einstein emphasized, never completed, or completable in any prevalent sense of the term "completed," today. The notion of "completed" is an expression of an *a-priorism* which is merely typified by the fraudulent assumptions of Euclid, as also similar varieties of reductionist *a-priorism*.

4. As I have emphasized elsewhere, creativity does exist within the Biosphere, as this is expressed by the emergence of successively higher orders of living plant and animal. Creativity expressed by the human will, which is my point here, occurs among no known living species other than mankind.

example of that notion, is required for treating a particular aspect of the subject of creativity, an aspect now treated more fulsomely in this present location. This present writing here, also precedes anticipated, subsequent publications which, when written, will have presented a series of comparable treatments of some highly relevant, other leading topics identified, in a preliminary way, in that completed set of relevant earlier pieces.

The mission so defined, is the role of mankind in the specific labor of developing the universe itself to higher states, that according to the mission for man and woman implicitly specified in the opening chapter of **Genesis**.

During the brief time in which the already completed, introductory report of this series has been in circulation, the “In Short” part of the title of that report, has already attracted what I had intended to provoke as a certain, fruitful kind of anxiety about certain matters. As I have just indicated here above, that work was composed to provoke as much anxiety about more or less popular, false assumptions, as it did answers. It was essential to the intended end-result, to promote and sustain, a state of internal intellectual tension which should serve as an introduction to the following, present, in-depth treatment of my launching of what is a matter of presently great importance for the benefit of mankind as a whole, and in the matter of a science of physical economy, in particular.

So, this current work in progress, when considered as a whole, was intended, in effect, to lead to a needed, more fulsome presentation of each of the collateral topics which I have invoked, in presenting the urgent need for presenting a science of physical economy, not merely as a long overdue change in outlook, but what must now replace what has now become, almost entirely, the disastrously failed, present methods otherwise extant in the professionals’ practice of political-economy, in the policies of all nations, everywhere, today.

The Trouble with Popular Opinions

The follies permeating the current, egomaniacal policy-shaping of a Nero-like President Barack Obama, and the already ruinously foolish performance met in all the work of his predecessor, are key elements of the presently extreme case of a trend in economic and social policy-shaping which has become an absolute disaster, for other nations as also our own—indeed, for our planet as a whole. This has been the ugly trend toward a new rise of fascism in the Americas and

Europe, today, even globally, since, in fact, about the time of the March 1, 1968 turn in economic affairs, which accompanied the emergence of the full-blown, venereal, Dionysian rage of fascism which was only typified by the 1968-69 role of Mark Rudd at Columbia University and related environs, increasingly, during the remainder of that and the following years, up to the present day.

It is important to emphasize, that I have been provoked to this present step of a radical revision of all existing national economic systems, out of my decades-long progress as being what is, in fact, presently, a leading known economist: probably, by standards of performance in forecasting, the leading economist in the world today. My emerging role to this present effect, came through a variety of converging current circumstances, including the issues posed among serious, presently working economists, and others similarly occupied, for the presentation of a new, general conception of the principles of a science of physical economy. Those sequels, such as this in progress here, must be called into general use, if a successful, much-needed, and very radical change in the practice of “economics” is to become available now.

Although the already published portion of my still ongoing recent work to this effect, has included a certain amount of reference to the roots and role of creativity in any possible form of human society, what I had provided up to this moment, while accurate as far as it goes, has been only preliminary with respect to what remains to be done, stepwise, in the relatively immediate future. At this same time, the world is confronted with the urgent need for doing a bit more than to simply put a presently bankrupt world into some urgently needed form of reorganization, as I had proposed just such a relatively immediate remedy, for my own part, quite successfully, during July-September 2007. The wildly insane measures taken, by the U.S. government, and also relevant other leading national powers, since September 2007, have created what has now become a global disaster for all humanity, a development which has now gone beyond any tolerable limit for every part of humanity as a whole. The time for mere reform has passed; the time for a revolution in the notion of economy, has arrived. On this account, what is urgently needed, as I have already emphasized here, is something which is not merely a reform, but an entirely new way of thinking about economy. That is my duty and intention, as expressed again here.



The outbreak of Dionysian rage in 1968-69, as epitomized by provocateur Mark Rudd at Columbia University (shown here), represented a turning point toward fascism, and an abandonment of a commitment to principled science.

The mission here may be summed up fairly, as follows.

The Franklin Roosevelt Legacy

The presently onrushing, monstrous failure of the world's economy in general, throughout the sweep of the time since what has been shown to have been the calamitously premature death of U.S. President Franklin Roosevelt, and up to the time of the presently onrushing, global breakdown-crisis of the world at large, compels us to adopt what are, for nearly everyone today, fundamentally new conceptions respecting economy in general. There are new conceptions respecting new kinds of relations among national economies, novelties which must now be overthrown entirely, many among which have been long considered as axiomatic truths, but are, as they have been now shown to have been, the presently, brutally failed principles which had come, unfortunately, to be generally accepted among nations.

The notion of formal, deductive systems, as often supplied as a substitute for creative science, confines the mind to that deductionist's prison, called sense-certainty, such as that of the founders of a modern reductionist, positivist, or even worse mathematics which have been adopted, in practice, as a replacement for actual science. They are typified, still today, by the earlier attacks on Leibniz by such perverts as the followers of Abbe Antonio Conti and Voltaire, such as Abraham de Moivre, D'Alembert, the scoundrel and turncoat Leonhard Euler, Adrien-Marie Legendre, Pierre-Simon Laplace, Augustin Cauchy, or Rudolf Clausius and Herrmann Grassmann, and London-linked Hermann von Helmholtz.

The essence of competence in science, mathematical or otherwise, is to recognize the smell of intellectual death in such as the work of Aristotle, Aristotle's scoundrelly heir Euclid, or all others who rely upon an a-priorist, deductive model in place of, and in opposition to that process of overthrowing of all deductive systems, a process upon which competent Classical poetry and science depend absolutely.

The notion of a purely mathematical physics, as by the adversaries of Leibniz, Einstein, and others, hangs upon the legacy of the a-priorist followers of Aristotle, such as Euclid.⁵ From this legacy, and expressed by the even more radical corruption of the Ockhamite followers of Paolo Sarpi, comes the modern European mental illness known as an essentially deductive mathematics with its notion of the proximate "completeness" of a sufficiently extended array of present, formal mathematical systems.

Therefore, the satanic Olympian Zeus, and all his Delphic-like doctrines, be damned; I begin with the most essential of those topics which were identified in the previous paper's summary of the nature and role of the creative powers of the human mind in defining a physical economy.

The significance of what I have condemned as that widespread popularity of the notion of the science achievable through a search for consistency of mathematics through deductive extension, is the pathology of which science, together with the **New York Times** style book, must be cleansed, in order that honest creativity might be freed from the inherent, corrupting stagnation of the contemporary formalists.

5. This is not to speak of the more obscene systems of belief and practice familiar to the earlier Middle East.

I. An Essential Recapitulation

To get down directly to the chief business at hand, when we view the present world-wide situation rightly, we appear to be, already, throughout this planet, at least arguably so, now almost as much as doomed and dead; that becomes a certainty, if presently prevalent trends in opinion about science, such as the obscene, virtually Satanic, genocidal lie of “global warming,” are permitted to be continued. This is not for reason of the currently surging global pandemic, a pandemic which may, or may not be chiefly from “natural causes.” The character of the problem is, that it reflects the deteriorated, general physical conditions of life which recently, or, currently prevalent politics, have brought down upon the planet as a whole, especially since the global, existentialist, moral catastrophe of Spring 1968.

The foul corruption responsible for this condition, has been fostered under the present global circumstances of a general monetary and physical-economic breakdown-crisis, a crisis radiating from the global system of monetarist powers centered in the evil radiating from the virtual empire of the monetarist United Kingdom: that United Kingdom which has been operating according to the so-called “green” policies of the pro-genocidal, essentially pro-satanic World Wildlife Fund of Prince Philip et al., and according to the continuing complicity in this evil, by the current President of the United States, especially so since the 1968-1973 interval, to the present date.

In the earlier, substantial, introductory portion of this presently continuing series, I centered the reader’s attention on the distinction between two available, voluntary types of choices of an operating sense of personal identity in society today. The first choice, what I have identified as a defective state of mind, has, unfor-

tunately, usually been the location of the individual’s optional sense of personal identity, as expressed, typically, in terms of the crude belief in sense-certainty. It is that influence which has continued to be the customary location of that which the usual individual regards, what is for him, as his, or her intra-social expression of personal identity. In my own, contrary, preferred choice, I locate the individual’s properly chosen sense of his, or her personal identity, quite differently. It is notable that

I do so out of my included great respect, even sometimes awe, for what the greatest scientific minds and Classical artistic geniuses have accomplished on relevant accounts.

That much said thus far, to open the following chapter, I shall continue my account by noting, that in the modern physical science which flowed from the work of such geniuses as Brunelleschi, Nicholas of Cusa, Leonardo da Vinci, Johannes Kepler, Pierre de Fermat, and Gottfried Leibniz, the distinction of the creative personality, lies presently in the recognition of *the ontological actuality* of the so-called “infinitesimal” of the Leibniz calculus, as opposed to such follies as the corrupted version of the calculus associated with such perverts as the hoaxster (and sometime plagiarist) Augustin Cauchy.



UNESCO/C. Bablin

Lord Bertrand Russell took a leading role in establishing the satanic genocidal policies of the British empire, which threaten civilization today.

A Role for the Tensor

While the distinction which I have just emphasized in the immediately preceding paragraphs, is already formally correct, there is a still deeper—much deeper—issue of scientific method involved. It goes as follows.

The organization of evidence for purposes of a process of physical-scientific discovery of principle, begins, as it must, with reference to the role of experimental experience in the employment of powers of sense-perception. This includes not only what may be recognized as the individual person’s “native senses,”

those which are delivered somewhere along the course leading to the birth of the new individual, but also includes artificial senses comparable to the category of scientific instruments, such as telescopes and microscopes, or sundry varieties of heat-sensing devices employed in exploring behavior in the extremely large, or in the extremely small.⁶

However, while the experience of sense-perception is essential for the development of knowable, effective human power for inducing change in the universe, the paradoxical relationship among differing specific modes of experience presents us with many mutually contradictory presumptions, such as those of the fabled blind men and the elephant, as to what the real universe is, actually. We are brought, thus, to the point, that the paradoxes of sense-experience associated with different choices of natural, or synthetic sensory experiences, confront us with the practical need for what have come to be known as universal physical principles: *principles which are not defined by sense-perceptual experience as such, but, rather, by the fact of what are the mutually contradictory results among the categories of sensory experience. This includes not only the experience of the given, inborn, biological senses, but also the artificial ones, such as those of scientific instrumentation.*

Modern Science as Such

On account of the fruits of those combined sources of evidence, in all modern physical science, the discovery, uniquely, by the follower of Nicholas of Cusa's founding of modern science,⁷ Johannes Kepler, of the principle of universal gravitation within the Solar system considered in the large, has become, as Albert Einstein emphasized, the unique foundation of universal systemic scientific competence within the domain of applied modern physical science.

Therefore, for reason of our reliance upon that ironically juxtaposed experimental evidence on which competent scientific practice depends, we must emphasize the role of the *tensor*, in addressing all matters bearing on any contemporary proof of universal prin-

6. As Bernhard Riemann emphasized in his 1854 habilitation dissertation, it is the ironical changes from all customary notions of sense-perception, as these are encountered in the very large or very small, which present us with the relatively most crucial ideas respecting the general laws of the universe.

7. **De Docta Ignorantia** (1440 A.D.).

ciple. We must define the role of the tensor in such terms, but not the often deceptive standpoint of the mathematician as such, the reductionists excluded most emphatically.

Those distinctions just summarized, are to be considered as follows.

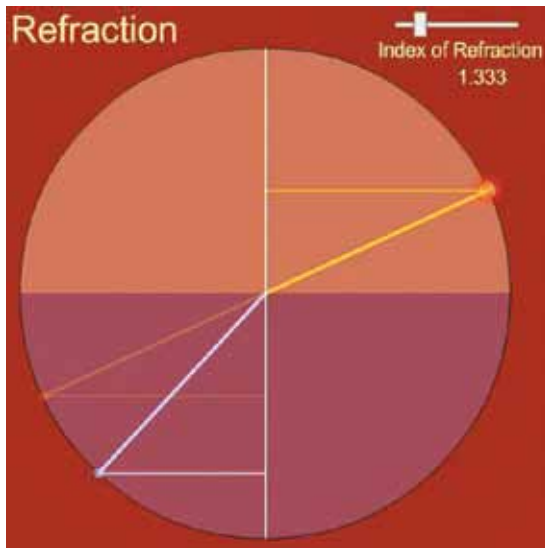
What we recognize, through our powers of sense-perception, is not the real universe we inhabit, but only a kind of shadow cast by that universe's existence, shadows such as those cast as sense-perceptions, or by instruments such as those which are employed to extend the reach of the mind to the very large or very small.

An Anti-Entropic Universe

The common root of the systemic moral failures in most of taught scientific education and related subject-matters, is what is typified by what Philo of Alexandria exposed as the Aristotelean perversion of the teaching of geometry, a teaching which remains, still today, the hereditary principle of intellectual rotting traced, variously, to Euclidean geometry, and to related forms of intellectual perversion, such as modern empiricism. These are exemplary of the cases which implicitly presume a methodologically deductive array of scientific and comparable knowledge, a prevalent academic and related perversion which has been premised on a system of deductively polluted consistency, called, with farcical solemnity, mathematics, which undercuts and ruins the creative potential of the minds of most trained professionals and related cases, still today.

We live in a self-developing, anti-entropic universe, not one of a fixed, deductive design. Hence, the influence of the mystical dogma of "universal entropy" on the minds of so many among our academic specialists in mathematics, makes them become more or less rabidly insane by about the time they come to enjoy what is termed, quite ironically, a "terminal degree."

For example, Kepler came to recognize, as in his **The Harmonies of the Worlds**, that neither the application of the sense of a visible line of sight, nor of musical harmonics, could define the principle of organization of the Solar system as known to Europe up to that time. However, a paradoxical juxtaposition of the two alternately presumed notions of a general ordering factor, sight and harmonics, provided the remedy, and yielded the same general law of gravitation plagiarized from Kepler's own original discovery by the custodians



Among the leading experiments which blasted apart the Euclidean concept of time and space was that of Pierre de Fermat (right), showing how light changed course from a straight line when passed through different media. A schematic is shown here.

of a curiously mad and scientifically inept black-magic specialist Isaac Newton.

In a similar fashion, Sky Shields' recently published mapping of the actual process of discovery represented by Carl F. Gauss' discovery of the orbit of Ceres, unveils the actual workings of the creative mind of Gauss in his original discovery of the asteroid orbits.

All true universal physical principles, as known, show that same type of ironical composition. Hence, the singular importance of the work of Bernard Riemann's discoveries in bringing the use of tensor-like methods of Gauss to its proper place in the general repertoire of physical scientific methods. Sky Shields' application of the tensor to craft a physical, rather than simple image of the orbit of Ceres, illustrates a point which is applicable to all cases of discoveries of a generally true physical principle in any domain, *including a competent science of physical economy*.

Euclid's Relevant Great Crime

There are three methods available in modern scientific practice, for defining a general principle. The typical model in European civilization today, although incompetent, is that associated with the model of Euclidean geometry. The assumption is, "Is the assumed principle true in all possible cases?" While that guideline may appear suited to abstract Euclidean or an "imperfectly Euclidean" variety of formal geometry, as

by Lobatchevsky, it fails to meet the standard which must be required of a presented case of physical science. This distinction was made clear with the appearance of Bernhard Riemann's 1854 habilitation dissertation, in which no *a-priorist* assumptions were permitted in the domain of physical geometry. Since Riemann's habilitation dissertation, all later competencies in physical geometry were defined by relevant conceptual methods of physical experiment, rather than implicitly *a-priorist* formal geometries.⁸

At least, that was true in principle; in practice, the matter was not so simple.

The universe of Bernhard Riemann, and of such followers of Riemann as Albert Einstein and V.I. Vernadsky, is a kind of physical universe in which the most underlying characteristic of action is the emergence of new, more truthful kinds of physical dimensionality. Today, since the work of Vernadsky, in ordering physical-scientific practice, we should examine such qualitative changes associated with a self-evolving physical geometry, evolving with those kinds of qualitative changes in the periodic table of physical biochemistry which we associate with evolutionary changes in quality among the abiotic, living, and human-cognitive

8. It is important to reference the correspondence of Carl F. Gauss with such as Farkas and Janos Bolyai, and with others, on the ruckus stirred up by Gauss' warnings to Jonas Bolyai on the subject of Jonas' claim to have discovered a principle of non-Euclidean geometry. The same criticism is extended to the claims for a Lobatchevskian geometry. The implied method expressed by Gauss's discovery of the Ceres orbit indicates the truth of the matter. The Nineteenth-century history of the subject of a "non-Euclidean" geometry was posed by the most famous of the teachers of Gauss, Abraham Kästner. Gauss, in his letters to the Jonas and Farkas Bolyai, and to others, on this matter, emphasizes that he had discovered a non-Euclidean geometry (premised on provocations in the work of his teacher, Kästner) during his studies of the middle through late 1790s. The application of the relevant tensor approach to Gauss's solution for the orbit of Ceres, shows that Gauss was actually using such a anti-Euclidean geometry in that discovery.

qualities of physical phase-spaces of the universe considered as an integrated whole.

Today, with the appearance of any newly considered universal physical principle, no previously existing geometry can satisfy the notion of completeness within the bounds of any formal geometry. There is no longer any competent equivalent of such presumed systems extended to completion “in infinity” as a Euclidean geometry.

There are two most notable transformations to consider on this account.

First, we must take into account, that sense-perceptions present us with no better than the kinds of shadows cast by the real universe, rather than the real universe as such. Second, since the work of Academician V.I. Vernadsky, we are properly obliged to view the universe of our experience as one in which the Noösphere *as defined, functionally*, subsumes the Biosphere, and the Biosphere, in turn, subsumes the abiotic domain. The definition used for this purpose is supplied by the question: which domain changes which?

Nonetheless, in the struggle of scientists to make a career, so to speak, they were often obliged, to suppress their fidelity to strictly scientific principles, out of a generally imposed requirement to show a certain degree of consideration for *a-prioristic* geometries modeled, more or less, on the widely approved fantasy known as Euclidean geometry. So, to survive in the practice of their professional career in science, they found it expedient to, at least, pretend that they believed in the test of deductive completeness as an idealized, entropic standard, imposed arbitrarily, for any generally accepted practice of geometry. Curiously, and, also, not so curiously, the product of exploring the domain of physical geometry from the standpoint of the assumed principle of axiomatic completeness for any geometry, turned out to have its heuristic merits within the domain of the ante-room to a physical-scientific form of geometry, as this is illustrated by the explorations conducted under the direction of the famous David Hilbert.

However, thanks given to Hilbert for exposing the assumption he tested, the universe is actually anti-Euclidean, as Hilbert helped to demonstrate this after his fashion.

Since I am writing this work, some account for my own history in respect to these matters has a certain, much more than passing relevance for the purposes of my account here.

II. My View of This Matter

In entering this chapter of the report, we must recognize two crucial features of my point, First, that I am not only an economist of notable, largely unique achievements in long-range forecasting, but that the highest form of known physical existence in our universe is the role of discoveries of the universal physical principles which underlie the notion of a physically successful economy as a whole.

The related problem has been, not that our scientists have been stupid; rather, they have been forbidden to bring the crucial physical evidence of universal and related economic principles into the domain of my particular expertise, the science of physical economy.

Since all matters of physical chemistry's role in economies lie within my domain of principal practice, the chief source of the failures of policy-shaping among modern nation-states has been that the most crucially important aspect of physical science, the economic progress of mankind, has been abandoned to the Delphic frauds of a pro-Satanic class of political-economic religious ideologues, such as our leading financial accountants and bureaucrats of kindred superstitions.

The essential failure common to both most practice of economics and financial accounting, is typified by the fraudulent approach of Laplace colleague Augustin Cauchy to the subject of the calculus. Following the school of Eighteenth-century Leibniz-haters such as Abbe Antonio Conti, Voltaire, Jean le Rond D'Alembert, Leonhard Euler, and Laplace, the factor of change which defines a science of reality, the Leibniz infinitesimal, was suppressed by the systemically reductionist pagan priesthoods of mathematics.

What is fairly described as the uniqueness of my own successes as an economic forecaster, beginning the middle of the 1950s, was rooted, on the one side, in my recognition, since early adolescence, of the intrinsic absurdity of any formal geometry similar to that of Euclidean geometry. This defined the basis for my subsequent adoption of the standpoint of Gottfried Leibniz's condemnation of the inherently systemic fraud of the work of Descartes, in favor of Leibniz's adopted standpoint of that principle of *dynamics*, which has underlain all higher development in the progress of physical science, as to matters of principle, since that time. The collaboration of Leibniz with Jean Bernouilli, in applying consideration of Pierre de Fermat's principle of least



Lyndon LaRouche's outstanding achievements in rely heavily on his rejection of formal Euclidean geometry, and commitment to discovering dynamic physical principles. Here, he is examining a machine at the Escorts Tractor Plant in India, during a 1982 visit.

action to elaborate a general principle of universal physical least action, has been considered by me as the continuing mainstream of inspiration for all truly principled accomplishments, such as those of Carl F. Gauss and Bernhard Riemann, since.

This led me, in turn, to come to the view that sense-perceptions were not realities, but shadows of reality. In this way, I came to the related view, that the definition of the infinitesimal by Leibniz expressed the essential difference between the real universe we experience, his view, and the shadow-like images of that experience associated with naive sense-certainty, his adversaries' view.

The attacks on Leibniz's work by empiricist followers of the Ockhamite irrationalism of Paolo Sarpi, were to be traced, during the Eighteenth Century, through such accomplices of the hoaxster Rene Descartes, as the set of empiricists led by Abbe Antonio Conti and Voltaire, to hoaxes such as those which are to be traced to the hoaxsters Abraham de Moivre and D'Alembert, who concocted the hoax of "imaginary numbers," and, later, the less exotic trick of simply denying the existence of the Leibniz "infinitesimal" by the opportunist hoaxster Leonhard Euler (who knew better than to actually believe his own rubbish on this account).

The issue so posed to Eighteenth-century physical

science was that, if, sense-perceptions are merely shadows cast upon the mind, rather than the actual objects which have cast those shadows: *what, then, is the knowable expression of the differences between reality, on the one side, and the shadows cast on human opinion by the experience of that wrongly conceived reality known as "sense certainty," on the other.* The implication of this, in turn, forces us to consider the implication of the evidence, as Leibniz adduced his discovery and subsequent development of the concept of the differential calculus from the implications of the successive work of such as Kepler and Pierre

de Fermat. *The reality of experience lies not in the perceived object, or its idealization as such, but in those kinds of actual, efficient changes in perceived state, which violate, experimentally, the notion of deductions from merely apparent sense-certainty? Leibniz's definition of dynamics, as a revived expression of the principle of dynamis expressed by Classical Sphaerics, as in the duplication of the cube by Archytas, and the consequences of this for Archytas' associate Plato, defined the universal physical principle specific to both Leibniz's original definition of the calculus, in 1675, the addition of dynamics, during the 1690s, and his enhanced reworking of this as a universal, catenary-tractrix-cued, physical principle of least action, as cast in collaboration with Jean Bernouilli.⁹*

In other words, between the view of real experience implied by notions of sense-certainty, and the real universe, there is a gap expressed, typically, by that notion of the "infinitesimal" whose existence Euler, with bare-

9. The notion of a physical geometry which underlies Leibniz's notion of dynamics, is traced in modern European science to the role of the catenary (the "funicular" form of physical curve) employed by Filippo Brunelleschi for the construction of the cupola of Florence's **Santa Maria del Fiore**, and the development of the pairing of the catenary and tractrix relationship by Leonardo da Vinci.

faced fraud, simply denied.¹⁰

I came to that view of Euler's fully witting hoax, in his attack on the then long-deceased Leibniz, through my disgust at the teaching of both analytic geometry and the calculus to which I was exposed in both my secondary-school education, and in my attendance at a university, later. I could never bring myself, formally or morally, to pollute my mind with belief in the empiricist rubbish which I was instructed to believe on those occasions. This rejection of such instruction turned out to be a source of my most important margin of intellectual advantage over my putative professional rivals among the economists of the recent half-century to date.

What saved me from the mistakes of my more important rivals among economists, has been, first of all, the influence of Gottfried Leibniz on me from about the age of 14-15, and, later, since my embrace, by January-February 1953, of, principally, Bernhard Riemann's work, his 1854 habilitation dissertation, most emphatically.

Thus, today, if any good outcome is to occur during the presently onrushing general physical-economic breakdown-crisis of the world as a whole presently, this can only occur through the influence of those same principles which I have adopted in the course of my unique successes as an economic forecaster during the recent half-century.

This involves what must be considered, under present circumstances, as a specific, unique conception of the nature of the power of creativity encountered in the characteristic potential of the human individual mind expressed by discovery of universal principles of experiment. This is the immediate subject here, the subject on which the urgently needed adoption of a competent notion of principles of physical economy now depends. The "great experiment" on which the desired achievements depend, is found in the examination of the nature of the efficiently creative powers of the individual human mind.

I illustrate the point, by beginning with a relevant restatement of the nature of the evidence toward which I have just pointed here.

10. All of those Eighteenth and early Nineteenth centuries' Leibniz-haters among the followers of Paolo Sarpi's cult of empiricism commit a fraud kindred to that of such Nineteenth-century cases as Laplace and his three-body problem, Laplace's protégé Cauchy, and the hoaxsters Rudolf Clausius and Hermann Grassmann. The fraud against the work of Wilhelm Weber by Clausius and Grassmann, is typical.

My Own Outlook Was Situated So

My earlier conscious awareness of the crucial issue underlying my account in such locations as here, today, dates, essentially, in beginnings identified with my first encounter with secondary-school teaching of plane geometry. As I have written of this on sundry, relevant occasions, I had rejected the *a-priori* assumptions flatly at first encounter, asserting my belief, then, that only a *physical* geometry of the type relevant to design of supporting iron or steel materials crafted to optimize mass and strength according to structural forms, represented a true geometry.¹¹ Once the subject of construction was freed from the illusions of Euclidean geometry by attention to the physical principles of design of forms of construction, the absurdity of Euclid's mis-interpretation of the achievements of those forerunners from among the Pythagoreans and Platonics, became immediately as obvious as Riemann insisted to be the case, as in the opening paragraphs of his 1854 habilitation dissertation.

So, from that date during my early adolescence, on, all of my subsequent exposure to instruction in secondary education and as much higher education as I could tolerate, placed me in opposition to the underlying presumptions of almost everything in, or about the method for science thus presented to me in those classroom environments, at those times.

Satan and His Monetarism

All standard teaching of modern economics dogma has been premised on the misguided presumption, that the appropriate assignment of a notion of relative economic value was a statistical-monetary function: *monetarism*. To understand that prevalent error of classroom and related opinion, and, thus, the practical consequences of the existing of the present world monetary form of general breakdown-crisis of all among the present world monetary systems, we must consider the following typical aspects of the history of this phenomenon of globally extended European culture today.

This notion is traced in European history since the period of the Peloponnesian War, with the reign over European and extended civilizations by monetarist imperial powers of the type associated with the functions of the treasuries located under the direction of the Delphi cult of Apollo-Dionysos.

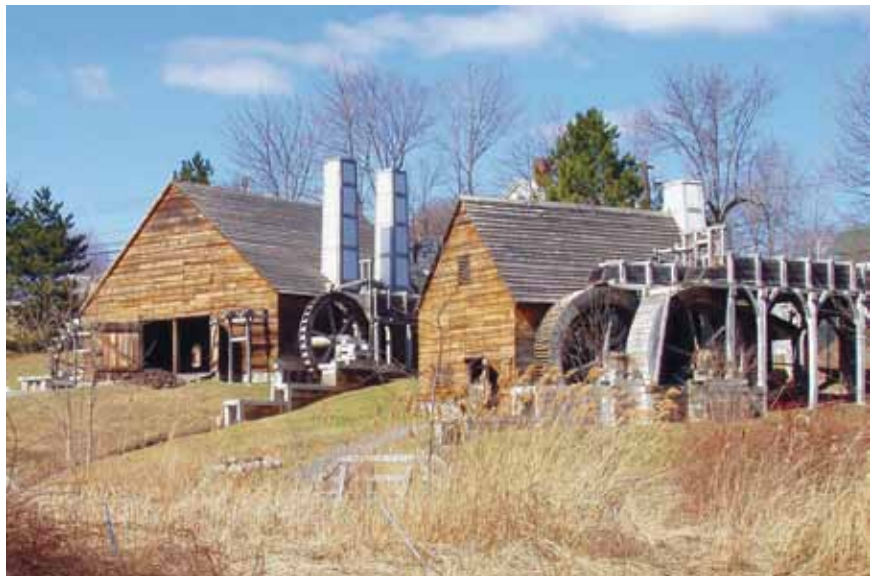
11. A conclusion I had reached through study of construction in progress as Boston's Charlestown U.S. Navy Yard prior to that time.

The failure of the propagators of the warfare among Athens, Corinth, and Syracuse, created what Plato treated as the opportunity for what had been envisioned by him as the opportunity to consolidate the salutary destruction of the temporarily failed maritime-monetary power of the Delphi Apollo-Dionysos cult during that time. The later establishment of the Roman Empire, through the negotiations conducted between the figure who was to become known as Augustus Caesar in negotiations with the Isle of Capri-based representatives of the priesthood of the Mithra cult, did establish a Mediterranean-based form of maritime-based, single monetarist imperialism, a Roman empire still dominated by the Delphi cult since a point through, and beyond the lifetime of the last leading priest of that cult, the notorious, typically Delphic, illustrious liar Plutarch. That imperialism, in its subsequent incarnations in sundry kaleidoscopic expressions, has been the imperial monetarist system which has reigned over Europe most of the time, since that time, a monetarist empire of which the Anglo-Dutch monetarist imperialism is the world-dominating expression at the present time.

Contrary to the fables of monetarism,, the ruling principles respecting the determination of effective value, lie within the bounds of a needed science of physical economy, not the statistical habits of intrinsically imperialist monetarist systems.

Essentially, from its beginnings in such places as 1620-1687 Massachusetts, the design of the American System of political-economy, on which the United States' republic was premised, has been based on a credit system, rather than a monetary system, Alexander Hamilton's particular genius in defining the American System of political-economy as a remedy for the bankruptcy of the separate banking systems of the thirteen former colonies, required, and established that Constitutional reform of a constitutional republic, rather than a confederation, a sovereign republic whose existence was indispensable for saving an otherwise bankrupt, new nation-state.

It was this same principle of our Constitution, which was employed by President Abraham Lincoln to defeat



From the beginnings of the United States, in the Massachusetts Bay colony, there was a commitment to a credit system, in the interest of technological progress. Here is a reconstruction of the Saugus Iron Works, in Massachusetts, which were built in the mid-17th Century.

the otherwise victorious British imperial power behind both the slaveholders' secession and the London-owned New York bankers, through the system of "greenbacks" which was organically integral to the great principle of physical economy on which the creation of the U.S. Federal Constitution was premised.

This must be said, to make clear the impossibility of any continuation of civilization on this planet without eliminating all monetarist authority and monetarist systems. The action required is to establish a planetary system based on a fixed-exchange-rate credit-system among a leading set of the aggregately powerful nation-states of the planet, to the effect of putting all monetary systems out of existence. This reform must employ a credit-system as a medium designed, and managed, all to the effect of creating a system of international credit, that based on a principle of fixed-exchange-rate lending among the participating sovereign states of the planet.

This measure solves the immediate problem of global bankruptcy among all nations presently, but it also poses the need to take the matter of policy of credit and prices out of the domain of "free trade" monetarism—or anything like it, thus posing the issues of physical-economic values, rather than the merely nominal, and usually more or less badly mistaken notions of relative monetary prices. The Hamiltonian form of constitutional model of the U.S. Constitution, serves as the

needed linchpin for establishing the pattern of global, long-term credit-agreements among a dominant set of initiating nations composing the kernel of the new world physical-economic system.

What are the chances of establishing such a system now? The only force which exists to bring this change about, is that no nation of the planet has any rational chance of surviving the presently wildly escalating crisis, without accepting that reform. That is the looming breakdown-crisis being brought on rapidly, now, by the miscreations called the British empire and its profascist-like puppet, the Obama administration, whose self-inflicted folly will present what I have proposed as the only available opportunity for surviving the presently onrushing, global breakdown-crisis.

Do the Anglo-Dutch Liberal oligarchs know this? Of course they do: much better than you do. Nonetheless, their inherently self-doomed system is the only world system under which they are presently disposed to live. Their impulse is either to win, or to bring down all nations of the world, like the fabled Cities of the Plain, rather than accept the existence of any world system but their own. Therefore, foolish Obama as been chosen as their silly tool.

Where I Stand

On that account, I have paid a certain price, from adolescence to the present day, for my resistance to what I was presumably being ordered to comply with in these matters; but, then, experience, since that time, has demonstrated, that those of my contemporaries who accepted what I had resisted, paid a fearful price for what they had lost from their own creative powers, that by accepting the damaging, axiomatic and kindred beliefs which I had the good fortune to have rightly rejected. So, we have the fact that virtually every putatively leading economist, even among the relatively best, has failed in precisely those crucial aspects of forecasting in which my successes have been unique, the fact which illustrates the point.

Now, on the happier side of such matters, the truly intelligent professionals in the field of economy will be inclined, increasingly, to collaborate with me in bringing about the needed measures to save our republic, in particular, and the rest of the nations as well. Once the principle of the matter is made clear to them, many among them will discover, already lurking within themselves, what is otherwise needed to make them adequate to carry out the remainder of the task.

Recently, since, most notably, the aftermath of my [July 25, 2007 forecast](#) of the imminence of the general breakdown-crisis, my relations with leading U.S. and other economists have been significantly improved. Such has been the effect of the forecast which I presented in an international webcast, brought forth on that occasion. However, while the importance of my unique contribution has become appreciated, more and more, among competent professionals, the essential reasons for the success of my own record as a forecaster over recent decades, has not yet been grasped adequately even among the relatively best of those among what might be termed my “relevant peers.” It is thus, my obligation, as here, to improve this state of affairs, which is prominent among the motives for publishing what I now write on that account.

Therefore, to recapitulate what I had just written as the opening of the present chapter: what saved me from the mistakes of my more important rivals among economists, has been, first of all, the influence, as I have already restated here, of Gottfried Leibniz on me, from about the age of 14-15, and, later, since my embrace of it, by January-February 1953, principally, Bernhard Riemann’s work, his 1854 habilitation dissertation, most emphatically.¹² Such were the indispensable preconditions for all of my own original discoveries represented by my relevant contributions reshaping the national and world economic policies to be considered here.

There has been nothing accidental in the outcome of those differences in adopted belief respecting matters of science bearing upon the subject of a science of physical economy. This is the case, most notably, in the domain of, principally, medium to long-range economic forecasting. There has been nothing actually obscure, or accidental in my successes, nor, my putative professional rivals’ failures on this account.

It is not accidental, that my accomplishments have all been situated within the framework of my studies

12. While the act of a discovery of anything approaching a discovery of a true universal principle is an act by an individual person, it would be a serious mistake in method to imagine that a valid discovery of principle by a person means that the development and outcome of that discovery is an isolable, individual action. Here, the principle of dynamics (or, the ancient concept of *dynamis*) must be taken into account. The development of knowledge of true principles is an ongoing process of development of each idea, which occurs through the participating role of contributors to such a process of discovery. History is not a sequence of events, but a process of the self-development of the minds of the successive persons and generations which, in effect, transforms the characteristics of the mental life of successive generations.

and development within the domain of a science of physical economy. On that account, the following clarification is crucial.

Physical Economy is The Human Science

The root of the failure of the modern European economists and their American followers, as distinct from the patriotic American school of Benjamin Franklin and Alexander Hamilton, is essentially the fact, that the establishment of the imperial Anglo-Dutch supremacy of the British East India Company's Lord Shelburne, since the February 1763 Peace of Paris, put continental Europe, increasingly, under the tyranny of the economic policies associated with that "Liberal" school of John Locke, Adam Smith, and Jeremy Bentham, an Eighteenth-century school¹³ which had been formed under the persisting influence of Paolo Sarpi, and of Sarpi's adoption of the methods of the medieval irrationalism of William of Ockham.

Ockham is the founder of the specific form of moral corruption and fervid irrationalism of the modern Anglo-Dutch Liberalism. The most evil man of the Twentieth Century, Sarpi follower, and anti-science fanatic, and devoted hater of mankind, Bertrand Russell, serves as an epitome, still today, of everything that is most essentially evil in the world at large.

The prevalent dogma in European culture since the rise of the Liberalism of Paolo Sarpi et al., has been the presumption, as by Adam Smith, in his 1759 **Theory of Moral Sentiments**, that no actual universal physical principles exist within the bounds of mankind's actual knowledge, but only rules of behavior consistent with the lack of any recognized universal principles, but only those of what is, presumably, merely custom. The moral depravity of those advocates of "Behaviorist economics" associated with the conspicuously pro-fascist, even pro-Nazi, health-care and other current economic policies of the President Obama administration's health care and social policies, are typical of the rela-



Entergy Nuclear

Improvements in productivity depend upon an increase in the energy-flux-density of physical economic processes, per capita and per square kilometer. This points to the indispensability of nuclear power; for human survival and progress.

tively worst outcome produced by driving the evil dogmas of John Locke, Adam Smith, and Jeremy Bentham to their Nazi-like extremes.

Essentially, protests against naming President Obama's economic policies as either "Hitler-like," or, simply, "Nazi," are behavior tantamount to intellectual and moral complicity in a great crime against humanity. It is the wild-eyed hoax of "cap and trade" and all, in the present Summer of American cooling, which is a new cloak for, a carbon copy of Hitler's own policies of genocide.

Hence, for today's consistent followers of the tradition of Locke, Adam Smith, and Bentham in the field of economy, a field in which I play a starring role of opposition to their legacy presently, for them, economic processes express no actual principles, but only conventions based on adopted customs of belief chosen without regard to any actually efficient universal physical principles. Hence, we have the case of the influence of widespread, intrinsically incompetent methods of so-called statistical forecasting more widely. Whereas, my own forecasts have been specifically successful, virtually all rivals, of all persuasions in the field, have been systematic failures as forecasters on this account.

Ironically, it is exactly their beliefs to this effect, which have served as the instrument of destruction of

13. Locke died in A.D. 1704, but his influence permeated the British imperialist dogma to the present day inside the U.S.A.

all civilization which is the oncoming menace overtaking the entire planet today. Such are those particular “behaviorist” beliefs of the Obama administration which has put the U.S. republic on the chutes to Hell right now.

For Example:

It is fairly said, that productivity increases with both the amount of the power supplied to production and integrally related activity, and also the increase of what is termed the energy-flux-density of the physical economic processes, per capita and per square kilometer. Any effort either to allow those “energy” values to decline, or even to fail to increase, per capita and per square kilometer, spells an oncoming relative, or more severe disaster, such as the world in general has been suffering, with increasing severity, since about September 2007, but, actually, since about March 1, 1968.

This present influenza pandemic is only a marker for the far more destructive conditions which will become rampant unless the present directions in, most notably, U.K. and U.S.A. economic and social policies, are sharply reversed, and, in large part, uprooted and destroyed together with all relics of monetarism as such.

Thus, in that sense of the currently plummeting world economies, there never will be a recovery from the general, physical breakdown which will continue to be spreading without interruption, as since about September 2007, spreading, and worsening at a presently accelerated rate, in each and every nation of this planet. This will continue either for as long as the presently dominant policy-shaping of the imperial United Kingdom and its present puppet President Barack Obama remain in charge, or until the system of nations of the world as a whole has simply died for failure to terminate the present trends in policy-making by the Obama Presidency, now, or during some early days ahead.

Without the very early and widespread reversal of the policies to which those failed regimes in Britain and elsewhere are most passionately devoted at this time, there never will be a recovery of the human race from an accelerating breakdown crisis presently in progress—not until after the present collapse of civilization, globally, had long since struck bottom.

Thus, with that crucially important qualification taken into account, the presently ongoing breakdown of the imperial-London-steered entirety of civilization, would lead, at the best, to an already very steep dive, still accelerating into a general, planetary new dark age

for the human species as a whole. The stated intention of Britain’s Prince Philip, and of his World Wildlife Fund, to employ measures intended to bring about a rapid collapse of the human living population from an earlier approach to seven billions persons soon, to less than two, is the current policy of a widely reigning, intentionally genocidal cult-doctrine called, variously, “globalization,” or “cap and trade.”

The cause for these man-made crises, is not “natural” in any appropriate sense of that term. They are the fruit of entirely man-made, essentially, criminally insane policies, policies which have been adopted by all-too-powerful oligarchical forces of monetarist rule predominating in the policy-shaping of the combined efforts of the most powerful nations and monetarist interests today.

As in the particular case of the present so-called “health care” policies of the Obama Administration, this onrushing general breakdown-crisis of all mankind is the fruit of psychopathological policies whose influence over the planet is centered jointly in the globally imperial British monetary authority and its most significant puppet, the “Nero-like” President Barack Obama Administration of today.

This brings us now to a most crucial, leading point.

Human Creativity: The Mind

In the recently issued **Economic Science, in Short**, I have featured a summary identification of those principal features of the human mental-perceptual processes, which, when taken into account as a whole process, represent the resources on which competent economic practice now urgently depends. There, I describe, in a fresh, more valid way than generally available from other professional sources today, the related, essential distinction between the human mind, on the one side, and the behavior of all lower forms of life, on the other. That is the specific topic here, on which the attention of this present element of this report as a whole is focused.

As I have written or spoken on earlier occasions: what has been presently treated, heretofore, as physical science, has been devoted, chiefly, to society’s reading of the bodies of evidence specifically limited to those subjects of non-living and living processes which have been examined on the presumption, that mankind’s view of these processes is, at it is said, “objective.” What has been customarily presumed to have been the proper subject of the physical science of man’s own



Rembrandt van Rijn was dedicated to portraying the proper subject of science, man's actual state of mind. This 1659 self-portrait is an example.

part, man's actual mental behavior, has been wrongly defined as what continues to be a generally presumed notion of "physical objectivity." In that misguided, but commonplace approach, the actually crucial, *subjective* aspect has been essentially excluded from consideration, as if *a-priori*, in favor of what has been wrongly presumed to have been physical science's *objective* application to both non-living and living processes.

Men and women may have chosen their actions, but what higher power than mere sense-perception, shaped their decision?

The fact underlying those decisions which have misled the world into the presently onrushing, general breakdown-crisis, is, that the world in its entirety, is presently within the grip of a plausibly terminal state of a general breakdown-crisis of all existing societies. Were there no appropriately radical overthrow of the

patterns of decision-making responsible for the recent habits of government, respecting economy in particular, humanity as a whole were presently self-condemned to a calamity far beyond any known in the past experience of mankind as a whole.

Vastly genocidal crises, such as those which any continuation of the present trend in policies of both the United Kingdom and the Barack Obama administration portends, had already struck limited portions of humanity as a whole, in different parts, in earlier times. However, this present crisis is the first known case in which it is the entirety of the human species which is known to be threatened so, a threat of a kind arising globally from the effects of applying bad policies globally, policies made by the most influential bodies of opinion-making, brought so savagely, upon the planet as a whole, in what is intended by today's London-centered imperialists for our planet in its entirety.

Yet, there is nothing about this onrushing threat of early doom which should be considered mysterious to sane and well informed minds. The doom now hurtling in its descent upon our entire planet, is not an inevitable consequence, but a willfully chosen result by the monetarist relative few, who are currently reigning over the prevalent political-economic systems of the planet's few most powerful nations and the intrinsically monetarist imperial cabals within which those nations are situated.

That specific, relevant moral and also practical folly in the susceptibility of the apparently prevalent human nature of every part of society throughout the planet presently, resides essentially in a practiced misconception of human nature itself. The most notable aspects of this pattern of self-destruction of the U.S.A. and virtually all other leading nations of the planet generally, have been essentially psychological in form in their causes, but no less physical in their consequences.

The most significant of those presumptions governing the psychology of evil presently permeating political-economy and related subjects, is what is known presently as the empiricist method of Anglo-Dutch Liberalism, or, what is named otherwise as a Satanic cult of "filthy lucre," otherwise known euphemistically as "monetarism," or, simply, the "philosophical Liberalism" misconceived in the Ockhamite irrational-

ism of the followers of the “new Venice’s” Paolo Sarpi. Such is the so-called Anglo-Dutch monetarists’ Liberal imperium typified by the intrinsically irrationalist dogma of such as John Locke, Adam Smith, and Jeremy Bentham.

That doctrine and practice of “Liberalism,” is to be treated as a potentially mass-murderous, pandemic mental disease of the present world monetary system, a pathogen infecting the popular human mind, a conceit through whose assistance all other sorts of diseases afflicting humanity find and take their advantage.

How the Horror Prevailed

It is the efficiently physical character of the *dynamic*¹⁴ processes which regulate the relevant patterns of mass behavior of the human individual minds, which is the key to understanding the how and why of the presently onrushing general economic and demographic breakdown-crisis of the entirety of this planet as a whole at this time. To remedy this “lemming-like” behavior of the rulers of nations generally today, we must examine the relevant, potentially fatal factors of opinion which have allowed the present great folly to have been unloosed upon the entirety of mankind, as this occurred in the aftermath of the inauguration of the Winston Churchill-loving, U.S. President Harry S Truman, on April 13, 1945. We must get to the root of the matter, thus echoing a most crucial point already made in my **Economic Science, in Short**.

Essentially, generally speaking, mankind, through the dying out of the generations which arose to fight the Hitler regime, does not presently know, or even remember, the principles which actually misgovern and, thus, mislead, the individuals’ own mind, that to such effect as the toleration of the swindle which the British empire has imposed upon the U.S.A. through a British monarchy puppet, a caricature of the narcissistic Roman Emperor Nero, a living caricature currently serving as President of the U.S.A.

In particular, we must focus attention on what are to be recognized as the actually creative, and physical processes typical of the healthy individual human mind. It is the failure to grasp the nature of that principle of human creativity associated with Classical artistic and

14. Dynamic is used in the sense of Gottfried Leibniz, and of the concluding paragraph of Percy Bysshe Shelley’s 1819 **A Defence of Poetry**.

physical-scientific achievements on which all human progress has depended, which has promoted those effectively insane monetarist and related policies which had created the present conditions for a currently accelerating general physical-economic breakdown-crisis of the entirety of our planet.

It is time that our institutions of government pay closer attention to the respective proper functions and diseases of the popular mind.

The Achievements and Follies of Science

In the first, ordinary case, the individual locates his, or her sense of personal identity more crudely, naively, within the bounds of what is presumed to be a domain of the experience of sense-certainties. In the second, which must prevail now, if civilization is to outlive the present crisis, the creative scientist, or accomplished, actually creative Classical artist, alike, locates his, or her sense of personal identity in reality, by regarding apparent sense-certainty as a mere shadow of that reality which only the actual or potential, scientific or Classical artistic genius tends to recognize as being the real universe.

The case of Johannes Kepler’s uniquely original discovery of the principle of universal gravitation, as reported by him in his **The Harmonies of the Worlds**, is an example of the efficiency of what I have indicated as the second, higher choice of self-connection.¹⁵

For this purpose, Johannes Kepler’s uniquely original discovery of the principle of universal gravitation, is unique, in many respects, for competent modern science in general; but, there is one included feature of the method which he employed in the discovery of the principle of gravitation, which is of specific interest at this immediate place in my presentation. That special interest lies in the distinct concept termed “universal physical principle.” This is a notion of principle which may be adumbrated by a mathematical formulation, just as Kepler defined the mathematical formulation used to describe a measurable effect of gravitation, but can only be competently derived otherwise. The universal

15. The issue of which choice of English translation of the title of this work by Kepler, hangs upon emphasizing, on the one hand, the use of “world” in the sense of the universe as a single object, and, the more practical implication, of “harmonies of the worlds” which reflects the process by which the role of emphasizing harmonics in defining the discovery of universal gravitation in the organization of the worlds. The latter option is the more meaningful one, scientifically.

principle of gravitation *apparently bounds* the physical space-time of our Solar system (and beyond) in a way, a curvature of physical space time which bounds the Solar system, and which defines our universe as finite, and as, in no sense “Euclidean,” for that very reason.

However, although it might appear to some that it was by virtue of Kepler’s uniquely original discovery of precisely that set of mathematical relations which the circles of silly Sir Isaac Newton claimed, with blatant fraud, as their discovery, that gravitation is the source of the relevant physical power; in fact, the mathematical expression is a shadow cast by the principle itself, not its efficient substance. Hence, we have Einstein’s famous formulation of the case of what he recognized as the absolute originality of Kepler’s discovery.

All competent modern physical science, since the work by Kepler, has characteristics which, as Albert Einstein emphasized, reflect the specific quality of irony expressed by Kepler’s discovery of the principle of gravitation. There is no competence in modern science, except by aid of Einstein’s assessment of the essential role of Nicholas of Cusa follower Kepler’s discovery for all competent modern science in general. Nonetheless, although this view of Kepler is the standpoint of competent modern science in general, it is also a fact that as Carl F. Gauss showed by his discovery of the orbit of the asteroid Ceres, there are additional complexities of a related quality within physical space-time generally. These complexities began to come clearly into view with that development by Gauss, of what came to be the tool of physical mathematics which came to be known as the tensor, a tensor conceived as a physical-experimental,

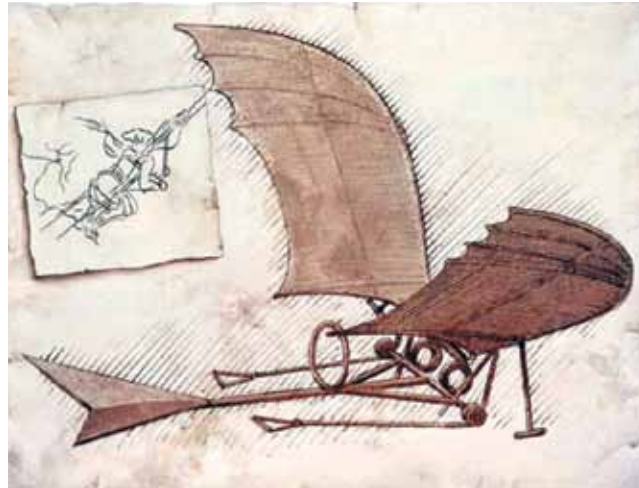
rather than merely mathematical tool.¹⁶

I explain the general principle involved in that, as follows.

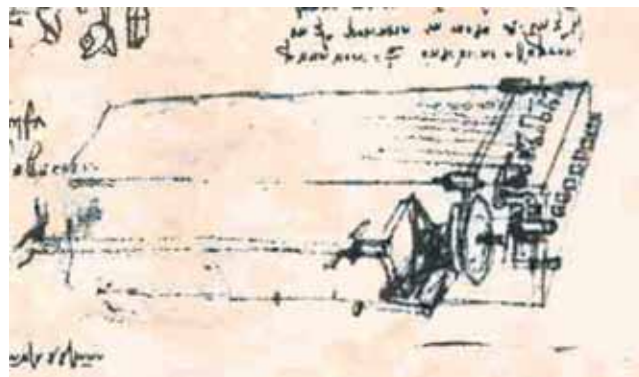
Kepler’s uniquely original discovery of the universal physical principle of Solar-systemic gravitation is, still today, the Classical demonstration of the proper method for defining the proven existence of a true universal physical principle. It is for this reason that Albert Einstein attributed such crucial significance of Kepler’s method in any competent expression of modern physical science, still to the end of Einstein’s own life. My associates and I have returned, repeatedly, to the “Kepler paradigm;” in my own case, the most frequent motive has been to emphasize the distinction between the misleading definition of a proof of principle under the British empiricist method derived from the Okhamite method of Paolo Sarpi’s empiricism, and that contrary method of competent physical science which is shown most efficiently by the case of Kepler’s original discovery of

universal gravitation, and best illustrated today by the legacy of the Leibniz concept of the efficient character of the “infinitesimal,” which is expressed best, currently, by the Riemannian heritage of Albert Einstein and Academician V.I. Vernadsky.

The corresponding question is, typically: what is the physical meaning of the Leibniz infinitesimal? Is that “infinitesimal” a phantom; or, does it represent crucial



Leonardo da Vinci was the quintessential scientific and artistic genius, mastering music, physical science, and other arts. Here are his drawings of the viola organista, which he invented, and his schematic of a flying machine.



16. Sky Shields’ crafting of his revealing portrait of the method, based on the concept of the tensor, which Gauss had actually employed for his discovery of a series of asteroid orbits, is used as a typical point of reference comparisons, throughout this present report.

evidence of a fatal flaw in what, until now, has passed for an increasingly, generally taught, British version of scientific method of those positivists whose influence is to be traced most specifically in the train of Ernst Mach and Bertrand Russell, and the science-degenerates who have followed them, since, approximately, the closing decades of the Nineteenth Century? This question is key for understanding the actual nature of the truly sane human mind.

III. The Human Mind: Two Views

*In what had been my argument in my **Economic Science, in Short**, I located the quality of true human individual creativity in terms of reference to two, alternate choices of the individual's sense of the "location" of his, or her personal identity. In the more common case, the customary choice was located, mistakenly, in the notion of personal identity associated with the notion of "sense-certainty." In fact, unfortunately, actual human creativity is located in the relatively rarer case, that of the actually creative individual, which is presently rare even among prominent scientists. The source of that problem is, unfortunately, a popular, wrong-headed present tradition of the recent four decades; in truth, creativity, when and where it exists, is located typically in the sense of personal identity which is located, functionally, by a sense of self as located in "a different experience": not within a domain of formal mathematics as such, but, as I have emphasized repeatedly, in earlier locations, in the domain associated with the Classical mode of the poetic imagination, as this is reflected, in Classical English expression, in Percy Bysshe Shelley's **A Defence of Poetry**, its closing paragraph, most emphatically*

In fact, however, even in the case of the significantly

creative individual personality, the continued presence of the child in the man, is shown by shifts of the visibly expressed sense of personal identity, from the lower of these two locations to the higher, or, the reverse, as this tends to vary with the circumstances, in such cases.¹⁷

Most notably, scientific creativity, like that of Classical poetic and the Classical musical composition of J.S. Bach, Joseph Haydn, W.A. Mozart, and Beethoven, is excluded in a systemic way, by today's widely prevalent, even reigning, popularized trash entertainments and interpersonal social conduct. Actual expressions of creativity, are not located within the confines of mathematics, but are typified by Classical modes of creative processes specific to Classical artistic composition, Classical poetry most emphatically. The ironical fact of the matter is, that the best scientists of the Nineteenth and Twentieth centuries were often also qualified, like Albert Einstein, as Classical musicians, even if as amateur performers; the decline in Classical musical participation has crucial relevance for understanding the relative collapse of scientific competence shown among generations born post-World War II, among all but a few exceptional minds from among the younger generations living today. My own organization of



Leonardo da Vinci portrayed the individual's "sense of self" as being beyond sense certainty, as shown in his 1490 "Portrait of a Musician."

17. The reference to the failings among even today's "leading scientists," reflects the accelerated down-shift of the ratio of actually productive members of the potentially total labor-force, in Europe as in North America, this as a consequence of the collapse of net levels of basic economic infrastructure in the U.S.A., in particular, since 1967-68, as this has been combined with a related decline in the ration of farmers, industrial operatives, (actual) scientific workers, and engineering and related labor, within the labor-force. The employed members of the labor-force had been, increasingly, persons employed in "make-work" of doubtful physical-economic and related value. Thus, the base-line role of actual science in employment, has declined, at the same time that pseudo-scientific personnel have been counted as part of the labor-force. Thus, there has been the loss of a science-driver mission, even merely technical competence, within the population generally.

a young-adult organization, with emphasis on Classical-artistic and scientific emphasis at the same time, reflects my strategic commitment to promoting insight into this crucial role of Classical artistic culture in providing the conditions required for promoting the development of a kernel of the promising young-adult intellects in any serious profession today.

This central role of Classical art in generating the creative powers of imagination, when it is permitted to work to such effect, has wonderful implications for the good.

At the same time, the post-1945 moral degeneracy in trans-Atlantic European culture, as under the influence of existentialism generally, and the European Congress for Cultural Freedom (CCF), in particular, typifies the way in which the post-war cultural degeneration in Classical music has led in shaping a morally downward pattern of post-World War II cultural, moral, and economic degeneration, as among the principal causes for the currently prevalent moral, intellectual, and economic decay, and the presently threatened, early doom, of globally extended European culture.

When the proverbial “smoke has cleared” from the learning of the most crucial point in both my preceding **Economic Science, in Short**, and this present sequel, the most crucial point which I present in both instances, is my insistence that competent science depends upon recognizing that *the location of the human individual’s power to discover a valid principle, the noëtic power, is to be found in the domain of the best examples from Classical poetry and related artistic compositions, rather than in the language of mere mathematics.* The evidence which supports that conclusion, is both systemic in nature, and is clear enough in itself, but that is so only when the relevant point, which I made in that earlier writing, is taken into account, as I do, more fully, in the following pages, here.

As I emphasized in that earlier piece, the key to presenting a proof of that distinction, begins with the thinker’s self-critical reflection on the ironical relationship posed by considering a particular phenomenon from the vantage-point of the contrast of the same subject-matter, when, on the one hand, the emphasis is shifted from one sense of the “location” of personal identity, the ordinary, popular choice, to the higher, as this higher viewpoint is typified by Johannes Kepler’s uniquely original discovery of universal gravitation, in which what was crucial has been his contrast of a mental image of the orbital system based on extension of a

notion of visible space, to the contrasting one of harmonics.¹⁸

The specific type of problem, which should provoke some preliminary insight into the very specifically human nature of true human creativity, is what is otherwise expressed by Gottfried Leibniz’s long struggle in his efforts to perfect his uniquely original discovery of the part played by what is ostensibly the “mathematical infinitesimal” in his discovery of the calculus.¹⁹ Once certain elementary facts of the matter are duly considered, the origin of the ironies of the Leibniz infinitesimal, as within the preceding, unique discoveries of the principle of gravitation by Kepler, is directly clarified. This matter of the two choices of personal sense of identity, the mathematically “nitty-gritty,” versus the Classical artistic, is crucial.

In this present report, I reference, and build upon what I wrote on this matter of the two, alternative senses of personal human identity, as I did in my **Economic Science, in Short**. As the reader shall be informed here, from this point on, the entire edifice of a competently defined science of physical economy, depends upon precisely these elementary conceptions which I recapitulate, and amplify, here, as I shall show in the subsequent, concluding chapter of this present report.

The Core Argument

To begin the argument of this point, I repeat, that to the degree that the individual regards the experience of his or her senses as “self-evident,” that individual’s sense of personal identity is identified, as to content, by the misguided presumption that sense-experiences are the immediate, “hard” reality of the universe. That un-

18. The same point is illustrated by the Pythagoreans’ emphasis on the importance of the principal forerunner of European science, *Sphaerics*, as is shown by the emphasis on the concept of the “comma.”

19. Let no one who is not morally corrupted be so silly as to suggest that foolish Sir Isaac Newton ever actually discovered a calculus, or the principle of gravitation. The very fact, that Eighteenth-century acolytes of defenders of foolish and fraudulent Rene Descartes, such as Abbe Antonio Conti and the absolutely disgusting Voltaire, that the Leibniz infinitesimal pertained to a merely imaginary numbers, as the foolish Abraham de Moivre and D’Alembert did, or as the more witting hoaxter Leonhard Euler frankly lied outrightly, opportunistically, on this matter, is that without the actual infinitesimal, there is no actual calculus, but only the simple-minded infinite series taught to Newton by his puppet-masters. The evidence is a matter of rather simple facts. My conclusion is that Euler, like many “politically conscious” opportunists of science today, was, as different evidence shows, too intelligent to believe a single word he said on the subject of the Leibniz infinitesimal, but too career-conscious to tell the truth at that, or even a later time.

fortunate individual, thus defines the notion of “self,” accordingly. So, the victim of that adopted illusion defines “devotion to the alleged facts” of the eyewitness experience, and of its associated senses of relative pleasures and pains. Such is the implication of the both morally and clinically pathological mental state of the so-called “behaviorists” of the Anglo-Dutch Liberals’ sexual persuasion. Such were the actual, or should-be patients of Dr. Sigmund Freud.

Similarly, as in the attempted mastery of Classical musical aptitudes in the J.S. Bach tradition, even technically skilled musicians fail to reach the goals of the modern Classical musical tradition of Bach through Brahms, not because they do not know how to sing, or perform instrumental works, but because they have failed to comprehend what should have been, for them, the relevant purpose of that mission. In the cases of such short-comings, they may appear to succeed (almost) technically, but fail to reach the appropriate goal of the mission artistically. They fail to grasp true artistic creativity in their efforts to locate their personal identity in the necessary choice of place.

So, the outlook of the great Classical-artistic minds, such as those of the Platonic tradition, or the Apostle Paul of I **Corinthians** 13, and the actually qualified scientific thinkers, is directly contrary to that of both the naively reductionist and the scoundrels from the ranks of the Liberal followers of Paolo Sarpi and his adopted William of Ockham. The Apostle Paul, writing there, sees the world of sense-experience as if in a darkened mirror, or through a murky glass pane: *as if at a distance from the sensed experience from that reality of the universe which is poorly reflected by one’s sense-impressions*. Thus, the great scientific thinkers think as the Apostle Paul expresses this, thus, by locating reality in the state of mind which sees sense-experiences as if but shadows of reality, rather than being considered efficient reality as such. Here lies the readily accessible concept of the existence of the human identity in the “soul,” rather than the animal husk which that soul, resident essentially in V.I. Vernadsky’s Noösphere, temporarily inhabits as its incarnate vehicle for its action within the mortal frames of the sensory domain.

Hence the extraordinary power lodged within the liturgical works of the greatest Classical composers, such as J.S. Bach and such among the continuation of his profession as Haydn, Mozart, Beethoven, Schubert, Mendelssohn, Schumann, and Brahms. The effort to bring the immortality of the human soul actually on



Frans Hals demonstrated that human identity, and creativity, are developed through social interaction, in his painting of St. Matthew reading to a child.

stage, points to the element of sacredness of all great Classical musical composition of the Handel, Bach, Mozart, Beethoven, Schubert tradition in both liturgical and profane compositions. So, for many errant offspring of European civilization, when they lost their connection to the Classical tradition of Bach, they could no longer find contact with their own souls.²⁰

The essential distinction at issue on this point, is, summarily, the following.

The connection of the actually human personality to the sensory domain, is provided by the passions which inform human sensual, mortal practice. Here, in the

20. Hence, my expressed anger at hearing Lotte Lehmann’s artistically slovenly coaching of the tenor performing Florestan’s dungeon aria-monologue under her direction. Beethoven’s intention in bringing the unfolding of the musical drama to that point was degraded to the purpose of transforming a sublime turning point in that opera into a disgusting moment, as a form of an existentialist travesty. The relationship between secular actualities and the immortality of the soul within a simultaneity of eternity which is the reference point of all Classical artistic work, is the domain of true artistic and related human creativity, as the Apostle Paul’s I **Corinthians** 13 is to be referenced on this account.

consequences of those passions, we meet that strife of good against evils of that sort which the presently depraved state of the Obama Administration expresses, in such morbid forms as its frankly evil “health-care” and “cap-and-trade” advocacies. *Let us agree to interpolate, at this point, that it is the humanist passions, such as dedication to the sacredness of the full life of the living human individual, and of the Classical artistic domain, which supply the motive for that creativity on which the morality of actual scientific creativity, among other essential qualities, depends.* Classical modes in poetry, and related elements of song benefitting the crucial contribution to counterpoint of Johann Sebastian Bach, are, thus, among the most nearly perfect expression of those ordered passions of the sublime, as this was typified most neatly by Ludwig van Beethoven’s Opus 132 quartet, which have been attained by known civilizations thus far.²¹

In none of what I have just presented in this chapter thus far, is there anything which deserves the epithet, “speculative.” The very conception of physical science hangs upon the demonstrable reign over the causal sequence of events, by what are truly universal principles, principles which exist in a demonstrable form which is, in itself, not sensed by the sense-impressions experienced as such, but expressed only in a demonstrably efficient form which lies in a domain which is seemingly external to sense-certainty as such. Despite all

21. For this insight into the Opus 132, among the late Beethoven package of late string quartets and their by-products, from Opus 127 through 135, I must acknowledge the marvelous contribution to my insights by the celebrated primarius, Norbert Brainin, of the Amadeus Quartet. Our association began during the late 1970s, when he reacted to a Paris distribution of my public protest against the horrifyingly Romantic misinterpretation, under Lotte Lehmann’s direction, of Beethoven’s Florestan aria opening the second act of *Fidelio*. We met as a result, and soon became fast friends and collaborators. Later, when the Amadeus Quartet was to perform in honor of my 1987, sixty-fifth birthday, the sudden death of the violist Peter Shidlof, not only cancelled that appearance by the quartet, but, most notably, prompted the termination of the contract for the recording and intended pressing, of the new, then on-going series of performances of the complete Beethoven quartet cycle. Beethoven’s intent in that composition is, typically, crafted from the standpoint of the real passions of human existence, which lie in the dream-like domain of the soul, seeking to impart a sense of the meaning of those shadows which the soul’s reality casts upon the sensory domain. The emblematic fact about this termination of the intended publication of the new series, is that we lost the fresh view of the performance of the Opus 132 which, from my own discussions with Norbert Brainin, would have been a revolutionary advance in depth of insight over all extant performances of that work to the present day. Maestro Brainin’s later death was a great loss to humanity, even on this account alone.

empiricists, the universal principle of gravitation ad-duced, with unique originality, by Johannes Kepler, exists very efficiently to the present day, despite the efforts to degrade that great universal principle to a dirty empiricist’s mere mathematical formula.

Admittedly, certain well-known Jewish and Christian traditions, for example, have failed miserably, as Philo of Alexandria warned the Jewish rabbis of his time against the evils of Aristotle. The Messiah will not consent to appear according to someone’s concocted railway time-table. The doctrine of patient submission to evil, was not the mission of the apostles Paul and John, for example. It is not the humble acceptance of degradation, as one were a peaceful serf of one’s landlord, which was ever honest Christianity, or the intent of the Mosaic testament of **Genesis 1**. Some say they are Christians, but worship at the Delphi shrine of the Olympian Zeus, thus, in their pitiable, serf-like humility, they deny, in that way, the very existence of that human soul which they claim to treasure.

Now, these necessary things thus said, we are ready to prepare our fresh excursion into the matter of true human individual creativity.

The general consequence of this fact, is that the available sense of personal identity presents the conscious person with two distinct options. Nothing illustrates this better, than examining the case of the empirical distinction among the three known qualities of Earthly existence of mankind: the respective experiences of the *abiotic*, the *Biosphere*, and the *Noösphere*. One of these two options, is the naive notion of simple, mistaken “sense-certainty.” Another, is that notion of the intellect of science and Classical art, an intellect which resides at the home address of those discoverable ideas of universal principle which show us the governing principles of the real universe, as principles. Such are the principles of the science of Kepler, Leibniz, Riemann, Einstein, and Vernadsky, as these are distinct ideas, which are expressed, not by sense-experience as such, but which are associated with the powers, such as gravitation, as discovered by Kepler, which are exerted efficiently by what lies in what seems, to the illiterate, to be a mere shadow-world beyond the direct detection of sense-certainties.

Therefore, of which domain have you chosen to be an inhabitant? As a dweller in the mere shadow-land of bare sense-perceptions, or a citizen of the domain within which universal principles rule over the mere shadow-land of sense-perceptions? Thus, you each

have a choice between something which is virtually a mere talking ape, such as President Obama's retinue of "behaviorists" gathered around Timothy Geithner, Larry Summers, and Peter Orszag, or the alternative, of a truly human individual expressing the soul's passion, while in his manifestation in the flesh.

This set of considerations, as I shall show at a later point here, has a decisive impact on the competence, or lack of competence of thinking by nations, including their economic thinking, on the subject of a choice between a failed, and a potentially successful economic policy of nations, both individually, and interacting, today.

A Being of Two Minds

Now, review the most crucial among the points which I developed in **Economic Science, in short**.

In the simpler case, the human individual, and his, or her culture, mimics the beasts as such, perhaps the apes most notably. Such behavior is implicitly premised, largely, on virtually "pre-programmed" control of behavior by sense-perceptions. Otherwise, man is not an ape, and certainly not what might have been a creature designed in the bowels of "Silicon Valley." No higher ape could increase its species' potential relative population-density *willfully*, as humanity does, and that virtually universally. Yet, there is a crucial difference between a society dominated by sense-perceptual knowledge, and a society driven by those forms of fundamental scientific and related cultural progress which defy the prohibitions of the Olympian Zeus of Aeschylus' **Prometheus Bound**. It is the Promethean form of human culture, as affirmed in **Genesis 1**, which expresses the human nature of our species in its most nearly natural form.

Transoceanic navigation developed by regard for the millennia-long, or longer astronomical cycles, is, perhaps, the most typical expression of the task-oriented creativity, when this is considered as a relevant example of a relatively natural state of human culture in the human species, as found in traces of the wisdom developed by very ancient maritime cultures.

As the previous high-point of glaciation retreated, temporarily, despite the global cooling periods such as that which our planet is experiencing now, in the other times when the oceans and seas grew as the ocean waters of the world rose by about four hundred feet, transoceanic maritime cultures moved inland, up what were, initially giant rivers, and gradually settled the ter-

ritory abutting the riparian flows. Now, as the new upsurge of a fresh "little ice-age" encroaches on our societies today,²² the same urge which produced the progress of mankind under the reign of the ancient maritime cultures, turns our attention to the other regions of our Solar system, and, also to the larger whole of the galaxy we inhabit, and to the fact of the grip being already exerted on humanity, here, by the radiated effects of gigantic, supragalactic developments beyond.

Much as we men and women of our times, as earlier, prize the form of our mortal existence, it is the outcome of that existence, as we may contribute to that, which is the higher devotion to that which is immortal. What we must come to prize the most in ourselves: are our honor of that past history which has brought us to life, and the legacy we wish to leave behind for vast millennia still to come. These should prompt us to embrace the prospect that there might exist, within the span of the assuredly mortal biological existence of each among us, the prospect that we might contribute to the coming into being of a future more blessed than that we experience now. If we are so inspired, we look within ourselves, searching for a quality within us which could bring forth a future better than that of our own time, and a type of human individual which is a more potent giver of the good than ever before our time.

There, precisely there, we meet the issue of the distinction between available choices of a sense of personal identity.

On the one side, as I had emphasized in my relevant preceding publication, we have the human individual whose sense of being is confined, more or less, to associating his, or her personal identity with what is called, with a certain sense of self-degradation, as the essential dirtiness of sense-certainty. On the other side, there is the nobler form of human consciousness, which regards sense-impressions as merely shadows cast by reality.

This state of two minds is defined by regard for the ironies of the relationship of the creative powers of the individual human to the fictitious world of sense-perception, as I state the case for that, once more, here and now.

As I emphasized this in **Economic Science, in**

22. Contrary to liars such as the United Kingdom's Prince Philip, and his flunky and former U.S. Vice-President Albert Gore, there is no present "global warming" syndrome, except in the wicked delusions of the dupes who believe in the pro-genocidal lies of the World Wildlife Fund. The world has already entered an intermediate phase of clearly defined "little ice-age," global cooling.



The beautiful dome on Florence's cathedral, Santa Maria del Fiore, represents a scientific breakthrough with the use of the catenary curve. A statue of the architect, Filippo Brunelleschi, is in the surrounding plaza, looking up at his achievement.



is to the universe which has cast the shadows chosen by "A" as his or her reality. In the latter option, it is the unseen universe, "B," it is the universe which has cast the shadows called perceptions, which commands our loyalties.

It is the psychological-emotional difference between the notion of one's identity in "A," or "B," as I have addressed this already in **Economic Science, in Short**, which defines the role of human individual creativity in the universe, which defines the subject of Vernadsky's Noösphere. Here we meet the conception of the Leibniz-inspired, Classical European Enlightenment of such as Bach and Friedrich Schiller, as reflected in the concluding para-

Short: on the one side, as I have emphasized in the relevant preceding publication, we have sense-impressions, which are essentially mere "meter readings." These readings are not a direct representation of reality, but are as if shadows cast by each respective sense-organ's activity. If, on the one hand, the individual mistakes these "meter readings" for the real universe, then, he or she locates the efficient existence of his or her own identity in the presumption that what the metering instruments show, is our efficient relationship to the real universe. Call that the nature of sense of identity "A."

If, on the other hand, we accept the evidence that those shadows are just that, merely shadows of reality, then our attachment is to the universe of that reality, an attachment which then situates our sense of personal identity, as not attached to those mere shadows, but with respect to the universe at large: in sense of identity "B." Then, in the first case, our relationship as a person

graph of Percy B. Shelley's **A Defence of Poetry**.²³ Here, we encounter the essential principle of competent physical science and economy.

A Brief Recapitulation

As I have emphasized, repeatedly, in earlier publications over the years, the common principle of all of the leading founders of modern science, including Filippo Brunelleschi as, more emphatically, Nicholas of Cusa, Leonardo da Vinci, Johannes Kepler, Pierre de Fermat, Gottfried Leibniz, and, more recently, Bernhard Riemann and his principal followers Albert Einstein and Academician V.I. Vernadsky,

While the founding principles of a successful mode in modern physical science have been set by the **De Docta Ignorantia** of the crucial Renaissance figure of Cardinal Nicholas of Cusa, there is more than one coin-

23. Or the comparable argument of Friedrich Schiller.

cidence between the roles of Brunelleschi and Cusa up through the time of the great ecumenical Council of Florence. The often overlooked, crucial scientific feature of the construction of the dome of the cathedral of Santa Maria del Fiore, as designed and conducted by Brunelleschi, is Brunelleschi's use of the function of the physical principle of the catenary, without which the construction would not have been feasible.

The catenary is a physical curve, sometimes identified as the funicular curve, rather than a formally geometric curve, a physical curve which lies at the center of the most crucial foundations of modern European physical science, including such outcomes as the Leibniz-Jean Bernoulli development of the crucial physical principle of a universal physical principle of least action. The catenary curve's physical properties were explored to crucial scientific effect by the celebrated follower of Cusa, Leonardo da Vinci, who advanced physical science in a functional way by presenting the functional interrelationship of the catenary and tractrix. There is a functional, virtually genetic sort of anti-Euclidean principle connecting this role by Brunelleschi, Cusa, and Leonardo, to both the duplication of the cube by the ancient Archytas and to the fundamental contribution of Bernhard Riemann's own superseding of formal geometries by physical geometry, as in his 1854 habilitation dissertation.

The essential fact of the matter is, that Brunelleschi and Nicholas of Cusa launched the only competent development of modern physical science, the physical science of non-Euclidean physical geometry; their opponents, such as the followers of Aristotle-Euclid and Paolo Sarpi's resurrection of a much-decayed intellectual corpse of William of Ockham, have been failures, often terrible ones, for longer than half a millennium since.

The Crucial Role of Physical Curves

This subject of the distinction between what are to be classed as "naturally" physical curves, such as the catenary, and the formal-geometric curves of the intrinsically, scientifically fraudulent system of Aristotle and his follower Euclid, is of crucial importance for locating a demonstrable sort of experimental form of proof of the true nature of the human mind,

It is important to take into account, in aid of clarity on this point, that Aristotle was a malicious liar, of which it is to be said, as by Philo of Alexandria on theology, that there was no truth, except on subjects such as suitable methods for political assassinations by poisoning,

in the philosophy of Aristotle. My immediate reference here, is to the fraudulent character of the *a-prioristic*, axiomatic presumptions of Euclidean geometry.

The overthrow, by Bernhard Riemann, as in his 1854 habilitation dissertation, of that body of Sophist dogma attributable to the legacy of Aristotle-Euclid in geometry, was the culmination of a long body of resistance to the fraud of Aristotle-Euclid, in the poisonous assumption that physical reality must necessarily proceed from notions of space, time, and matter consistent with the ontological presumptions associated with sense-certainty. The existence of physical geometries which are experimentally real, but which discredit the kind of tradition of a-priorism associated with the Aristotle-Euclid hoax, is not merely the essential root of the quarrel between competent modern scientists and the pagan religious dogmas of the mathematicians, still today; the corresponding types of crucial-experimental physical evidence,²⁴ show us evidence which is crucial, inasmuch as states of physical processes exist, as typified by the case of the catenary's role in physical scientific subject-matters, which relegate the Aristotle-Euclid arguments to the realms of fairy-tales dwelling only outside the real world.

We had a recent, rather crucial demonstration of this point in the LaRouche Youth Movement basement crew's actual construction of a physical model of the discovery of the orbit of the asteroid Ceres as the team followed faithfully the construction indicated by the argument by Carl F. Gauss.²⁵ As the demonstration showed, conclusively, the possibility of Gauss's discovery existed only outside the confines of a pro-Aristotelean sort of a-priorism, in a tensor-space entirely outside the bounds of the Aristotle-Euclid or Newtonian mythologies.

Identity "A" is therefore fictitious; an identity of the type "B," is therefore mandatory, scientifically.

Review the evidence which I have already consid-

24. Elementarily physical bio-chemical evidence, such as that associated with the work of William Draper Harkins, V.I. Vernadsky, et al.

25. On the basis of such conclusive experimental evidence, there is no doubt that Gauss was entirely correct in informing Jonas Bolyai et al., that Gauss had already discovered a proof of a true anti-Euclidean physical principle, already during the 1790s, contrary to the weak, failed effort of so-called "non-Euclidean" geometry of Lobatchevsky, et al. Gauss had obviously been prompted by the rejection of Euclid by Gauss's teacher, the great Abraham Kästner, but had gone a step further than presently available records of Kästner's work show. The reconstruction of Gauss's discovery of the Ceres orbit, leaves no further doubt of the relevant connections.

ered in **Economic Science, in Short**, in that light. The fact that the strict interpretation of the case for Euclidean geometry is false relative to the crucial physical-experimental evidence, and that repeatedly, demonstrates that those assumptions based on the *a-prioristic* presumptions of such products of the Aristotle-Euclid presumption, and the modern perversion of that presumption known as empiricism, are intrinsically false to reality. The existence of, and importance of physical curves which are not axiomatically geometrical in origin, provides the key to discovering a true representation of either the universe, or, more modestly, of our practical relationship to it. Such is the “hereditary” implication of the Leibniz-Bernoulli universal physical principle of least action. The evidence supplied by the greatest followers of Bernhard Riemann, such as Einstein and Vernadsky, and, as emphasized by the great Eratosthenes, by the ancient Archytas who duplicated the cube by methods of construction, is crucial.²⁶

Identity ‘B’: The Timely Correction

As I had emphasized in **Economic Science, in Short**, the most crucial evidence of experimental scientific practice, as in my science of physical economy, is, the functions of sense-perception are those of merely shadows of the experienced universe around us. They are neither right nor wrong, except when we make the mistake of blaming them for the wrong interpretations we might often impose upon our experiences. Once we are prepared to presume that these might be merely shadows of reality, rather than a direct view of reality as such, we remain at least relatively sane, and more or less still on firm ground for practice.

As any competent reflections on the work of experimental scientific investigations suggests, we must treat our powers of sense-perception as like any other useful information secured through instrumentation. We must search for mutually contradictory evidence found among the different senses, just as Kepler pro-

26. Clearly, those who challenge Euclidean geometry only from the inside, are being either intellectually cowardly, or simply incompetent. They, like Lobatchevsky, have employed themselves, at least ostensibly so, in the hopeless quest of challenging their systemically presumed universe, from within the bounds of its own systemically incompetent presumptions. Once we have liberated science from such follies, as Riemann’s habilitation dissertation did, we are obliged to rely on crucial-experimental discovery of universal physical principles, as Einstein and Vernadsky have done, rather than hoaxes such as the Aristotle-Euclid concoctions or the followers of the sophist Bertrand Russell in the so-called “Copenhagen School.”

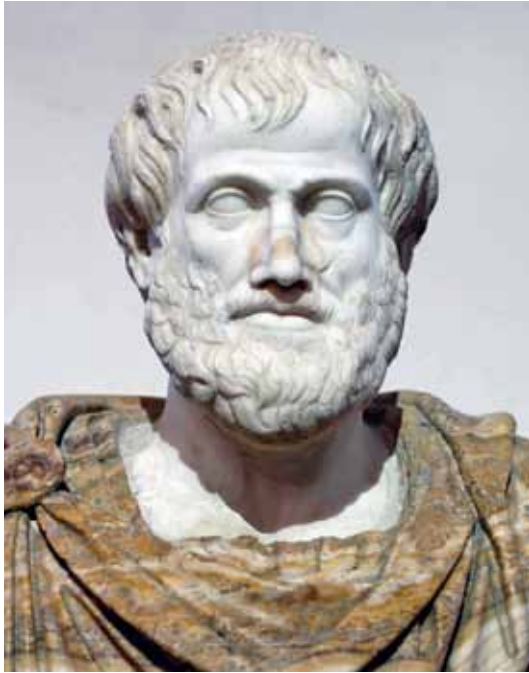
ceeded in his uniquely original discovery of the principle of universal gravitation ordering the behavior of our Solar system. It is the contradictions among such sources’ evidence, on which we are obliged to depend for practicable judgments as to what in our perceptions is illusion, and what is confirmed by examining the conflicting evidence of different specific powers of naturally given, or synthetic modes of sense-perception, as a way to check one type of such information against others.

This means, that, instead of regarding a particular kind of sense-experience as proof of principle, we must explore the contradictory messages of contrasted experience of the same event. In this way, we must reveal to ourselves the principle lurking commonly behind otherwise apparently contradictory, but coinciding experience. The crucial point here, is that the ability to remedy the discrepancies among qualities of sense-impressions, requires an agency which separates and connects the experience (Identity “A”) with respect to the identity of the human mind of the individual person (Identity “B”).

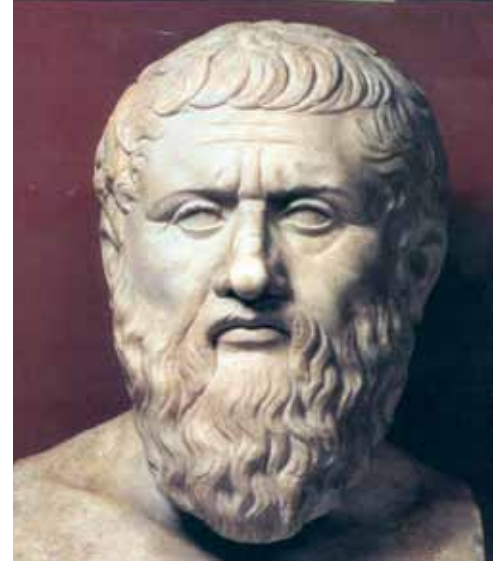
Thus, the relatively bestialized person believes in what we term “sense-certainty,” whereas the actually knowing person is focused upon the means by which relevant kinds of mutually contradictory sensed evidence can be resolved, as if by extended exploratory examinations conducted with the intent of uncovering, in that way, and no other, the nature of the universe (and of its current state) which we inhabit.

However, that observation which I have just introduced, must not be taken simplistically, as if in terms of individual experience as such. Wisdom lies not in individual experience, but in the history of man’s interaction with his knowledge of the evolution of experience. In this way, the necessary discipline of the serious thinker, is the need to rise above simple sense-perception of our individual experiences, to a notion which is customarily termed among relevant theologians as a “simultaneity of eternity.” In other words, rather than the foolish presumption, that “time,” as experienced, contains the universe’s actual history as a simple matter of chronology, we must presume what Albert Einstein and others have obliged us to consider as physical-space-time, rather than space and time as qualities presumed to be independent factors defining a fixed framework for our experience.²⁷

27. E.g. Hermann Minkowski’s celebrated, 1907 declaration of the end of “time by itself, and space by itself.”



The prototypes for the two conceptions of human identity that LaRouche describes—Identity A as bounded by experience, and Identity B as defined by the human mind—are exemplified by the opposing Greek philosophers Aristotle (“A”) and Plato (“B”).



Such is the difference between the actual historian as a true scientist, of former times, such as my dear friend and collaborator, H. Graham Lowry, and the mere chronologists who have replaced them today.²⁸ Not that honest chronologists are not invaluable in their own right, but they have usually not grasped the principle of history itself as a scientifically lawful process expressing deep principles of history as in physical science, as my own studies of the physical-economic roots of European culture over the span from ancient Sumer to the present, illustrate. It is the ebbs and flows of the culturally-determined ebbs and flows of increases and decreases of the potential relative population-densities of cultures, peoples, and their nations, which are the true basis for historical physical space-time in the work of the competent historian, a basis which finds its determination in the notion of economy as an expression of ebbs and flows of physical space-time.²⁹

These historical flows of cultural processes, supply

28. H. Graham Lowry, [How the Nation Was Won Vol. I](#) (Washington, D.C.: EIR, 1987) Graham’s second volume was suppressed in the making by, chiefly, two scoundrels, one Fernando Quijano and Quijano’s lackey, the opportunist Webster Tarpley. Author (of **Treason in America**) Anton Chaitkin’s protest against the fraud by Quijano and Tarpley, then, during 1990-1998, is relevant in this matter.

29. In the case of Anton Chaitkin’s work, the title of his principal work, [Treason in America](#), defines, rather exactly, a kind of phase-space demanding further attention by Classical historians.

the basis in evidence for accounting for Percy Bysshe Shelley’s theses in his **A Defence of Poetry**. The appropriate subject of our attention in respect to that writing of his, as summarized in the concluding paragraph, is to be recognized as a statement of the same principle of *dynamics* introduced to modern science by Gottfried Leibniz during the decade of the 1690s.

Whereas, the reductionist followers of Paolo Sarpi and Sarpi’s lackey Galileo, such as the hoaxster Rene Descartes, present an intrinsically incompetent view of physical science, an incompetent view which presumed the notion proffered to emptied heads by their stupefied admiration of objects floating eternally, in their empty heads, within empty space and time, Leibniz retorted to Descartes’ fraudulent scheme, by presenting his revival of the ancient Classical Greek concept of *dynamis*, which has served since as the basis for the only competent modern conception of physical-space-time. Only the stunning opening paragraphs of Bernhard Riemann’s 1854 habilitation dissertation, have had a more shockingly profound, and wonderful impact in favor of the progress of science, since the case of Leibniz’s presentation of the concept of modern *dynamics*. Only the development of this conception of *Riemannian dynamics* by Albert Einstein and V.I. Vernadsky, has a comparably, deeply underlying, present importance for all mankind today.

The extremely significant implication, for our im-

mediate purposes in this chapter, of the line of argument which I have been presenting in the preceding paragraphs, is the nature and role of the intermediating process which distinguishes the viewpoint of adopted identity “A,” from that of identity “B.”

The Principle of Experiment

In the naive human creature, sense-certainty, as the fascistic behaviorist lackeys of the Obama administration typify this depraved, “instinctive” moral state of being, reigns over the kingdom of subjects which are the pathetically ignorant. The victim of such a delusion puts himself into a direct, dependent, essentially pagan, morally depraved relationship, to his own senses and appetites, his perceptions of more or less equally gratifying sensations of pleasure and pain. Here we have the case of the type produced by the essential principle of identity “A.”

As I have previously emphasized, in sundry places and occasions, the natural, healthy state of development of the individual human personality, prompts that person to despise the conduct, and the opinion of the behaviorist, as that of a victim of his own bestialized depravity. He has no actual morality, but, chiefly, in the final analysis, only the substitute for morality afforded him by his own depraved appetites. It is what he, or she, the narcissist, gets, especially “my own way,” rather than the satisfaction in what one is enabled to give, which is the mere mechanism which the hedonist, such as Friedrich Nietzsche, or the utterly depraved Roman Emperor Nero, adopts as a replacement for actually human morality.

The distinction of this depraved individual from the moral person is to be discovered, at least most efficiently, by examining, clinically, the processes of sense-perception. What is the human individual’s functional relationship to the system which is his, or her relationship to the experience of sense-perception? It is precisely here, that the functional distinction between type “A” and “B” is most readily located.

It can, and should be said, at this point in the report, that the result of a careful consideration of this question, as to the nature of the difference between the two types, is located in the notion of man and woman as made in the image of the Creator, as defined in **Genesis 1**, or the epistles of such as the Apostles Paul and John.

The brutish person sees sense-perception as immediate reality; type “B” sees the object of sense-perception as a shadowy symptom of the efficient presence of

an unseen reality. Not only is what is adduced thus received; but, the receipt prompts a response to the known efficiency of the unseen reality of the universe we inhabit.

So, the relationship of Type “A” to the reality of the same experience, as I defined this distinction in **Economic Science, in Short**, differs absolutely, in principle, from that of Type “B.” Type “B” corresponds to the specifically *dynamic*, scientific outlook of such as Leibniz, Riemann, Einstein, and Vernadsky.

Return, for a moment, to a Percy B. Shelley considered from this same vantage-point.

The revolution in that explicit definition of modern physical science supplied, beginning the 1690s, by Gottfried Leibniz, the introduction of the principle of *dynamics*, is to be considered as a notion identical to the thesis presented within the closing paragraph of Shelley’s **A Defence of Poetry**:

“The most unfailing herald, companion, and follower of the awakening of a great people to work a beneficial change in opinion or institution, is poetry. At such periods there is an accumulation of the power of communicating intense and impassioned conceptions respecting man and nature. The person in whom this power resides, may often, as far as regards many portions of their nature, have little apparent correspondence with that spirit of good of which they are the ministers. But even whilst they deny and abjure, they are yet compelled to serve, that power which is seated on the throne of their own soul. They measure the circumference and sound the depths of human nature with a comprehensive and all penetrating spirit, and they are themselves perhaps the most astonished at its manifestations, for it is less their spirit than the spirit of the age. Poets are the hierophants of an unapprehended inspiration: the mirrors of the gigantic shadows which futurity casts upon the present; the words which express what they understand not; the trumpets which sing to battle, and feel not what they inspire; the influence which is moved not, but moves. Poets are the unacknowledged legislators of the world.”

That passage from Shelley’s work is also an echo of the concept of *dynamics* which Leibniz brought to bear against the evil of Descartes.

We are not the particles of which the whole process which we inhabit is composed. We are an expression of that which controls our thoughts and behavior in their effect upon the large, except for those among us who sit above such levels, as those who are qualified to lead

societies out of self-inflicted dangers, must exist to do. We who meet that challenge of being representative of Type “B,” are the only ones fit to lead society upward out of its own self-inflicted threat of doom, as in the world at large, as now. Such is the social dynamic principle which gives a civilization moral fitness to survive such calamities as grip the world in its entirety at this moment.

Please, therefore, for humanity’s sake, now join the ranks of Type “B.”

IV. The New Economics

In my earlier professional incarnation as a management consultant, and in my kindred professional functions as an economist, I was often privy to intimate glimpses into the management practices of still functioning firms which were haunted by the memory and other effects of the plausible tycoons who had once led these enterprises, or their like, during the first half of the Twentieth Century and its great economic depression. The generation of their management which I knew personally, was often typified by a blending of surviving sundry heirs and professional managers, who reigned in such firms during the period of my young manhood and later, most among whom were, at their best, pale ghosts of the figures who had formerly led those enterprises.

*My direct experience of that sort gave me the advantage of insight into the history and related characteristics of numerous categories of firms comparable to those types I knew more intimately during my own time. There are important lessons to be shared today, to be adduced from my knowledge gained from that time. When I have looked at them, I often recalled the principle of Leibniz’s dynamics represented by a passage which I have just cited from what you should recall from the concluding paragraph of Percy Bysshe Shelley’s **A Defence of Poetry**: “The persons in whom this power resides, may often, as far as regards many portions of their nature, have little apparent correspondence with that spirit of good of which they are the ministers. But even whilst they deny and abjure, they are yet compelled to serve, that power which is seated on the throne of their own soul.”*

In the post-World War II times under the 1945-1953 reign of the unlikely President Harry Truman and his crew, the memory of the President Franklin Roosevelt

who had saved us was still powerful to many of us as persons, but his political legacy was already fading in Washington, D.C. itself.

Post-Franklin Roosevelt Wall Street had been in a hurry from the start, hastening to rid the economy and the minds of citizens of almost anything which was a serious reflection of President Franklin Roosevelt’s U.S.A.

Essentially, while these enterprises had been something of significance during several decades of earlier time, most notably during the decades preceding the Hoover depression, the managements of those firms, during my encounter with them, were, essentially, living on the laurels, not the intellectual legacy of the deceased late President. It was a time when Wall Street was already in the process of digesting the once respectable, privately held enterprises into a state of oncoming extinction. For that moment, the heirs of the old management enjoyed pretending that they were demigods of entrepreneurial prowess; in reality, they were nothing of the sort. The old pirates, their fading predecessors, even in their kindest moments, would have seen their successors with pity and disgust.

The present managements of my time, during the 1950s and 1960s, assumed that they carried the genes of past economic achievement; but, in fact, they only tried to imitate it, as President John F. Kennedy attempted with some brief successes. There was some remaining, honest skill among the management cadres of such firms, especially the scientists and leading technicians at least, this had been true, at first; but, the system as a whole was already rotting from the top down. Ownership mimicked what it assumed as a style in appropriate postures and imagery, without really understanding anything about the end-result of the post-war process as a whole. Actually, they understood nothing of durable importance respecting the longer term of the economy at large. The ugly years of the Truman Presidency had taken a terrible moral and intellectual toll.

Now, for the most part, those figures from the past, even from most from among my own generation, are now dead in fact. Even the crumbling recollections of what had been the relatively successful management practices of the heirs of the World War II economy, have now become a parody of an abandoned past, a kind of mental, economic wind-up toy which the reigning financier interest of today has no competence in rewinding, with no real actual desire to rewind that which they



The economic policies of President Franklin Delano Roosevelt, shown here talking with a homesteader in North Dakota in 1936, must be revived, if our republic is to be saved.

presume they have inherited as an acquisition gained in the outcome of some shoddy financial swindle led by a Felix Rohatyn or his like. During the late 1970s and 1980s, I also came to know a sampling of some of the best managements in the Federal Republic of Germany; they, too, and their competence, are now chiefly lost in the memories of the past. The utter incompetence in economics matters by the picaresque swindlers of the world since the October 1987 U.S. stock-market crash, has taken over business and related power, but they have no idea of how the damned thing which they had acquired actually ever worked.

Now, especially since the downturn which came approximately March 1, 1968, we have come to far worse times than those of my young manhood of the immediate post-war decades. Even during those decades, we heard chatter about shrewd economic schemes; but, virtually none of the leading present managements of recent decades, has shown even what courtesy might prompt me to identify as respectable competence in management of our nation's economy. Most have become little better than swindlers in the likeness of Enron, of far less than some actual use to anyone, even themselves. Virtually no one in a position of financial potency in finance or management of the shredded remains of infrastructure, agriculture, and industry, actually has the slightest conception of how to go about

bringing our virtually dead economies of the Americas and Europe back to life.

Today, authority and competence have virtually no common ground in either the enterprises or the financial houses and business management schools of today. Only a handful of economists, whose speciality is a serious grounding in recent centuries of history, are likely, these days, to show any actual competence in attempting to fix up the presently, rapidly disintegrating world economy of today.

Presently, the only remaining hope for our republic, and, also, even the world at large, is that the presently accelerating contempt which the Obama Presidency's performance is bringing down upon itself, will bring a qualitative change in the

top-most positions of political and private economic leadership, something akin to the Franklin Roosevelt victory brought about in a rather different way all its own.

In the meantime, what has passed for the economic practices of the U.S. Presidencies since March 1, 1968, has been a tried and tested mastery of the art of awful economic incompetence. That fact is the most crucial knowledge which must be brought to the efforts to rescue the world economy from its presently onrushing plunge into a global new dark age today. That is to say, that most of what passes, in today's popular opinion, leading political circles, or otherwise, for competent principles of economic management of either governments or private enterprises, is, like Goldman-Sachs, worse than sham.

Such has become the spirit of this present age. "Lemonade, anyone?!"

Beginning [November 11, 2004](#), I proposed to relevant circles of the U.S. Democratic Party that the Party pick itself up from the floor of the incredible re-election-victory of the Bush-Cheney ticket, by preparing to defend Social Security against the campaign of rape intended by the pathetic Bush. My proposal was taken up successfully by the Democratic Party during 2005. During that same year, I launched a companion effort to prepare to rescue the massively imperilled U.S. auto-

mobile industry. On the latter account, I proposed to assign the portion of the floor-space and personnel no longer required for automobile production, for high-technology-driven programs of building up basic scientific, infrastructure and advanced industrial programs. This latter effort could have worked, but it was sabotaged by Felix Rohatyn and other swindlers in the international financier wings; in February 2006, the U.S.A. abandoned, and destroyed, the U.S. auto industry, which was thus already doomed to experience, under President Obama, what has happened to it now.

What has happened to our nation and its economy, out of a series of disastrous tours through the Bushes, and, now, the made-in-London Obama reign, has been an era ruled by something tantamount to treason, in transforming us into the wreck of the new century, the manifest destruction of our economy and much else under the direction of circles representing London-centered monetarist agencies which have sought to destroy our republic since its emergence, after February 1763, as a force of resistance to the drugs and slavery interests of the emergent world imperialism of Lord Shelburne's British East India Company.

Later, on [July 25, 2007](#), I forecast that immediate breakdown of the U.S. economy into new world depression, the same still oncoming general, global economic breakdown-crisis under which the entire world is virtually dying today. At that time, I proposed the urgently needed action to rescue the remains of the U.S. chartered banking system through reorganization in bankruptcy, while also placing the entire system of mortgaged resident homeowners under bankruptcy protection from foreclosures. During the following weeks, into mid-September, I completed a set of proposals, all based on what I presented in my [July 25, 2007 international webcast address](#); I proposed actions which would have, if adopted, saved the United States, in particular, from all of the ruin which both the U.S. Congress and both George W. Bush, Jr. and Barack Obama have heaped on the U.S.A. and also most of the world, since that time.

In view of the now rapid sinking of the Obama farce, at last, the fresh chance for new leadership of our republic appears to be a bit better than an early possibility that we will get up from the dirt of a Nero-like arena, for one more chance at becoming ourselves once more. However, there is still much that is very grim.

As a result of that particular history, today, the history of the notable combined effects of the measures ac-

tually taken by the U.S. Congress and the Presidency, the result has been that the entire world is now plunging, at an accelerating rate, into a general, global breakdown-crisis. This is a crisis which, unless stopped by measures which I have presented, will mean the death of civilization, and perhaps as many as billions of people as a result of the policies which Britain's Prince Philip of the World Wildlife Fund, together with his foolish son and their lackey, former Vice-President Al Gore have proposed. A proposal which those culprits have made in response to an alleged, but non-existent "Global Warming" crisis. The intended destruction of civilization globally is presently intended to occur, beginning immediately, during the great global breakdown-crisis of the period of history immediately ahead. Adolf Hitler would be drooling in envy, were the British owners of their puppet-President Barack Obama, to have their way in health-care and other pet Obama "reforms."

Thus, if the U.S. economy is actually being destroyed out of the malice represented by puppet-like British instruments such as Barack Obama, say, "Scylla and Charybdis," as it is, presently; the present U.S. government and industry have the ability to destroy the United States through their malice; but, in general, they could not save it, if they would. The only world monetarist systems in which the United States and Europe functioned since March 1, 1968, are immediately doomed beyond hope; but, the reigning opinion has not a shred of intentional competence needed to save the world from a new dark age.

True, President Franklin Roosevelt saved civilization from a plunge into a dark age earlier. Something similar could have been done, as I had proposed in 2007. With what has happened since 2007, especially since the bail-outs of early 2009, only something much more drastic than a return to FDR, could rescue civilization today. Only the replacement of the world's monetary system by an Alexander Hamilton-style American constitutional form of credit-system could save any part, or all parts of global civilization today. This needed rescue needs much more than mere words on paper; it requires appropriate action. It requires the actions in policy-shaping for which I am the leading spokesman now.

Certain Very Hard Facts

The only actually available beginning of a general remedy for the presently accelerating, global, general physical-economic breakdown-crisis of both our re-



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It is long past time we returned to our Constitutional commitment to a credit system, specifically that which was embedded in our Constitution by our first Treasury Secretary, Alexander Hamilton, shown here in an 1861 engraving.

public and the world at large, lies in two mutually indispensable general measures of reform:

1.) Put the U.S. financial system through global reorganization in bankruptcy, writing off the mass of financial trash which has been accumulated under the leaderships of Alan Greenspan, Henry Paulson, Timothy Geithner, and the Obama crew generally, and transferring those assets consistent with the earlier Glass-Steagall standard from the accounts of a Federal Reserve-cued monetary system, into a resuscitation of our Federal constitutional absolute commitment to a credit-system in our patriotic Hamiltonian, constitutional tradition.

2.) That affirmation of our Federal Constitutional commitment to a credit-system, rather than a monetary system, will create the premises for bringing a selection of qualified leading nations of the planet into a pioneering action whose intent will be to bring the U.S.A.,

Russia, China, India, and certain other keystone-nations of a new global credit-system, into being, to replace the incurably rotten, existing world monetary system. Without writing off most of the pure financial trash encumbering the economies of the entire world today, no physical-economic recovery of the planet from the present, planetary process of collapse into a planetary “new dark age” would be possible.

But, we also need:

3.) The eradication of all international authority over the rule of this planet except that authority represented by a set of perfectly sovereign nation-state republics. The standard used for this purpose must therefore use the precedent of the post-World War II measures which President Franklin D. Roosevelt had intended, had he lived. The legacy of the Truman-Churchill, pro-neo-colonial betrayal of civilization on the occasion of President Franklin Roosevelt’s death must be eradicated from the institutions of international cooperation among sovereign republics.

4.) The immediate adoption of the use of a new international credit-system, represented by perfectly sovereign nation-state republic, and the cancellation of measures of so-called “globalization,” according to the principles of peace adopted according to the legacy of Cardinal Nicholas of Cusa, the principles of the 1648 Peace of Westphalia. The sovereign nation-state must be restored to its rightful place as the true agent of representation of its people and their tradition. and all marches in the direction of a new, London-steered “Tower of Babel” must be cancelled without exception. A system of protectionist measures in aid of this policy must be established by treaty agreements among perfect sovereigns.

5.) The sovereign nation-state republics of the planet must be engaged in an approximately fifty-year program of mobilization of national credit-systems for cooperation in urgently needed projects of basic economic infrastructure and development of industrial and agricultural productivity. The emphasis, from the start, must be large-scale, largely capital-intensive investments in basic-economic infrastructure throughout the planet, under a fixed-exchange-rate system of credit for the world as a whole. To achieve the intended goal, borrowing costs of between 1.5-2.0% simple interest shall be the standard for such investments in recapitalization of the greatly increased productive powers of labor per capita and per square kilometer throughout the world.