

FIDELIO

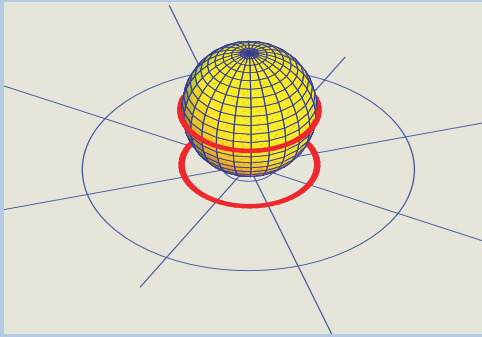
Journal of Poetry, Science, and Statecraft



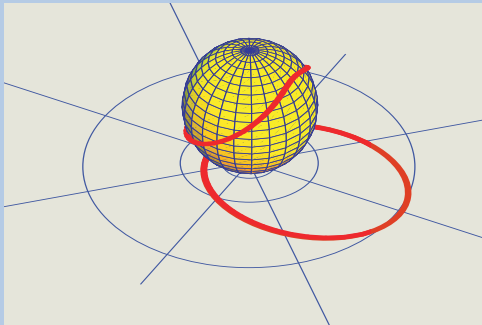
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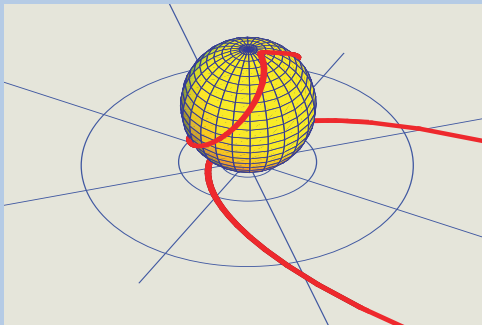
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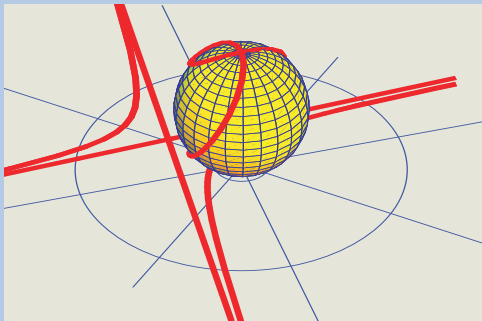
(b)



(c)



(d)



When Kepler's conical function is projected onto the Riemannian sphere, the apparently discontinuous conical function becomes continuous. (a) Circle. (b) Ellipse. (c) Parabola. (d) Hyperbola.

The Non-Infinite, Self-Bounded Universe

In locating the conical functions—circular, elliptical, parabolic, and hyperbolic—from the standpoint of a unified conception of the physical, biological, and cognitive domains of astronomy, Johannes Kepler was advancing the process, begun by Nicolaus Cusa, of returning science to the higher conceptions of the ante-Euclidean Greeks, and presaging the later achievements of Abraham Kästner, C.F. Gauss, and Bernhard Riemann. This meant purging science of the pernicious effects of the slavish acceptance of Euclidean geometry.

A crucial point of attack for Cusa and Kepler was to demolish the false and arbitrary Aristotelean concept of the mathematical infinite enshrined in Euclid's *Elements*. If space were, as Euclid claimed, infinitely extended in three rectilinear directions, only uniform circular or rectilinear motion would be intrinsically possible.

In such a fantasy world, the experimentally determined non-uniform elliptical orbits could only exist as arbitrary aberrations in a world that was assumed not to change.

Curvature of Space

As Kästner later stated, the formal validity of Euclidean geometry rises or falls on the acceptance of the parallel postulate. Euclid was so aware of this vulnerability, that he did not directly mention infinity in its statement, and he cited the parallel postulate only sparingly in the proofs of the theorems that follow. Nevertheless, as Kästner and

Gauss both underscored, without the assumption of the parallel postulate, there are no similar triangles, and without similar triangles, the entire edifice of Euclidean geometry crumbles. Gauss went further than Kästner, emphasizing that the parallel postulate could only be true if one assumed that the curvature of physical space were zero—a fact which could only be determined by physical measurement, not by the mathematical formalism of Euclidean geometry.

From a subjective standpoint, the belief in a physical reality for Euclidean geometry requires the acceptance of Kant's axiom that the human mind must be virtually hard-wired to think of the universe in Euclidean terms. However, such ancient demonstrations as Archytas's proof that doubling the 'Euclidean' cube depends on a higher conical function, already demonstrates that Kant's reverence for Euclidean geometry is false. Kepler's projective construction of the conical sections, provides a further demonstration that such a Kantian view is completely illusory.

In Kepler's construction, the infinite appears, not as an unreachable, indefinite magnitude, but as a point of change—a transition between the elliptical and hyperbolic domains of action joined by a single conical function. Thus, *from Kepler's standpoint, the infinite is in the middle, not at the end, of a non-infinite, self-bounded manifold.*

[SEE 'On the 375th Anniversary of Kepler's Passing']

FIDELIO

"It is through beauty that one proceeds to freedom."

—Friedrich Schiller

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Fidelio is dedicated to the promotion of a new Golden Renaissance based upon the concept of *agapē* or charity, as that is reflected in the creation of artistic beauty, the scientific mastery of the laws of the physical universe, and the practice of republican statecraft for the benefit of our fellow man.

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Samuel F.B. Morse, *The Gallery of the Louvre* (1831-33) (detail) (Terra Foundation for American Art, Chicago/ Art Resource, NY). See note, page 122.

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Of British Fools and *Post* Reviewers

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Edgar Allan Poe and Felix Rohatyn

This issue of *Fidelio* is devoted to reviving the Platonic method of active intelligence reflected in the detective work of that great American artist and intelligence operative, Edgar Allan Poe. Poe, as Lyndon LaRouche has long emphasized, understood that Poetry supersedes Mathematics, that Creativity is superior to the mentality of a mere accountant.

Today, we are faced with a dilemma. The world financial and economic system is in the process of accelerated collapse. We have an Executive branch of government under Bush and Cheney which is so manifestly clinically insane that it is preparing to launch a preemptive nuclear attack against Iran. On April 18, Bush himself said that all options are on the table against Iran, in response to a question as to whether that includes the possibility of a nuclear strike.

Such an attack, as LaRouche has stressed, will bring down the world financial system. It will also unleash a “Clash of Civilizations” backlash of asymmetrical warfare, which will be used by Cheney and Bush to eliminate the institution of the sovereign nation-state and impose a supranational global dictatorship.

The question is: Can Cheney, and then Bush, be removed from office quickly enough to prevent the commission of this crime?

As we go to press, several high-level retired generals have called for the resignation of Donald Rumsfeld as Secretary of Defense. As useful as such a call is, it is clearly a case of psychological “displacement.” Removing Rumsfeld, without addressing the problem of the leaker-in-chief, President Bush, and his controller, the shooter-in-chief, Dick Cheney, will not solve the problem.

But the real problem is: Why has the leadership of the Democratic Party effectively collapsed since the end of 2005?

To answer that question requires the kind of detective work which characterizes Edgar Allan Poe’s stories.

The main obstacle to the impeachment of Cheney,

and then Bush, is none other than the Synarchist banker Felix Rohatyn, whose control over the Democratic Party is preventing it from exhibiting the unified fighting spirit under Lyndon LaRouche’s leadership which is needed.

As the LaRouche Youth Movement began to deploy to break Rohatyn’s death-grip on the leadership of the Democratic Party, and as a group of prominent Democrats led by former U.S. Treasury Secretary Robert Rubin formed a group called the “Hamilton Project” to advocate infrastructure development based on the

extension of government credit, Rohatyn reacted through his friends in the press with a series of slanders against LaRouche, in response

to which he wrote the following on April 16, 2006:

Felix & Fascism

by Lyndon H. LaRouche, Jr.

Frankly, if you do not think of Felix Rohatyn as a fascist, you do him a grave injustice. Both Felix and the wildly libelous attacks on me which have surfaced in the aftermath of the Senate confirmation of the Supreme Court appointment of Justice Samuel Alito, put the essence of filthy Felix on today’s global display. By all rational standards, Felix is a fascist who considers me a prominent threat to his currently larcenous schemes.

So, in keeping with Felix’s fears on that account, the Alito confirmation has been followed by an accumulation of various lunatic libels recently featured against me in prominent mass media and comparable other locations, not only in a bankers’ Boston, Massachusetts, but also in a featured hoax published in the *Neue Zuercher Zeitung*, in prominent Leipzig, Germany pro-fascist and related circles, in a leading France TV channel, and other relevant places.

As noted by one person close to me, what is intended by those outlets as attempted defamation of me, relies heavily on the precedent set by the notebooks of E.T.A. Hoffmann and the archives of Charenton.

Felix’s credentials as a fascist are clearly established.

EDITORIAL

The best-known career connections of that sort, are traced from his association with the U.S.A. extension of Lazard Frères of the Hitler period's Banque Worms operations. Felix is notable from the history of the 1970's for his role in "Big MAC," but also has a much uglier prominence as a key banker in the operation backed by such as George P. Shultz and Henry Kissinger which brought the neo-Nazi General Augusto Pinochet to power in Chile, and unleashed the neo-Nazi mass-murder campaign in the Americas' Southern Cone during the first half of the 1970's. He is also a key ally of Vice President Cheney in the scheme for transferring the power of the U.S. military from the control of constitutional government, to a system of private armies, of Cheney's Halliburton, *et al.*, modelled upon Adolf Hitler's program for replacement of the German Wehrmacht by the Nazi SS.

In short, fascist Felix is a Synarchist, by expressed faith and by practice, a specimen cast in the tradition of dictator Mussolini's and Adolf Hitler's bankers of the 1920's and 1930's. He is not merely typical of the traditional practices of that collection of Synarchist scoundrels who brought Mussolini, Hitler, Franco, and their like to power during 1922-1945; he is, as the legacy of Banque Worms attests, fully witting of the evil he does.

The evidence supporting those characterizations which I have just summarized, is abundant, and conclusive, if anyone cared to debate the matter.

Otherwise, Middlebury, Vermont's filthy Felix is, like the feral coyote he much resembles, as clever (and as dirty) as a coyote in a feral sort of way, but not very intelligent—in fact he is an oafish boor—in matters of art, science, or morals. He is clever as a thief who knows how to steal money, but has no wish to know actually how to earn it. He has no understanding of economics, and no desire to understand that subject, since any form of rational behavior would conflict with his professional standing, that of the poor boy who achieved fame as the Charles Dickens' Artful Dodger in today's financial world.

Therefore, if you are fully sane and rational, you will consider the current rash of such wild-eyed libels against me personally, as marks of the high position of honor

The Greatness of the World

Through the hovering world which the creating Mind,
Out of chaos once form'd flew I on wings of wind,

'Til on the strand

Of its billows I land,

Anchor cast, where no breeze blows more

At creation's far bound'ry shore.

Stars beheld I already youthfully arise,
Spinning thousands of years 'round through the starry
skies,

Saw them playing

After goals so enchanting;

Wand'ring search'd all around my gaze,

Saw the starless spaces—devoid of blaze.

To the region of naught to urge further flight,
Steer I valiantly forth, take I the flight of light,

Mistlike dreary

Heaven passing beside me,

Worldwide systems, floods in the beck

After the solar wanderer trek.

See, a Pilgrim strolls down the lonely way

Rashly towards me—"Halt! Palmer, what seek'st thou,
pray?"

"To the coastline

Of the world my pathway!

Sail I thence, where no breeze blows more

At creation's far bound'ry shore."—

"Stay! thou sailest in vain—before thee Infinity!"

"Stay! thou sailest in vain—Pilgrim, behind me too!—

Sink down nether,

Eagle-idea, thy wing's feather!

Fantasy, daring sailor,

Cast here a dejected anchor!"

—Friedrich Schiller,

translated by William F. Wertz, Jr.

which I have earned in the world in recent times.

You might also wish to amuse yourself by noting the list of characters who have exposed their own disgusting morals in this matter, beginning with the *Boston Globe* (the sometime voice of Dracula's Vault), the leading Swiss daily, *Neue Zuercher Zeitung*, a leading French TV institution, certain political circles in Leipzig, and a few present and former members of the U.S. Congress.

Filthy Felix, anyone?



A Lesson from Ronald Of British And Post

by Lyndon H. LaRouche, Jr.

Kaiser?
“... Phoebus! What a name to bear the
weight of future's fame!” (from Byron on
Amos Cottle)

No strategy is worth much for long, unless it is rooted in, and controlled by a clear understanding of the actual, non-Hobbesian, non-Lockean nature of the human being. If we crush the expression and development of those creative powers of the individual which the Pythagoreans, Solon, Socrates, and Plato defined, we turn the victims of such crushing into something which simulates a being which is less than human. If we, instead, evoke a sense of the nature, reality, and efficiency of creative mental powers of the individual, as through the expression of scientific and technological progress as objectives in and of themselves, we unleash a force for good within the individual which society, must in time, find tempting even to the point of being irresistible.

The collapse of the Soviet system, from the close of 1989 onward, became the opening of the silly season for a U.S.A. which had been, thus, suddenly released from the grip of the kind of deadly seriousness which had held the attention of the leading powers, and others, of the planet, since the onset of the Great Depression and the rise of the Hitler regime. For the triumphant leading powers of the U.S.A. and what had been formerly “western Europe,” the collapse of the Soviet system encouraged their wishful delusion, that the fearful “outside world” was no longer there. For some, real history had ended. For them, the world had become a doll-house world in which we of George H.W. Bush’s U.S.A. and Margaret Thatcher’s London had Europe in her hand-bag, such that we, as the leading powers, could make up children’s stories we wrote, and games we would invent, tunes to which the rest of the world must now dance.

Now, things have changed again. We have

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Reagan Fools Reviewers

November 6, 2005

come into a time when playing with nations as if they were collections of children's dolls, has come to an end. Contrary to fools like Francis Fukuyama, history had never actually stopped. Since 1989-1991, time had been playing with those fools who were wishfully deluded into confidence in playing their childish doll-house games on a hapless world. Now, we are faced with the paying of a terrible price for the foolishness we practiced during the silly season, the recent decade and a half of 1990-2004, which we had spent in that fantasy-land.

Unfortunately, some, such as some of those at the *Washington Post*, are still living in a state of desperate denial of the fact that the fantasy-world of their particular choice of silly season does not exist, and never really did. They turn over, murmuring, "Let me sleep a little longer," to dream their favorite dream. Their warmed-over old dreams of the recent decade and a half, are now worse than boring, even to them. They thrash restively in their dream-world, as the dreams become sillier and sillier, even for them. The *Post's* Robert G. Kaiser's silly-season dream, of the by-gone days of a Soviet past which never actually occurred, is a case in point.

Actually, Soviet General Secretary Yuri Andropov's lunatic refusal to discuss President Ronald Reagan's March 23, 1983 proffer of a "Strategic Defense Initiative," had planted the seeds of what turned out to be the

On the *Washington Post's*
Robert G. Kaiser on
*The World War Going Our
Way: The KGB and the
Battle for the Third World*
by Christopher Andrew
and Vasili Mitrokhin¹

-
1. Robert G. Kaiser, "Their Man in Havana (and Angola, and . . .): An inside look at Moscow's curiously inept spy games in the far-flung theaters of the Cold War," *The Washington Post*, Book World, Oct. 30, 2005.



'Notably, President Ronald Reagan and I, despite our differences, typify an important fraction of those who proposed what that President named the Strategic Defense Initiative, which represented the common instincts of much of that generation of young adults, my generation, which went to war under the U.S. leadership of our President Franklin Roosevelt, and against Adolf Hitler, in 1941. We were a generation which had experienced, and had come to play a leading participating role, as youthful and matured adults, in the recovery from the effects of a deep, worldwide financial and economic depression, and in the emergence of the U.S.A. as the most powerful national economy the world has ever known.' Photo: Lyndon LaRouche and Ronald Reagan, candidates' debate, New Hampshire primary, 1980.

Soviets' early harvest of such deadly silliness as his own. That event marks Andropov as the greatest fool among the tyrants of recent world history, and says a great deal about the fatal intellectual flaw then permeating the Soviet system as a whole. Admittedly, Andropov was a very clever and somewhat capable fool; but, then, there is no worse fool than one, like Andropov, with the fate of a great nation in his hands.

This returns our attention back to the subject of the short and silly review, by the *Post's* Kaiser, of Vasili Mitrokhin's most recent book. Since anything the dreaming *Post* might have permitted Kaiser to say, would have been essentially nonsensical at the time, Kaiser's better option had been to simply shut up on the subject, rather than make a fool of himself. Despite all that, there is a certain benefit for us to enjoy in considering how pitifully Kaiser behaved in uttering that piece, as I show in my response, here.

From a view of history as it actually was, Kaiser's buffoonery is a continued flight into a sleep of self-delusion, away from seeing the special kind of "hard times" which had actually befallen the official U.S. intelligence services since 1989. Hard times now rapping, with menace, like the fabled monkey's paw of the story, at his sleeper's door.

By compelling official intelligence and related services in the Americas and Europe to join in submission to the recently prevailing climate of the rules of "doll house" games, those services were induced to deprive their institutions of the authority to cultivate any rational sense of mission-orientation; even a faulty real-world choice was excluded. Moral and intellectual decadence took over. Professional intelligence capabilities still existed, but their influence was relegated, increasingly, to what could be accomplished on the terrain outside the relevant official institutions. Any significant competence for leadership in those categories, is presently limited chiefly to a dwindling few among my own World War II-generation veterans who were phased out, or died out during the recent fifteen years, and a precious residue of first- and second-rank competence from the generation of professionals whose careers date from the 1960's and early 1970's.

There were crucial weaknesses in U.S. intelligence and related outlooks during the post-FDR, pre-Indo-China War times, but, as I shall emphasize in the following pages, if their choice of direction was often mistaken (if far more rational than the drivellings of the crabbed, microscopic memoranda of fascist madman James J. Angleton, or weird fellows such as William F. Buckley, Jr.), the admittedly distorted map the sane professionals were reading prior to 1989-1991, was, more or less, the

semblance of a map of the acts and consequences in a real world.²

Andropov's Folly Today

Reviewer Kaiser is only a small-time fool. Andropov was a really big fool. Worse, from the evidence presently at hand, neither most leading circles in Russia nor most leading circles in the U.S.A., have yet learned the efficient truth about that still crucial history lesson for today, which is expressed as the deeper implications of Andropov's folly.

I speak on these matters with the included special authority of my central role in the events which led into the momentous 1982-1983 turn in Soviet affairs under Andropov. I refer to my own crucial part in that affair of 1982-1983 once again, here, only to the degree that it is an essential piece of the puzzle in any attempt to understand both why the Soviet system collapsed, and how faulty U.S. official intelligence, in particular, fostered the perilous mess which the putative victors in the Anglo-American/Soviet conflict have made for all of us today.

That was a collapse caused, essentially, by the same economic developments to which I had pointed in my personal warning to the Soviet government's back-channel representative. I had warned, then, that it would collapse "in about five years," if that government were to continue to reject the offer which I indicated that President Reagan might make. Several months later, I made the same forecast of a self-inflicted, near-term threat to the Soviet system, this time publicly, and internationally.

On March 23, 1983, the President made exactly that proffer, which the Soviet government knew in detail through my back-channel role; but Andropov rejected that out of hand, and, the Soviet system soon plunged into a collapse-phase, a bit more than six years after I had first delivered that warning of "approximately five years."

2. Consider the map which Cardinal Nicholas of Cusa's collaborator Toscanelli delivered to Christopher Columbus as part of their correspondence on the subject of a Transatlantic voyage. The map, which was premised on a size of the Earth known securely since the work of Eratosthenes, erred in the respect that Italians had been induced to believe the Venetian lies of Marco Polo *et al.*, which placed Japan and the coast of China a discouragingly much greater than actual distance from Europe, located Japan approximately at the coasts of North America. It had been the writings of Cusa bearing on Cusa's proposals for transoceanic exploration, which Columbus encountered in Portugal, which had led Columbus to Toscanelli. Such are the perils in detail along the pathway to valid discoveries of all kinds. The included mistakes occurring in such fashion should not deter us from continued progress along sometimes murky ways.

Understanding the background to the tragic failures of Andropov's and, later, Gorbachev's government on this account, is key for understanding the real reason the Soviet system, especially the post-Stalin Soviet system, failed as it did. The collapse of the system was, in some degree, inevitable, once Andropov and Gorbachev had successfully prevented any reasonable alternative. It need not have been as cruel as it has been since 1990-1992, had General Secretary Andropov not been such an awful fool in summarily rejecting a 1983 dialogue with President Reagan.

Had Andropov not been a fool, he would have taken into account President Reagan's well-known, long-standing hostility to former Secretary of State Henry A. Kissinger over the issue of what Reagan denounced as the "revenge weapons" system of Mutual and Assured Destruction (MAD). President Reagan accepted what became his adopted Strategic Defense Initiative (S.D.I.) policy because he knew that the change in policy which I had recommended was feasible, on the condition that the Soviet government joined in a serious discussion of the policy.

When Andropov virtually spit in President Reagan's face, the Soviet system had locked the U.S. of the 1980's into all of the implications of a continuation of the MAD policy. At the same stroke, Andropov locked the Soviet Union into policies such as those of the Ogarkov plan, which, in turn, assured the early economic collapse of the Soviet system as a whole. When we opened the East Germany military "can," after the fall of the Berlin Wall, we learned how damnably close we had all come to unthinkable war, simply because so many in "the West" had joined Andropov in a fit of wild-eyed rage, in stupidly calling the S.D.I. "Star Wars," and thus rejecting the alternative which I had played a crucial part in crafting.

Once Andropov, and later Gorbachev, continued their opposition, and the U.S. opponents of my proposal had taken over, two things became virtually inevitable. The early collapse of the Soviet economy became practically inevitable. Despite the temporary respite from the October 1987 U.S. stock-market crash which the looting of the fallen Comecon and other places permitted, the plunge of the U.S. and its allies into a spiralling global economic-breakdown crisis, became the almost inevitable course of events for the decade or so following the Soviet collapse.

The principal added significance of reading that page from real-life history for today, is what it shows us, implicitly, about the kindred reasons for the catastrophic failures of the current U.S. Administration, and its intelligence services, under the influence of that British Liberal Imperialist faction which was behind such atrocities as the United Kingdom's Blair government's role in the Kelly case, and the Anglo-American fraud in launching

the currently continuing war in Iraq.

If Kaiser's brief review is not simply "an ill wind that blows nobody good," that is because its sheer, shameless silliness offers us a reminder of the pervasive incompetence into which official Washington, D.C., among other parts of the world, has sunk under George W. Bush, Jr. The world of now must be compared with the old pre-1989 "Cold War Days," in the less lunatic time before the alleged 1989-1992 "end of history," a time when, no matter how errant, opinions on strategy of war and peace, survival and Hell, were treated with a significant degree of seriousness.

Hopefully, with the likely ouster of U.S. Vice President Dick Cheney, the U.S. system is faced with the need to expose a vast corruption of our institutions, a corruption far worse than what is associated with the name of "Watergate." This display of much very dirty linen, is no longer avoidable, nor should we regret the fact that public attention to such shameful developments is being brought forward. If you refuse to face the real source of the stink, be assured that the stench will then continue to corrupt our institutions, a corruption we could not afford at this perilous moment in world history.

The currently ongoing exposure of the facts of U.S. official agencies' participation in crimes against humanity not only comparable to those of the Nazis, but largely continued as practices adopted from Nazi agencies, and continued under Vice President Cheney's influence since the 1970's, is shocking, but necessary. The issue is not that of punishment of the U.S.A. and allied perpetrators of those obscenities, but of exposing, and remedying the system which allowed those crimes not only to be perpetrated, but to be continued through recent history, as at Guantanamo, Abu Ghraib, and others among Vice President Cheney's infamous "undisclosed locations."³

However, far, far more important than those follies and related crimes themselves, has been the sheer stupidity in leading official and related institutions which failed to see the importance of uprooting such corruption, a failure rooted largely in the crucial elements of practiced incompetence in the field of strategic and related intelligence. The problem now, is, that unless that folly is quickly recognized and corrected, our civilization's future will be far, far worse than the now miserable conditions of net physical-economic and related moral and intellectual decay society generally has undergone during, especially, the recent four decades.

Kaiser's *Post* review in the October 30th edition, is

3. Jeffrey Steinberg, "It Didn't Start with Abu Ghraib—Dick Cheney: Vice President for Torture and War," *Executive Intelligence Review*, Nov. 11, 2005 (Vol. 32, No. 44).

worse than silly. Nonetheless, the clinical importance of his review is that it points our attention to the pervasive sophistry which has been at the root of all of the most crucial errors of our national intelligence estimates since the death of President Franklin Roosevelt. Kaiser's piece is a clinical specimen which points to the deadly diseases whose infectious qualities it reflects.

Kaiser's piece is the symptom of a sickness. Rather than dealing further with the symptoms, with the specifics of Kaiser's rambling chatter in his review, we now turn directly to the pathogen whose influence underlies those symptoms. I shall include a reference to the particular topic in Kaiser's review of Mitrokhin's book, at an appropriate place in the following outline of the more general case.

1.

Fenimore Cooper, Allan Poe, and Lafayette

The original intelligence service of our U.S.A. was, in principle, headed by the principal founder of our republic, Benjamin Franklin. However, the continuation of that intelligence function was concentrated in the hands of an organization of the hereditary order of the veteran military officers of the American Revolution, the Cincinnati Society headed by George Washington and the Marquis de Lafayette. James Fenimore Cooper was an outstanding figure, operating under his cover as a writer, in this field, as was the Edgar Allan Poe who, retired from West Point for reason of his epilepsy, served as both a counterintelligence specialist inside the U.S.A. and in a deployment, with Lafayette and Cooper, in France.

If the writings of Cooper and Poe are read with some relevant familiarity with the times in which they were written, they belong to the same general category of what the great artist and historian Friedrich Schiller identified in himself as the work of persons who were both world-citizen and patriot. I can affirm with some authority from experience, that whether inside, or outside formal intelligence services of the U.S.A., all true intelligence professionals of the U.S.A. whose work I have come to know, were, like Cooper's "Spy," individual, patriotic men and women who, like my late friend Max Corvo, have developed an inclination and knack for the craft.

The characteristic of the work of such early figures of our intelligence services, as notable in the case of Cooper and of German historian Friedrich Schiller, as it is for me, is the emphasis on the importance of treating the continuing influence of that innately imperialistic Venet-

ian financier-oligarchy which spawned today's lurch toward a form of empire called "globalization," and that Venice's political-intelligence methods, as a benchmark for study of modern European history in general. There is no competent study of the medieval or modern history of European civilization which does not pivot on the study of the character and methods of the Venetian financier-oligarchy and its Anglo-Dutch Liberal financier outgrowth, viewing that financier oligarchy and its cultural characteristics as an echo of the legacy of the Delphi cult of Apollo of the famous hoaxster and Apollo-cult high priest Plutarch and his ancient predecessors.

The aspect of intelligence work which I am reflecting in this present report, is best identified as *strategic intelligence*. As I have emphasized in a series of published writings on relevant current matters, strategic intelligence begins with study of pre-Aristotle ancient Classical Greece. Mastery of Classical Greek would be helpful, but not strictly needed in modern times, when relevant specialists in that ancient language of Plato and his contemporaries are still available in significant if not strictly adequate doses. The essence of a culture lies not in the dictionary meanings which might be assigned by mere grammarians, but, as I have shown in relevant reports, in the state of mind which, in this case, the ancient Classical Greek writers of relevance expressed by their use of their language. Mere words can not supply us the meaning of words; meaning lies in a higher and deeper realm, in the realm of cognitive processes of which words are merely the footprints of passage. Our task is to put the conceptions we have inherited from that part of ancient European history into the conceptual forms appropriate for the language of today.

So, the history of European civilization can not be conceived as a unit of comprehension in a lesser time-frame than several thousands of years since the birth of what may be competently identified, specifically, as European civilization, since the promotion of the emergence of the Classical Greece of Thales, Solon of Athens, the Pythagoreans, Socrates, and Plato, who defined the specific Classical conceptions of law, art, and science which have been a continuing impulse from those times to the present.

Strategy means, thus, the continuing struggle against the forces represented then by the Babylonian priestcraft behind the Persian wars against Classical Greece, and the continuation of the role of the evil of the Babylonian imperial tradition from that time to the present day. Strategy is competently understood when it means our struggle to promote the highest level of achievement of a Classical republic, however imperfect that may be, as a

The history of European civilization can not be conceived as a unit of comprehension in a lesser time-frame than several thousands of years, since the Classical Greece of Thales, Solon of Athens, the Pythagoreans, Socrates, and Plato defined the specific Classical conceptions of law, art, and science which have been a continuing impulse from those times to the present.

The Parthenon, pinnacle of Classical Greek architectural achievement (447-432 B.C.), Acropolis, Athens.



EIRNS/Guggenbuhl Archive

republic represented by the founding of the constitutional Federal republic of the U.S.A., in our continuing struggle against that modern expression of an ancient foe represented by ancient Babylon and its expression as the Delphi Apollo cult, still today.

The famous case of the way in which the cult of Apollo lured King Croesus of Lydia into the ruin of his rich kingdom at the hands of the Babylonian priesthood running the Persian Empire, points to the essence of the common failures in strategic intelligence in ancient and modern European history today.

For example:

In a derived, subordinate meaning, strategy also implies outflanking the adversary, or not being outflanked oneself. In recent times, I have often used the example of Frederick the Great's famous outflanking of the Austrians at Leuthen to illustrate a broader meaning of "strategic outflanking," as also typified by Alexander the Great at Gaugamela. Leuthen is more readily summarized for the modern audience.

Essentially, human cultural behavior is usually fairly described as people whose minds are living within the confines of a fishbowl, but whose sensory experiences and hands are operating in the real universe, outside the walls of the fishbowl. Typically, the inhabitant of the fishbowl assumes that reality exists within the confines of a fishbowl whose "walls" are the indweller's belief in the exist-

tence of certain definitions, axioms, and postulates, like those of some caricature of a Euclidean geometry. The efficiency of principles operating outside the imagined walls of that fishbowl, escapes his comprehension. He is vulnerable to attack by an adversary who understands the fool's confidence in the existence of such imagined protective walls.

So, Hannibal outflanked the minds of the Roman commanders at Cannae, by surprise. So, the foolish Austrian command hoped to outflank, but did not surprise a Frederick familiar with Cannae, with the Austrian attempt to copy a Cannae, at Leuthen. So, Frederick, by taking the feasible action which the Austrian commander assumed to be impossible, outflanked and routed a vastly superior number of a well-trained Austrian force twice within a single day. Frederick exhibited the principle of strategic leadership in that way, on that day, a principle which lies, not on someone's map, but within the mind.

The same thing happened in Russia's October Revolution of 1917. What the leading governmental forces of Russia, and the leading Bolsheviks, too, thought impossible, Lenin did, in using a newly developed social formation, the Soviets, to make a coup d'état by an asymmetric line of attack. The silly Russian social-democrats and others, then claimed that "voluntarist" Lenin had "cheated" by not playing by their rules! Or, conversely, there is the case of the Soviet defeat in Afghanistan, and Vice

President Dick Cheney's ruinous humiliation of the U.S. in Iraq currently, in foolishly miscalculating the realities of asymmetric warfare.

Thus, if magicians in the image of the priests of the ancient Delphi Apollo can induce an intended victim to adopt a set of axiomatic, false beliefs which blind that marked victim, as the cult of the Delphi Apollo blinded Lydia's Croesus to the realities of that intended victim's situation, that victim can be induced to bring about his own destruction, that by means which he has been induced to adopt as being his vital self-interest, or even his decisive advantage.

So, Andropov and his protégé Gorbachev both foolishly miscalculated in dealing against me, in the matter of President Reagan's honest and strategically feasible proffer of S.D.I. For what followed, they, like Croesus, had no one to blame so much as themselves. So, the U.S.A. has been lured toward its own threatened self-destruction through the induced cultural-paradigm we associate today with the "68'ers," a cultural paradigm-shift induced in the "Baby Boomers," children born not long after 1945, by agencies typified by the Congress for Cultural Freedom, and presented to the Congress's credulous dupes as the means to defeat the Soviet Union in the battlefield of ideas. Like foolish Croesus of ancient times, we have virtually destroyed ourselves by swallowing such beliefs.

To destroy a chosen person, or empire, with the relatively least exertion on one's own part, induce him to adopt the means by which he will be self-destroyed as the outcome of his following the pathway which his deceived mind sees as to his advantage. Such are what is known as Delphic, or Venetian methods.

The Case of the U.S.A. and Germany

For example: Look at some of the crucial highlights of the issues of foreign policy presented to the United States by the history of Europe since June 1789. See these as through the eyes of U.S. counterintelligence specialists such as Cooper and Poe.

After the successive wrecking of France under the Jacobins, Napoleon Bonaparte, the Duke of Wellington's British Restoration puppet-king, and Lord Palmerston's Napoleon III, the principal strategic U.S. diplomatic interest in Europe, was correctly seen as peaceful cooperation between Bismarck's Germany and the Russia of Alexander II and Alexander III. During the post-World War II period, West Germany had played a similar role in U.S. long-term diplomatic approach to mutual economic interests, a fact echoed in the weak, but definite resistance of the President George H.W. Bush Administration to the rapacity, and Delphic inducements of such

wild-eyed and very nasty fools as British Prime Minister Margaret Thatcher and British intelligence's chosen asset, President François Mitterrand, in France. A sense of this traditional role of Germany in U.S. perspectives, was upheld by U.S. President Bill Clinton in his dealings with the Germany of Chancellor Helmut Kohl over matters of greater substance than even the amplitude of their pleasures in gourmandizing.

Had London's preference, Mitterrand, not demolished the legacy of de Gaulle, and had the legacy of the de Gaulle-Adenauer collaboration continued, a better option for the U.S.A., a France-Germany pivot within Eurasia, would have been available. However, unfortunately, de Gaulle's legacy was betrayed "with elegance" by some Gaullists, and, so, the Mitterrand preferred by London intervened. So, in this instance, Delphic methods thus prevailed, in the guise of the Maastricht agreements, over the actual vital interests of continental Europe and the U.S.A.

The superior current in U.S. foreign-policy-shaping thought which saw peaceful cooperation between Germany and Russia as in the crucial interests of the U.S.A., was not accidental. It was, and remains, strategic.

The British empire, the empire of the London-based international, Anglo-Dutch Liberal financier-monetary system, has been the actual, long-term chief enemy of the U.S. Federal constitutional system, since that Paris Treaty of February 1763 which established the British East India Company as an empire. Accordingly, that British imperial interest made various overt efforts to destroy the U.S. republic over the interval 1782 through the close of the Civil War within the U.S.A., a war which had been orchestrated by Jeremy Bentham's Foreign Office protégé and successor, Lord Palmerston.

With the visible economic role as a continental power, of the post-1865 U.S. republic, the 1876 U.S. Philadelphia Centennial celebration marked an accelerated spread of the influence of the world's leading economist of that time, in Henry C. Carey's U.S. economic-policy influence in Bismarck's Germany, Alexander III's Russia, Japan, and elsewhere. This post-1876 development represented the emergence of a bloc of Eurasian and other nation-states which, as admirers of the American System of political-economy, and therefore opponents of the British imperial domination of the world's financial-monetary system, represented implied allies of the best interest of the U.S.A. in tending to free the planet from the usurious grip of Anglo-Dutch Liberal imperialism.

Our own best leaders shared with Secretary of State and President John Quincy Adams, the understanding, shared by President Franklin D. Roosevelt, that without checking and ultimately defeating those predatory impulses of British imperialism, the preservation of the

vital self-interests of the American republics could not be continued indefinitely.

It was to destroy the implied, post-1865-1878 alliance between the U.S.A. and these rising national economies of continental Eurasia and Japan, that Britain's crown prince, and later King Edward VII, set his two foolish nephews, Germany's Wilhelm II and Russia's Nicholas II, at one another's throats over the issue of the Austro-Hungarian Habsburg Kaiser's special obsession with the Balkans. Foolish Kaiser Wilhelm II's 1890 dumping of Chancellor Bismarck was, thus, the unleashing of what became the creation of Britain's imperial Edward VII, World War I, a war from which continental Europe has never fully recovered at any time, from then, to the present day.

Since that time, since about 1878, putting and keeping the Germans down by aid of warfare between Germany and Russia, has been the continuing thread of British foreign policy toward the Eurasian continent.

It was a concert of London-centered financier interests, including prominent financial houses of New York City, the financier circles of the city of Venice, and the Synarchist International of France, which placed Mussolini in power in Italy, Hitler in Germany, and, later, Franco in Spain. The mission assigned to Hitler by these financier circles, was to use the resources mustered around the Bank for International Settlements to arm London-directed Hjalmar Schacht's Hitler Germany and send it eastwards to destroy the Soviet Union, and then to be assaulted militarily by the financier forces in Britain and France, once German forces were deeply mired in Soviet territory. This perspective was modified at about the time of Soviet Marshall Tukhachevsky's failed mission to the France of the promising military figure Charles de Gaulle, when it became clear that Hitler's forces were intended to march westward first, before marching eastward.

Many U.S.A. financier circles who had joined the Bank of England's Montagu Norman in deploying Norman's Hjalmar Schacht to bring Hitler to power, changed sides, and looked, increasingly, to the U.S.A. of President Franklin Roosevelt to bail the British out of the pickle which they, chiefly, had created. Many of us who served during World War II, excepting our own "white shoe boys," came to understand this more or less clearly before the time that war had actually ended. Certainly O.S.S. leader Donovan and those whom he personally trusted did. Certainly General of the Armies Douglas MacArthur and Dwight Eisenhower, among others, did.

President Truman led us in a different direction than Roosevelt had intended; but, for a time, certain essential features of the FDR policy, especially the Bretton Woods policy, were unstoppable.

The Thatcher-Mitterrand travesty of Maastricht is a still currently rampant expression of the complexities left over from that past time. The policy of the relevant Anglo-Dutch Liberals and their accomplices has been, to force Germany to subsidize the rest of western and central continental Europe, as by the creation of the Euro, while preventing Germany from undertaking programs of its own economic development by means of which it might be able to continue subsidizing its continental European neighbors.

That is reality; opinions contrary to the outlook of John Quincy Adams, Cooper, and Poe, on that general subject, are the kind of silliness we might expect from the *Post's* own foolish Kaiser.

The Venetian Model

However, this was never "Anglophobia." The root of that Anglo-Dutch Liberal perversity, is not the subjects of the United Kingdom, but, rather, a global financier-oligarchical slime-mold whose traditional headquarters continues to be the same City of London which has been the principal imperial power on this planet since Lord Shelburne's rise to the occasion of British imperial power in the wake of the February 1763 Treaty of Paris. This slime-mold, sometimes moving among us, as if still on white-shoed feet, has taken a very large grip on the financial affairs, and leading press, of our U.S.A., to the degree that we must often sense our U.S.A. to be under the occupation today, of our Federal Reserve System's simulation of an agency of a foreign imperial power, on that account.

The origin of this alien, post-1971 rule over our planet, is not the British Isles, but the Seventeenth and Eighteenth centuries' takeover of the role of the emerging financier oligarchy of London and The Netherlands by what was known during the Eighteenth century as the "Venetian Party." The genesis of this particular variety of succubus-like international financier slime-mold, this party of pod-people, this party of predatory, murderous usury, is the same ancient Venice which was the dominant imperial power in Europe, in alliance with the predatory Norman chivalry, from about A.D. 1000 until its temporary collapse during the Fourteenth-century New Dark Age.

Thus, with the collapse of the Soviet Union as a third leading system, during 1989-1992, the domination of the planet as a whole has fallen to the leading role of two rival economic systems, that of the American System of political-economy typified by the protectionist policies of the Franklin Roosevelt Administration, and the predatory, and ruinous Anglo-Dutch Liberal system which took

control of the planet—and also made a virtual colony of the U.S.A.—with the liquidation of the original Bretton Woods system, by the initiatives of Arthur Burns, George Shultz, and Henry A. Kissinger during 1971-1972, and with the ensuing destruction of the internal economy of the United States under Zbigniew Brzezinski's predatory reign as National Security Advisor.

From the standpoint of the U.S. patriots witting in strategic intelligence matters, those are the typical issues of principal concern for all knowledgeable U.S. patriots today. The case of Germany policy typifies the expression of this in appropriate U.S. foreign policy.

This was an integral feature of the proposal for what became known as "S.D.I.," as I presented the proposal to the immediate circles of President Ronald Reagan. My objective was to establish a system of economic and technological-development cooperation between the U.S. friends in Europe, such as France, Italy, and Germany of that time, with the nominal adversary of the moment, the Russia inside the then current "dynastic" form known as the Soviet system.

The post-war Anglo-American quarrel with the Soviet Union had never been necessary, except in the eyes of the same Anglo-American-French Synarchist and related financier interests which had placed Mussolini and Hitler in power, and had then thought better of that a bit later. However, once a war-like adversarial posture has been set into place on both sides of that quarrel, we are obliged to deal with that within the framework of our republic's appropriate long-term historic perspective. The object is not to fight the war, unless we are obliged to actually conduct such a war; the object is to make the actual warfare unnecessary, and to accomplish that result in a way consistent with that long-term mission of our republic embedded in its creation.

Governments of nations, even entire phases of a nation's existence, are like dynasties, as Alexander the Great understood in his leading the defeat of Europe's ancient imperial, Babylonian enemy. His death had tragic consequences for civilization, including the later emergence of the evil which was the Roman Empire lurching rampant out of the aftermath of the Second Punic War. Those among us who understand our own United States' republic against the background of what Solon of Athens represented in ancient Greece, are not gripped by those neurotic passions of the ever-impatient, short-lived minds which see no further than their own personal passion for turning peace into war.

If we can change the dynamic which defines nations as dedicated adversaries, a desirable evolution of the situation can be set into motion. It is essentially a matter of activating the real interests of nations, as a way of liqui-

dating the misguiding factors of deadly conflict. All good foreign policies are durable forms of multi-generational, preferably centuries-long forms of long-term policies, like those which John Quincy Adams, as Secretary of State, laid down in his carefully crafted design of the future emergence and consolidation of our continental nation, and the security of the hemisphere, as soon as we were able, against the threats immediately typified by the British and Habsburg imperial threats. Adams, Cooper, Poe, and the U.S. Representative Abraham Lincoln from Illinois were of one piece in this matter.

The skein is not cut. The vital interest of the U.S. republic today, is to break the back of supranational financier-oligarchical power, by emphasis on development of cooperation among a Eurasian continental bloc of respectively sovereign nation-states, an arrangement in which, hopefully, a Eurasian cooperation for mutual development, initiated on behalf of Europe with the nations of Asia, will serve as the long-standing pillar of U.S. foreign policy.

Looking at matters from the standpoint so sampled: How sundry influential institutions, such as financial powers, universities, and other notable agencies, stand with respect to the definition of U.S. foreign-policy interest which I have just described, tells the intelligent citizens not only who, but what those institutions really are.

The Difference the U.S.A. Makes

For any informed patriot of the U.S.A., the issue of that struggle for independence upon which our Declaration of Independence and Federal Constitution depended, is best traced within our continent to the pre-1689 Massachusetts Bay Colony under the leadership of the Winthrops and Mathers. As long as the colonists remained under the sovereignty of the English monarchy, but free of the rapscallion liberals of the parliamentary system, we were restively content with the English monarchy's rule and protection. It was when the parliament assumed imperial powers for the British East India Company of Lord Shelburne *et al.*, and applied those powers to impose the policy of looting and rape called liberalism upon us, in the aftermath of the February 1763 Treaty of Paris, that our revolt against the United Kingdom became virtually inevitable.

Lately, the truth of the founding of our constitutional form of Federal republic has been obscured by the mindless recitation of a brainless litany, "capitalism," or "free enterprise." It is proposed, on the premises of those silly, hyperventilated words, that we virtually worship at the altar of a nasty pervert, Adam Smith, whose brutish hostility to our nation's struggle for freedom, was the essen-

Our system is not ‘the capitalist system,’ or the so-called ‘free enterprise’ system. Our constitutional system of economy is nothing other than the American System of political-economy, the system which informed that practice of President Franklin Roosevelt, which saved us from the doom of ‘free enterprise’ policies of the ‘free enterprise freaks’ of the Coolidge and Hoover Administrations.

Franklin D. Roosevelt campaigns for President during the Great Depression, Wheeling, West Virginia, October 1932.



UPI/Corbis-Bettmann

tial content of that scientifically worthless piece of infamous trash, a litany of brutish, American-hating babble known popularly today as *The Wealth of Nations*.

Our system is not “the capitalist system,” or the so-called “free enterprise” system. Certainly not the kind of “free enterprise” system which crushes our independent farmers and other productive entrepreneurs, that done in favor of the pestilence of parasites such as corporate money-changers in our national temple of liberty. *Our constitutional system of economy is nothing other than the American System of political-economy, the system of policy-shaping thought which informed that practice of President Franklin Roosevelt, which saved us from the doom of our economy which had been crafted under Delphic, Anglo-Dutch Liberal varieties of “free enterprise” policies of the “free enterprise freaks” of the Coolidge and Hoover Administrations.*

The great irony of the so-called “Cold War” of 1945-1991, is that, ideologically, Soviet economic dogma was a product and branch of the dogma of Lord Shelburne’s British East India Company whose intelligence services educated a Karl Marx, sitting in the British Library under the eyes and tutelage of British foreign intelligence’s Urquhart. There, Marx, the recruit to the Young Europe organization of Lord Palmerston’s G. Mazzini, the Mazzini of which Karl Marx became a prominent protégé during the 1860’s, was drilled in the liturgy of Shelburne’s and Jeremy Bentham’s British India Compa-

ny Haileybury School of Adam Smith, Thomas Malthus, David Ricardo, and the like. As the witting British scholar would agree with this, “How delightfully Delphic!” What a delicious parody of the Delphi counsel to the targeted dupe, King Croesus of Lydia.

The essence of the Delphic trick by which the Soviet and other professedly Marxist ideologues were swindled in this way, was the victims’ indoctrination in the silly presumption, that the price of money under “capitalism” is a lawfully determined true approximation of physical values. This was the delusory belief in the “theory of value,” into which British agent Frederick Engels’ shepherd’s crookedness assiduously herded Karl Marx away from such leading competent economists of the time as American System economists Frederick List and Henry C. Carey. That British gut-hatred of the American System of political-economy, was to show itself later as the core of the method used to induce the civilian sector of the Soviet economy to destroy itself, despite the economic efficiency and general excellence of Soviet military science. It was not the Soviet military which failed to defend the Soviet system; the preconditions for the collapse of the Soviet Union were built by the Soviet Union’s party-hack variety of economists, whose views were informed by their credulous reading of the Marxist economic doctrine which Marx had crafted under the guidance of Britain’s Frederick Engels, and the silly prattle of Lord

Shelburne's Adam Smith and the like.

The popular appeal of Marxian socialism, as those of us with relevant experience can attest, was always rooted essentially in reaction against the injustice, and the often brutal methods of enforcement of predatory forms of economic exploitation of the general population, as in resistance against the form of fascism which came to be known as the "McCarthyism" of Roy M. Cohn *et al.* in the U.S.A., and against the pro-Hitler leanings which constituted a mortal threat to President Franklin Roosevelt during the early years of his term in office. Often, the socialist movement has been the relevant rallying point of necessary resistance against the enemies of the principle of the general welfare. As Bismarck showed with Henry C. Carey's American System reforms, which he introduced as copies of the American System of political-economy, the valid issue of socialist and kindred movements has always been the defense of the principle of the general welfare as the properly controlling law of national economy.

That was the good side of the socialist movement in practice, despite its strongly anti-intellectual leaning toward populism and kindred forms of intellectual vulgarity and romanticism. In the absence of the needed mobilization of republican forces, a socialist ferment has sometimes served as a necessary force in fighting the war against evil, but as a basis for government it was inherently a failure for the long term. After all, any American who despised President Harry Truman's state of mind could not be all bad.

It was when the Marxists went beyond simple defense of the general welfare of ordinary people, that they failed, as in the case of the Soviet economy. Those movements lacked any specific sort of viable conception of the building of society. At their best they could do nothing competent on this account other than imitate crucial features of the American System of political-economy. Their doctrinaire adherence to the mind-deadening reductionism which Marx himself adopted from, principally, his British patrons and teachers, served as a kind of "brainwashing" which, combined with the notion that truth is more or less a biological secretion of "the horny hand of labor," was the poisonously "anti-intellectual" element in Marxist economy's practice, which ultimately doomed the Soviet economy: as Soviet reports themselves, on problems of the practice of management of state enterprises, demonstrated quite vividly over the course of the years under Khrushchev, and Brezhnev.

Those of us in the U.S.A. who are familiar with related problems of economy during the 1940's, 1950's, and later, are familiar with a similar social problem. Once-successful firms have often grown stagnant and infertile through the

wasteful lack of fresh creative innovation which greedy heirs and stockholders demanded in favor of an early and large distribution of profits. In a relatively later phase, the mass-brainwashing of those born in the immediate post-World War II generation, produced the "68'ers," whose mass-lunacy on the subject of physical economy became the constituency force through which the U.S. economy was ruined in the transition from a richly productive economy, to today's relative wasteland of a so-called "services economy." A similar kind of mass-insanity was spread into the Soviet Union from Anglo-American intelligence circles operating through channels such as the Laxenberg, Austria International Institute for Applied Systems Analysis (IIASA) and its Moscow channel.

Yet, even the typical Soviet managers of the Brezhnev years were virtuous geniuses when compared with that moral depravity and utter incompetence typified by the virtual state of criminality of mind typical among the representatives of the contemporary, predatory Enron tradition in business-school-trained management in our United States today.

The denial of the existence of actual creativity in economics, as contrasted with Soviet Russian desperate excellence in the application of science to strategic objectives of military and related policy, is still the badly kept secret of the almost inevitable Soviet economic collapse which I, as an economist, foresaw in my 1982-1983 crafting of my proposal for what became the S.D.I. Only an international science-driver "crash program" of the type which the S.D.I. implied, if launched during the early 1980's, could have avoided the tidal waves of entropy-driven, economic calamities which wrecked Soviet Russia of the 1980's, and have now moved on to threaten the immediate collapse of the present world system as a whole.

In contrast, the American System of political-economy is derived from work of Gottfried Leibniz in establishing that science of physical economy which exerted its powerful influence over the thinking of American leaders such as Benjamin Franklin and Alexander Hamilton, and List and Carey later. It was this actual science of economy which Marx rejected at the strenuous, repeated, explicit insistence of Engels. So, Russia today has much to learn of real economics, not from Marxism, nor London, but from Russian scientists, such as the enhanced sense of the principles of physical economy implicit in Vladimir I. Vernadsky's presently most needed conceptions of the Noosphere.

To define a scientifically sound notion of economy, turn to what has been recognized in the past as the American System "fair trade" policy of domestic and international regulation of trade and prices, to ensure net physical capital formation, and increase of the physical

productive powers of labor, and physical standard of living, *per capita* and *per square kilometer*. This was achieved through the kinds of regulation embedded in the Bretton Woods, fixed-exchange-rate monetary system and the system of regulation, which was undermined through the influence of people such as Arthur Burns, and Delphically destroyed under National Security Advisor Zbigniew Brzezinski.

Despite all the ills of U.S. economic and related policy under President Harry Truman and during the 1950's, the U.S. economy grew, as did the economies of western continental Europe, under the pre-1965 Bretton Woods system. It was the undermining of those principles during the U.S. War in Indo-China, and since the election of President Richard Nixon, which almost destroyed the U.S. economy through a rampage of "free trade" ideologies, both inside the U.S.A. and world-wide. As measured in physical terms, *per capita* and *per square kilometer*, the economies of the U.S.A. and Europe have been in a long, presently accelerating rate of conspicuous physical decline during the period since approximately 1977 to date.

For that U.S. economic decline, we have to blame not only the financial-oligarchical sponsors of the careers of the incurably central-European ideologues Henry A. Kissinger and Zbigniew Brzezinski, but those 68'ers who created the mass-based impetus for the cause of a so-called "post-industrial society." Without the rising influence of the most influential strata, the decadent fruit of the polluted Congress for Cultural Freedom's harvest, from the 68'er tempest, the destruction of the U.S. economy over the 1977-2005 interval to date, could not have occurred.

It is time for Europe to learn those principles of the science of physical economy, presented by Gottfried Leibniz, which informed that American System of political-economy which is the most successful form of national economic practice known in the history of the world to the present date.

2. The World System Seen As Flatland

The subject of this following chapter of the report, is the strategic implications of the U.S.A.'s American System of political-economy for the strategy of the U.S.A. for the emerging world of today. While that American System has major, intellectually hereditary debts to the work of France's great minister Jean-Baptiste Colbert, the scientific appreciation, and proof of the superiority of Colbert's science-based practice of

economics, was uniquely the work of the greatest European scientist of the late-Seventeenth and early-Eighteenth centuries, Gottfried Leibniz, in Leibniz's uniquely original discovery of the principles of a science of physical economy. Since I am the original known discoverer of a crucially important, qualitative development within the domain of Gottfried Leibniz's science of physical economy, the present chapter of this report on the implications of that development, must be substantially autobiographical at sundry crucial points.

The most crucial of the sources of lack of competence in what usually passes for strategic intelligence today, is derived chiefly from a single starting-point of reference, to which I have referred, by example, in the preceding chapter. The needed insights into relevant other systemic errors in current practice by professionals, are implicitly derived from that initial one. This relative loss of competence is traced, in the internal history of European civilization, from ancient Greece, from the conflict between the Pythagoreans, Socrates, and Plato, earlier, on the one side, and the so-called Euclidians, later, on the other. I was fortunate to recognize the essential fact of this matter during my first adolescent confrontation with taught geometry, an advantage in my youthful development which guided me, by various routes, into the later emergence of my strategic outlook on the implications of a science of physical economy.

I was thus led to my successful original discoveries in the field of science of physical economy during the 1948-1953 interval, by my focus on what I quickly recognized as the epistemologically crucial, positivist frauds contained within Professor Norbert Wiener's "information theory" hoax, and as the rabid lunacy of John von Neumann's (with Oskar Morgenstern) "Theory of Games and Economic Behavior," and von Neumann's related perversion in his notions of "artificial intelligence." My adolescent views on geometry, and grounding in Leibniz during that period, provided me the premises for that 1948-1953 study.

* * *

Although the immediate subject of this report is the lack of a competent strategic perspective by our own and other governments of recent decades, the solution for this problem will not be found by focussing the blame merely on the government. Too often, as in self-doomed ancient Athens, as now, a people gets the quality of government it has brought upon itself as an impassioned act of democracy.

In the present case, it was the influence of a change in leadership, from President Franklin Roosevelt to President Harry Truman, which had been of crucial importance in understanding the way in which the U.S.A. passed over from being the world's post-war leader in economy, to the wreckage we have transformed our nation

into becoming through the changes toward a “post-industrial” economy over the recent approximately forty years; but, it was the demoralization of the population, through the influence of cabals such as the morally degenerate Congress for Cultural Freedom, which produced the “68’er” phenomenon, which, in turn, made possible the trend of downward cultural-paradigm shift in our culture and economy during the recent four decades.

All great upward turns in the policies of governments have been interwoven with upward cultural paradigm-shifts, such as that of the Italy-centered Golden Renaissance associated with the great ecumenical Council of Florence, the explosion of optimism fostered by the 1648 Treaty of Westphalia, or the intersection of the international impact of the post-1763 movement toward independence of Britain’s North American colonies with the impact of the Classical Renaissance centered, in Germany, around individual geniuses such as Abraham Kästner’s protégé Gotthold Lessing, and Lessing’s great friend Moses Mendelssohn.

As Percy Shelley expresses this in his famous essay, “In Defence of Poetry,” without leadership which awakens a people generally, there is seldom a revival from a long period of cultural depravity. Without a seemingly small kernel of cultural inspiration which sparks a renaissance in the spirit of the people, a people is generally not disposed to support even an existing kind of electable leadership which could guide a morally depressed nation to undertake a great reform.

A chicken-and-egg problem? Take the case of President John F. Kennedy’s declaration of the manned Moon landing objective. The true significance of this action by that President is usually overlooked today; but, it is not too late to examine, and to reconsider, the lesson to be learned from the way in which that program succeeded in producing those great options of the late 1960’s and 1970’s. We must reflect upon the way in which these opportunities were wasted so terribly under the kind of misleadership typified by the roles of those 1970’s National Security Advisors Henry A. Kissinger and Zbigniew Brzezinski, who typified the hateful opposition to everything good which President Kennedy had come to represent in the eyes of our people during his brief Presidency.

Kennedy did not invent the space program his bold action unleashed. Rather, he acted as a leadership, to unleash a good which already existed, partly as existing accomplishment, and partly as a potential to be unleashed in an organized way. Thus, the late 1960’s represented the unleashing of a great, Franklin Roosevelt type of optimism in our people through the space program’s achievements, but the Indo-China War and the 68’er explosion of the rabidly Dionysian “rock-drug-sex youth counterculture,”

and the 1966-1967 economic gutting of the space-program’s greater potential, destroyed the very optimism which the manned Moon landing justly engendered.

So, with President Kennedy’s adoption of a policy of resistance to what President Eisenhower had identified as the “military-industrial complex,” his ears opened to the warnings of General Douglas MacArthur. That President’s successful rousing of the people to the perspective of the manned Moon landing, represented a kind of successful evocation of national optimism which the proponents of the “military-industrial complex” regarded as virtual treason of the President to the relevant international financier-oligarchy, just as the optimistic 1989 perspective of Deutsche Bank’s Alfred Herrhausen prompted the same Synarchist interests to organize Herrhausen’s timely assassination.

Both Kennedy and Herrhausen were “in the way” of the opportunities which the original Anglo-Dutch Liberal sponsors of Mussolini and Hitler had been fanatically determined to seize at the relevant moment in history.

Thus, from the standpoint of the competent historian, the combined effect of the assassination of President Kennedy and Gulf of Tonkin resolution, was a march into Hell. There are cultivated mysteries, as by John J. McCloy and others, about the Kennedy assassination; but, the motive for the assassinations of both Kennedy and Herrhausen are clear to any qualified strategic historian. For such motives, the Synarchist current among Anglo-Dutch Liberal international financier oligarchy will kill, as they murdered a Walther Rathenau who was one of many victims of assassination for the same reason at that time, as part of a threat to the implementation of the Anglo-Dutch Liberals’ Versailles Treaty policy, on almost any relevant occasion.

The issue, now as then, was and is clear. The great mass of the population of that time lacked the intelligence and moral fibre needed to defend those leaders who represented the vital strategic interest of the people themselves. What ensued, is the kind of terrible punishment, such as World War II, the U.S. Indo-China War, and the present Iraq War, which the negligent mass of popular opinion brought upon itself.

Still today, most people suffer a weak grasp of the idea of civilization, a condition which leaves them with a tenuous intellectual grip on both the idea of the difference between man and beast, and the related notion of man’s actually special place in the universe. That accounts for the usually confused state of the popular, and, also, usually, the academic mind, in matters bearing upon the long-term strategic interest of nations and of civilization in general. These types of intellectual difficulties which are still commonplace within even modern European civi-

Kennedy did not invent the space program his bold action unleashed. Rather, he acted as a leadership, to unleash a good which already existed, partly as existing accomplishment, and partly as a potential to be unleashed in an organized way. Thus, the late 1960's represented the unleashing of a great, Franklin Roosevelt type of optimism in our people through the space program's achievements.



President John F. Kennedy and astronaut John Glenn inspect space capsule, Cape Canaveral, Florida, February 1962.

John F. Kennedy Library

lization, account, as causes, for the greater part of a certain failure common to most citizens and leading figures of society alike, the failure to grasp the essential notions on which a competent understanding of the higher functions of strategy depends. I refer, thus, to a higher implication of the same point on which I already touched in the preceding chapter, in introducing the higher conception of the strategic flank.

Yet, through everything which had been done to transform the U.S. economy, culturally and morally downward, from its former greatness as a scientifically and technologically progressive power, our economy, and our cultural optimism were, seemingly, nearly destroyed over the course of the unfolding of the 68'er phenomenon in Europe as in the U.S.A. Our national standard of living, as measured most indicatively in the accelerating collapse of the physical standard of living of family life and the economy as experienced, since about 1977, by the lower eighty percentile of our family households, has been ruined, while our financial system is presently bankrupt to a degree beyond the imagination of most living today.

Everything about this so-called "cultural paradigm-shift" from the world's greatest economic power, to the bankrupt national junk-heap experienced by the lower eighty percentile of our households today, is the result of the great cultural paradigm-shift induced in the overwhelming majority of the population, as my generation

has reached the point of waning, and dying out during the period since the 1989 collapse of the Soviet system. The date 1989 is significant, because the collapse of the Soviet system was used by the triumphant Anglo-American powers, by the reigning Anglo-Dutch Liberal financier-class's system, to discard the burden of the technological progress forced upon them by the credibility of the Soviet military-industrial complex.

We have now reached a crucial point in the presently unfolding global financial-monetary breakdown-crisis, at which we either change, or plunge, very soon, into a planet-wide dark age of all humanity, a dark age which would be comparable to, but far worse than that which struck a Europe then under the rule of the Venetian-Norman *ultramontane* tyranny, during the middle of the Fourteenth century. Now, either popular opinion and national leadership changes, especially in the keystone U.S.A. itself, or the world is now at the brink of a tumble into a general dark age of humanity globally.

In the recent upward-tending shift within leading strata of both the Democratic and Republican parties, we see a reflection of a seismic-like shift in political currents, a shift which reflects an impulse away from the planetary "dark age" expressed by the U.S. Bush-Cheney Administration's morally degenerating impulses. We have thus entered a phase in current history, during which, the coordinated rise in cultural optimism among both leaders

and general population, is the only immediate prospect for survival of global civilization at this juncture.

The success of that hopeful impulse now being awakened among our political leadership and population, depends upon our ability to adopt policies which correspond to a multi-generational perspective for global reconstruction of a type which the combination of onrushing present catastrophes and opportunities requires.

This situation requires the presentation and adoption of a quality of long-ranging strategic outlook which goes beyond what was more or less sufficient for our needs in past times.

A New Kind of Strategic Perspective

The type of crucial problem thus posed to us now, is the same matter posed to the ancient Classical Greeks by their Egyptian hosts: "You Greeks are a promising young lot, but, the fault with you is that you have no truly old men among you." I, for example, am several thousand years old as a personality, as measured in terms of what I perceive as my actually immediate self-interests. That means, that to define the multi-generational perspective our situation now immediately requires, I must say the following to you. I must say, that my experience of life has shown me, that to define my personal self-interest, I must rise up out of my skin, so to speak, to see myself as essentially an immortal being whose incarnation is of the very limited duration of an individual biological lifetime, but whose conscious experience and actual self-interest, that which makes me human, is no less than thousands of years old, and responsible for the chain-reaction-like, dynamic effect of the ideas which I represent, on the outcome of thousands of years to come.

This sense of individual experience and self-interest, reaching far into past and future alike, is the essential precondition of consciousness which must be cultivated, especially among the leaders of our society, but also a consciousness spilling over into the general population at large.

The idea which I have just, thus, expressed was presented by the great modern historian and playwright, Friedrich Schiller, both in his increasingly refined crafting of his dramas, and, explicitly, in his lectures as an historian at the University of Jena. Look at the concept of the necessity of becoming a very old man, thousands of years old intellectually, in the sense that I am thousands of years old in that which is essentially me. To this purpose, let us now replicate the gist of Schiller's argument, by bringing together two distinguishable qualities of experience of the literate adult member of our society:

science and Classical art.

The ideas of science to which I have referred repeatedly here, represent a skein of development of the human mind over more than several thousands of years of, chiefly, ancient through modern European civilization. The quality of practice which distinguishes us from the mere beasts, is not that repetition of so-called practical forms of learned behavioral practices from father and mother to son and daughter; in that, the excessively traditionalist human individual appears to mimic the beasts. What expresses us as human, rather than monkeys, is that we willfully change our culture to the effect of increasing man's power, *per capita* and *per square kilometer*, in the universe. To be human, is to change in specific quality of the way of life, from generation through generation, that to such effect that the numbers, typical longevity, and intellectual power of the individual in and over the universe we inhabit, is increased, hopefully, from generation to generation.

Typically, many among the immigrants to the U.S.A. from Nineteenth- and Twentieth-century Europe and elsewhere, looked at their lives, and those who would become their children and grandchildren in that way. "Our existence now is building a better world for those to come after us." After all, that is the New Testament parable of the talents; therefore, the idea should not be strange to us, but a richer apprehension of its meaning for practice should be required of our government, and the relevant leading intellectual circles of our society.

What is true for science, so defined, is also the functional characteristic of Classical culture, as opposed to today's relatively bestialized modes in so-called popular cultures. Classical culture does not despise what it distinguishes as viable elements of popular culture, but as great Classical musical composers have done, transforms, and, in that sense, apotheosizes the popular culture's best fruits to the advantage of future generations, and for the ennoblement of the ordinary individual in society today. So, Antonin Dvořák and Harry Burleigh led in the apotheosis of the Negro Spiritual, as Haydn, Mozart, Beethoven, and Brahms had worked to similar effect with the folk music bequeathed to their time.

The relatively simplest illustration of the point I have just made, is provided by Aeschylus's *Prometheus Bound*, the middle portion of Aeschylus's *Prometheus* trilogy. There, Aeschylus provides us a conception of the evil which the cult of the Delphic Apollo and the Olympian gods represented, as the deadly enemies from within, of the culture of ancient Greece.

The issue posed by the *Prometheus* trilogy, is the Olympian Zeus's satanic-like determination to prevent man from exercising that quality of the human mind

which distinguishes the life of the human species from that of the beasts. Zeus, like the Physiocrat Dr. Quesnay and the plagiarist of Quesnay, Lord Shelburne's lackey Adam Smith, awarded the presumed magical powers of title to property to the master (e.g., Locke's "property right" or Justice Antonin Scalia's more radically positivist corruption, termed "shareholder value"), and assigned the fate of cattle to those persons who actually produced the wealth, whom the owner of a people treated as Quesnay's serfs of the estate, wealth harvested as the presumed magically arbitrary right of the nominal "owner," who had often, in fact, gained title by Enron-like or other modes of legalized theft, or simply by murder. Under the reign of the beast-men such as Zeus, Quesnay, and the owner of that nasty, misanthropic plagiarist Adam Smith, the cattle—the serfs—must not change their ways from that which was bestowed upon them as ways passed down from one generation of beasts to another.

Notably, this notion of property-right by John Locke, Mandeville, Quesnay, and as seen by the Karl Marx who was duped into admiring the babblings of Lord Shelburne's lackey Adam Smith, is explicitly contrary to both natural law, and to the same principle of natural law, the superior authority of the principle of "the general welfare," which is the pivotal distinction of the U.S. Federal Constitution over the inferior notions of law, or simply lack of principled law, among the constitutions of Europe still today.

The brutal tyrant Zeus shared, thus, with fascist Nietzsche's Dionysius, the position of the satanic god of the malthusian "environmentalists," from ancient Greece to the present day.

Look at this problem, the way in which societies tend to define, or, more often, misdefine their perceived strategic interest, from two complementary standpoints.

The crucial difficulty which cripples entire national cultures, and individuals, today, is that that quality of human existence which distinguishes the human individual from the beast, is a quality which is seldom to be found in today's conventional education in mathematics, economics, and rarely even in the contemporary practice of Classical art. It is found nowhere in today's customary professional and other teaching and related discussions of economics and economic policy. Yet, it is the quality which young Carl F. Gauss addressed in the 1799 publication of his doctoral dissertation, wherein he exposed the intrinsic incompetence in scientific method of such devotees of the black-magic specialist Isaac Newton as D'Alembert, Euler, and Lagrange. It is the subject to which I have devoted my principal life's work during more than the past five decades: the nature of that power of creative discovery of universal principles, which is the

only principled intellectual and moral distinction of an all-too-typical ordinary mass-media editor of today from a Darwinian ape.

It is here, and only here, in this principle of essentially individual creativity viciously, systemically excluded by all of the essential implications of both modern Liberalism and fascism alike, that the functional immortality of the mortal human individual is to be found. It is the connection of today's individual mind to the reenactment of the great discoveries of physical and artistic principles of our predecessors, which is the only efficient basis for any individual's rational prescience of immortality, the only premise for those intimations of immortality expressed in the form of systemic argument by the dialogues of Plato and such Jewish Christian leaders as the Apostles John and Paul. That sense of history, which should be clear from reliving the struggles for development and against regression within the continuity of a European civilization traced from the ancient Greece of Thales, Solon, the Pythagoreans, Socrates, and Plato, and against the sundry reductionists who opposed them, is the knowledgeable basis in known European history for a scientifically provable sense of immortality today. That is the experience which affords us access to entry into the company of what the Egyptian counsellors of Solon *et al.* said must become the old men of our culture.

It is at that level of oversight, that the true nature of strategy can be accessed as knowledge. Now, focus briefly on the topical area of physical science.

The Notion of 'Power' In Physical Science

To make the following argument clear to relevant specialists, I should emphasize that my work in the field of the science of physical economy includes not only the conceptions of physical economy which the founders of our Federal republic, such as Treasury Secretary Alexander Hamilton, adopted from the work of Gottfried Leibniz, but also my own, added, original discoveries made initially during the 1948-1953 interval, and developed further since that time. Thus, in broad terms, what I define as physical economy, contains no disagreement with what Treasury Secretary Hamilton recognized as the science of the matter; but I have added discoveries, some specific to new Twentieth-century developments in world economy, which have had a unique and presently indispensable relevance for the condition of the world today.

On account of that set of presently urgent scientific requirements, experience has shown me, that to develop competent strategic analysts from among today's population, it is indispensable to ground the education of per-

sons qualified in that field, in an awareness that Euclidean geometry is, chiefly, sprigs cut from valid European science, and then grafted onto the controlling, axiomatic root of a Babylonian misconception of the nature of the universe.

That is to say, that the principal understructure of the valid discoveries of ancient Greek science was fully, and correctly established prior to both Aristotle and Euclid. What has been passed off upon us as Euclidean geometry and its modernist derivatives, for example, was a backward-turning reaction in science, a backward-turning revision which took the form of chips hacked off from the earlier, original development of a Classical Greek science, as of the Pythagoreans, and pasted, like pieces of mosaic, onto a virtual “Flat Earth” type of Babylonian cult.

As Thales, the Pythagoreans, Socrates, Plato, and other such understood, to understand the universe in which we live, we should ground our approach to understanding the phenomena of that universe, by beginning with the only proper definition of universals available. This meant adopting the view of the stellar sky of a sea-going maritime culture, and mapping the observed processes in those heavens as within a great spheroid of indefinitely large diameter: implicitly a finite, self-bounded universe, bounded by what were discoverable by mankind as universal physical principles. Hence, we may say, with special deference to Johannes Kepler, Gottfried Leibniz, Carl F. Gauss, and Bernhard Riemann, and a qualified nod to Albert Einstein, today: a universe which is “axiomatically” *finite and self-bounded*.

This method of science, which the Classical Greeks attributed to the Egyptians whose astronomy showed that they themselves were an earlier cultural offshoot of ancient maritime cultures, was known among the relevant Greeks as *Sphaerics*. All of the essential features of a modern science of physical economy are derived from this ancient root: over the processes of an intervening thousands of years.

This legacy of the ancient Pythagoreans, Plato, *et al.*, was revived in modern Europe by Cardinal Nicholas of Cusa’s works founding modern experimental physical science, such as his *De Docta Ignorantia*. From such explicit followers of Cusa as Kepler, modern European physical science emerged, leading through the work of Fermat and Leibniz, into such notable leading followers as the Carl Gauss and Riemann whose successive development of the functional conception of hypergeometries implicitly returned mathematical physics absolutely to a form of *Sphaerics* embodying modern physical science generally, and a view of our universe as Riemann read Dirichlet’s Principle, as *finite and self-bounded*.

The contrary, Babylonian, view, as mediated into

ancient Greek and Roman cultures by the Delphi Apollo cult, presents us with a “Flat Earth,” rectilinear image of the universe. That is to emphasize, that the *Delphic* form of corruption represented by Euclid’s *Elements*, starts with a set of definitions, axioms, and postulates which defines the mathematical germ of the Euclidean universe as an ideal, zero-curvature (i.e., “flat”), rectilinear surface—a “Flat Earth” universe.

This notion of Euclid’s point of view as “Flat Earth”-oriented, is a fact which ought to be recognized by any student who encounters a standard elementary first course in the integral calculus after having been misdirected by the conventional presentation of a Cartesian analytical geometry and a differential calculus premised on a Cartesian sort of mechanistic misconception of the universe proffered by the Delphic hoaxster Cauchy. The alleged, but actually, ontologically non-existent interchangeability between spherical and rectilinear functions is crucial. The eeriness the student should experience about such exposure to such ontological dualism in the standard instruction in the integral calculus, is left unclear until the student returns to examine some elementary matters successfully attacked by the Pythagoreans and their followers among the circles of Socrates and Plato.

When the neo-Cartesian calculus of Augustin Cauchy is viewed against the background of Carl Gauss’s 1799 publication of his doctoral dissertation exposing the hoaxes of D’Alembert, Euler, Lagrange, *et al.*, the origin of the epistemological crises wracking the disputes within modern physical science and mathematics is readily tracked to their essential epistemological/ontological sources.

The key to such needed prophylactic measures in education, is to approach the idea of a geometry of the physical universe, rather than a purely mathematical one. The subject must be approached from the standpoint of *Sphaerics* as taught and practiced by the Pythagoreans. This means to recognize the correlation between three classes of constructions and the adumbration of those constructions as effects seen in the mere shadow-land of the number field. I.e., rational, irrational, and transcendental numbers. The crucial experiment which takes us to the heart of the issue, is the case of the construction of the doubling of the cube by no means other than construction; this introduces us to the identity of the form of action which defines the actuality, the efficient existence of what is represented as the complex domain.

Take the Pythagorean Archytas’ unique solution for constructing a cube of precisely double the volume of a given cube [SEE Figure 1]. This construction is based entirely on the method of *Sphaerics*. The crucial feature of Archytas’ proof by construction is the Classical notion of what modern Classical tradition terms powers (Eng-

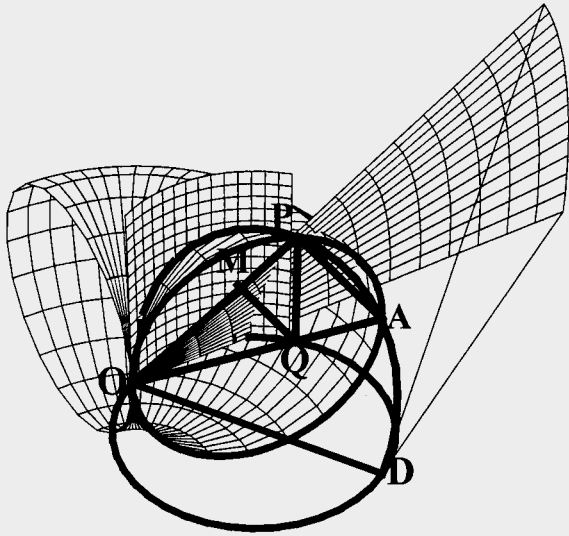


FIGURE 1. Archytas's solution for doubling the cube. When a cone, with its apex at O , is formed by extending chord OM and rotating it until it intersects both the torus and the cylinder at P , two geometric means are formed, $OM:OQ::OQ:OP::OP:OA$. If OM is 1, then OQ will be the edge of the cube whose volume is 2, OP will be the edge of the cube whose volume is 4, and OA will be the edge of the cube whose volume is 8.

lish) or *Kraft* (Leibniz's German), or in ancient Classical Greek of the Pythagoreans, Socrates, and Plato, *dynamis*. All competent scientific practice, from ancient Greek science to the present time, is based upon a rejection, as false and absurd, of the notion that required proof of principle is supplied through the methods of so-called deduction/induction, and a reliance, instead, upon generation of changes in effects by experimental methods of construction. As the great Eratosthenes later emphasized, the doubling of the cube by Archytas has a special place of pedagogical importance in that picture as a whole.

For example, as stated elsewhere, the rudiments of ancient and modern mathematics are defined by review of the intersection of the two ways in which the notion of rational, irrational, and transcendental numberings may be viewed. One, from the standpoint of qualitative differences in geometrical construction, and the other the interpretation of orderings along a number-line. From the Classical Greek standpoint of the Pythagoreans, *et al.*, these distinctions are simply defined by the ontological differences, as defined by construction, among point, line, surface, and solid.

Thus, the notion of transcendentals, as simply illustrated by the algebraic problem of defining cubic roots, was already defined conclusively by the work of Archy-

tas, Theaetetus, *et al.* in treating solids, whereas the modern empiricists, such as the Delphic Euler and Lambert, considered the same challenge unsolved until the doubtful claims to originality on this matter by Hermite and Lindemann in the Nineteenth century.

It is typical of modern academic empiricists and the like, to create a great fuss of mystification about problems which are properly addressed as elementary, such as the doubling of the cube or ordering of regular solids, when approached from the elegant standpoint of physical-geometrical powers of spherical functions, rather than blundering into the numerological quicksand, the virtual Babylonian captivity which is the realm of the wild-eyed statistical and related cults in Babylonian (or, should we say, "babble-on-ian"), "Flat Earth" tradition. From the vantage-point of constructive methods applied within the framework of *Sphaerics*, all of the implications of the ontological differences among points, lines, surfaces, and solids, are clear, and higher propositions are properly approached from those Classical references as starting-points.

The most significant of those relevant systemic errors in popular, and even educated belief which bring nations to the edge of doom today, is the dwelling of the imagination of the typical mind of ordinary citizens and rulers alike in a kind of "Flat Earth" conception of the relationship of the society to the universe in which the society dwells. To make that same general point with greater precision, the typical way in which even most leading statesmen and relevant scholars approach the subject of social processes generally, and political-economy specifically, is in terms of axiomatic assumptions consistent with the so-called Cartesian, or mechanistic world-outlook, an intellectually pathological outlook which is consistent with a Euclidean model of what is assumed to be an axiomatically rectilinear universe.

The distinction to be made is consistent with the notion of a mechanistic, or Cartesian world-outlook, as contrasted by Russia's scientist V.I. Vernadsky's definition of the Biosphere and Noösphere as dynamic, rather than Cartesian systems. The notion of dynamics, as located in Classical Greek science, is identified in modern science by Leibniz, and expressed for biological systems by Russia's V.I. Vernadsky.⁴

Strategy and Social Science

As I have situated the place of the mind of the individual scientist, as a working scientist, treating the subject-matters of ostensibly abiotic and living processes, respectively,

4. See Lyndon H. LaRouche, Jr., "Vernadsky and Dirichlet's Principle," *Executive Intelligence Review*, June 3, 2005 (Vol. 32, No. 22).

as V.I. Vernadsky defined the distinctions of and interactions among the abiotic domain, Biosphere, and Noösphere, physical science points to the activity of the sovereign individual human being, such as a scientist, considering the objects represented by non-living and living qualities of processes. When that inquiry is shifted but slightly, to consider the role of the human individual mind in considering man's social action, and the effects of man's social action on the domains of abiotic and living processes, we have shifted the quality of the individual mind's activity, from the domain of abiotic and living processes generally, to man's conscious management of the Noösphere. In this latter phase of human activity, all other science becomes a subject of social science, as "social science" should be defined in those kinds of terms of reference.

This brings the focus of this report back toward the starting-point, the deeper implications of my intention in composing what became my proposal for what President Reagan named the "S.D.I." This brings us to an interesting, and, as I shall now show, a very fruitful problem.

I have referenced Albert Einstein's adoption of the matured view, that Kepler's and Riemann's conception of the universe had been correct, relative to all proposed modern alternatives. Yet, while I am sympathetic to his definition of the universe of Kepler and Riemann as "finite but unbounded," I insisted on correcting that statement to "finite and self-bounded." Perhaps Einstein would have accepted my correction; but, perhaps not. Similarly, where Vernadsky proclaimed that the universe of the Biosphere and Noösphere is Riemannian, I have definite evidence that his understanding of the term "Riemannian" was only partial, and crucially inadequate.

In a universe in which the typical systems of belief of individuals and society conform to what I have once again described, in the preceding chapter here, as a "fish-bowl" syndrome of the typical mind, or the typical culture, there always remain confining, ideological boundaries, beyond which adopted mental world-outlooks, even to the degree they do not contain explicitly false axiomatic assumptions, are in error by default. For reasons of no other kind of fault than such omissions, the minds so delimited in perspective are defined by a barrier whose existence is more or less invisible to the believer.

Barriers of the type which I have indicated that I have detected for the cases of Einstein and Vernadsky, point to the absence of the act of making a necessary discovery of some universal physical principle. Thus, in understanding individuals and entire cultures, we must take two kinds of barriers into account. On the one side, a false belief in an assumed principle, such as the Babylonian hoax intrinsic to Euclidean geometry; on the other side, the lack of knowledge of a universal principle of relevance to society

at a given point in the development of its culture.

In the case of Einstein, he had come into a time in which the more vigorous scientific culture in which he had been educated at the time of his famous treatment of the subjects of relativity, the age of Max Planck's discovery of his famous principle, had lapsed, in which the radical positivism of the brutishly savage followers of Ernst Mach had come to dominate the science establishment of the German-speaking and other parts of the world, such that, by the period of the 1920's Solvay conferences, the more advanced culture of Einstein's young manhood had been replaced by a lunatic positivist fanaticism converging upon the extremes of the followers of the thoroughly satanic Bertrand Russell.

Those circumstances of Einstein's later life, were compounded for an Einstein who had enjoyed performing with his violin at the famous synagogue of Berlin, which enjoyed the collaboration of the great conductor Wilhelm Furtwängler, an Einstein cast on the seas by a nightmare world, to land in Princeton as a refugee almost from the currently fashionable mainstream of science itself. The case of Einstein's association with a Kurt Gödel devoutly hated by the circles of Bertrand Russell represented by John von Neumann, typifies the environment of the immediate post-World War II period. For a scientist, the lack of a relevant cultural environment for the practice of science, especially as he or she becomes older, is a relatively crippling burden. Doubtless, in a more amiable environment, Einstein's proposition respecting Kepler and Riemann, would have been fruitfully resonant among a younger, rising generation of intellectual ferment.

The assumption that he might have agreed with my correction, remains a matter of interesting speculation, but no more than that, to the best of information I have received.

In the relevant aspects of the work of Vernadsky, on which I have reflected, again and again, over decades, a similar problem arises. In this case, the limitations on what I could properly attribute to Vernadsky bear directly on the principal subject-matter of this review. I explain, as follows.

Vernadsky affirms the existence of three distinct ontological states, as physical phase-spaces of the physical universe: the abiotic, the Biosphere, and the Noösphere. Implicitly, his argument requires a fourth. The element of confusion in his otherwise correct perception of the Biosphere and Noösphere as Riemannian, prevents me from assuming that Vernadsky understood the implications of the fourth domain which I recognize as implicit in his clear apprehension of the other three phase-spaces. This subject of the "fourth domain" has prompted some excited debate among my young collaborators.

The Biosphere represents a principle of organization of processes, the principle of life *per se*, which does not exist in the domain of what are accounted as non-living processes. To account for living processes, we must find the principle operating, as if from above, on what we regard as the living process itself.

Oceans, landforms, and biomass are revealed as sunlight breaks over the surface of the Earth.



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The sum of Vernadsky's work, beginning with his experimentally based definition of the Biosphere, had already eliminated outstanding claims of those who would attempt to show that all physical processes in the universe could, and must be "explained" in terms of a reductionist map of an abiotic universe. After Vernadsky's evidence, in particular, anyone, such as today's typical radical empiricist, who professed to explain living processes as an evolutionary outgrowth of non-living ones, is to be classed as a quack of the same general type as the Professor Norbert Wiener and John von Neumann who enjoyed the distinction of being justly kicked out of Göttingen University for stubborn incompetence on this point, and, in the case of von Neumann, darker disqualifications, that by no less than Professor David Hilbert.

Vernadsky showed, through a mass of evidence, that the same degree of distinction of living processes (e.g., the Biosphere) from merely abiotic processes, prevailed for the superiority of human intellectual activity (the Noösphere) over merely living processes. However, coherence in method should have impelled Vernadsky to insist upon a fourth domain, higher than the Noösphere, to account for the existence of the Noösphere, the domain of human immortality: not exactly the kind of idea which would have been popular in the Soviet land of "diamat" and "histomat."

In the matter of religion, there is little doubt that Ver-

nadsky did believe implicitly in a "fourth domain," but there is no evidence which points me to see him as arguing that from other than a religious standpoint.

Thus, in the case of important implications which I see in the work of Vernadsky, as in the work of Einstein, there are certain barriers to be recognized. Did each, or not, go to what I foresee as the next higher conclusion implied in what they did assert and prove? As a general matter of policy, such problems are typical of all cultures and their internal development. Even after we might have eliminated all erroneous assertions of alleged principle, the picture of the universe known to the mind of any society is always incomplete, or, shall we prefer "uncompleted"?

That limitation being the case, how is it possible for society, or a group of societies, to achieve efficiently rational, long-term agreement on the general form of common policies of practice? The idea of a long-term strategy of deepening cooperation among nations of different cultures, depends upon the actual existence of a potential solution to that question.

The Existence of the 'Fourth Domain'

If, as the evidence presented by Vernadsky has proven, conclusively, that instead of the prevalent classroom opinion that the universe is composed of one, all-inclusive physical science, which mankind inhabits, there are three

respectively distinct domains of experimental subject-matters in physical science, of which the abiotic domain of non-living matter is the lowest, what, then, should we recognize as “the laws of the universe”?

Within the historical bounds of known European civilization, the worst present-day view of man’s universe is found in sundry varieties of what are known as Gnosticism, of which the most relevant for our attention here is the following.

In that form, the question itself assumes the form of a theological proposition. Therefore, in the true spirit of science, let us assume that the subject does coincide with an ontological principle of theology. Take, for example, the attack on Aristotle’s famous insult against God, for which Aristotle was taken to task, posthumously, by Philo of Alexandria.

As a matter of an important, relevant technological point on economics from the department of theology, the typical Gnostic view, locates God outside the universe, thus more or less explicitly consigning authority over the world of mortal persons to Satan. (“God may run the universe, but the Mafia boss runs my neighborhood.”) This presumption, which is common to the reductionist approach to theology, is typified by the notorious hoaxster Claudius Ptolemy as his perverted view of a permanent astronomical order. The argument which Philo demolished, is that if God is perfect, and therefore made only Perfect creations, God can not meddle with the universe once his Perfectly Predetermined Will has set it Perfectly into motion.

Hence, that Roman Empire ideologue, Ptolemy, was arguing, that either God’s intention is imperfect, or, the evil in the world must be the work of some allowed lesser being, Satan, against which God’s own Perfection prevents him from intervening. So, the gamblers of the world, knowing this, appeal to Satan. So, the Mont Pelerin Society’s and American Enterprise Institute’s choice of Bernard Mandeville, as a little bit of Satan himself, defined the benefits of economy to entire societies as depending upon the providence of, Enron-style, private practice of vice.

The competent epistemologist would retort gruffly to all such nonsense of Aristotle, by merely arguing summarily that Aristotle either simply did not know what Perfection is, or was lying about it all, as the priests of Apollo were wont to do. Heraclitus and Plato, for example, would insist that *nothing is perfect but change*. Indeed, that is what the successful practice of physical science has demonstrated, and also the success of mankind’s effort to maintain and increase the potential relative population-density of the human species through the benefits of scientific and related processes of change.

In the relevant, related case, it would be evident to

those familiar with Aeschylus’s *Prometheus Bound*, that Zeus was a raving and ranting, full-blooded “malthusian,” who was dead set against any form of human progress. Thus, it should be apparent that Claudius Ptolemy’s chatter about a fixed order in the knowable universe is, at its best, tantamount to typically Gnostic, Satanic propaganda against God. The cases of the claims of Zeus’s Olympian crew, to be gods, was clearly a case of a consumer fraud. No sane person could say that such pretended gods were “good,” since they were never gods at all, but according to the Roman chronicler Diodorus Siculus, only creatures in a wicked fairy-tale version of the personalities later described as the very nasty, real-life Olympians: a collection of parricides, children of the concubine Olympia from the region of northern Morocco. Such were those pagan gods of Greece who edify the credulous silly children of today!

Apart from being pro-Satanic in that sense, the Aristotelean argument employed by Ptolemy for a fixed and perfect Creation, is premised on a principled hostility to accepting the practical difference between a human being and a monkey. When a universal, efficient physical principle of Creation is posed, as the Pythagoreans defined powers, the idea of Creation is not allowed by the reductionist standpoint associated with Euclidean geometry employed by Ptolemy and his duped followers. Creation as a scientific conception, exists only from the vantage-point typified by Sphaerics; the problem of defining a universal process of Creation, leads us to the form of apparent paradox which I have just described for the cases of Einstein and Vernadsky.

The requirement of the notion of a Fourth Domain, as implicit in Vernadsky’s argument, as I have identified this above, arises as a necessary conception of science in the following way.

In the matter of life, the dynamic characteristics of a plenum of living processes, the Biosphere, involve the qualities of matter associated with the abiotic domain, but are configured as processes in ways which do not occur within the bounds of the abiotic domain as such. As Vernadsky emphasizes, the experimental evidence demonstrates that this does not involve pairwise-ordered mechanical interactions, but rather a different quality of relationship within, and characteristic of the living process as a whole, a quality of process-relationship to which Leibniz had assigned the name *dynamic*, signifying the Pythagorean *dynamis*, in exposing the essential incompetence of the attempted practice, based on mechanics, of a physics by Descartes.⁵ A similar argu-

5. *Ibid.*

ment against Newtonian optics, was made by Fresnel, Arago, *et al.*, in exploding the myth of Newton's doctrine experimentally.

Thus, the Biosphere represents a principle of organization of processes, the principle of life *per se*, which does not exist in the domain of what are accounted as non-living processes. The processes of the Biosphere can not be derived from within the quality of the non-living processes usually classed under the heading of "inorganic physics." This distinguishing principle does not lie within the process of living matter; rather, there is a principle which creates the process of living matter, by acting upon it, and upon its inorganic environment, to such effect that *only life as a principle produces life in particular*.

Thus, to account for living processes, we must find the principle operating, as if from above, on what we regard as the living process itself.

A comparable case arises in the category of the Noösphere. The Noösphere is dynamically ordered in the general sense of the application of the term *dynamic* to the Biosphere, but the nature of the principle is different. Here, the difference is human individual cognition, a phenomenon which is manifest to us in the form of experimental knowledge, but known only as a quality of the human individual mind. It is the dynamic generated within social processes on the basis of cognition's occurrence as a uniquely sovereign quality of the living human individual, which defines the ordering. In other words, characteristic human behavior is limited to action expressed thus to the degree that relations among persons are ordered as interactions according to the principle of specifically individual cognition occurring in each participant in that process. The action of cognition within the individual mind is expressed socially, once again, as what the Pythagoreans defined as *powers (dynamis)*.

The most relevant characteristic of mankind, contrary to the desperate screams of protest from the racists, is the demonstrated fact that differences in intellectual potential among persons can not be defined "racially," but only in terms of well-being and development of the cognitive powers. There are no superior races, but only morally or intellectually inferior individuals, distinguished as such without regard to "race." It is not living processes as such which generate the human capability of reason, which sets mankind apart from and above all other forms of life. There is a higher principle which subsumes mankind, ontologically, which selects man as a species not to be a monkey or higher ape.

The consequence of this is, as the famous aphorism of Heraclitus runs, "nothing is permanent but change." It is qualitative changes in the process which are ordered according to the principle of generation of new existences

by means of powers, as illustrated by the case of the discovery of the doubling of the cube by construction, which define the characteristics of the experienced universe by virtue of the occurrence, or relevant non-occurrence of the quality of action that notion of powers conveys. Such is the image of the human individual as made in the likeness of the Creator. Man knows that Creator as man knows that he and she are made in the functional likeness of that Creator, that by recognizing the limitation of the prevalence and persistence of the indicated powers to the individual mind of the member of the human species, a power absent from the species of beasts.

In between man and the Creator, there is a universal principle, not contained within man as an expression of any ordinary physical principle of living creatures in general, which defines the generality of mankind as a mortal creature with certain immortal potentialities for action. This in-betweenness defines a "Fourth Domain," one step up from the mortal man of Vernadsky's Noösphere. Just as Life defines the Biosphere, so the "Fourth Domain" defines the Noösphere.

Such is the essence of the Classical *method* of *dynamis* associated with the Pythagoreans, Socrates, Plato, *et al.* Such is the Classical significance of man and woman made equally in the likeness of the Creator. It is the sharing of the expression of these powers in social processes, which defines the nature of the individual person within that social process, that society. It is the generation of valid creativity within such a social process, which exerts its power over both contemporary society, and, more profoundly, successive generations spanning millennia, which defines the quality of action in society by which the immortal role of the mortal human individual is expressed.

The principles of life and cognition, respectively, are principles inhering in the universe. They express themselves under relevant preconditions, in this or that locality. To restate the implications of that point: They are neither epiphenomena of living processes, nor the existence of the human biological form; they are universal principles whose action appropriate conditions arouse.

Thus, this principle of cognition, as it subsumes the development of the individual within society, within history, is the expression of "The Fourth Domain." The Fourth Domain represents a universal principle of action, as life, as, analogously, the principle which subsumes living processes. This view is opposed to the expression of the curious, logical-positivist or related forms of reductionist dogmas copied by the dupes of "intelligent design," in terms of individual processes determining chemically the origin of life. Intelligence is not some Arrhenius nightmare of spores sprinkled around space;

intelligence is a universal creative principle, which divides man categorically, absolutely, from the beasts.

It was wrestling with the considerations implied by the foregoing concept of a “Fourth Domain,” as required by my work on a Leibnizian science of physical economy up to about 1950-1951, which prompted my several months’ intense occupation with the implication of George Cantor’s *Grundlagen* and related work on transfinite mathematical orderings. Encounter with what was for me a painful feature of Cantor’s later work, impelled me to return my attention to Riemann, this time, showing more care than I had mustered in treating some of Riemann’s work earlier. The motive of these treatments of work of Cantor and Riemann, was precisely what I have just identified here as the matter of the “Fourth Domain.”

Cantor was a remarkable personality, a distinguished amateur violinist from the extended very musical family of Beethoven’s preferred Josef Böhm, and a fertile, and sometimes most brilliant genius in his best moments. However, there were also some problems which have haunted the discussion of Cantor’s work among scientists, since a certain incident involving Cardinal J.B. Franzelin at the close of the 1880’s, and continued in an aggravated way through the end of Cantor’s life. In discussing the important work which Cantor actually accomplished, we can properly defend his achievements only by refusing, as I do again, here, to evade the problematic aspects to be taken into account.

There were two leading problems to be noted here, as a word of caution to my readers, respecting my encounter with Cantor’s work. First, for me, there are problematic features of the work of Karl Weierstrass and Cantor in respect to the standpoint of Riemann. Second, more significantly, the crippling episodes of insanity following the publication of his *Grundlagen* and the correspondence on that work’s content, insanity fostered by the hideous persecution of Cantor by the savage Leopold Kronecker and massive corrupting influence steered from the circles associated with the theosophists and Bertrand Russell’s circles in London. The acutely embarrassing incident of

Cantor’s 1886 correspondence with Cardinal J.B. Franzelin in Rome, and the related matter of the influence of Rudolf Steiner, are particularly notable.⁶

Those and kindred other problems aside, I found his conception of the *transfinite* inspiring, but not his troubled 1895-1897 work on the subject. Despite the painful failures of Cantor’s explorations of theology, if we look at his concept of the transfinite from the vantage-point of the work of Dirichlet and Riemann, it becomes the prompting of one of the most powerful epistemological conceptions in science. With those qualifications imposed, it provides a useful imagery for the concept of “The Fourth Domain.”

Freed of the aberrations into which Cantor was lured by the sundry, aversive agencies targeting him, the concept of the *ontologically transfinite* points to the existence of efficient, universal processes which are not characterized by a single adducible principle, such as of the form of a deductive-mathematical principle, but a higher ordering of a succession of principles, in the same general upward direction as Sphaerics defines the constructive series of qualitatively distinct states of what are termed respectively as rational, irrational, and transcendental numberings. In the case of Cantor, he did understand this conception as a continuation of the line of thought of such geniuses of the Platonic Academy as Eratosthenes, but when he lost his earlier contact with the creative powers which had given him this insight, he still remembered the form of his earlier discovery. But, through the effects of reductionists’ various forms of harassment against him, as merely typified in variety by Kronecker and the theosophist Rudolf Steiner, Cantor often “lost contact” with the very creative mental powers within himself which he had expressed in his *Grundlagen* and his correspondence on the subject of that *Grundlagen*.

As the 1895-1897 work attests, he remembered the form of the discovery, but as his dedication to the 1895 *Beiträge . . .* attests, he had lost memory of the powers of creative insight which had enabled him to generate the original discovery.⁷ Such ossification of the mental pow-

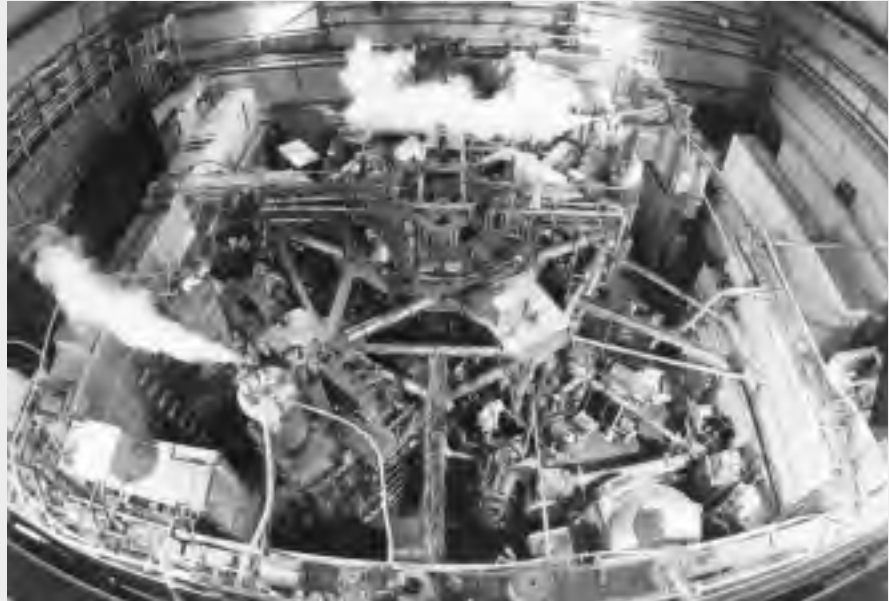
6. Considering the evidence that the targeting of Cantor by Kronecker and others occurred in the context of the British-led build-up for the destruction of what Bismarck’s reforms and the cooperation with Alexander III’s Russia meant strategically at that time, we can not overlook the fact that Cantor’s work as a mathematician was not viewed kindly in London. The British-led, often Delphic cultural warfare against “continental science” was already in full swing at that time, especially from the early 1880’s on. That similar targeting of Max Planck by the Machians inside Germany and Austria, especially during the World War II interval, prefigured the nightmarish 1920’s rampage of the Solvay conferences, and the Bertrand Russell pact with H.G. Wells around Wells’ *The Open Conspiracy*. The Theosophy, Lucifer (Lucis), Wicca, and LSD

cults of Madame Blavatsky’s followers, with Russell and Huxley accomplice Aleister Crowley, and such disciples of H.G. Wells as Julian and Aldous Huxley, represent a related current of culture warfare against science and sanity.

7. Specific references to Cantor’s work here are chiefly related to two sources: *Georg Cantor Gesammelte Abhandlungen*, ed. by Ernst Zermelo (Berlin: Julius Springer, 1932) and *Georg Cantor Briefe*, ed. by Herbert Meschkowski and Winfried Nilson (Berlin: Springer-Verlag, 1991). For an English translation of and introduction to the *Beiträge . . .*, see *Contributions to the Founding of the Theory of Transfinite Numbers*, introduction and translation by Bertrand Russell associate Philip E.B. Jourdain (New York: Dover Publications reprint edition, 1952-1955).

What expresses us as human, rather than monkeys, is that we willfully change our culture to the effect of increasing man's power, *per capita* and *per square kilometer*, in the universe, to such effect that the numbers, typical longevity, and intellectual power of the individual in and over the universe we inhabit, is increased from generation to generation.

Construction of the experimental Princeton Large Torus (PLT) fusion reactor, Princeton Plasma Physics Laboratory, 1970's.



PPPL

ers of a once brilliant discoverer, belongs under the heading of Dr. Lawrence Kubie's treatments of the "Neurotic Distortion of the Creative Process,"⁸ a syndrome under which classification we have the legendary all-too-typical professor reading his same old, original lecture-notes from a pack of file cards for two generations of students to come.

Nonetheless, once we take into account the prevalent pathologies of our time, the notion of transfiniteness to which Cantor contributed, does afford us access to a solution for the problem of defining strategy which I am addressing here. Some further consideration of the practical political implications of the concept of the transfinite will lead us to presenting that solution.

Two essential steps are required. First, we must focus on the need to purge the list of what passes for generally accepted axiomatic beliefs, to reduce the list of categorical assumptions to a number which admittedly is not sufficient to account for the universe we inhabit. Thus, we are still living intellectually inside a virtual "fishbowl," but we have then cleaned out much of the customary rubbish accumulated in that habitation. Second, since we recog-

nize that we must expand the bounds of the fishbowl, in our efforts to bring our conception of the universe, outwards from within our fishbowl, more and more into conformity with the real universe beyond the bounds of that fishbowl, we are confronted with the thought that there are many successive discoveries of universals yet to be made. The resulting question posed to us, is: How can we orient society, so that society is moving in an appropriate direction, through successive phases of endlessly expanding the relative scope of that fishbowl within the real universe at large?

That proposition confronts us with the general reality of the transfinite. How much can we know, therefore, about the way in which a series of yet-unknown discoveries of principle are likely to be ordered? This thought returns us to the general topic under which this present report as a whole is subsumed: How can we define a strategy governing relations among nations of differing specific cultures with that challenge in view? How does that apply to my proposal for that which President Reagan identified as his S.D.I.?

Implications of the Transfinite

The crucial challenge posed by the need for a sweeping reform of U.S. educational policy today, is to ground young adults, and, hopefully, also younger pupils, in the

8. Lawrence S. Kubie, *The Neurotic Distortion of the Creative Process* (Lawrence, Kansas: University of Kansas Press, 1958), and "The Fostering of Scientific Creative Productivity," *Daedalus* (Spring 1962).

kind of education on constructive geometry which I have emphasized in my references here thus far.

The current problem is, that the generation born after 1945 has been so heavily indoctrinated in the kind of sophistry associated with the programs of the Congress for Cultural Freedom, that, a certain modest incidence of exceptions taken into account, there is no general standard of relative rationality in today's Baby Boomer generation as a generation. The degree of sophistry prevalent today in the U.S.A. and Europe is even worse, from a clinical standpoint, than that of the Athens of the time of the Peloponnesian War and Aristotle. As I have already stressed, the effect of the mass-brainwashing of a generation of the children of the 1950's "White Collar generation," was expressed in the extreme by such features of the "rock-drug-sex youth counterculture" as the Weatherman "creative violence," terrorist cult and the "Rainbow Coalition" of the 1970's. These phenomena were the vanguard formation of the growing popular mass-base for the destruction of the U.S. and European economies which has reduced the United States itself to a pleasure-domed, spreading, bankrupt mass of rubble today.

Typical of the decadence of that "lost generation," is the prevalence of the purely cult-like, almost brainless way of saying, "We are giving you information," a cult-behavior phenomenon spread from centers such as the Josiah Macy, Jr. Foundation's "cybernetics" program, to become a currently popular standard recipe for classroom and other public functions today. This is a form of radical sophistry beyond the degree of degradation recorded from the relevant period of ancient Athens, with an Iraq War which might have been cooked up by a Thrasymachus of that ancient time. As a result, there simply is no prevalent standard which compels truthful speech within the generality of the presently adult population born after 1945.

Most of what is believed by those generations among us, is usually a lie; it passes for information whose meaning lies in the choice of "spin" the next liar interprets from the lying utterance of the previous speaker, or popular newspaper or television broadcast. Sheer sophistry in an extreme which might astonish even the typically corrupt citizen of Pericles' "Golden Imperial Age" of Athens, has been a current characteristic of the culture of the U.S.A. and Europe in the transition of the shift of the center of power of opinion from my generation and its predecessor, to the so-called "Baby Boomer" generation of 68'er notoriety.

A viciously lying Vice President, and warrior of multiply deferred personal honor, Cheney, and his crew, are not the only compulsive liars in the lot. All sorts of pub-

lic officials, including notable instances of actions by Federal judges, and entire sections of Executive branch agencies, are typical of this rampant moral decadence. The criminals, like Cheney, tell the lies they tell, while a President appears simply not to see the difference between truth and lies amid what is coming out of his own mouth; and the credulous, even in high places, pretend that what the liars have said must be respected as if it were truth, even when they have the evidence to show them it was all a lie.

Therefore, how does one educate the offspring of that "lost generation" of rabid sophists which the Congress for Cultural Freedom produced? How do we accomplish this under today's prevalent social conditions? For me, the only remedy was "Back to Plato and the Pythagoreans!" Attack the mental disease on which the late Dr. Lawrence Kubie focussed his professional attention: the crushing of the potential for actual creativity even among once-promising young entrants into our universities who had shown genuine creative potential, until the educational system and related factors crushed the passion for creativity out of them.

Ask, then: How must we educate young adults and others under today's morally depraved state of prevalent popular opinion, of prevalent cultural pessimism, or such moral depravity seeking a worse depravity, not for the better, but because, like Vice President Cheney's promotion of the Nazi-like, Torquemada-like torture of prisoners, it is more entertaining?

The place to begin is where the Pythagoreans began in teaching the quality of physical geometry called *Sphaerics*, as we have demonstrated the relevance of that approach in the work of the LaRouche Youth Movement. Start, thus, at the lowest level of an actually truthful approach to understanding the world in which we live. Define the principle of human creativity in the way which is both most economical in terms of predicates addressed, and which, nonetheless, focusses on individual human creativity in its most elementary form of social expression: physical geometry.

Change the emphasis in education, and in the practice of life generally. Let them find their true identity in the joy of that which distinguishes the man from the beast, in fleeing from habits of a poor species trapped in a fixed behavioral niche, into the joy of experience of the certainty that one is being creative. Let that be the starting point for uplifting a generation into inspiring society around them with, as Shelley wrote, "the power of imparting and receiving profound and impassioned conceptions respecting man and nature."

Revisit the intent of the Strategic Defense Initiative from that point of reference.

3. As the S.D.I. Must Be Revisited

From the side of the U.S.A., in any discussion of U.S. relations with Russia today, the most important difference between the Europe and U.S.A. of the present situation and that of what was formerly western Europe in 1983, is that nearly a generation has elapsed since Andropov summarily, and foolishly rejected the proposed discussion of S.D.I. with U.S. President Ronald Reagan. The generation of U.S. and European social strata in reigning positions today, is not only a different generation than approximately a quarter-century ago; it is, in some crucial aspects of its characteristic behavior-patterns, a behavior which is, for one of my generation, almost a semblance of that of a different culture. This qualitative change in the political situation, is not essentially a product of the collapse of the Soviet system itself; it suggests a change in species, a change which has been, essentially, a product of the transfer of power to the generation in power today, from the generation which still, predominantly, ruled American and European society in 1983.

The problem this change in dominant generation presents, is not insoluble, but the problem will not be overcome until, and unless we understand that the relevant shift in cultural characteristics of the successive generations has presented us with what we must treat as what has become a very serious obstacle to be conquered, if society is to overcome the threatened, onrushing global catastrophe.

Notably, President Ronald Reagan and I, despite our differences, typify an important fraction of those who proposed what that President named the Strategic Defense Initiative, which represented the common instincts of much of that generation of young adults, my generation, which went to war under the U.S. leadership of our President Franklin Roosevelt, and against Adolf Hitler, in 1941. We were a generation which had experienced, and had come to play a leading participating role, as youthful and matured adults, in the recovery from the effects of a deep, world-wide financial and economic depression, and in the emergence of the U.S.A. as the most powerful national economy the world has ever known. The support for this initiative came not only from the U.S.A., but from leading military and scientific circles internationally, but with the support for our efforts from among the most sensitive and cultured political minds of the time.

The most crucial difference between the forces rallied around the S.D.I. and the presently reigning generation,

is that we of my generation still believed, then, as today's majority of that generation's relevant ruling strata, in Europe and the U.S.A. does not yet believe today, in increase of the productive powers of our nations' agriculture and industry, and in the raising of the standard of living of all of the people, both accomplished through the mustering of scientific and technological progress, and through the regulation of our trade relations and economic affairs according to the principle of the general welfare, to promote that economic good for humanity generally. We therefore believed, that cooperation of a type which were necessary for the promotion of the benefits of science-driven progress in the general welfare of cooperating nations, was the proper motivation for bringing foes sharing that conviction together, for what physical-chemist Edward Teller described then, as "the common aims of mankind."

Often, my generation may not have acted according to those principles, but, during the Franklin Roosevelt years, we, like our parents' generation, affirmed them, and, to a large degree, we believed in them. By and large, the presently reigning circles of the Baby Boomer generation has not.

President Ronald Reagan and I, who had many differences in policy in other respects, believed, as he stated repeatedly, that the then-existing policies of détente through mutual and assured capabilities for thermonuclear obliteration, which he and I associated with our hatred of the wicked policies of Henry A. Kissinger and Zbigniew Brzezinski, were not only hateful, but insane. In fact, he secured the Republican Presidential nomination in 1980 because the candidacy of his chief rival, George H.W. Bush, was widely despised at that time. Bush's candidacy was despised among many Republicans, and also by what became known as the "Reagan Democrats." It was despised chiefly for Bush's known association with Zbigniew Brzezinski's Trilateral Commission.

Indeed, circles associated with Bush have sometimes blamed me personally, and bitterly, for contributing to the defeat of Bush's nomination, a defeat which Bush had brought upon himself by forcing me to respond to him in the way in which I replied to the Bush campaign's personal attack on me at that time. My junior's, the senior Bush's, dog-like obsession with bitterness against me from recollection of that experience, rankles him still today.

President Reagan and I both were among those who knew that there was a better way than the doomsday policies of Kissinger and Brzezinski. We and other notable figures in many other nations of the world participated in supporting our common intent to enter into honest cooperation with the then Soviet Union, to remove this nightmare from the world.

The world has now come into a time when the warlike threat to global civilization is expressed differently than at that time, but it is no less severe. In fact, the present, new form of danger is ultimately worse than the menace that we promoters of S.D.I. sought to control then. Then, there were constraints on the schemes for even thermonuclear confrontations; there is no such constraint on the impact of the presently threatened global asymmetric warfare being spread by the offices of British Liberal Imperialist Prime Minister Blair and George Shultz's U.S. Vice President Cheney. Happily, there are increasing forces, which are not only opposed to both Blair and Cheney, but which are awakening to the reality of the new kind of global existential threat. Nonetheless, the situation on that account remains perilous for the planet at the present moment. It is that situation which I have undertaken to address in this report.

I now proceed accordingly, in light of what I have written up to this point in the present report.

To grasp the importance of making this distinction between the reigning generations of that time and now, it is necessary to reflect on the explosions of sullen rage which any criticism of "the Baby Boomers"—called in France, "Bourgeois Bohèmes" or "BoBos"—tends to prompt, as if instinctively, from the BoBos themselves. Most BoBos, most emphatically those of the "white collar" pedigree, are incapable of that genuine sense of biting humor shown by the great François Rabelais and Miguel Cervantes, about the obviously ridiculous, but potentially fatal, characteristic absurdities of the cultural outlook and behavior specific to much of their own generation in their time; to those of us of an older generation, or for the young adults who came into life as children of the BoBo generation, it is difficult to evoke sanity from the BoBo generation, especially the so-called "white collar" segment of that generation, in the discussion of this generational topic.

It was during the 1950's, that we began to see the warnings of the miseducation of the white collar segment of the BoBo's generation. During that decade, we identified the culturally relevant downshift of society's management culture and educational policies by terms such as "white collar" and "the organization man." During that decade, we witnessed a qualitative downshift in the quality of education afforded to children and adolescents in "white collar" and other communities. "Information Society" and "the new math" were typical of those downshifts in quality of content of education which became an avalanche of cultural decay in the schools and universities over the course of the 1960's. The new, pro-malthusian trends in education set by the 1963 Paris OECD report of the notorious Dr. Alexander King, which culminated in the uprooting of Germany's Classical humanist education

policies, was a significant reflection and part of the process of top-down, willful destruction of the education and morals of the victims, with the widespread plunge into the social cesspool of sophistry, among the students during that and later times.

The conflict brewing during these trends toward general cultural decadence, during the 1950's, 1960's, and 1970's, is the root of the presently rising systemic conflict between the generation of the white-collar BoBos and the new generation of young adults, a conflict which broke significantly into the open about the time of the campaign for the Presidential nomination and election of the year 2000. The outbreak of the conflict was not caused by the election of President George W. Bush, Jr.; but, that election has certainly aggravated the conflict greatly. The outbreak of this new generational conflict among our surviving adult generations into the open, came in the course of the 1999-2000 collapse of the so-called ("Y2K") "Information Technology" bubble of the mid-1990's.

The basis for the continuing conflict has been the fact, that economic and related effects of the cultural outlook of the generation of the 68'ers, has no correspondence with the prospective welfare of the young-adult population for the half-century or more immediately ahead. The BoBo generation clings to the culture it has adopted from its past, while the young adults recognize that the continued reign of that culture condemns them to the role of a no-future generation. The reluctance, so far, expressed as what have been the screaming and bellowing outbursts of refusal, by the leading "white collar" edge of the BoBo generation, to change from its habituated ideological outlook, has been the continuing principal source of that conflict today.

The crucial feature of that conflict is, that were the BoBos to win their fight to resist the demands of the young-adult generation, the BoBos themselves are a doomed generation, living amid a world of the nations now threatened with an early plunge into a planetary dark age, doomed so by the recent stubborn refusal of the leading layer of BoBos to see themselves as they are, as to be seen in the "funny mirror" of world history's carnivals today. All of the evidence is warning us that the BoBos have been wrong on this issue; but, the BoBos have continued to dwell, stubbornly, in their doll houses, located at what they envisage as the end of the trolley-line of current history. Hopefully, now that I have pointed out this fact, reasonable people will change all that very soon.

To grasp the functional characteristics of the fits of virtually psychotic explosions of enraged sophistry which the mere posing of a serious discussion of this topic tends to prompt from among those clinical subjects, it is important to distinguish "white collarism" as if it were merely an

The hallmark of the dominant stratum of the Baby Boomer generation, is not merely the ‘post-industrial’ culture of the unbathed university students of the 1968’er generation and Woodstock, but the ‘end of history’ reflected in the plummeting intellectual and moral decadence of the upper income-strata of the 1990’s.



AP Photo/David J. Phillip

Enron criminal, CEO Jeffrey Skilling arrives at Federal courthouse, Houston, February 2004.

economic-social category, from its crucial feature as a psychological category of a warped, adopted sense of personal psychological identity. It is most helpful to look back to the middle through late 1960’s’ infestation of that pestilence known as the “Beatles.” It is important to look back to the “Rainbow Coalition” sequel of the early 1970’s role of sociological “BoBo” recruits as players in the Synarchist-orchestrated, right-left terrorist “strategy of tension,” deployed during the early 1970’s by relevant elements of the official intelligence services, in NATO countries. We must focus on the most essential cultural feature of the emergence of the BoBos when they were, in their turn, a young-adult generation. After all, being a member of a young-adult adult generation could happen to almost any one, and usually does to one living that long.

Who and What Are the BoBos?

The essential feature of the rise to power of the BoBos today, the most essential historical role of the BoBo generation, is the transformation of the dominant cultures of Europe and the Americas from their earlier characteristic as the culture of technologically progressive, modern sovereign nation-states. The hallmark of the dominant stratum of the Baby Boomer generation, is not merely the “post-industrial” culture of the unbathed university students of the 1968’er generation and Woodstock, but the

“end of history” reflected in the plummeting intellectual and moral decadence of the upper income-strata of the 1990’s, and in the corporate executive’s presently orgiastic grab of retirement benefits, away from the loyal employees of decades, into the purse of a johnny-come-lately who has happened to be passing through the executive suite of a doomed corporation.

These BoBos did not invent this change. They were “brainwashed,” subjected to what was actually a form of torture, even within their own family homes, during the time they were already merely children. Already, then, the ones destined to become “more successful” financially, or in prestige as cultural pace-setters of the late 1960’s and beyond, were being conditioned into playing a future role as adolescent and adult shock-troops—as virtual “dragon’s teeth,” as future Dionysians, in bringing about the ruin of a U.S. culture which had been the world’s most successful form of nation-state economy in the history of humanity.

To understand them, you must recognize the deep wells of rage ready to bubble forth at any suitable occasion when the peculiar form of the essential torture of the 1950’s conditioning of the “Baby Boomer” generation resurfaces, as it has done with the fanatics of the “religious far right” today.

Today’s typical veteran of the “white collar” BoBo class, today’s ageing “middle class,” is presently occupied

with rearranging the furniture and guest-lists in a perpetual “doll house,” while waiting for retirement. As I have said above, the popular address of that doll house, has become “The End of the Line, Where History Stops.” That destination’s silly gossip and related entertainments has become, for those denizens of this age of decadence, a substitute for the forgotten art of creativity. Indeed, they have transferred the use of the very term, “creativity,” to signify nothing more profound than emotional delight over changing the arrangement of furniture and guests in a child’s doll house. This periodic fit of mere rearrangement is sometimes called “getting a new life,” as if getting a new mate, or a new religion, were something comparable in historical significance to getting a new hair-style.

All of the “conditioned reflexes” built into their personalities by aversive conditioning during childhood and beyond, which have induced the becoming of the BoBo as an expression of that type of “white collar” ideology, surges as a seething passion at the base of their emotionally-driven intellectual life. The kind of “brainwashing” to which the typical BoBos were subjected in their childhood, and later conditioning, was cruel and ugly, and, therefore embedded in them seismic potentials for rage and cruelties which tend to erupt to the surface periodically, in some very nasty ways.

The nearest likeness to this current phenomenon, although to a different specific effect, is the counter-cultural malaise which struck Europe during the post-World War I 1920’s, the malaise which fed the impulses into fascism and what became World War II, and is echoed by the stratum associated with the ugly unwholesomeness of the so-called Reverend “Diamond Pat” Robertson of Virginia today. That conditioning, which is defended by protective barriers of threatened explosions of rage, is the root of a complementary social phenomenon, the lunacy of today’s typical caricature of “Elmer Gantry,” today’s snake-oil peddler turned “religious fundamentalist,” who is to be recognized as the complementary type of social phenomenon among the enraged “white collar” fanatics of the “Baby Boomer” class today.

The resulting effect, is the currently manifest plunge into the notorious Karl Rove’s financial cesspool of “faith-based” sophistry, the prevalent cultural feature of the process of worsening cultural decay, leading into the tragic installation of the George W. Bush, Jr. Presidency.

In this circumstance, the onrushing collapse of the world’s present financial-monetary system, contains a crucial, ironical potential advantage for civilization as a whole. Simply, the onrushing collapse of that system demonstrates that the cultural system to which the BoBo generation is attached, does not work, and could never work. This means that the habits which the BoBos had

adopted as almost the essence of their being as a social phenomenon, are about to be taken away. Like the doomed flappers of 1929-1933 entering the Franklin Roosevelt 1930’s, the BoBo generation of today is being forced, kicking and screaming in protest, into the real world, kicked out of that imagined “post-industrial,” credit-card utopia which the ageing BoBos had earlier come to think they had established as the world as it would be forever more.

The characteristic feature of that mass-delusion from which the BoBos of the Americas and Europe need urgently to be freed, is a perverted notion of “freedom.” To them it has come to mean freedom from those constraints which a good society imposes in the interest of the general welfare. These are constraints which they came to regard, foolishly, as innately wrong, morally and economically, and therefore oppressive to their adopted nature as, like a typical “neo-conservative,” a type of ferocious, predatory being.

The latter, these contemporary followers of the 1930’s legacy of Frankfurt School-associated Nietzschean existentialists, such as the Freiburg University’s Nazi anti-Semite of that time, Martin Heidegger, tend, more or less inevitably, toward the well-known view of certain followers of the opinion of John Locke. They admire Locke’s view, that “freedom” meant the right to own slaves as “property,” or to cheat the employee of his pension, or to compel a man or woman to compete for employment at wages which would not sustain decent family life. “Freedom” for some among them, means Vice President Cheney’s “right” to operate *gulags*, and to run those *gulags*, and to select their captives in the bestial style of a modern Torquemada, or the “Operation Condor” of Secretary of State Henry Kissinger’s time, or that snarling sociopath on Mrs. Lynne Cheney’s leash, Vice President Dick Cheney, today.

The history of the U.S.A. has had what should have been its educational experience with “free trade” under the influence of the pro-slavery U.S. Democratic Party of the time, from Wall Street-banker-owned President Andrew Jackson, “land bank” swindler Martin van Buren, the monstrous James Polk, and the London-directed scoundrels Franklin Pierce and James Buchanan. Every time we submitted to London’s demand for a fresh rash of “free trade” policies, we have suffered; our experience with “free trade,” from Nixon through the present incumbent, has been but one of the same set of great recurring tragedies of our people, a recurring experience from which we ought to have learned something long before Nixon.

It was the Administration of Franklin Roosevelt which rescued us, with its return of our republic to the principles

on which our Federal Republic had been founded, the American System of political-economy. All of the great periods of our economy had reflected our adherence to protectionist measures designed to support “fair trade” policies for the benefit of our closely held entrepreneurs in farm, factory, and so forth, and a protectionist-assured fair-wage policy, and an honest commitment to the promotion of the general welfare of all.

However, during the post-Roosevelt 1940’s and 1950’s, those former Roosevelt Democrats who had fled into the white collar paradises of a newly created suburbia, had rechristened themselves as Republicans, and came to re-define “freedom” as the natural ally of “greed,” and saw a suburb as a refuge from those “who envy what we are determined to have.” In suburbia, ex-Communists turned the defense industry’s Republican voters, found in local communities, the consolations of what might be fairly caricatured by their critics as “socialism in one pigsty,” where the members of those bed-hoppers’ paradises raised their children to worshipful respect for parental values. The relevant sociological literature widely published during the 1950’s, in books and periodicals, was filled with what amounted, in fact, to lurid confessions on this point.

It was only typical of the process of victimization of those who sought to adopt to the new temper of these times, that General Electric sent Hollywood’s Ronald Reagan to school, to be indoctrinated, like many, many others, in these ways. That President’s adoption of S.D.I. typifies the good from his past erupting within him, as it failed to express itself in many of the same age, a quality of goodness from a Franklin Roosevelt past, to assert itself in his campaign for that option. I saw many examples of Roosevelt Democrats costumed as Reagan Republicans, from my vantage-point as a relevant professional, at close range, during that time from the Presidencies of Dwight Eisenhower through Ronald Reagan.

I have witnessed the origins of the BoBo generation’s cultural pace-setters for society as a whole, and I understand the effect upon their children’s young adult generation.

So, with today’s world economic crisis, “The Wall Street bull has entered your china shop!” as in 1929. Now, in our increasingly ruined economy, there is much breaking of customary glass and porcelain. Just to prove their claims to potency, some BoBos react to this, like fascists, by taking the side of the bulls, in attempting to smash a lot of china themselves, even their own!

The Consolations of History

Such generational episodes as I have described summarily here, are rather typical of the cycles of history. The competent strategist-statesman must look above and

beyond such transitional pestilences as today’s Baby Boomerism, as the U.S.A. of President Franklin Roosevelt had outlived the pestilences of the Theodore Roosevelt, Woodrow Wilson, Calvin Coolidge, and Herbert Hoover years of madness. Culture is not born as the manifestation of a mere generation; rather, generations are born within a cultural process which reaches back thousands of years. Such cultures are not free to do as they choose. They must adapt to the real universe, whether they like it or not, as one of the greatest of all of the revolutions in history, the Fifteenth-century Renaissance, the 1648 Treaty of Westphalia later, and the American Revolution itself, demonstrate the fact that the greatest leap forward of the good, is an echo of the deepest good from the past. On this account, the fact that many cultures of the past have preferred to cling to their own foolish, habituated way, has usually meant that they were foredoomed to fail in one degree or another, some temporarily, some rather permanently, as the reigning stratum of the BoBo generation has failed so awfully, so stubbornly, so fanatically, in economics, and otherwise, over the recent three decades and more.

For example, the essential, “axiomatic” differences between U.S. culture and that of Europe, persist to the present day, despite all short- to medium-term deviations which appeared to be in vogue in their time. As I have indicated in the opening chapter of this report, the relations among the U.S.A., Germany, and Russia today, have an “axiomatically” determined long-term pattern since, implicitly, the reign of Czar Peter the Great, and, most emphatically, the period of Czar Alexander III. The genesis of these relations can not be dated from later than the 1763-1783 interval, and, in European culture generally, date from the 1648 Treaty of Westphalia, and, more remotely, the deeper stratification in the Council of Florence’s Fifteenth-century Renaissance. Not only do these long-ranging relationships exist; they reflect the impact of long-term processes upon short-term policy-shaping practice. Usually, it is the long-term processes, over the span of many generations, which are predominant, on condition that those societies survive the deviant intervals in-between.

These qualitative changes in the quality of the current skein of history, whether for better, or for worse, are never arbitrary. In 1983, I had warned that a Soviet rejection of President Reagan’s S.D.I. proposal would mean the probable economic collapse of the Soviet system in “about five years.” On October 12, 1988, I warned that a collapse of the Soviet system, probably beginning in Poland, was about to break out. Yet, what happened came as a surprise to the foolish governments in Britain, France, and the recently elected George H.W. Bush’s U.S.A., as it had

to Hitler's "Thousand Year Reich"; and, it also came, so suddenly, to the poor foolish Erich "Belshazzar" Honecker's oxen and asses of East Germany, to whom he proclaimed the centuries-long immortality of his regime, at virtually the instant of its collapse.

Statisticians were ever the clowns who perform the great pratfalls in the big circus called history. Often, the greatest of coming storms are rallied in the seeming calm of a hot summer's day; but, even then, many people, like President George W. Bush's Administration in the matter of Katrina, seem never to learn that lesson. My advantage in forecasting has been rooted in my acceptance of the lesson to be learned from the great mathematical physicist Bernhard Riemann, the lesson he associated with the name of "Dirichlet's Principle." This is a principle which applies as much to history's most significant social processes as it does in, for example, defining what Riemann was first to prove mathematically as the supersonic shock-front which opens the gate, in the department of physics, to the successful supersonic design of flight.

An event comparable to the sudden eruption of a shock-front, such as the foregoing examples of great changes in the flow of history, is building up in the evolution of the set of conditions already emerging within the preceding apparent calm. The understanding of this specific nature of the physical universe, including social processes, has existed, off and on, in European culture since the ancient Pythagoreans' purely constructive-geometric concept of the provable qualitative changes in state, called rational, irrational, and transcendental forms of mathematical-physical functions. This principle taken from the Pythagoreans and Plato, was the basis for the founding of modern experimental science, by Cardinal Nicholas of Cusa and others, during Europe's Fifteenth-century Renaissance. It was the basis for the crucial actions founding competent strains of the modern physical science of Cusa by Kepler, Fermat, Leibniz, and their followers. It is replicated within the mind of the person generating any true discovery of universal physical principle, at the point his or her recognition of the existence of the relevant crucial irony has occurred. The germ of the coming storm comes to be seen, thus.

This significance of mankind's unique ability to foresee and to enact revolutionary changes in seemingly unchangeable long-term processes, is rooted in the nature of mankind, as distinct from the beasts. These influences are more deeply rooted in the individual of each present generation than most of each such generation suspect. They can be recognized, if we are prepared to do this, as they are inevitably associated with the language-cultures through which peoples bring individuals into the formation of processes which we know as societies and their cultures;

but, they pertain essentially to something much deeper in language-culture than anything known to a mere grammarian, for example. They pertain to the ideas which the current literal interpretation of a language usually does more to conceal than reveal, that for reasons I have indicated afresh in the preceding chapters of this report.

The most important among the long-term factors underlying the conduct of current history, is the history of European civilization as a whole since the ancient Greece of Thales, Solon, the Pythagoreans, Socrates, and Plato. The conflict between, on the one side, the forces of Classical European culture, as only typified by Plato's dialogues and letters, and, on the opposing side, the Babylon-rooted tradition of empires, from the Persian Wars of Greece through the Roman empires, the Venetian-Norman medieval tyranny, and the present Anglo-Dutch Liberal empire, marks the principal benchmark positions in those thousands of years of cultural history embedded within every part of global European-influenced culture today.

What happened since 1945, and the Baby Boomer culture that produced, is merely a passing aberration in the continuing span of the world history of European civilization. Serious policy-shapers will look at that fact in that way.

Nonetheless, some people say, still today: "Forget Franklin Roosevelt; we can not put the toothpaste back in the tube." Unfortunately, foolish people who can not think clearly, and who, therefore, being of "post-industrial" disposition, could not have put the toothpaste in the tube originally, and, therefore, would not try to put the toothpaste back into the tube today, lest success in such an endeavor might become an offense against their adopted, ignorant prejudices.

The fact is, the overturning of President Franklin Roosevelt's policy for the post-war world, has been the principal continuing cause for every globally important, avoidable man-made horror to which the Americas and Europe has been subjected since his death in 1945. That should have been the thought in the mind of any intelligent statesman of the post-1945 decades. Unfortunately, the corruption represented by the ideologies which have been the enemy of our republic's existence from the beginning, those ideologies of John Locke, Bernard Mandeville, and silly Adam Smith, against which our patriots fought our American Revolution earlier, and fought against the scourge of fascism in World War II, have turned many into the political-cultural equivalent of spoiled, but repackaged canned fruit, appropriately called "neo-conservatives" or simply liberally decayed.

If I seem sometimes to repeat myself, I would not be obliged to do so this often, were the enemy not shaking

We are being destroyed, not by foreign military forces or terrorists from abroad, but by the enemy within our gates, by the same treasonous instruments of free trade and related ideological fantasies which have been the principal threat to our existence since earlier than the 1763 rise of Lord Shelburne's British East India Company to the position of a leading world imperial power.

A Libyan tribesman passes the offices of Halliburton subsidiary in Tripoli, January 2004.



AP Photo/John Moore

our premises with his efforts to distract us, to destroy our concentration, by his banging, with his battering-ram, against our fortress door.

Obviously, the recent four decades of downward trends in our economy, and the wreckage which has been made of the generation of our people known as “Baby Boomers,” attest to nothing so plainly as the fact that our pride in our national defense has been essentially a sham. We are being destroyed, not by foreign military forces or terrorists from abroad, but by the enemy within our gates, by the same treasonous instruments of free trade and related ideological fantasies which have been the principal threat to our existence since earlier than the 1763 rise of Lord Shelburne’s British East India Company to the position of a leading world imperial power.

The evidence of that enemy’s rampage within our citadel is seen in the elimination of our independent progressive farmers and our closely held productive enterprises. Giant corporate enterprises with no loyalty to our national sovereignty, controlled largely by international financier interests of no actual loyalty to any nation, control, wreck, and ruin our national economy, largely from within, impoverishing us, while destroying more and more of our industries, and uprooting the means for fulfilling those rightful obligations of our republic to our states, our local communities, and our citizenry.

That enemy who is ensconced largely within our

financier establishment, has nearly reached his primary global objective, the destruction of our American republic, through aid of changes in laws accomplished by alien powers through corrupt channels of largely foreign, or worse, transnational, financier influence. Where there is unabashed “free trade,” no enemy need solicit other forms of treason against us. In the end, “free trader” is “free traitor,” as more and more are coming to realize this ugly truth with the currently accelerating passage of time.

Who Is Our Present Enemy?

These trends of the present time were evident to me during the 1979-1982 interval, when my proposal for a new approach to détente with the Soviet Union of that time was taking articulated form in my intentions. Since we are creatures of human will, and neither mechanical devices, nor mere beasts, a universal method for statistical prediction of exact dates, in a society in which free will operates, is always impossible *in principle*. What can be forecast, as distinct from statistical predictions, is the unfolding of those kinds of “Dirichletian” boundary conditions which define the area of decision-making challenges and then-available options, defining those boundary-areas within which estimable types of relevant decisions will either be made, or “corrective” effects for the failure to make timely needed decisions will produce the alternative as effects.

The Future Toward Which We Must Build

In that approach to shaping future history, we should adopt a view akin, generically, to that which guided the crafting of my original proposals of the 1979-1982 interval; we must find a point in future history which lies a generation or more beyond the point of decision for which one is crafting an option for immediate consideration. This takes the form of strategic planning, as for the included possibility of a future general war. Usually, competent such designs are war-avoidance designs, which have the included form of “grand strategy” for warfare, but which use that estimate of “the potential war we have to consider as a threatened state of affairs,” as a starting-point for crafting the strategy for a achieving a better option than warfare.

The British Empire, for example, was built on the foundations of an Anglo-Dutch Liberal financier class, which had done a fair job in studying Delphic methods of winning wars, by getting other people to fight each other, and thus becoming the triumphant arranger of the peace—as the British did with the Seven Years’ War concluding with the Paris peace-treaty of February 1763, and Shelburne’s London did in organizing the French Revolution and promoting the Napoleonic wars which consolidated Britain’s imperial power.

Think of such matters in this way. Frederick the Great maneuvered the Austrian commanders into acting on Frederick’s stage at Leuthen, and Shelburne’s crew made France and continental Europe generally perform war on a stage which the British Empire orchestrated by aid of what were traditionally Delphic methods.

The better way, rather than the imperial methods of European history, is to win wars by (a) Not having to actually fight them; and (b) Letting the other fellow enjoy the sense of having won something well worth having. The purpose is not to deceive him, but to do something which he may come justly to recognize as truly for his own good.

This means defining a future point in history at which our strategy has led to a durable mode of peaceful cooperation among states, in which what had been the potentially warring parties have gained something important through peace, something which could not have been gained through actual warfare. The S.D.I., as I designed its principles, had exactly that intention. Once the President of the U.S.A. had adopted what he named the S.D.I. as an actually proffered proposal for action, the relevant Soviet government officials, from Andropov on down, were, as I said earlier here, to prove themselves, in effect, the world’s greatest idiots for failing to plunge into negotiations with the President on what he had offered.

It is with those thoughts in mind that I crafted my approach to what President Reagan named S.D.I.

The world today is contained, functionally, within what the evolution of European culture established as the dynamic of global development during the centuries since the Fifteenth-century Renaissance centered around Florence, Italy, and the subsequent adoption of the 1648 Treaty of Westphalia. There will be protests against such a statement from sundry quarters of the world, but what I have just stated is a fair description of a scientific fact which can not be overlooked if the world is to be rescued presently from the looming early threat of descent into a prolonged, planet-wide new dark age.

I must begin this concluding chapter of the report by situating the thematic issue here with a brief summary of the points which I have developed earlier, as follows.

What we should signify by an historical “European civilization,” dates from about 700 B.C., in the developments which occurred within what we, today, term “ancient Greek civilization,” a development which was prompted by the inclusion of the indispensable role of the cultural influence of ancient Egypt upon cultures such as Egypt’s strategic maritime allies, the Ionian Greeks in the eastern Mediterranean, and the Etruscans in the western Mediterranean, against that Babylonian-Tyre legacy.

The essential foe of this development, has been the “imperial,” or “Babylonian” model, which enters this ancient history of Greek civilization in the forms of the Persian wars, and as the expression of that Babylonian model which was the pestilence, within Greek culture, of the Delphi cult of Apollo whose most notable outcome has been the Roman imperial model. This is the Delphi cult whose influence is extended to modern imperialism in such forms as the global Anglo-Dutch Liberal financier-oligarchical system, a system which has usually dominated the world since approximately the victory of the Anglo-Dutch Liberal forces in the relevant February 1763 Treaty of Paris.

In net effect, the reigning world system of today, is chiefly the conflict between that Anglo-Dutch Liberal system of international financier-oligarchical power, and that system’s presently only significant global rival, the American System of political-economy associated with such names as, most notably, Benjamin Franklin, Alexander Hamilton, Henry Clay, Henry C. Carey, Abraham Lincoln, and President Franklin D. Roosevelt.

The leading immediately relevant highlights of that history of rivalry of the Anglo-Dutch Liberal imperialist and American System of political economy, have been

two principal long waves of development in rivalries between those two systems. On the one side, there has been the rise of the U.S.A. to a world power with the U.S. victory over London's puppet, the Confederacy, and the subsequent rise of power of the U.S.A., following 1876, through the spread of the emulation of the American System in such key nations as Germany, Russia, Japan, and the struggle for a New China under Sun Yat-sen. This long wave, from the 1863 U.S. military victory at Gettysburg, through the death of President John F. Kennedy, continued along a generally upward course, until the beginning of the decline in the U.S.'s development and power, through foolish changes in U.S. policy, launched over the period from the launching of the official U.S. War in Indo-China. This has been a decline continued through the various stupidities associated, in significant part at the time, with the "central European" mentalities and styles of the 1970's' most influential U.S. National Security Advisors of that interval, Henry A. Kissinger and Zbigniew Brzezinski.

The most ruinous of the latter developments which typify the 1968-2005 economic and related decline of the U.S.A. as a power, has been the wrecking of the Bretton Woods fixed-exchange-rate system, an action in favor of a floating-exchange-rate system led, during 1964-68, by the first of the Harold Wilson governments of the United Kingdom, and continued by the Nixon Administration's 1971-1972 wrecking of the Bretton Woods system. This was the wrecking-policy continued, to the present day, by the unleashing of the waves of deregulation which de-industrialized and wrecked the U.S. internal economy, and set the pattern for building toward a new global parody of medieval Venetian-Norman, *ultramontane* imperialism called "globalization."

Underlying those thousands of years of internal conflict within extended European civilization, the essential issue has been that of choosing the definition of the nature of the individual human being. The religious form of this issue has been the conflict between sundry pluralist varieties of paganism, on the one side, and, on the other side, the common axiomatic feature of Judaism, Christianity, and Islam, as summarized in the absolute distinction of mankind from lower forms of life, as expressed on the subject of the nature and mission of man and woman specified in the concluding verses of Genesis 1, the same distinction which the celebrated Russian scientist Vladimir I. Vernadsky made between Biosphere and Noösphere.

As typified by contrast to the implicitly Babylonian, Delphic code of Lycurgus, the view of man and society by Solon of Athens, human life is implicitly of an essential quality setting mankind, and the immortal individual

personality, sometimes called the "soul," apart from and absolutely above all other living species: such that the human individual is sacred to mankind, and that all persons share in the privileges and responsibilities to all past, present, and future for all of humanity, of what philosophical or religious persuasions identify as the immortal soul of the mortal biological individual.

As the case of scientist Vernadsky's discoveries illustrate the point, this religious, or quasi-religious definition of man, has an absolute basis in physical science properly defined. This connection was made explicit for science to the present day, by the work, most notably, of the Pythagoreans, Socrates, and Plato. The connection is associated with the notion of Promethean man, as illustrated by the surviving middle portion of Aeschylus's *Prometheus* Trilogy, *Prometheus Bound*, in which that epitome of evil, the polytheists' Olympian Zeus, condemns Prometheus to perpetual torture for what Zeus proposes were the crime of supplying the use of fire to ordinary human beings. The relevance of that drama to living history, still today, is the following.

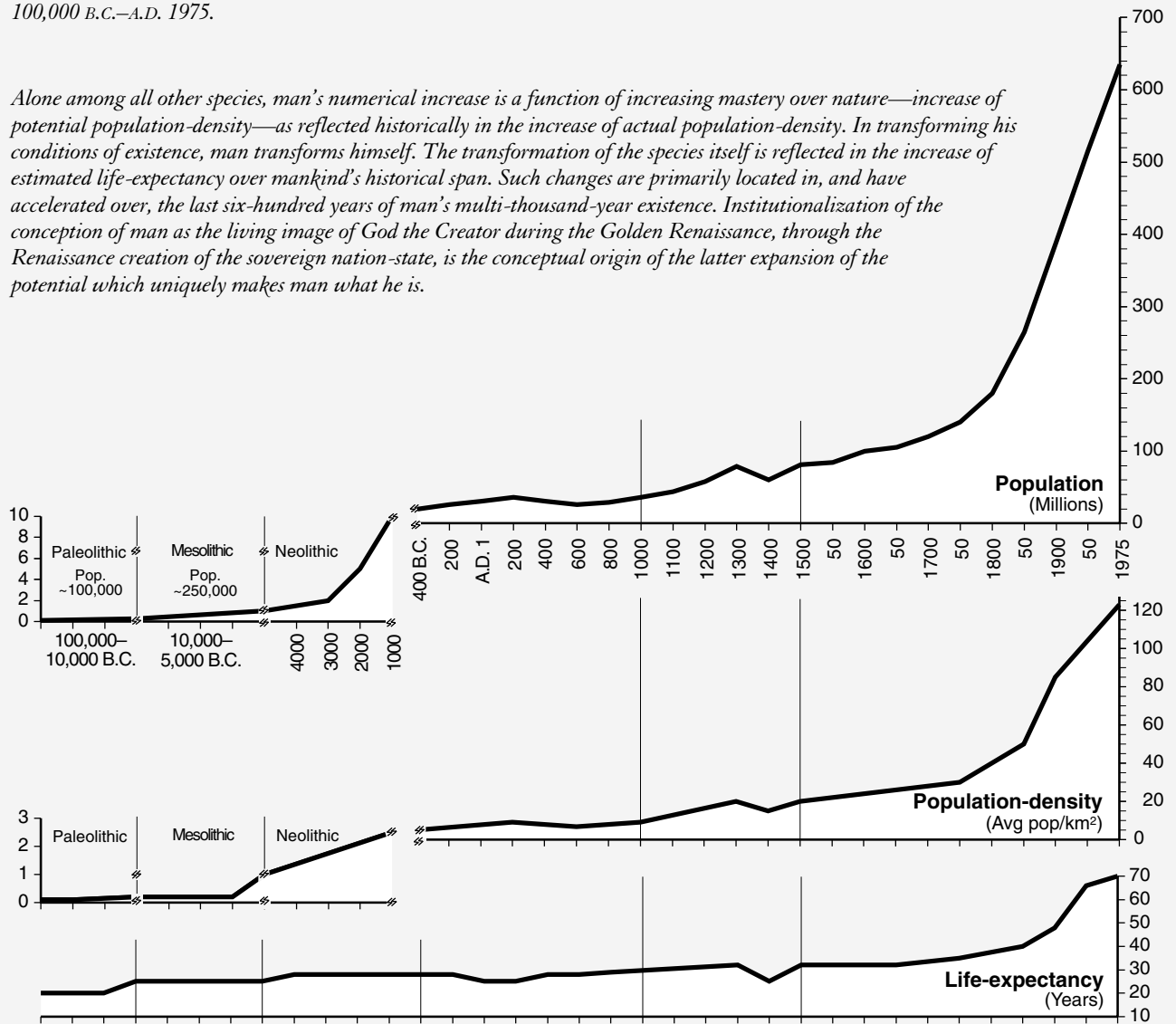
As the empirical existence of the Noösphere attests, the human mind produces discoveries of principle which, in their application, create what might seem to be a second, distinct Biosphere, a residue comparable to the Biosphere's accumulation, but whose origin is uniquely the products of the discoveries of principle made, and applied by the creative powers specific to the mind of the human individual. This includes the evidence, that were mankind of the same class of species as the higher apes, the human population of the planet could not have exceeded some millions of individuals at any time under the relevant ecological conditions existing during the recent two millions years [SEE Figure 2 and Table I].

The growth of the human population itself depends upon changes in the form of improvements in nature made only by man; it is only through such changes, both in nature and in increase of the individual human's power over nature, that the rise of potential relative population-density which is unique to the human species, could occur and be sustained.

The unique significance of the Pythagoreans in European culture, is the way in which they employed the pre-existing science of Egyptian astronomy to provide European culture with explicit insight into those specific powers of the individual human mind, by which relevant discoveries of universal physical principles, such as the use of fire, are possible. In other words, human creativity, as defined in the physical-geometric terms of reference of Pythagorean *Sphaerics*, enables mankind to know, and to employ discoveries of universal physical principle in a conscious, communicable mode.

FIGURE 2. *Growth of European population, population-density, and life-expectancy at birth, estimated for 100,000 B.C.—A.D. 1975.*

Alone among all other species, man's numerical increase is a function of increasing mastery over nature—increase of potential population-density—as reflected historically in the increase of actual population-density. In transforming his conditions of existence, man transforms himself. The transformation of the species itself is reflected in the increase of estimated life-expectancy over mankind's historical span. Such changes are primarily located in, and have accelerated over, the last six-hundred years of man's multi-thousand-year existence. Institutionalization of the conception of man as the living image of God the Creator during the Golden Renaissance, through the Renaissance creation of the sovereign nation-state, is the conceptual origin of the latter expansion of the potential which uniquely makes man what he is.



All charts are based on standard estimates compiled by existing schools of demography. None claim any more precision than the indicative; however, the scaling flattens out what might otherwise be locally, or even temporally, significant variation, reducing all thereby to the set of changes which is significant, independent of the quality of estimates and scaling of the graphs. Sources: For population and population-density, Colin McEvedy and Richard Jones, *Atlas of World Population History*; for life-expectancy, various studies in historical demography.

Figure compiled by Kenneth Kronberg

Note breaks and changes in scales.

The ideas of universal principle which the mortal individual discovers, communicates to others, and transmits to future generations, expresses the inherent immortality of the human individual. This value placed upon the human individual's unique species-nature, is the value of individual human life which is sacred, and which constitutes, therefore, the universal natural law to which all government of society must be subject, in defiance of any contrary sort of willful man-made positive law.

This current within European civilization, and the struggle of this current against foes such as the implicitly "Babylonian," implicitly imperialist tradition of the Delphic Apollo, is the essence of European civilization.

It is this notion of the nature of the uniqueness and sacredness of human life, a notion traced in European civilization to the ancient Greece of the Pythagoreans, Solon, Socrates, and Plato, which has been the source of the power of development existing inside European culture since that time.

TABLE I. *Development of human population, from recent research estimates.*

	Life expectancy at birth (years)		Population density (per km ²)	Comments	World population (millions)
Primate Comparison					
Gorilla			1/km ²		.07
Chimpanzee			3-4/km ²		1+
Man					
Australopithecine B.C. 4,000,000-1,000,000	14-15		1/ 10 km² 68% die by age 14		.07-1
Homo Erectus B.C. 900,000-400,000	14-15				1.7
Paleolithic (hunter-gatherers) B.C. 100,000-15,000	18-20+		1/ 10 km² 55% die by age 14; average age 23		
Mesolithic (proto-agricultural) B.C. 15,000-5,000	20-27				4
Neolithic , B.C. 10,000-3,000	25		1/km² "Agricultural revolution"		10
Bronze Age B.C. 3,000-1,000	28		10/km² 50% die by age 14 Village dry-farming, Baluchistan, 5,000 B.C.: 9.61/km ² Development of cities: Sumer, 2000 B.C.: 19.16/km ² Early Bronze Age: Aegean, 3,000 B.C.: 7.5-13.8/km ² Late Bronze Age: Aegean, 1,000 B.C.: 12.4-31.3/km ² Shang Dynasty China, 1000 B.C.: 5/km ²		50
Iron Age , B.C. 1,000-	28				50
Mediterranean Classical Period B.C. 500- A.D. 500	25-28		15+ /km² Classical Greece, Peloponnese: 35/km ² Roman Empire: Greece: 11/km ² Italy: 24/km ² Asia: 30/km ² Egypt: 179/km ² * Han Dynasty China, B.C. 200- A.D. 200: 19.27/km ² Shanxi: 28/km ² Shaanxi: 24/km ² Henan: 97/km ² * Shandong: 118/km ² * * Irrigated river-valley intensive agriculture		100-190
European Medieval Period A.D. 800-1300	30+		20+ /km² 40% die by age 14 Italy, 1200: 24/km ² Italy, 1340: 34/km ² Tuscany, 1340: 85/km ² Brabant, 1374: 35/km ²		220-360
Europe, 17th Century	32-36		Italy, 1650: 37/km ² France, 1650: 38/km ² Belgium, 1650: 50/km ²		545
Europe, 18th Century	34-38		30+ /km² "Industrial Revolution" Italy, 1750: 50/km ² France, 1750: 44/km ² Belgium, 1750: 108/km ²		720
Massachusetts, 1840 United Kingdom, 1861 Guatemala, 1893 European Russia, 1896 Czechoslovakia, 1900 Japan, 1899 United States, 1900 Sweden, 1903 France, 1946 India, 1950 Sweden, 1960	24 32	41 43 40 44 48 53 62 41 73	90+ /km² Life expectancies: "Industrialized," right; "Pre-industrialized," left		1,200 2,500
1970 United States West Germany Japan China India Belgium	59 48	71 70 73	1975 26/km ² 248/km ² 297/km ² 180/km² 183/km ² 333/km²		3,900

Europe's Enemy from Within, Today

However, there were efforts to crush that Classical idea of man out of existence. The idea itself persisted, as the case of Christianity attests; but, the realization of that idea in the form of a state whose constitution met the requirements of that idea, was postponed through repeated setbacks over the thousands of years, from the Peloponnesian War until Europe's Fifteenth-century great ecumenical Council of Florence, where modern European civilization was belatedly born.

The problem until recent centuries has been, that the spread of that Delphic model of sophistry within ancient Greek culture, enabled the forces of the Persian Empire of the time to induce Classical Greece virtually to destroy itself through the Peloponnesian war. This enabled the imperial forces of the Achaemenids to play with the role of King Philip's Macedonia to crush Greece. It was against this background, that Plato's dialogues and letters were composed as a design for immediate and continuing counterstrike against the Delphic ruin of Greece of the immediately preceding period. Plato's design, as his letters emphasize this intention, shows the dialogues as a kind of constitution to guide the struggle to rescue the cause of European civilization.

The success of that struggle for European civilization waited through the intervening centuries of empires, chiefly the Roman and Byzantine empires, and the *ultramontane* imperialism of the Venice-Norman partnership, until the great financial collapse of the Venetian system's Lombard bankers, during the Fourteenth-century New Dark Age, created the aperture through which the great ecumenical Council of Florence marched to launch modern European civilization. The result was the founding of the first modern nation-states according to the commonwealth model, of France's Louis XI and England's Henry VII. However, the resurgent Venetian financier-oligarchy struck back through its role in assisting to bring about the fall of Constantinople, while the Habsburg-led Inquisition drowned Europe in blood over the 1492-1648 interval, in religious warfare used as a Venice-directed weapon against the consolidation of the new institution of the modern sovereign nation-state.

The qualitative advantage of European civilization, as compared with those of Asia, for example, was not fully apparent in gross terms until the great reforms of the Fifteenth-century Renaissance, and the unleashing of much of the potential expressed by those reforms in the aftermath of the 1648 Treaty of Westphalia. The gross demographic and related evidence of this, became clear after 1648, but the fact of the matter was that the Treaty of Westphalia, by outlawing the cancer of religious warfare,

made possible the unleashing of the great benefits whose institutional existence dates from the impact of the Fifteenth century's great ecumenical Council of Florence.

The uniqueness of the U.S.A. in this post-1648 pattern of modern European civilization, is located chiefly in two exemplary developments of 1789-1815 inside Europe, from the July 14, 1789 storming of the Bastille under the direction of British asset Philippe Égalité, on behalf of the British agent Jacques Necker, and the role of the Napoleonic wars, as in the 1756-1763 "Seven Years War," in looting and ruining continental Europe to the advantage of the imperial power of the British East India Company. These factors, including the legacy of feudal aristocratic systems on the continent, imposed a relative backwardness of political culture throughout Europe until the aftermath of the U.S. victory of President Abraham Lincoln. The impact of both the two great wars of the Twentieth century, plus the virtual state of nuclear warfare hovering over the 1945-1989 interval, made the U.S.A. under President Franklin Roosevelt the most advanced and most powerful nation on Earth, and introduced, for about two decades, the best system of cooperation in a common monetary system the world has ever known to the present day.

Still today, the global effect of the continued legacy of that conflict, between the feudal model of the *ultramontane* tradition on the one side, and the commonwealth form of modern nation-state, on the other, remains undecided. Finally, we must decide, once and for all, for the supremacy of the latter. The forces of Anglo-Dutch Liberalism, are the current disguise for the actuality of today's Venetian modelled financier-oligarchical world system. Since the U.S. 1865 victory over Lord Palmerston's Confederacy puppet, our republic, the heir of the Fifteenth-century Renaissance, has been locked in a struggle for the survival of our American system against the challenge represented by our oldest and most hateful enemies, the Anglo-Dutch Liberal system. Since the founding of our republic, but especially since President Lincoln's victory over the Confederacy which was the puppet of Britain's Lord Palmerston, the continued existence of the commonwealth form of nation-state republic has depended upon the role of leadership in the world provided by the existence of our U.S. republic. The included result of the overreach of the powerful Anglo-Dutch Liberal model of international financier-oligarchical system, the struggle between those two opposing forces, has also been a reflected struggle within the U.S.A. itself, as much as with the enemy forces of the present international financier-oligarchical interest from outside our borders.

It was against this historical background, that I crafted

my proposed design for the policy known as the S.D.I. It was on this basis that I crafted my long-term objective as the target toward which the proposed cooperation between Washington and Moscow was then aimed. As I described this on the eve of the fateful year of 1989, my strategic perspective was as follows. In principle, it is the same strategic perspective I put forward for today.

I have written, since the outset of this report, of a distinction between the immediate objectives of negotiations such as the S.D.I. proposal defined, and the longer-range, higher objectives which must be the understood true intent and actual targets of the agreements being discussed. The events of 1989-2005 to date, are what they have been. Today's conditions differ thus from those of 1988-1989, but the long-term objective persists.

Now, as then, the pivot of the proposal for the Strategic Defense, was the underutilization of those scientific potentials, which were associated with the development of the military arsenal, for revolutionizing the non-military sector, not only within the scope of the NATO alliance, but the Soviet system. The characteristic problem of compartmentalized forms of so-called "military-industrial" systems, is the lack of sufficiently high rates of spill-over from the military into high gain rates of investment in this technology into the non-military sector. It is in the civilian sector that the technological progress is realized as increases in the productive powers of labor of the population as a whole. It is by increasing greatly the investment of these technologies for revolutionizing the product and production technologies of the non-military sector, that the needed base of support for the military capabilities are provided.

What I emphasized was not only the introduction of cooperative "crash programs" of scientific-technological revolutions along those lines, but driving this progress into the civilian sector of the partners, and into a "common market" for technological revolutions in the less developed sectors of the world. The crucial effect of an agreement between the Soviet and NATO powers to this approach would have meant what was, at that moment, an absolutely indispensable step toward reversing that neo-Luddite mass insanity of the 1968-1981 Nixon and Carter Administrations which was already beginning to have virtually irreversible, ruinous effects on the economies of the world. A shocking agreement on the S.D.I. between the governments of the U.S.A. and the Soviet Union then, would have had shocking cultural effects which would have reversed the already accelerating collapse of the world economy, an economy on the verge of a chain-reaction collapse into a planetary new dark age at the time of this writing.

Technically, scientifically, in our back-channel dia-

logue of the time, the Soviet government agreed with my view on this feature of the proposed non-military advantage, but conveyed the view that since we would benefit more than they, they would reject the proposal and beat us by "other means." Hence, my absolutely accurate forewarning of a potential collapse of the Soviet system "within about five years," under the conditions of Soviet rejection of the proposal were it made by President Reagan, as Reagan did make the proposal a month later, and as the Soviet government of Andropov did reject the proposal.

What might be called by the best qualified historians the "normal" standard condition of relationships among the peoples of this planet, has never changed in principle, and never will. Those conditions are embodied in universal principles which define the permanent nature of the human species, a nature already recognized in essentials by the ancient Pythagoreans and others during the time of the emergence of ancient Greek culture from a preceding relatively long dark age of the region.

Looking to the Future

There are certain limits, of course, to our competence to foresee future states of organization of the human species as a whole. However, if we recognize the present conflicts among peoples and nations as reflecting the effects of what some have termed "the childhood diseases of mankind," we can foresee a point in the not too distant future, at which the effects of certain among those diseases could have been brought under willful control. The greater part of what we can reasonably foresee in that way, are not results which we might believe would be realized within a single generation, or even two or three; what we foresee on this account, is the general nature of the proximate objectives we must manage to realize in some degree early on, and also as qualitative changes several generations ahead, at a point of today's horizon perhaps two to three generations ahead, when young people living today will be approaching the sunset of their mortal lives.

I have been gratified, on this account, by the results of some important reflections on the practical implications of certain discoveries by Vernadsky for the challenges in management of physical economy which the planet must become prepared to face about two generations ahead. This accords with the important fact, that the physical life-span of long-term, essential investments in development of basic economic infrastructure, is between one and two generations, or somewhat longer. Thus, the commitments, or failure to make relevant commitments in these categories, which are a very large ration of the

The very nature of human creativity, is its voluntary quality. Relations among states must be voluntary. It is through cooperation among states, in promoting those forms of development which call the expressed development of the creative powers of mankind into play, which will tend to bring forth evolutionary developments within nations which are more and more agreeable with the long-term aims of mankind.

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United Nations/YN/AB

total physical-economic requirements of a modern economy, are matters of urgent immediate attention for commitments by existing governments and relevant other institutions.

Looking at the evolution of the immediate requirements these long-term investments imply, shows us a large part of the policy-commitments this implicitly requires be considered for action by governments, and among governments. Therefore, looking into the future to this extent is the proper foundation for any agreement among nations which would be satisfactory for them for a half-century or longer to come.

Take the case of Bismarck's view of the danger to the peace of Europe.

It had been the circles of Friedrich Schiller, typified by the von Humboldt brothers, who were at the center of the republican cultural circles who designed the trap for the Emperor Napoleon Bonaparte which Prussians, such as the statesman Freiherr vom Stein, encouraged Russia's Czar Alexander I to spring, and who led in the pursuit of Napoleon to prevent him from building up a replacement, in France, for the French military forces lost along the way. The plan to trap Napoleon, as crafted within the relevant circles of the Prussian officer corps under Scharnhorst, was based explicitly, in its original drafting, upon Schiller's study of the wars of Spain in The Netherlands and the Thirty Years War.

Whatever the outcome at the Vienna Congress later, the cooperation between Schiller's Germany and Russia in defense against the predator Napoleon, was not only successful, but defined the strategic potential for future cooperation between Germany and Russia which Bismarck understood clearly, and the thought on that subject which was to cause imperial London to tremble over the course of the remainder of that century, and beyond.

The British used the Treaty of Vienna to play France, a fragmented Germany, Austro-Hungary, and Russia against one another in a "balance of power" which constituted London's management over the continent of Europe. After the death of Palmerston and the victory of the U.S.A. over Palmerston's treasonous Confederacy puppet and the Anglo-French-Spanish Maximilian adventure in Mexico, British policy shifted toward building up Prussia in Germany at the relative expense of France and Austro-Hungary. Out of the situation thus produced by the Franco-Prussian war, Bismarck's policy was to defend Germany against the British threat to pit Germany and Austro-Hungary in a war against both France and Russia. Until 1888-1890, Bismarck was able to control the situation by secret agreements with Russia which were intended to block the launching of an Austro-Hungarian general war which British operations in the Balkans were stirring. As long as close understanding between Bismarck and his Kaiser continued, and until

Czar Alexander III was replaced by the foolish Nicholas II, the balance was maintained. The 1890 ouster of Bismarck, the assassination of the President of France, and the British launching of Japan into the first Sino-Japanese war against China, Korea, and Russia, were the British authorship of British King Edward VII's beginning of what became known as World War I.

Nonetheless, the reality remained that Germany and Russia had a common interest in mutual relations which would promote a cooperation among the principal continental powers toward the development of Asia. It was to prevent such cooperation, that London organized what became known as World War I. The measures used to accomplish this, included the assassination of U.S. President William McKinley, which brought British assets Theodore Roosevelt and Ku Klux Klan fanatic Woodrow Wilson into the Presidency. Nonetheless, it remained the vital long-term strategic interest of the U.S.A. to promote a pro-development policy of trans-Pacific and trans-Atlantic cooperation, and to promote the extension of long-term economic cooperation among the nations of continental Europe with Asia. That remains the case for the true interests of the U.S.A. to the present day.

However, such cooperation could never succeed under the condition of either the substitution of "globalization" for the standard institution of the sovereign nation-state, or nations defined merely as mechanistic collection of individual persons and other loose parts within an assigned national territory. Civilized nations can exist in a durable form only in a certain way, as dynamic, rather than mechanical systems.

The essential feature of a viable nation is premised upon the notion of creativity which the ancient Pythagoreans' science of Sphaerics located in those creative powers of the individual mind whose existence the modern positivist and existentialist not merely deny, but, essentially, forbid, as the satanic Olympian Zeus of Aeschylus's *Prometheus Bound* banned the transmission of the knowledge of the use of fire to mortal men and women.

These considerations require us to base society's organization on that dynamic principle of human individual creativity which the Olympian Zeus would forbid. It is the transmission of the experience of such creative processes of discovery of universal principles among the members of society, which is the most characteristic basis in daily social practice for stable sovereign nation-state republics of a durable form. What we require is a system of such perfectly sovereign nation-state republics of the commonwealth form associated with the intentions of France's Louis XI and England's Henry VII.

It is precisely the existence of this idea of a system of cooperation among respectively perfectly sovereign nation-state republics of the commonwealth mode, upon which the great advantage of modern European civilization has depended. It is the proper objective of the U.S.A., among others, as President Franklin Roosevelt intended, had he lived, instead of Harry Truman, to bring about such a state of relations among the peoples of the world, through shared development as free and sovereign states.

The very nature of human creativity, is its voluntary quality. Therefore, any attempt at programs, or pogroms, of externally dictated "regime change" are implicitly criminal enterprises by those who perpetrate such follies. Relations among states must be voluntary. It is through cooperation among states, in promoting those forms of development which call the expressed development of the creative powers of mankind into play, which will tend, by the nature of such an approach, to bring forth evolutionary developments within nations which are more and more agreeable with the long-term aims of mankind.

If the advantage of such forms of cooperation among states is made clear, in practical terms, that agreement becomes a political force which defines a superior sort of perception of national self-interest. Rather than imposing dictated designs for other nations, and rather than merely trying to persuade by example, we must call into play forces within the individual human being, the force of individual creativity's expression as a pathway of progress in the successive generations of social life.

No strategy is worth much for long, unless it is rooted in, and controlled by a clear understanding of the actual, non-Hobbesian, non-Lockean nature of the human being. If we crush the expression and development of those creative powers of the individual which the Pythagoreans, Solon, Socrates, and Plato defined, we turn the victims of such crushing into something which simulates a being which is less than human. If we, instead, evoke a sense of the nature, reality, and efficiency of creative mental powers of the individual, as through the expression of scientific and technological progress as objectives in and of themselves, we unleash a force for good within the individual which society, must in time, find tempting even to the point of being irresistible.

So, pick a destination for the world of mankind's foreseeable future. Let the present nations agree to begin marching toward that destination. Never see the immediate future as any more than a useful stepping-stone toward a different, better quality of life a few steps into a future state of affairs. Never retreat into the stinking stagnation which a fishbowl closed too long ensures.

General George Washington and the Marquis de Lafayette at Valley Forge, 1777/8. Lafayette would meet the young Edgar Allan Poe in Richmond, Virginia during his 1824 tour of the U.S.



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Lieutenant General Winfield Scott (seated) with Union generals, 1861. In 1830, Scott helped sponsor Poe's appointment to the Military Academy at West Point.

INTELLIGENCE INVESTIGATION Edgar Allan Poe and the Spirit of the American Republic

The articles in this Symposium are the fruits of a dialogue that spans nearly 30 years, and two generations. It has been inspired by the life and work of one of America's greatest intelligence officers and literary geniuses, Edgar Allan Poe. As you will discover in the essays that follow, Poe's life is still shrouded in mystery and controversy, and he remains, up to the present moment, one of the most maligned individuals in the early history of our post-Revolution republic.

The initial "discoveries" about Poe's genius, and his unique role in American counterintelligence in the first half of the Nineteenth century, were made by the late Allen Salisbury, a founder of the LaRouche political movement, a first-rate historian of the American System, and a political leader of the highest order. In a sense, these personal qualities and experiences made it possible for Allen to cut through the thick veil of propaganda and slander surrounding Poe's life, to make a unique contribution to all the work that has followed.

*The other contributions to this Symposium came as the result of a revival of Allen's work in the past several years, made possible by the emergence of the LaRouche Youth Movement, which enthusiastically jumped in and took up the challenge of furthering the groundbreaking Salisbury article, which was first published in *The Campaigner*, the predecessor to *Fidelio*, over two decades ago.*

What you will read in the following pages is still very much a work in progress. It is hoped that the added material, unearthed in recent years, will inspire others to take up the challenge of restoring Edgar Allan Poe to the annals of the great American founders, who were every bit the philosophical republicans who forged the most noble and successful experiment in political organization in history.

—Jeffrey Steinberg



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President Abraham Lincoln, portrait by Alexander Gardiner, Nov. 8, 1863. Lincoln's presidency re-established the primacy of the American republican tradition, of which Poe was perhaps the greatest artistic expression.



EDGAR ALLAN POE

and the Spirit of the American Republic

The Purloined Life Of Edgar Allan Poe

by Jeffrey Steinberg



Edgar Allan Poe

A great deal of what people *think* they know about Edgar Allan Poe, is wrong. Furthermore, there is not that much known about him—other than that people have read at least one of his short stories, or poems; and it’s common even today, that in English literature classes in high school—maybe upper levels of elementary school—you’re told about Poe. And if you ever got to the point of being told something about Poe as an actual personality, you have probably heard some summary distillation of the slanders about him: He died as a drunk; he was crazy; he was one of these people who demonstrate that genius and creativity always have a

This account is based on a lecture delivered in Detroit, Michigan in mid-September 2003, to a group of LaRouche Youth Movement members who have launched a research project to revive the life and works of Edgar Allan Poe, and was first published in Executive Intelligence Review, Dec. 12, 2003 (Vol. 30, No. 48).

dark side, and the dark side is that most really creative geniuses are insane, and usually something bad comes of them, because the very thing that gives them the talent to be creative is what ultimately destroys them.

And this lie is the flip-side of the argument that most people don’t have the “innate talent” to be able to think; most people are supposed to accept the fact that their lives are going to be routine, drab, and ultimately insignificant in the long wave of things; and when there are people who are creative, we always think of their creativity as occurring in an attic or a basement, or in long walks alone in the woods; that creativity is not a social process, but something that happens in the minds of these randomly born madmen or madwomen.

Especially in the fields of literature and music, it’s almost as if there’s a warning out there that bad things happen if you try to be creative. And if you try to really excel at being creative, really terrible things are going to happen to you. Poe is one of those people whose lives they falsify, in order to make that false point.

Our Mission as Truth-Seekers

Now, since our job, as a political movement is that of being the truth-seekers—and in that sense, the moral conscience of America and the world—it's not just an issue of abstract interest that we ought to get to the bottom of the case of Edgar Allan Poe.

In our case in particular, there are some very important parts of the Poe legacy that urgently need to be revived today. On an even more personal level, the last time that we published anything really substantive about Edgar Allan Poe—apart from some papers and presentations that Lyndon LaRouche has given in which he's made reference to Poe and to some of his writings—was in June of 1981, in the issue of *The Campaigner* which was appropriately headlined "Edgar Allan Poe: The Lost Soul of America."*

The author of this article, Allen Salisbury, died a number of years ago, in his early forties, of cancer; and basically, the work on Poe has really been set aside since then, and remains unfinished. So there's a sense that the LaRouche movement has a kind of debt of gratitude to Allen that needs to be filled, by completing the work on Poe. And as I get into the discussion about what I've done so far to get the ball rolling, you'll get an idea, I think, of why this is something extremely timely right now.

What I really want to talk about, then, is a very preliminary work-in-progress, that hopefully will inspire a number of people in this room to join with me in really pursuing this puzzle; and, in effect, in "cracking the case" of Edgar Allan Poe.

There's one very good source of information about Poe, which necessarily has to be the starting-point for where we go. That starting-point is Poe's own mind, as he himself presents it, in a number of writings that were published during his lifetime, and at a time when he was in a position to review the galley proofs before they went to press. In some cases, the articles and poems that he wrote were published in magazines that he himself edited. The reason that's important, is that when Poe died—as you can see, at a very young age, 40 years old; and there's ample evidence that he was assassinated—what happened immediately is that his aunt, who was also his mother-in-law, and who lived with him for most of his adult life, was in desperate straits of poverty when Poe died. One of Poe's leading enemies, a man named Griswold, went to her and offered her what, by her standards, was a pretty big sum of money, to turn over all of Poe's personal effects: all of his letters; all of the original manuscripts of his writings; and all sorts of other things, because Griswold said that he wanted to come out in print with a definitive biography, and that this would be part of the collected works of Edgar Allan Poe.

* See page 59, this issue.

And, in fact, a few years later, he did come out with a biography that was a complete and total slander.

Many years later, people came forward and admitted that they knew that a number of letters that were attributed to Poe, had actually been written and forged by Griswold, to convey the idea that Poe was an alcoholic; that he was a drug addict; that he was, basically, a pathetic, psychotic figure at the end of his life.

And so, therefore, even Poe's own letters, which were first published under Griswold's supervision, are not reliable. So, as I say, the starting point with Poe, has to be to look at his own mind, and to make certain judgments on the basis of that; and then, it gives you at least a framework for saying what's true about the fragments of his life which are available, and what necessarily has to be wrong, because it completely contradicts what we know about him by knowing how his mind worked.

Thorough Is Not Necessarily Correct

There is one particular work that I'm going to rely on for the purpose of exploring Poe's mind; but, what I really want people to do is jump in; you could pick virtually anything by Poe and read it, and come away with the same sense of how his mind works. I think it's a very good idea, particularly for anybody who is going to join me in working on this project, to do exactly that.†

I want to talk briefly about one of Poe's short stories, "The Purloined Letter." I'm not going to read it aloud—it's quite short—but I'm going to give you the gist of it, and then zero in on a few things that will give you an idea of how the guy's mind worked.

Poe invented this character named "C. Auguste Dupin," who is a French private investigator. A number of stories by Poe center around this character Dupin—"The Murders in the Rue Morgue" and "The Purloined Letter" are probably the most famous. In this story, you've got, basically, three characters on stage. You've got the narrator, who's a friend of Dupin. You've got Dupin. And you've got the Prefect of the Paris police—the chief of police in Paris. The narrator and Dupin are sitting around late at night at Dupin's apartment in Paris, and there's a knock at the door, and the Prefect of police comes in.

The Prefect says, basically, "Dupin, we need your help. We have a case that's really simple, but it's got us completely stumped."

The story is, that there is a Minister of the French government who has stolen a very incriminating letter, that represents blackmail against another figure in the government. So the police have been asked to get the letter

† See Lewis Whilden's "Edgar Allan Poe's 'Nemesis' Stories," page 79, this issue.

back, and to end this terrible political crisis. The police know, definitely, that this particular Minister stole the letter, because there were eyewitnesses to the fact, who were too embarrassed to say anything. They also know that the Minister keeps the letter very close and easily accessible, because the blackmail may have to be sprung at a moment's notice. Therefore, he can't have hidden it away in some hard-to-get-to place—he hasn't buried it underneath a tree, or out at a country estate, or something like that. It's in his own apartment.

The Minister is away from his apartment very, very frequently, to the point that the police have been able to go into his apartment dozens of times, and they've carried out thorough searches. They've looked in all of the obvious places that someone would hide something like this. They've used microscopes to check for hidden planks in the floor. They've gone into every nook and cranny in the apartment; they've checked every table and chair leg. They've looked for false bottoms in desk drawers and things like that. And they've come up with zero, empty-handed.

Now, unfortunately, they have no choice but to go, embarrassingly, to Inspector Dupin, to ask for his help. And what happens is absolutely amazing. Dupin says, in paraphrase, "Well, if you want my help, there will have to be a substantial reward. This is a big deal, a government scandal; there's a lot at stake here." The Prefect says, "Well, I'm sure we could oblige you with some kind of financial remuneration." And Dupin says, "I want 50,000 French francs. Will you promise me right now, that you will give me 50,000 French francs if I can produce the letter?" The chief of police hems and haws, and eventually says, "Yes, it's a deal." The chief leaves, and returns several days later to Dupin's flat. Upon the Prefect's arrival, Dupin opens up a desk drawer, takes out an envelope, and hands it to him; it's the letter. It's the document that the police have been desperate to find.

The chief is so shocked, and at the same time so relieved that the case is now solved, that he immediately writes out a check for the 50,000 francs and goes running out. And the narrator—the third person on the scene—is sitting there completely dumbfounded. And he asks, "What just happened?" So Dupin explains to him: "Well, I happened to know something about this Minister. *He's a mathematician and a poet.*"

Algebra and Poetry

Dupin says that, if the Minister were only a mathematician, the police would have solved this case on their own. A mathematician thinks in formal, logical terms, and operates off a set of underlying axiomatic assumptions, that may work in the narrow domain of formal mathe-

matics, but do not work in other areas, such as morals. The formal axiomatic assumptions of mathematics don't work in morality.

But Dupin knows that this guy's also a poet. And so his mind works in a way that's not confined by those kinds of underlying formal, fixed axiomatic assumptions. And he goes on at some length, explaining: I know how these police operate. They're very thorough; and if they were up against the mind of a mathematician, thoroughness would have caught him every time, because a mathematician is totally predictable. But a poet, on the other hand, has a concept of metaphor, and irony, and therefore is able to think in a way that's not defined by the same strict set of underlying axiomatic assumptions. Therefore, I have to think about how to catch someone who I know is both a mathematician *and* a poet. And I knew that it had to be the case, that he needed to have the letter in easy access to where he was; so I knew it was in the apartment.

But I also knew that he hadn't hidden it in one of these super-secret places that the police would find. In fact, I surmised that he was playing with the police all along. Because, by being out of his apartment at great length, throughout many, many days, he knew that the police were going to break into his apartment, and were going to search it thoroughly, in the predictable ways that the police, using those kinds of mathematical underlying axiomatic assumptions, would do the search.

Dupin says, I knew that; and therefore, I knew that the letter had to be hidden in some place that was in such plain sight, and was so obvious, that the police would never think to look there, because they couldn't imagine somebody would "play us like that"; that somebody would hide something in plain view.

So he says: What I did, was I came up with a very good pretext to go visit the Minister. And he immediately invited me in; we got into a long talk about something we were mutually interested in; and all the while, I was looking around, to figure out where it was. And there, above his desk, was a letter box. And right in the middle of the letter box, there was a letter. And I could surmise by the paper, that this was, possibly, the stolen letter. And I noticed that the letter was badly crumpled up, and dirty, and ripped up around the edges. This wasn't something that would naturally happen. So I surmised that he probably had done that to make this appear to be something completely irrelevant and inconspicuous. And I managed actually to take notice, that the letter had been folded inside-out; as if you had a piece of paper that you folded one way, and then you reversed it and folded it the other way; and I noticed that the crease was doubled up.

And Dupin saw that there was a seal on it, that was somewhat similar to a Ministerial seal. And so, he simply left. And several days later, he came back for another vis-

it; in the meantime, he had prepared a duplicate piece of paper; and had sealed it, and reversed the fold, and made it dirty in a similar way to the letter that he wanted. And at a certain point in the visit, there were loud shouts and screams outside the window. The Minister went running over to the window to see what was going on. At that moment, Inspector Dupin simply made the switch. The guy looked out the window; it turned out that it was some psychotic who was threatening somebody with a shotgun, and actually fired a shot. And Dupin says that, of course, the shots were blank; this was someone he had actually hired to create the incident, to give him enough time to switch letters.

Dupin even says, that he didn't want to to merely steal it, because the guy's livelihood and future career depend-

ed on having that letter, and if he happened to notice that Dupin had swiped it, without substituted a replacement, there is no telling what the Minister might have done. He might have tried to kill Dupin. So I wanted to make my escape safely, Dupin explains.

On the other hand, I left something in the substitute piece of paper, so that when he opened it up, he would have some clues, to be able to figure out it was me. But by that time, the game would be up. The original letter would be returned, and everything would be corrected.

Just to read you a couple of paragraphs to make sure that you get an idea that this is really how Poe's mind is working—I'm not attributing things to him that he doesn't really say:

The Death of E.A. Poe: Testimony of Dr. John J. Moran

A Defense of Edgar Allan Poe: Life, Character, and Dying Declarations of the Poet. An official account of his death, by his attending physician, John J. Moran, M.D., was published in Washington, D.C., in 1885. Dr. Moran, who attended Poe on October 6-7, 1849, during the last hours of his life, penned this biographical memoir almost forty years later, after extensive research and interviews, at the urging of individuals who had known the poet during his lifetime, in an effort to right the historical wrong wrought by the slanders heaped on Poe after his death.

Dr. Moran writes:

Concerning the oft-repeated slander, I here affirm that Edgar Allan Poe did not die under the influence of any kind of intoxicating drink. . . .

The hospital in which Poe died was second to none in Baltimore as to size, comforts and location. It was known for many years as the *Washington College University Hospital*, in which hundreds of students daily traversed its wards. . . . I conducted and controlled this institution for six years as resident physician

Just after the death of Edgar Allan Poe, before the lifeless corpse had become cold in the grave, an enemy, *an avowed and personal enemy*, who became his administrator and was his first biographer, made haste to write and publish the foul calumny and falsehood that Edgar Allan Poe died from *delirium tremens* at some *unknown and out-of-the-way hospital* in Baltimore City . . . ; and strange to say this man's work, [Rufus] Griswold's *Memoir of Edgar Allan Poe*, though repeatedly denied upon the best authority, continued to be much sought after, and its poisonous effects are yet seen and felt on both continents.

Contrary to the lies circulated by Griswold and repeated by others, Dr. Moran reports that,

Edgar Allan Poe did not die under the effect of any intoxicant, nor was the smell of liquor upon his breath or person. He was in my care and under my charge for sixteen hours. He was sensible and rational fifteen hours out of the sixteen. He answered promptly and correctly all questions asked, spoke freely He told me, in answer to my questions, where he had been, from whence he came, and for which place he started when he left Richmond, when he arrived in Baltimore, and the name of the hotel where he registered

Concerning the incident of Poe's attack, Dr. Moran presents a review of the evidence, and concludes that,

Arriving [at Baltimore] at about 8 o'clock P.M. . . . [Poe] was followed by two suspicious characters, as the testimony of the conductor will show, and when he reached the southwest corner of Pratt and Light streets, he was seized by the two roughs, dragged into one of the many sinks of iniquity or gambling hells which lined the wharf. He was drugged, robbed, stripped of every vestige of the clothing he had on when he left Richmond and the cars a little while before, and reclothed with a stained, faded, old bombazine coat, pantaloons of a similar character, a pair of worn-out shoes run down at the heels, and an old straw hat. Later in this cold October night he was driven or thrown out of the den in a semi-conscious state

—Robert Detlof

The full text of Dr. Moran's memoir can be found at <http://wlym.com/text/defense-of-poe.doc>

Dupin: The Prefect and his cohorts fail so frequently, first, by default of this identification, and secondly, by ill-admeasurement, or rather through non-admeasurement, of the intellect with which they are engaged. [In other words, they don't try to think about the mind of the criminal that they're trying to catch.—JS] They consider only their *own* ideas of ingenuity; and, in searching for any thing hidden, advert only to the mode in which *they* would have hidden it. They are right in this much—that their own ingenuity is a faithful representation of that of *the mass*; but when the cunning of the individual felon is diverse in character from their own, the felon foils them, of course. This always happens when it is above their own, and very usually when it is below. They have no variation of principle in their investigations; at best, when urged by some unusual emergency—by some extraordinary reward—they extend or exaggerate their old modes of *practice*, without touching their principles. What, for example, in this case of D—, has been done to vary the principle of action? What is all this boring, and probing, and sounding, and scrutinizing with the microscope, and dividing the surface of the building into registered square inches—what is it all, but an exaggeration of *the application* of the one principle or set of principles of search, which are based upon the one set of notions regarding human ingenuity, to which the Prefect, in the long repeat of his duty, has been accustomed? Do you not see he has taken it for granted that *all* men proceed to conceal a letter, not exactly in a gimlet-hole or in a chair-leg, but, at least, in *some* out-of-the-way hole or corner suggested by the same tenor of thought which would urge a man to secrete a letter in a gimlet-hole bored in a chair-leg? And do you not see also, that such *recherchés* nooks for concealment are adapted only for ordinary occasions, and would be adopted only by ordinary intellects; for, in all cases of concealment, a disposal of the article concealed—a disposal of it in this *recherché* manner,—is, in the very first instance, presumable and presumed; and thus its discovery depends, not at all upon the acumen, but altogether upon the mere care, patience, and determination of the seekers. . . .

So he goes on for a while. You get the idea: There are underlying, axiomatic, formal-logical assumptions that the police make, that work if you are dealing with another mind that's similarly engaged in formal logic, and has no real creativity. Then he goes on to the question of algebra and poetry.

Dupin: I dispute the availability, and thus the value, of that reason which is cultivated in any especial form other than the abstractly logical. [In other words, the process of human cognition is what counts.—JS] I dispute in particular, the reason educed by mathematical study. The mathematics are the science of form and quantity; mathematical reasoning is merely logic applied to observation upon form and quantity. The great error lies in supposing that even the truths of what is called *pure* algebra are abstract or general truths. And this error is so egregious that I am confounded at the universality with which it has been received. Mathematical axioms are *not*

axioms of general truth. What is true of *relation*—of form and quantity—is often grossly false in regard to morals, for example. In this latter science it is very usually *un-true* that the aggregated parts are equal to the whole. In chemistry also the axiom fails. In the consideration of motive it fails; for two motives, each of a given value, have not, necessarily, a value when united, equal to the sum of their values apart.

And he goes on along these lines. This is a short story, but Poe is getting into a lesson in epistemology, in the method of how you think.

A Platonic Republican Thinker

So, this is really a fun short story which is, I think, exemplary of Poe's mind. This tells you a number of things that are quite interesting. Number one: Obviously, Dupin is part of an interesting kind of intelligence network that knows what is going on in Paris. Number two: He not only was able to diagnose the mind of the Minister who stole the letter; but it was also a piece of cake to conclude that sooner or later, the prefect of police was going to come knocking on his door—because he knew that the police couldn't solve this problem.

So, we know something about Poe: The guy knows how to think. He's an intellectual of the sort that was versed in Plato; that understood all of the key scientific issues of the day; probably was familiar with Gauss; he certainly was familiar with Schiller, because there are reviews that he had written of Thomas Carlyle's biography of Schiller, that he had made comments on in one of his magazines [SEE Box, page 54].

But the problem is, that even just by reading this one story—and I can tell you, you can pick at random anything by Poe, that's certifiably something that he wrote, whether it's a poem, or a book review, or an essay, or a short story—and you'll come away with this same sense of the guy's life. He didn't have "good days and bad days" in terms of his writing. He didn't have profound second thoughts. He was a thorough-going, studied, educated Platonic republican thinker.

Knowing that, you've got to start from the presumption that most of what's official about Poe's life—all of the biographies, which all followed off Griswold's—were complete fabrications.

Poe died under very mysterious circumstances in 1849, at the age of 40. In 1885—that's 36 years after his death—the doctor who attended him on his deathbed wrote a book, called *Edgar Allan Poe: Life, Character, and the Dying Declarations of the Poet. An official account of his death by his attending physician, John J. Moran, M.D.* [SEE Box]. In this book, Moran says, basically, everything that's been said about Poe's death is a lie. Every single thing. And he says, furthermore, I've been in contact with members of

his family and others; and most everything about his life, at least the conclusions that are drawn in a lot of the descriptions of his life, are also false.

So let's just start from the presumption that we're going to investigate Poe's life, using the exact same method that Dupin used in "The Purloined Letter." I'll tell you what I've done so far—because the problem that comes up, is: How do you deal with someone who, you at least hypothesize, was part of the American republican intellectual circles that were involved in the struggle both to defend the American republic during a period of great danger to its survival, and who was also committed to the idea of spreading these republican ideas around the world?

Now, there are a few important clues, in certain aspects of Poe's life, that are so well documented that you can't really deny them. Like the fact that he was born; and that he had parents; that there were known addresses where he lived; that he had jobs, and people knew him. So there are some things that *are* known. Then, you get into really murky areas, where there are some things that are said to have happened, according to accounts of people; but which, others say, are completely untrue. How do we start to put together a clearer picture? How do we develop a notion of what's true, from what's false about Poe, starting with the fact that the only thing we're really certain about, is we know how his mind worked; and therefore, we know him pretty well?

The Poe Family and Lafayette

Poe was born in 1809. His parents were actors who travelled around the United States doing performances—everything from Shakespeare to Greek Classics, to less serious contemporary plays. His parents died within a few months of one another, in 1811, when he was two years old. He had a younger sister and an older brother, and the three children were split up. The brother went to live with grandparents; the younger sister was adopted by a wealthy family in Richmond; and Poe was also adopted by a wealthy merchant in Richmond, a man named Allan.

Now, what's interesting is that Poe's grandfather, David Poe, was a rather important figure in the American Revolution. He was the deputy assistant quartermaster general of the Continental Army, and was assigned to the area around Baltimore, Maryland. He'd been a lawyer there, and the grandfather had actually contributed a fairly sizable amount of his own money to outfit local branches of the Continental Army. And, in fact, the commander of the Continental Army in that area at the time, was the Marquis de Lafayette, who was a leading member of Benjamin Franklin's international youth movement.

Lafayette was born in 1757, and he lived until 1834.

Now, in 1776, when he's 19 years old, he decides that he's going to leave France and come to North America, and he's going to ask for a commission in the Continental Army. As a young man, he's been put through military training in France, and through sort of an elaborate process, he actually manages to leave France. The government was not exactly favorable to the idea of young princes coming over and fighting in North America, but he manages to get over here. And, at the ripe old age of—just before his twentieth birthday—he's commissioned as a Major General in the Continental Army. So, you really do get the idea that we're talking here about a youth movement, that was instrumental in fighting the Revolution.

So, Lafayette has a particular debt of gratitude to Edgar Allan Poe's grandfather, because the grandfather puts up his own money to equip the Continental Army units that are commanded by Lafayette. And, in fact, the grandmother spends all of her time, basically, sewing uniforms for the Continental Army. She personally sews 500 uniforms for part of Lafayette's military unit.

The grandfather died fairly young, and I don't think there's any evidence that Poe particularly knew the grandfather, although the grandmother outlived Poe, and therefore, he knew this family history extremely well.

So, Poe is adopted by this fairly wealthy merchant family in Richmond. He goes over to England, studies at private schools, while his foster father is over in England for about five to six years on business. And he's a very smart kid, particularly skilled in language and in geometry, and has a grasp of ancient Greek, Latin, French. He comes back to Richmond, finishes his education.

Even before he goes off to college—and, you know, at that time, you could go to college at a pretty young age, he started in 1826, so that was not that unusual—in 1824, Lafayette, at the invitation of the U.S. Congress, comes back to the United States from France. He is by now fairly old, but is really one of the heroes of the American Revolution; and was one of the people in France who broke with the monarchy, but also fought against the Jacobin Terror, the super-radical anti-intellectual mob phenomenon. And in 1824, he came back to the United States. It happened to be a Presidential election year, and he did a tour of all 24 states of the United States, campaigning for John Quincy Adams for President. And, in fact, Adams was elected President of the United States. It actually was thrown into the Congress, and the House of Representatives, by one vote, chose him as President.

And so, during that 1824 trip, Lafayette stopped off in Baltimore, and went to try to find his old friend Gen. David Poe. And when he found out that Poe had died, he went to the grave, and then also visited Poe's widow, and spent a good deal of time there. A few months later,



During 1824, Lafayette (above) toured all 24 states in support of John Quincy Adams' Presidential campaign. Left: Lafayette inspects N.Y. National Guard.

when Lafayette arrived in Richmond, General Poe's grandson, Edgar Allan Poe, is heading up the Richmond student cadet corps, and is the person who actually is the greeter, and is heading up the honor guard for Lafayette, while he's in Richmond.

Now, all of the official biographies of Poe just sort of make mention of this, but never make any link to the fact that maybe Lafayette went down there looking for him, that he knew General Poe's—his close friend's—grandson was in Richmond. They leave this completely out of the history. So, let's put a question mark next to that, but it's one of these things where, if you really don't believe in coincidence, it's a building block for an investigation that we're now just barely embarking on.

Now, without getting into all of the psychobabble explanations of his conflicted relationship with his foster father, Poe spends a year at the University of Virginia. In fact, it's one of the very first classes to begin studying at the University of Virginia. The University was founded by former President Thomas Jefferson, and, in fact, Jefferson was president of the University at the time. And there were a series of meetings between president of the university Jefferson and the leading students, including Edgar Allan Poe. Again, just make a note of it; it's another factoid that you might read on the bottom of the screen on CNN, or something, but it's just sort of floating out there, without any particular significance.

The Military of the Republic

After a year at the University of Virginia, Poe enlists in the Army, and spends the next three years as an enlisted man in the Army, and he winds up at Fort Monroe, in Virginia. In 1829, he decides that he wants to get out of the Army,

and back then, if you could purchase the services of somebody to replace you in the Army, then you would be given an honorable discharge. Which is what happened.

Poe left the Army, because he was going to enroll in West Point, the U.S. Military Academy that had been founded in 1802 on the model of the French Ecole Polytechnique. This was the most advanced

engineering and science academy in the United States at the time, and many other engineering schools, both military and civilian, were created as deployments out of West Point over the next 20-30 years: Rensselaer Polytechnic in New York, the Virginia Military Institute, all of these schools were created by West Point graduates, who basically were extending this network of polytechnic academies. They had the best scientific education, the best libraries, the best engineering training, of any universities in the United States at the time.

The commander of the fortress where Poe had been serving in the Army sent one of the letters of recommendation to get Poe into West Point; and one of the people who also helped to sponsor Poe's appointment was Gen. Winfield Scott, who was a major figure within American republican military circles. He'd run for President—a very important figure.

All right. So, Poe stays at West Point for only a year. He enters in June of 1830, and he leaves in February of 1831. He's ostensibly kicked out, for disciplinary reasons. But he was number three in his class in language; number 17 in his class in science. He was a top, top student, and obviously somebody who had the educational background that is reflected in just the short excerpts that I read from the "Purloined Letter." While he's a student at West Point, he's already writing some of his most famous poems, and short stories, and letters.

What happens to Poe after he leaves West Point, is one of the most interesting and highly disputed aspects of his entire life. One thing that's acknowledged, is that after he's been "kicked out" of West Point, he goes to the Commandant of West Point, Col. Sylvanus Thayer, and asks him to write a letter of recommendation, so that he can go to Poland and be given an officer's commission in the Polish

Army, which is waging a republican revolt against control by Russia. And so, he wants to be given this letter of introduction. And, indeed, Thayer provides the letter.

Now, it's claimed by Griswold that there's no evidence that Poe ever left the United States, that he never travelled overseas. But, there's an interesting letter that was written by a famous French writer, named Alexander Dumas, to a contact in Italy in 1832. Anybody ever hear of Dumas? He wrote *The Three Musketeers*, quite a number of famous novels. And you can see up there, his years, 1802-1870. He lived a lot longer than Poe, but was only seven years older.

So, this is Dumas's letter, to an Italian police official. He said: "It was about the year 1832. One day, an American presented himself at my house, with an introduction from . . . James Fenimore Cooper. Needless to say, I welcomed him with open arms. His name was Edgar Poe. From the outset, I realized that I had to deal with a remarkable man. Two or three remarks which he made upon my furniture, the things I had about me, the way my articles of everyday use were strewn about the room, and on my moral and intellectual characteristics, impressed me with their accuracy, and truth."

Poe, Dumas, and Cooper

So, here you've got Dumas, writing a letter saying, Hey, this guy Poe showed up at my doorstep, with a letter of introduction from James Fenimore Cooper, and he lived with me for several months. Dumas actually describes how Poe loved to roam around the city at night; how he was given a guest room at Dumas's house, and during the day, he would have the curtains down, and would make the room as dark as possible, and would try to sleep during the day; and then, when he read, he only read by candlelight; but that, as soon as the sun went down, he'd



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The US Military Academy at West Point, modelled on the French Ecole Polytechnique, was a center of scientific education in the young republic. Above: West Point, c. 1850, and Sylvanus Thayer (left), its first Commandant. Below: The Ecole Polytechnique. Among its founders was the scientist-statesman Lazare Carnot (right), who organized the defense of Revolutionary France by recruiting and training brigades of youth as military engineers.



The Granger Collection



The Granger Collection

grab Dumas, and they'd go walking all over Paris, and they'd be talking.

Now, the "official" argument is, that, well, number one, it's obvious that Poe never was in Paris, because the street names he uses in his stories don't exist in Paris. If he was really in Paris, he'd know the right street names. And they just sort of slough over this whole story, and say, well, we've got letters from this person, and that person—who were all part of this enemy operation after his death, to discredit him—that claim to be involved in various intrigues with him in Baltimore during this period from about 1831 through 1833.

The preponderance of evidence, as we will see, is that Poe, indeed, was in Paris during the period referenced by Dumas—despite the efforts of Griswold and company to cover up this crucial event in his life. Now, let's explore what the implications are, of Poe, James Fenimore Cooper, and Alexander Dumas.

Well, one thing that's interesting, is: Go back to the Marquis de Lafayette, who was part of the Franklin youth movement. Now we're getting towards the later years of his life. He's made this trip to the United States in 1824. He's gone back to France, and in 1830, he's led a briefly successful republican revolution in France. They've

installed someone on the throne, who's agreed to establish a full constitution under the monarchy, and the Marquis de Lafayette is made the commander of the French National Guard, the equivalent of being the general-in-charge of the entire army. And Alexander Dumas is one of his officers. So, there's a political association within American System, republican circles in France, which establishes Dumas as somebody at least worth looking into further, as probably one of Lafayette's protégés in these "American" republican networks, over there in France.

Now, a few other interesting things come up, including well, okay, what's this business with James Fenimore Cooper? Where does he fit into the picture? Ever heard of Cooper? [Audience: He wrote *The Last of the Mohicans* and *The Spy*.]

You've already jumped one level above what most people know by even mentioning his book *The Spy*, which was a very excellent book about the American Revolution. Most people, frankly, know him from things like *The Last of the Mohicans* and *The Deerslayer*, a whole bunch of these wilderness adventure novels. Well, let me tell you a little bit more about James Fenimore Cooper.

His father, William Cooper, was a three-term member of Congress, a leading figure in the Federalist Party, a fairly wealthy developer—basically, a city builder. If people have heard of Cooperstown, New York, it wasn't named Cooperstown because Cooper was born there; it was named Cooperstown because Cooper's father founded it. Cooperstown is north of Albany, New York, and at the time, this was a really barren area.

So, it's out there. It was quite a substantial adventure to go there, and actually found a city, and actually build it up as a serious city. It's right on the Hudson River, upstate from New York City.

So Cooper was basically steeped in this republican tradition. He becomes a pretty famous republican political activist, and writer. In 1824, when Lafayette comes to the United States, he meets Cooper in New York City, and they establish such a close relationship, that Lafayette asks Cooper to write an account of his tour of the United States, which Cooper did write, as a historical novel called *Notions of the Americas*. So Cooper is actually extremely close to Lafayette. He's practically travelling as Lafayette's personal secretary, during this period of Lafayette's 18-month tour of the United States, and he writes the definitive account. And in that book, he quotes Lafayette as saying, "America's greatest institution is its future." Which is a pretty appropriate and insightful comment about what the spirit of the United States was, during this period, with the republican ideas still very much alive.

John Quincy Adams is President of the United States. And this is the period in which the United States is most

reflecting this concept that Lyndon LaRouche talks about all the time; namely, this notion about the community of principles among perfectly sovereign nation-states.

Washington Irving and Samuel Morse

What do you know about Washington Irving? [Audience: "Sleepy Hollow," "Rip Van Winkle."]

So, again, he's not unfamiliar. He's not only famous, but his legend lives on. But, did you happen to know that he was the U.S. Ambassador to Spain? He was the most famous biographer of George Washington. He was in Spain twice: in the 1820's and 1830's, and then he was in Spain again in 1842-1845. And during his first tour of duty, at the embassy in Spain, from 1829 to 1832, he did voluminous writing—a three-volume biography of Christopher Columbus, for instance. And his study of Islamic culture, which you can find in writings like *The Alhambra* and his biography of the Prophet Mohammed, was based on the fact that he understood the paradox of Spain around the time of Columbus: This was the period of both the exploration, but also the period of the Inquisition, where the Jews and Muslims were expelled from Spain. And so, he realized that prior to the expulsion of the Jews and Muslims from Spain, Spain had a higher level of culture, than afterward.

Benjamin Franklin had a pretty good understanding of Islam as well. In a letter he wrote about the Indian massacres in Lancaster county, he speaks a lot about the question of hospitality, and the humanist current in Islam. And even gives stories from Islamic Spain, and different things, and also from the Koran.

Spain had what was referred to as the Andalusian Renaissance, which preceded the later Italian and European Renaissance, and was a reflection of the Islamic Renaissance that had been a major center of civilization during the Tenth and Eleventh centuries, the period of Ibn Sina. And so, this effort to revive that notion of Islam, as a kind of dialogue of civilizations, is something that was a very conscious factor within all of these American networks, particularly those operating in Europe. And again, Washington Irving's deployment into Spain during this period of Hapsburg domination in Spain, also has the earmarks of an intelligence deployment.

So, Washington Irving is also in Europe, in this fateful period of 1831-1832, when Poe was in Paris.

One of the other members of the literary Bread-and-Cheese club of our friend Cooper, back in New York City, before he goes off to Europe, is a guy named Samuel Finley Breeze Morse. Anybody ever heard of him? [Audience: Morse Code?] Exactly. The guy who invented the telegraph, and then developed the Morse

Code. Anybody know anything else about him?

Well, he was America's leading second-generation painter. In fact, the biography that I have of Morse, is called *American Leonardo*, and he actually is an extraordinary portrait painter. Now, Morse comes from an old Revolutionary family. Morse's father, Jedidiah Morse, is the first American geographer. He writes the first geography book about North America. It's a fairly good hypothesis that he has some knowledge of, if not some kind of direct collaboration with, Alexander von Humboldt.

But you notice, I'm talking a lot about developments in Paris. I know that there are major German connections as well, into the German reform movement, the Republican circles typified by Humboldt, and then somewhat slightly later, by Friedrich List. This is a whole oth-

er area of investigation that I haven't even had time to touch on yet, but I know that it's a very fertile field, because Franklin had extensive networks in Germany, at Göttingen University, the whole circle around Abraham Kästner, who were doing the translation of Leibniz from an earlier period. So, this is a whole other area that we're not even going to get into tonight, but I just want to put on the table, as another dimension of this investigation.

So, Morse's dates are 1791-1873. He's one of the few people on our list of Poe collaborators who lived a fairly long life. He's also one of the few people who actually wound up being relatively wealthy in his old age, largely because of the patents on the telegraph.

But, he's a guy who's a painter. He's an inventor. His father is a leading geographer, as well as being one of the

New Evidence of Poe's Transatlantic Republican Ties

The obfuscation of Poe's role in the Nineteenth-century's transatlantic republican networks, has also involved an insistence on the part of official biographers that Poe was ignorant of German, despite his many references to German literature and language. This is particularly the case with regard to any affinity Poe might have had for the work of that other great republican playwright and poet, the German Friedrich Schiller. For example, it has only recently been established with certainty that Poe was the author of the unsigned review of Thomas Carlyle's *Life of Schiller* that appeared in the *Broadway Journal* on Dec. 6, 1845, when Poe was the editor of that magazine.

Six months earlier, on June 28, that same journal published a review of the first English translation of Schiller's "Letters on the Aesthetical Education of Man." While it has not yet been proven that Poe was the author of that particular piece, its appearance in his magazine certainly testifies to his high appreciation of Schiller's works.

But, did Poe know Schiller solely through the



Harry Ransom Humanities Research Center, The University of Texas at Austin

medium of translation, given the numerous translations of his works, which had achieved a great deal of popularity in the United States at that time?

The discovery in the Poe archive at the University of Texas at Austin of Poe's own printed copy of his *Eureka*, containing on the first page an autograph transcription in German of Schiller's poem "Die Grösse der Welt" ("The Greatness of the World"), ought to dispel the fog surrounding this issue. Poe's inscription of this strikingly appropriate Schiller poem on the front flyleaf of his personal copy of this, his most philosophical work, presents solid proof that Poe was well acquainted with Schiller's

work—even in its original German! It is also further evidence of the enormous effort undertaken to bury Poe's involvement in the true republican history of this period, and of why you can never take the official so-called "facts" at face value.

—William Jones

A translation of Schiller's poem "The Greatness of the World" appears on page 3 of this issue.

top Puritan theologians in New England, the pastor of the leading church in Charlestown, Massachusetts, which is just across the Charles River from Boston, right next to Cambridge. And there's a kind of a funny note in one of the short biographies of Morse, that I think sort of gives you a flavor for the guy, somebody who definitely would have joined the LaRouche movement, were he around today, or were we around then: "In his junior year, Morse was expelled from Yale, because of a series of pranks, which included training a donkey to sit in a professor's chair." So, you know, here's a guy who's got a healthy sense of humor, and a healthy sense of disrespect for pompous academics.

But, so, Morse is trained as a painter. He goes over to England, and over in England, there are a whole group of great American portrait painters. They're deployed all over Europe. Ostensibly, Europe, with its more traditional culture, is a better place for an artist to earn a living, than America. Obviously, there's a real desire to study at the seat of the Renaissance, and so Morse spends a lot of time in Rome; but he actually spends a number of years in England, and winds up getting the opportunity to paint the portraits of a lot of leading figures in English public life, in the government, in the House of Lords, in the Royal Family. Now, it's known that a number of these American painters were over there not only as artists, but as spies. They were the eyes and ears of the American republic in Europe. Because what better way to find out what the intrigues of the European oligarchies are, against the American republic, than by being the sort of dumb, innocuous American, gifted painter, day after day, being there in the private chambers of government officials, and members of the Royal Family, while people are constantly coming in, and interrupting, for signatures on documents, and private discussions?

So, they were over there doing a lot of intelligence. In other words, there was a period in American history where we had a pretty good republican—"small r" republican—intelligence service. And it was all epistemology. It was all, as Poe discussed in the "Purloined



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Writers Washington Irving (above) and James Fenimore Cooper (right), and artist/inventor Samuel F.B. Morse (far right), were all members of a transatlantic republican intelligence network, and their artistic works reflect this. Above, right: Like the rest of his "Sketch Book," Irving's "Rip Van Winkle" examined conflicting cultural attitudes in British and Dutch colonial, versus post-Revolutionary republican America.



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Letter," knowing the underlying axiomatic assumptions of how the other person thinks, and being able to literally read their mind, by understanding the blocks that they've adopted through their mode of thinking.

Now, in 1824, Morse was a member of Cooper's Bread-and-Cheese club in New York City, with Washington Irving as the honorary chairman—and there's dozens of other people who are involved in this network, I'm just highlighting three or four of them, for reasons that are going to be even more obvious. And when Lafayette comes to New York, in 1824, Morse enters the competition to be hired by the City of New York, to do an official portrait of the Marquis de Lafayette, to commemorate his tour of the United States. And, he wins the prize.

So, he's sent down to Washington, to meet with Lafayette. He does the preliminary work on the portrait, and at some point shortly after that, Morse goes to Europe. And he spends most of his time in Paris, almost constantly in the company of his closest friend, James Fenimore Cooper. He goes practically every day, with Cooper, to the Louvre; and Cooper stares over Morse's shoulder while he's doing copies of famous paintings, and doing other things. Cooper and Morse are both members

of the American Polish Committee. So, in other words, they're all involved in republican revolutionary politics, in Paris, during the same period of time. Morse is actually living two blocks away from Lafayette, and is frequently visiting with Lafayette, during this whole period.

Eventually, by about late 1832, the Polish Revolution fails, a lot of the key people escape to France, and Lafayette is their main protector. And there are descriptions—if you do as I did, and take a fairly good biography of Cooper, of Morse, and a whole string of bad biographies of Poe, and look into each of these things, and look for interesting points of intersection. The fascinating thing is that the main point of intersection is the Marquis de Lafayette. And, in a certain sense, in Europe at least, Lafayette became the leading American republican, carrying forward the mission of Benjamin Franklin in Europe.

Even though you have this horrible period, beginning with the Jacobin Terror in France, then Napoleon Bonaparte, then the wars, then the period of the Congress of Vienna, where all of the different oligarchical factions in Europe all got together and said, "We, as a bloc, will crush republicanism in Europe." During this period, Lafayette is in jail for five years, in the jails of the Habsburgs. Ironically, he gets out of jail when Napoleon defeats the Habsburgs in the military campaigns in Central Europe.

But, the point is that you've got this brief period of republican upsurge in the early 1830's in Europe, and it's noteworthy that all of these Americans are there for it. And they're all personal friends in the immediate circles of the Marquis de Lafayette. Others who were over there, by the way, during the same time period, include Gen. Winfield Scott, who, remember, was one of the people who recommended Poe to be commissioned to attend West Point.

The 'Cincinnati'

Now, there's another interesting dimension to this transatlantic collaboration between the Lafayette circles in France, republican circles in Germany and other parts of Europe, and the really inner core of the American revolutionaries. And that's an organization called the Society of the Cincinnati. Anybody ever heard of this?

It's a controversial, but extremely important organization. Cincinnatus, in Roman history, is a famous Roman general who, after he agreed to take command of the Roman armies, is basically told that if he succeeds in his military conquest, he'll be made the dictator of Rome. And he succeeds in the military conquest, becomes dictator of Rome, and after a very, very, very brief period of weeks, maybe months, retires from that position, and goes back home and resumes his life as a farmer. So, Cinnatus

is the symbol of the citizen-soldier, who is not out to make a permanent career in the army, but who considers himself a citizen of the republic, a productive member of society, who will serve his country, but without any aspiration of becoming a dictator, or some other kind of imperial Roman figure. He rejected the powers of Caesarism, and went back to the simple life of a farmer.

Now, the American Revolution was a pretty rough affair, and the people who suffered some of the greatest hardships were the leading people in the military. And even when the British formally surrendered at Yorktown in 1781, ostensibly ending the American Revolution, the British still maintained fairly substantial troops inside the United States. New York City was a British-occupied city; Detroit; a number of other places. So, the Continental Army had to be maintained until the British were finally fully driven out of the United States. The Treaty of Paris negotiations were going on in 1782-1783, but the situation on the ground here in North America still wasn't secured. So, had the Army decommissioned, and had everyone simply gone home, things could have very easily fallen apart, and the British could have actually overturned the American Revolution.

So, these were very difficult times, and the military was being underpaid. There were all sorts of conflicts in the Congress. The Articles of Confederation, which were the governing constitution at the time, were very loose. There was no centralized national bank, there was no national currency. The states dominated, and so it was a pretty dangerous situation. And George Washington and the other leaders of the military were aware that there were some hotheads inside the military—maybe they were British agents, maybe they were just people who were really frustrated with how things were going, frustrated that the Congress was not adequately providing funds to keep the military functioning—and at one point, there was actually a document circulating called the Newburgh Address, by a group of senior officers, who were proposing a military coup. Overthrow the Congress, overthrow the Articles of Confederation, and set up a military dictatorship.

Washington and others had to move very forcefully against it, but they also had to address the fact that there were legitimate grievances. And so, they decided that, rather than operating through intrigue, they would set up an organization representing the officers who had served in the American Revolution. And they chose the name Cincinnatus for the organization. In May of 1783, they founded the Society of the Cincinnati, and made it an organization of the veterans of the American Revolution. And they had criteria for membership and all sorts of things, and basically their concern was not just with mili-

tary issues, but to make sure that the American Revolution survived, beyond the first generation.

This was a big issue. There's that famous quote from Benjamin Franklin, who came out of one of the last sessions of the Constitutional Convention, when the draft had been pretty much completed, and a woman came up to him and said, "What have you given us?" And Franklin replied, "A republic, *if you can keep it.*"

So, this question of, how do you create the institutions that assure the survival beyond the first revolutionary generation?—I think someone was commenting earlier today about the fact that, after the death of Franklin, a number of people deteriorated in their moral and intellectual courage. Jefferson had problems. Pretty much all of them did. And yet, there was a clear understanding that an institution had been established that would survive.

So, the Society of the Cincinnatus was deeply concerned at the danger of both a British reconquest, or a descent into anarchy. And so, the Cincinnatus set up chapters in every state in the Union.

One of the initial major campaigns of the Society was to organize for a Constitutional Convention. And in fact, when the Constitutional Convention was convened in Philadelphia in 1787, of the 55 delegates to the Convention, 21 were members of the Society of the Cincinnati. In fact, the annual meeting of the Society was convened in Philadelphia simultaneous to the opening of the Constitutional Convention, and many people were going back and forth between the Cincinnatus meeting, and the Constitutional convention. So, in other words, there was a very large input by the Society of the Cincinnati into the Constitutional Convention.

The Society's first president was George Washington. Among the leading members of the Society, from its inception, was George Washington's aide de camp, Col. Alexander Hamilton, who, on Washington's death in 1800, became the second president of the Society of the Cincinnati. One of the other leading founding members, the person who was thought to have been really one of the initiators, was the German who had come over and been an important general—like the chief organizer—of the Continental Army, Baron von Steuben. So, he was one of the very first founding members of the Society of the Cincinnati.

Now, on July 4, 1784, about 13 months after the Society was founded, a second branch of the Society was



Washington's Cincinnatus Society was named for the Roman citizen-general. Below: Cincinnatus statue, Cincinnati, Ohio. Left: Washington repudiates military coup plan, Newburgh, May 1782.



The Granger Collection

established in France, and guess who the president of it was. Our friend Lafayette. And the whole purpose of the Society was the spread of republicanism, the securing of the republican revolution in the United States, through the adoption and then the passage of the Constitution; and then the idea to continue to look back at the situation in France, as the obvious next place to organize such a republican revolution.

The Jacobins were well aware of the existence of the Society of the Cincinnati. In fact, the leading right-wing Shelburne agent in France, the Count de Mirabeau, wrote a pamphlet attacking the Society of the Cincinnati; so a lot of the key members in France were well-known. It doesn't take a brain surgeon to know it, because these were all the French who had gone to the United States and become officers, like Lafayette as a 20-year-old, a major general, in the Continental Army. The Count de Rochambeau was another leading French nobleman who came to the United States, bringing with him 600 French volunteers, who served in the American Continental Army during the Revolution.

A Hologram of Poe

Who were some of the other people who were later brought into the Society of the Cincinnati? De Witt Clinton, the Governor of New York, who was the person who arranged for James Fenimore Cooper to be appointed as the American consul in Lyons in France, was a member of the Society. After the war of 1812, Gen. Win-

field Scott, who was one of Poe's West Point sponsors, was brought into the Society of the Cincinnati. Again, this is really just sort of threadbare leads.

There were members of the Society from Europe, from France and elsewhere, who went to Russia; and, for example, the Minister of the Navy in Russia, from 1811 to 1819, was a French marquis who had fought in the American Revolution, was a member of the Society of the Cincinnati, and was then placed into this position in the court and in the military under Catherine the Great, who herself, of course, was very important in securing the supplies from Europe for the Continental Army during the Revolution.

So, we're getting a sort of a picture here. We still haven't said a whole lot about Edgar Allan Poe, except to take note of the fact that an awful lot of people who were clearly part of this transatlantic republican movement, that was extremely active up through the 1830's, all appear as important figures in what little we know about Poe's life.

So, what have we done here? We really have constructed a kind of hologram. We don't really have the flesh and bones filled in very much, but we started out in a direct dialogue with Poe's own mind, and came away with something that we can really be absolutely certain about. We know how the guy thinks. We know how he thought as a relatively young man. We know he had the intent of going to Europe, to participate in these transatlantic republican efforts at making revolutions in Poland, and in France, during this period. And, quite frankly, I find it hard to dispute the Dumas account of Poe's visit to Paris. There's no reason to assume that all of the official biographies that attempt, hysterically, to dispute this point, are to be believed.

So, we've got a notion of certain elements of his life. One of the things that I'm going to do as soon as I get back to Washington, over the next couple of days, is visit the Society of the Cincinnati, which has its headquarters in Washington. The Society really reached its peak in the middle of the Nineteenth century; nevertheless, it still exists, and there's a beautiful museum and archive, public archive, of all the papers of the Society. And since all I was working off of was one semi-official history, called *Liberty Without Anarchy: The History of the Society of the Cincinnati*, my hypothesis is that David Poe was a member, since he met all of the membership criteria, and there were people who were made members posthumously. And it was an organization that, at least through the Nineteenth century, was a hereditary organization, meaning that if you were a direct descendant of an initial member of the Society, then you were eligible for membership also.

My hypothesis is that Poe was one of the leading American republican counterintelligence officers, and that he was working for the Cincinnati Society military intelligence circles. He was sent to Europe in the early 1830's as part of a transatlantic campaign by the Society to make republican revolutions in France and Poland, and elsewhere, if possible. And his literary career here in the United States was dominated by the kind of intelligence warfare, cultural warfare, that was an absolutely crucial part of the fight for the survival of the United States, and the spread of the American System around the world.

The leading enemy of all the people that we've been talking about here—Cooper, Washington Irving, Morse, Poe, all of these writers who were each in their own way, demonstrably, leading republican intelligence officers—was the Scottish writer Sir Walter Scott, who was also in Paris in this 1831-1832 period. And what he was doing there, was putting the finishing touches on what he considered the greatest work of his career, namely the authoritative nine-volume laudatory biography of Napoleon Bonaparte.

There are other people who were part of the Walter Scott circles of British imperialist writers, including Thomas Carlyle, who were also engaged in this kind of warfare, against Poe and the others. There were a number of literary journals, including *Blackwood's Journal* in England, which promoted the worldview and ideas of the British oligarchy, and the Venetian system, over and against American republicanism. And they sponsored their own networks inside the United States; many of the New England Transcendentalists were part of these British, Scottish Enlightenment, anti-republican, really anti-American circles; but that's a sort of a large issue to take up at another time.*

What I think is absolutely essential, is that we launch a real project to complete the unfinished work and mission of Allen Salisbury. Because, if the United States is going to survive today, then it's our mission to reconstitute exactly the kind of republican intelligence operation, on a worldwide scale, that was absolutely vital in consolidating and spreading the ideas of the American Revolution around the world. And if we can, working together as a kind of taskforce, crack the case—the “Purloined Letter” case—of Edgar Allan Poe, then we will have achieved something that will have immediate tremendous benefit in becoming a key tool for organizing the revival of the kind of the intelligence service that won't fall for “Niger yellowcake” and other stories, like what happened in the lead-up to the Iraq war.

* See “A Note on the New England Transcendentalists,” page 90, this issue.

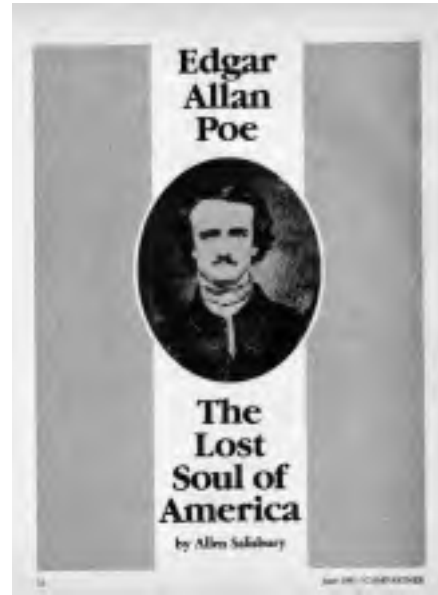


EDGAR ALLAN POE

and the Spirit of the American Republic

Edgar Allan Poe: The Lost Soul of America

by Allen Salisbury



Campaigner magazine, July 1981

In Europe it is often said that you can tell the spirit of a region by its wine. If that is true, then you most assuredly must be able to discern the true soul of a nation by the way in which it honors its poets.

In the Federal Republic of Germany, the great poet Friedrich Schiller's memory and spirit are kept as a living tradition, albeit by a small and aging core of devoted followers. In Italy, despite attempts to purge the *Commedia* of Dante Alighieri from the public schools, there are still enough who know him that we may band together to prevent such an occurrence. In Greece, there is still great pride among sections of the population that their country was the birthplace of perhaps the greatest poet of them all, Plato.

In Spain, Cervantes is still revered by an admittedly too small elite. I think that even in the Soviet Union some

This article, intended as a chapter of a book-length study "Edgar Allan Poe and the Whig CIA," was first published in the July 1981 issue of The Campaigner magazine (Vol. 14, No. 3). A short biography of Allen Salisbury appears on page 66 of this issue.

still take pride in the work of the great Russian poet Pushkin. But in America, here in America, which has for the last 200 years been the recipient of the benefits of the best minds the rest of the world has to offer, the nation has allowed its only poet to be treated in such a despicable manner that one can argue that the very soul of the country has departed.

This statement is not what some may wish to call hyperbole, others poetic license, still others, metaphor. It is a simple statement of fact.

I do not hold you, the reader, responsible in this matter, because you have been lied to on the subject of poetry and art in general to the point that most of you recoil with visions of Andy Warhol's soup cans or some group of nuts performing a pagan ritual on stage accompanied by electronic grunts, groans, and screams.

To prove that most of you have been lied to, what do you think of when you hear the name Edgar Allan Poe?

The great majority of you have been told, perhaps by an ignorant or misinformed junior high school teacher, that Poe was some sort of alcoholic or opium-eater. A greater majority of you have images of Vincent Price's

performances on the Late Late Show or Chiller Theater. In fact, your minds have been filled with so much of this garbage that you have forgotten the intense joy and excitement you experienced when you first read a poem or a tale written by Mr. Poe.

It is my purpose in this excerpt to give an accurate account of who Edgar Allan Poe really was, as well as to show you exactly how, by whom, and for what purpose you have been deliberately misled.

Who Was Edgar Allan Poe?

Perhaps a better title for this section would be “How to Smell a Rat While Reading History Books.” The key to unlocking Poe’s identity is rejecting at once the repeated and hysterical denials by most Poe scholars that Poe was not anything like the detective C. Auguste Dupin he created in “The Murders in the Rue Morgue” and “The Purloined Letter.”

Once the matter of Poe’s philosophical and political outlook is settled by actually reading what the man wrote—his poetry, tales, and critical essays—one can glean through various biographies and history books, actually using the method of Dupin’s search for the purloined letter, to determine the significance of the lie being retailed to find the relevant empirical proofs that remain in letters and archives to satisfy the ordinary reader that it is a lie.

The particular untruth that Poe was unlike Dupin usually goes along with an assertion that Poe never left the United States, despite what Poe says to the contrary. The evidence usually presented for this assertion comes from the French nut Charles Baudelaire, and consists of pointing out that there are no street names in Paris such as the ones given in Poe’s detective stories.

All this is asserted despite the fact that ample evidence exists to the contrary.

The following letter, written by Alexander Dumas to an Italian police official, proves not only that Poe visited France, but also hints at the nature of Poe’s visit and proves conclusively that Poe’s detective stories were, among other things, autobiographical in nature:

It was about the year 1832. One day an American presented himself at my house with an introduction from his fellow American James Fenimore Cooper. Needless to say I welcomed him with open arms. His name was Edgar Poe. From the outset I realized that I had to deal with a remarkable man; Two or three remarks which he made upon my furniture, the things I had about me, the way my articles of everyday use were strewn about the room and on my moral and intellectual characteristics impressed me with their accuracy and truth.

On the very first day of our acquaintance I freely pro-

ferred him my friendship and asked for his. He must certainly have entertained for me a sympathy similar to that I felt for him, for held out his hand to me and the understanding between us was instantaneous and complete.

At this time my mother’s ill health . . . required that she enjoy purer air than that afforded by the more central parts of Paris. She was living in the Luxemburg district, while I had a little house all to myself in the Rue de L’Ouest. I offered to let Poe have two rooms in this house for the duration of his stay in Paris.

Edgar Poe accepted my offer confessing that his financial resources amounted to little more than 300 francs a month accruing to him on a credit from M. Lafite . . . Only, he made his acceptance conditional on one essential stipulation which was that in his mode of life under my roof he should be free to do entirely as he wished, and to comport himself as if the house were his and not mine . . . From the very first day of our association I realized why he had laid down the conditions to which I have referred.

Poe had one curious idiosyncrasy. He liked the night better than the day. Indeed, his love of darkness amounted to a passion. But the Goddess of Night could not always afford him her shade and remain with him continually, so he contrived a substitute. As soon as day began to break he hermetically sealed up the windows in his room and lit a couple of candles.

In the midst of this pale illumination, he worked or read or suffered his thoughts to wander in the insubstantial regions of reveries, or else he fell asleep not being always able to indulge in waking dreams. But as soon as the clock told him darkness had come, he would come in for me, and take me out with him if I was there or go forth alone if I was not.

As a general rule I must confess I was ready waiting for him, for these nocturnal expeditions in his company were a source of veritable pleasure. In these rambles I could not help remarking with wonder and admiration (though his rich endowment of ideas should have prepared me for it) on the extraordinary facility of analysis exhibited by my friend. He seemed to delight in giving it play and neglected no opportunity to indulge himself in that pleasure. He made no secret of the enjoyment he derived from it, and would remark with a smile of proud satisfaction that for him every man had an open window where his heart was. And as a rule he accompanied that assertion with an immediate demonstration which having me for its object could leave no doubt in my mind concerning Edgar’s power of divination.

Now consider the following description of Poe’s Detective Dupin from “The Murders in the Rue Morgue.”

Residing in Paris during the spring and part of the summer 18, I there became acquainted with a Monsieur C. Auguste Dupin. This young gentleman was of an excellent—indeed of an illustrious family, but, by a variety of untoward

events, had been reduced to . . . poverty . . . It was a freaky fancy of my friend . . . to be enamoured of the Night for her own sake; and into this *bizarrie*, as into all his others, I quietly fell; giving myself up to his wild whims with a perfect *abandon*. At the first dawn of the morning we closed all the massy shutters of our old building; lighted a couple of tapers which, strongly perfumed, threw out only the ghastliest and feeblest of rays . . . until warned by the clock of the advent of the true Darkness. Then we sallied forth into the streets. . .

At such times I could not help remarking and admiring . . . a peculiar analytic ability in Dupin.

I might add that the Dumas letter was written four years prior to the first publication of Poe's Dupin series.

Despite the fact that such evidence points us in the proper direction to gather biographical data concerning Poe, it is either denied or dismissed out of hand. For example, historian Harvey Allen says on the very first page of the preface to the second edition of his *Israfel—The Life and Times of Edgar Allan Poe*:

Since the publication of this biography not a great deal of important material about Poe, from a biographical standpoint, has come to light. What of interest has recently been turned up by scholars I have sometimes availed myself of, now and then, incorporating a few minor facts into the text with the necessary acknowledgment and reference. In that connection it is proper to say that I have not felt it incumbent upon me to mention in the body of the text the

so-called "letter" from Dumas the elder to an Italian officer of police, which purports to tell of Dumas's meeting with Poe and Fenimore Cooper in the year 1832 in Paris, although through the courtesy of the present owner I was permitted to examine the "letter" and the material connected with it . . .

This is the kind of stuff meant to intimidate Master's or Ph.D. candidates from treading too far into an area which has been marked off limits. Scholars like John Ward Ostrum, Daniel Hoffman, and others echo this view that Poe was far less a character than Dupin, that the inventor of the story was less than his invention.

Quite the contrary, the evidence points to the fact that in the early 1830's Poe was assisting James Fenimore Cooper in the Marquis de Lafayette's attempts to establish a French republic for the second time. The Marquis de Lafayette headed the European branch intelligence services for the Society of Cincinnatus, which he founded with George Washington and Alexander Hamilton, and which included Quartermaster General David Poe, Poe's grandfather and close collaborator of Lafayette during the Revolutionary War.

Cooper's public activities in France at that time consisted of organizing for a republic in France as well as in Poland. He was instrumental, along with Lafayette, in countering a vicious anti-American propaganda campaign being conducted by British magazines and British-influenced journals in France. Cooper also

solicited the aid of his, and later Poe's, American publisher, economist Mathew Carey. Carey was requested to send to France a refutation of the British propaganda line which claimed that it was cheaper to run an aristocracy like Britain than to run a republic like the United States. Carey had been an associate of Lafayette's since he worked as an Irish emigré publishing the dispatches of Benjamin Franklin from Franklin's print shop in Passy.

The Dumas letter also mentions that Poe was receiving a 300-franc-per-month credit from one M. Lafite. This Lafite was a famous French financier and the architect of much of France's post-1830's industrial development. Lafite was also part of Lafayette's political network in France. His family vineyards still produce some of the finest wines in Europe under the name Lafite Rothschild.

That Poe planned to go to France to



French novelist Alexander Dumas (above) testified to Poe's presence in Paris in the early 1830's, although this is strenuously denied by "official" biographers.

Right: Illustration shows Dumas and his literary creation, "The Three Musketeers."



The Granger Collection

aid the allies of Lafayette is clear in this letter that he wrote to Commandant Thayer of West Point shortly after his departure from the Academy:

Sir:

Having no longer any ties which can bind me to my native country . . . I intend by the first opportunity to proceed to Paris with the view of obtaining through the interest of the Marquis de Lafayette, an appointment (if possible) in the Polish Army. In the event of the interference of France in behalf of Poland this may easily be effected—at all events it will be my only feasible plan of procedure.

The object of this letter is respectfully to request that you will give me such assistance as may lie in your power in the furtherance of my views.

A certificate of standing in my class is all that I have any right to expect. Anything further—a letter to a friend in Paris—or to the Marquis—would be a kindness which I should never forget.

The name C. Auguste Dupin has also been the subject of much debate among Poe scholars. I will not bother here with some of the suggested sources for the name Dupin, since Poe could have been referring to one person only: Charles A. Dupin of Paris, a leading figure in the Ecole Polytechnique circles of Gaspard Monge, Lazard Carnot, and their associates. It is the Ecole Polytechnique method of scientific investigation that is the subject of Poe's detective tales, or "tales of ratiocination," as Poe more properly termed them.

This is no matter of mere conjecture or guesswork. Poe very early in life came under the influence of Supreme Court Justice John Marshall and General Winfield Scott in his home in Richmond, Virginia. In his early teens, Poe was selected to serve as second in command of the Richmond Junior Volunteers honor guard that accompanied Lafayette during his 1824 visit to the city. Lafayette's visit to Richmond, part of a months-long tour of the United States, was organized by the Cincinnatus Society to secure the Presidential election of John Quincy Adams and to raise funds for Lafayette's forces in Europe.

Marshall had been influential in helping to establish the Society of Cincinnatus, and Winfield Scott later became an honorary member of the society, with specific charge over matters of military intelligence. General Scott, together with Commandant Thayer, made several trips to Paris for the specific purpose of acquiring the necessary textbooks and related materials to firmly establish the tradition of the Ecole Polytechnique at West Point.

The military-artillery training acquired directly from the French military genius Carnot was taught to West Point upperclassmen at Fortress Monroe, where Poe had

enlisted under the pseudonym Edgar Perry. Poe's commanding officer at Fortress Monroe was Colonel Worth, an aide de camp to General Scott and the former commandant of cadets at West Point. It was Colonel Worth, along with General Scott, who obtained for Poe his cadetship at West Point after Poe had already completed the advanced training. The following letter from Poe to his foster father should prove the point.

. . . I made the request to obtain a cadet's appointment partly because I know that . . . the appointment could easily be obtained either by your personal acquaintance with Mr. Wert or by the recommendation of General Scott, or even of the officers residing at Fortress Monroe, and partly because in making the request you would at once see to what direction my future views and expectations were inclined.

. . . [The appointment] would be an unprecedented case in the American Army, and having already passed through the practical part of even the higher portion of the Artillery arm, my cadetship would only be considered as a necessary form which I am positive I could run through in six months.

It is also a matter of note that a good portion of the American intelligence community was in France during Poe's visit. To name a few, these included General Scott, Colonel Worth, James Fenimore Cooper, and the inventor Samuel Morse. Of course, any biography of these individuals will say that their trips to Paris were for reasons of health. Funny how so many great men seem to get sick all at once.

Poe vs. the Clark Brothers

It is often said by Poe's critics that Poe chose his victims for literary criticism out of jealousy of their success or because he was prejudiced against their literary style for some reason. Even the best of Poe's biographers only reach the conclusion that Poe's wrath was directed against the literary cliques because they sought to control the nation's literature by "puffing" (advertising) the works of fellow clique members. In the case of Willis and Gaylord Clark, who controlled the New York Knickerbocker clique, Poe's venom struck at the core of matters vital to the United States and its security.

Both brothers were run from the Edinburgh division of the British Secret Intelligence Services. Their literary affairs, and their other assignments, were controlled directly by Sir Walter Scott's private secretary and literary agent Gordon Lockhardt.

The Clark brothers were instrumental in conducting a vile slander campaign against the vital assistance James Fenimore Cooper was rendering to Lafayette in France.

By besmirching Cooper's name in the United States, it was hoped that his role as spokesman in Europe for the American form of government could be drastically undercut. Anyone who has read the correspondence between Cooper and Samuel Morse on this matter knows that a great deal of significance was placed on uncovering the source of these attacks and stopping them. Morse wrote to Cooper on February 21, 1833:

By the way, I have something to tell you in relation to the review in the *American* about which we had so much conversation; I gave you the name of the writer in Paris, on the authority of Lieutenant Pane; since I have been at home it has been declared to me that the review was written here by an obscure clerk in a counting house and Verplank [Gillian Verplank—the Cincinnatus Society was founded at his home] was cited to me as having assured by informant of the fact.

Notwithstanding the authority cited, I think the document itself is proof against such an origin. My informers were silenced by my exposé of the matter, and I have heard nothing of the subject for a long time. There has been some trickery in this business and you may depend on it. This clerk, whoever he is, is made father to it, and he might have been the translator. If you can ferret the truth out, and expose this contemptible meanness by ascertaining, as I think you can, whether Nizard actually wrote it, I should delight to see the authors arraigned at the bar of public opinion for their tricks.

Later in July, Morse wrote:

I send you the *Evening Post* of the 20th inst. being the last shot, and which I fear has sunk the enemy; everyone I meet says so at least. Here are 5 days passed and no answer; I have sincerely been hoping for one, for I am now confident that the more the subject is agitated, the more you will be appreciated and your opposers humbled.

If the controversy has done no other good it has at least shown you who they are, that have been endeavoring to influence the public mind against you. One is E. S. G. the cidevant Secy. of our Polish comtee, who has proved himself a complete blackguard, and as impertinent as the Billingsgate fish woman; in proof of which besides the evidence you have in the *American* and in the *Traveler* I have two impudent letters that the fellow has written me signed with his own proper name, and which I keep to show occa-



Inspired by the likes of Britain's Thomas Carlyle (left), New England Transcendentalists Ralph Waldo Emerson, Henry David Thoreau, and Margaret Fulluer (below, left to right) were targets of Poe's stories and literary essays. Poe went after the British-run cultural mafia directly in his attacks on the New York Mirror's Theodore Sedgewick Fay (right).

sionally to my friends to make them acquainted with the kind and quality of Mr. King's foreign correspondents. This fellow threatens in his last letter to me to send you all that is published against you, and seems to chuckle mightily that he has wounded you and your family; you were little aware what a viper you were cherishing, I mean in temper, not that he has any power, he is too contemptible to notice in that way.

The coadjutor of the *Commercial* is a different person altogether, one whom you would little suspect as your own brother, it is William Kent; I have learned this since my last piece was written. His is the Paris correspondent of the *Commercial*; It is not a pretty piece of business altogether? A young aristocrat, for I learn that his feelings are aristocratic, who has scarcely been out of New York gives to the world his sage opinions on foreign politics and to give them weight commits the pious fraud of dating them from Paris! I want to state this before the public and hope that I shall have the chance yet.

But I fear the *Commercial* & Co. are too well aware of the ticklish ground on which they stand and that they will be mum.

Gould, by the bye, says he has sent to Paris for the *Journal de Bats* containing the critique and when he gets it intends translating it from the *American* to show how true you are in calling his translation of that article. Now this fellow will not stick at anything and as he is mad after fame he will probably make a noise again as soon as he gets it. I apprise you of [this] that you may put me in possession of anything

you can collect that may be of service in exposing him. Leave him to me, I will serve him up, and exhibit him in his true colors if he or his protectors at the *America* open their mouths again on the subject.

The way the literary stringers of British intelligence worked is made clear in this postscript to a letter from Willis Gaylord Clark to James Watson Webb, an editor in the clique:

p.s. Do you want to hit Cooper on the raw? See a note to the article "Change for American Notes" in the last *London Quarterly Review* of Lockhardt? It is a stinger!

"... We the *Quarterly Review* have a claim on Mr. Cooper as a man of honor which he has not chosen to meet. In Mr. Cooper's work in England he made two very remarkable assertions. . . . The first was that one of the greatest monsters of the reign of terror [The Jacobin period of the French Revolution—AS] was the tool of England . . . The story we pronounced to be an infamous falsehood, and as Mr. Cooper had volunteered to say that he had proof of having had it from Lafayette, we summoned him to produce his proffered proof; he has never done so . . . The other was that an American of Mr. Cooper's acquaintance distinctly informed him of the fact that Mr. Gifford, the former editor of this review, had admitted to the said American that articles unfavorable to America—low blackguard abuse—were prepared under the direction of the English government to be inserted in the *Quarterly Review*.

And William Leete Stone, a member of the Clark clique, a Jesuit, and the editor of the *New York Commercial Advertiser* (mentioned in the Morse letters) joined the fray against Cooper.

... Even the government party in France would have no inclination to attack us, if Americans abroad pursued the same reserve in politics which we enforce against Europeans here.

Later, Stone added:

... Americans regretted and I along with them, that Cooper had left the American scene which had been the best inspiration of his work, and that our American author had mingled in the strife of politics—volunteering his services as a sort of Republican propagandist in Europe, when no possible good was to result from such a course either to himself or others.

Stone ended his attack by saying that he preferred the Toryism of Sir Walter Scott to the Republicanism of Cooper.

It is no wonder then that one of Poe's first editorial announcements concerning the literary cliques who paid homage to British masters was the following:

We know that the British bear us little but ill will—we know that in no case do they utter unbiased opinions of American books—we know that in the few instances in which our writers have been treated with common decency in England these writers have either paid homage to English institutions or have had lurking at the bottom of their hearts a secret principle at war with democracy. We do indeed demand the Nationality of Self-respect. In letters as in Govt. we require a Declaration of Independence—a better thing still would be a Declaration of War—and that war should be carried forthwith into Africa.

And declare war Poe did!

Poe's first major editorial assignment upon his return to the United States was with the *Southern Literary Messenger* in Richmond, Virginia. He acquired this position through the help of John P. Kennedy, himself an author of note whose works were also published by the Carey firm. Kennedy was also one of the founders of the Whig Party in opposition to Jacksonianism, and during his terms in Congress introduced the bill that guaranteed Federal funding for his friend Samuel Morse's electrical telegraph to be strung from New York to Washington, D.C. Kennedy also served a term as secretary of the Navy during the Administration of Millard Fillmore.

The first major target of Poe's critical pen was Theodore Sedgewick Fay, who, together with the Clark brothers, owned the *New York Mirror* and the Knickerbocker magazines. Poe used a review of the widely "puffed" Fay novel *Norman Leslie* to lob the opening shots of his campaign to destroy this clique literarily as well as politically. Poe wrote the following, mocking the style of the *Edinburgh Review*, *Blackwood's Magazine*, and the *Quarterly Review*:

Well—here we have it! This is the book—the book *par excellence*, the book be-puffed, be-plastered, and be-Mirrored; the book "attributed to" Mr. Blank, and said to be from the pen of Mr. Asterisk; the book which has been about to appear—"in press"—"in progress"—"in preparation" and "forthcoming;" the book "graphic" in anticipation—"talented" a priori—and God knows what *in prospectu*. For the sake of everything puffed, puffing, and puffable, let us take a peep at its contents!

Norman Leslie, gentle reader, *A Tale of the Present Times*, is after all, written by nobody in the world but Theodore S. Fay, and Theodore S. Fay is nobody in the world but "one of the Editors of the *New York Mirror* . . ."

The review continued in Poe's typical polemical style. The wrath against Poe delivered by the outraged clique still shows up in slanders in biographies of Poe today.

A Broader View: The Politics of Poetry

Despite the fact that Poe himself spells out his Platonist philosophical and political tradition in his works, legend still has it that Poe was some kind of a mystic.

As Poe himself emphasizes at numerous points in his writings, the cultish evil descendants of Aristotle and Sir Francis Bacon were in a conspiracy to wipe out the influence of Platonism. This was not merely some momentary quirk of history, but a fight that extends back, as far as modern knowledge is concerned, to the creation of Plato's Academy, and whose consequences have shaped the destiny of the human race over centuries, and according to Plato's own account, back centuries before his own time.

It was the tradition exemplified in the work of Plato and Dante Alighieri which was responsible for the creation of the American republic, and the scientific and literary model for Poe throughout his life.

Nearly everything in Dante's *Commedia* is Plato viewed through Platonic eyes. The *Commedia* was not merely a "work of art," but a political document that played a leading part in shaping the political history of the Fourteenth and Fifteenth centuries. The ideas communicated through the *Commedia* armed the political intelligence apparatus of the Augustinian networks associated with Petrarch, Chaucer, and others.

It is necessary to summarize the argument of the *Commedia* as has been done by Lyndon H. LaRouche, Jr. in his *A 'Gaullist' Solution for Italy's Monetary Crisis* (National Democratic Policy Committee, 1980), and Muriel Mirak in "How Dante Used Poetry to Start the Scientific Renaissance" (*The Campaigner*, April 1980), so that we understand the point of reference of both Poe and his enemies.

The *Commedia* is organized in three sections, each containing 33 successive cantos. In each section, the ordering of the cantos reflects an ordering principle. This ordering principle is a transfinite ordering principle, and each of the three differs essentially from the other two. The succession of sections represents a fourth ordering principle, that which is relatively transfinite in respect to the subsumed three as predicates of this higher-order transfinite. The ordering principle (conception) embodied in the 33rd canto of the final section, the Empyrean, is in agreement with the higher-order transfinite ordering of the three sections as a whole. That agreement defines the proper conclusion of the successive development of the entire composition.

The configuration of the *Commedia* is strictly Platonic in all essential features of organization.

In the first section, the "Inferno," the ordering of the cantos leads us into the pit of hell. This, of course, is an unsatisfactory conclusion for all but the most degraded existentialist Dionysians. The reaching of the pit demonstrates that the characteristic ordering principle of the "Inferno" is not acceptable for the continued existence of mankind. The principle to be superseded is that of heteronomic, irrationalist forms of egoistical sensuality.

Consider the case of Count Ugolino. Ugolino, thrown into prison by persecutors, survives for awhile by eating his children, for which he is condemned to pass eternity gnawing on a skull. Egoistical, heteronomic sensuality superseded all reason or even rational morality in Ugolino. So, like the bronze souls of Plato's Phoenician myths, Ugolino lives in the hell of being perpetually what he is.

It was for this reason that Poe condemned the New England Transcendentalists as "frogpondians," to sit forever croaking in Dante's hell.

This first ordering principle must be rejected, negated as a whole. That discovery is embodied in the first canto in the next section of the *Commedia*, "Purgatory." In "Purgatory," this same ordering principle—that of greed, of sensual appetites informed by logical forms of knowledge—proceeds to a second dead end, "Earthly Paradise." Those in Purgatory's Earthly Paradise are the silver souls of Plato's Phoenician myths.

Earthly Paradise is neither hell nor is it the end humanity requires. Purgatory's ordering principle is superseded when the reader reaches the first canto of the final section of the *Commedia*, "Paradise." The achievement of Dante's Empyrean through that new ordering principle brings us to the desired condition of human existence, the agreement of thought and practice with the higher ordering principle that is demonstrated by the overall course of progress from infantile sensuality to reason. The fact that the conception coincides with the higher ordering principle demonstrates sufficient reason, that we have reached the proper condition of human willful governance of human conduct. We have become the golden souls of Plato's dialogues.

This was the Platonic tradition of St. Augustine, Dante, John Milton, and the English Commonwealth before the Stuart Restoration. This tradition was the target for destruction by various British and Venetian literary intelligence circles after Great Britain failed to win a military victory during the American Revolution.

The British Secret Intelligence Service branch at Edinburgh had primary responsibility for carrying out this task, but a great deal of the early dirty work was accomplished out of the Phi Beta Kappa Society at Harvard. Edward Tyrell Channing, the teacher of both Ralph Waldo Emerson and Henry David Thoreau, opened the

campaign with a tirade against what was called “the tyranny of an Augustan age” in his address before the Phi Beta Kappa Club of Harvard in July 1816.

Let us look at one or two ways in which freedom and originality of mind are assailed or endangered. The first is by inculcating an excessive fondness for the ancient classics and asserting their supremacy in literature. By some means or other the ancients have exerted an enormous influence among literary men, and in nations too that have had hardly anything of real congeniality with them . . .

It may be well too just to hint that it is not foreign models alone which are to be feared. We must also be shy of ourselves. For men of real genius and independence will sometimes introduce dangerous novelties, and make errors and corruptions popular and contagious, however short-lived they may prove. And besides this, there is good reason to fear that every country, as it falls into luxury and refinement, will be doomed to have an Augustan age, a classical era of its own, when fine writers will determine what shall be correct taste, pure language, and legitimate poetry. A domestic master may not be as alarming as a foreigner, and

Allen Salisbury, A Trailblazer in the World of Ideas

When Allen Salisbury passed away on Sept. 14, 1992, at the young age of 43, he had already bequeathed an enduring contribution to his friends in the LaRouche movement, and to posterity. Allen, who was known for his sense of humor and his fighting spirit, was a trailblazer in the world of ideas.

In 1978, Allen authored *The Civil War and the American System: America's Battle with Britain, 1860-*

1876, a book which was dedicated to reintroducing the nearly forgotten American System of political economy to this nation and the world. What Allen established in this groundbreaking work is, that the American Civil War was essentially a global war between the oligarchical British System of “free trade,” advanced by the British East India Company’s Adam Smith, and the republican American System, espoused by Alexander Hamilton, Mathew Carey, and his son Henry C. Carey, who was an adviser to President Abraham Lincoln.

Building on that foundation, in 1981 Allen published an article in our predecessor magazine, *The Campaigner*, on the American patriot Edgar Allan Poe, which we have reprinted in this issue of *Fidelio*. Allen defended Poe against his slanderers, and appealed to the American people to redeem Poe’s good name, lest the soul of the nation be lost beyond



Allen Salisbury displays a gift presented to him during a 1979 lecture tour.



In-studio consultation with Lyndon LaRouche during TV show taping, Boston, 1988.

redemption. This issue of *Fidelio* represents our commitment to “keep fighting” the fight launched by Allen to save our nation’s soul.

Not only did Allen fight to rediscover the historical roots of our nation, he was also a visionary with a sense of poetic irony. This quality of his beautiful soul led to his being Lyndon LaRouche’s leading collaborator in the direction and production of LaRouche’s television broadcasts, of which perhaps the most memorable was entitled “The Woman on Mars.”

—William F. Wertz, Jr.

long before a man has ceased to study and love the early literature of his country, he may expect to hear that the old language is barbarous and obsolete and rejected by all chaste authors who wish to keep the national literature uniform and pure.

As to all this, a man must judge for himself. And one would think that if there must be models, a writer would do well to go as near to the original as possible, even to the very fathers of poetry. If there is luxury for him in such society, and if his books can find readers, in spite of the old cast about them, let him turn to the rougher and more intrepid ages of his country, before men troubled themselves about elegance or plan and wrote right on as they felt, even though they were uttering a thought for the first time, feeling probably very little concern whether a softer age laughed at or worshipped them—whether theirs was to be called an Augustan era, or merely the plain old English days of Elizabeth.

It was almost as if Channing sensed the importance of the birth of Edgar Allan Poe, which had come just seven years before.

Even more vociferous than Channing was his associate, another Phi Beta Kappa member, J.W. Simmons, who wrote: “There is no monopoly of Poetry for certain ages and nations and consequently that despotism in taste by which it is attempted to make those rules universal . . . is a prestige which ought not be allowed.”

The evidence for this conspiracy against culture can go on and on. But to make clear the insidious nature of the conspiracy we shall take a brief look at one John Neal. Neal is little known now, but during his day he was a power broker for the Edinburgh branch of British intelligence in the United States. Neal owned and edited an anti-Augustinian journal called *Brother Johnathan*, but his most despicable acts were his attacks on the American classicists during a stay in Britain, during which he wrote under a pseudonym for *Blackwood's Edinburgh Magazine*. Neal gloated that the purpose of this publication was to ensure British magazines’ “pre-eminence over Native American Journals.” As Neal put the matter in a letter to *Blackwood's*:

They are making prodigious efforts in America now, for the promotion of native literature. Your Maga, I hope and believe, will become a sort of dictator. I wish it for many reasons; for your sake; my own—& for that of America. It will operate a reform there.

After Neal's stint at *Blackwood's*, he moved into the home of Jeremy Bentham, the arch enemy of the American Constitution. In fact, Neal occupied the same rooms only recently vacated by the traitor Aaron Burr. Much of the rest of his life was dedicated to translating the French writings of Bentham and establishing a literary circle in

Baltimore called the Delphian Club. The Delphians were exposed by Poe in his “Tales of the Folio Club.”

Neal learned his lessons well from the noted pederast Bentham. Shortly after his return to the United States he was ostracized for attempting to impregnate the nine-year-old daughter of the family which was gracious enough to extend him its hospitality.

The Poetry of Politics

By the time Poe entered on the American literary scene it was infested with a mad variety of sects and cults. Transcendentalists, Carlylists, Knickerbockers, Furriourists, and spiritualists were crawling all over the place. Poe assessed the situation in his very first editorial statement for the *Southern Literary Messenger*:

When shall the artist assume his proper station in society . . . ? How long shall the veriest vermin of the earth, who crawl around the altar of Mammon, be more esteemed of men than they, the gifted ministers to those exalted emotions which link us to the mysteries of Heaven? To our own query we may venture a reply. Not long. A spirit is already abroad at war with it.

Poe's proper and most urgent concern, among his other duties, was to reestablish the universal rules of Platonic poetic composition which had earlier been the root of American culture. It was because of his efforts to accomplish this that he incurred the wrath of the literary charlatans, and still angers them today. Poe's warning that this literary conspiracy was destroying the very soul of America was the subject of many of his tales, including “Mellonta Tauta,” from which I quote a relevant passage.

. . . It appears that long, long ago, in the night of Time there lived a Turkish philosopher (or Hindoo possibly) called Aries Tottle. This person introduced, or at all events propagated what was termed the deductive or *a priori* mode of investigation. He started with what he maintained to be *axioms* or “self-evident truths,” and thence proceeded “logically” to results. His greatest disciples were one Nueclid [Euclid—AS] and one Can't [Kant—AS]. Well, Aries Tottle flourished supreme until advent of one Hog, surnamed “Ettrick Shepherd,” who preached an entirely different system, which he called the *a posteriori* or *inductive*. His plan referred altogether to Sensation. [Poe is having a little fun here at the expense of Francis Bacon and James Hogg, a Scottish writer for *Blackwood's Magazine* sometimes called the Ettrick Shepherd.—AS] He proceeded by observing, analyzing, and classifying facts—*instantiae naturae*, as they were affectedly called—into general laws. Aries Tottle's method, in a word, was based on *noumena*; Hog's on *phenomena*. Well, so great was the admiration excited by this latter system that, at its first introduction, Aires Tottle

fell into disrepute; but finally he recovered ground, and was permitted to divide the realm of truth with his more modern rival. The *savants* now maintained that the Aristotelean and Baconian roads were the sole possible avenues to knowledge. . . .

Now I do not complain of these ancients so much because their logic is, by their own showing, utterly baseless, worthless and fantastic altogether, as because of their pompous and imbecile proscription of all *other* roads of Truth, of all *other* means for its attainment than the two preposterous paths—the one of creeping and the one of crawling—to which they have dared to confine the Soul that loves nothing so well as to *soar*. . . .

It was this Platonic method of “soaring” that Poe correctly identifies as responsible for the discoveries of Kepler and the musical compositions of Mozart and Beethoven. It is the same method that Poe elsewhere identified with Leibniz’s principle of “sufficient reason.” It is the method of Plato’s golden souls of the Phoenician myths, as well as the method of Dante’s *Commedia*, most emphatically of Dante’s “Paradise.”

The Baconian method of “creeping” sense-certainty is relegated to the lowest regions of Dante’s hell, where dwell Plato’s bronze souls. The Aristotelean method of “crawling,” deduction from an assumed set of “facts,” is at best in the lower regions of Dante’s “Purgatory,” or associated with Plato’s silver souls. Hence, Poe writes: “I am but defending a set of principles which no honest man need be ashamed of defending, and for whose defense no honest man will consider an apology required.”

From this standpoint, all of Poe’s tales and poems ought to be immediately comprehensible to English-speaking audiences. Poe’s essays and literary criticisms are the explication of Poe’s method of composition. To this day, what is left of Poe’s book, *The History of English Literature*, of which his “Philosophy of Composition” and “Rationale of Verse” are chapters, is probably the best-known text for teaching the principles of poetic composition to English-speaking audiences.

Poe often had a great deal of fun composing tales that mocked the methods employed by the leading British literary journals. One of Poe’s favorite targets in this regard was *Blackwood’s Edinburgh Magazine*. *Blackwood’s* was notorious for its sense-certainty literary style, and this style was the source for two of the most hilarious satires written by Poe, “How to Write a Blackwood Article,” and “A Predicament.”

In the former, our heroine Suky Snobbs receives instructions as to how to write a tale, of course making sure that she has an experience from which it will be worth recording her sensations. In the latter, she has such

an experience, and records her sensations as her head is severed by a pendulum and first her eyes, then her head roll into a nearby gutter. Then, of course, she becomes very properly confused as to whether her identity is in her head or her body. Suky Snobbs, of course, is none other than Margaret Fuller, a leading American Transcendentalist.

Poe singled out Margaret Fuller not only because he disliked her writing, but because she was a political tool of the British SIS. During her stay with Thomas Carlyle in England, Fuller, under Carlyle’s direction, had secretly supplied the Italian terrorist Giuseppe Mazzini with an American passport and escorted him through France and safely into Italy. Mazzini was the head of Young Italy, a creation of the same Edinburgh SIS and Venetian oligarchist networks that created Young America, Young France, etc., as post-Jacobin battering rams against the surviving republican currents in those countries.

In another vein, Poe’s tales such as “The Pit and the Pendulum” are often mistaken for mere horror stories. No doubt Vincent Price is responsible for this. But, “The Pit and the Pendulum” is another exposition of the utter futility of sense-certainty methods of investigation. The hero of the story, trapped in a pit (an obvious allusion to Dante), begins investigating his circumstances using his senses of touch and smell to measure the dimensions of the cell. By this method, he comes very near to falling into an abyss while the pendulum swings closer. Driven to the point of despair by this method, our hero finally begins to soar—that is, to reason a solution to his predicament.

In his tale of ratiocination “The Purloined Letter,” Poe presents us with a problem that is unresolvable by methods of “creeping”—sense certainty. Here we have a problem concerning the letter and its whereabouts. Yet the prefect of police, carrying sense-certainty methods to their extremes, cannot locate it. Dupin, using superior methods, does. Poe’s story “The Murders in the Rue Morgue” is a case where reason succeeds, while mere deduction from certain clues fails.

On this point, Edgar Allan Poe drove Arthur Conan Doyle into hysterical fits of defending the deductive method. For example, in his introduction to *A Study in Scarlet*, Doyle has Sherlock Holmes react the following way when Watson informs him that it is the Earth that revolves around the sun:

“Now that I do know it I shall do my best to forget it.”

“To forget it!”

“You see,” he [Holmes] explained, “I consider that a man’s brain is like a little empty attic, and you have to stock it with such furniture as you choose. A fool takes in all the lumber of every sort that he comes across so that the knowl-

edge which might be useful to him gets crowded out, or at best is jumbled up with a lot of other things, so that he has a difficulty in laying his hands upon it. Now, the skillful workman is very careful indeed as to what he takes into his brain-attic. He will have nothing but the tools which may help him in doing his work, but of these he has a large assortment, and all in the most perfect order. It is a mistake to think that that little room has elastic walls and can distend to any extent. Depend upon it, there comes a time when for every addition of knowledge you forget something that you knew before. It is of the highest importance, therefore, not to have useless facts elbowing out the useful ones."

"But the solar system!" I protested.

"What the deuce is it to me?" he interrupted impatiently; "you say that we go round the sun. If we went round the moon it would not make a pennyworth of difference to me or to my work."

Later Holmes defends Euclid, the Aristotelean whom Poe attacked. Still later, he attacks Poe's method directly:

"No doubt you think that you are complimenting me in comparing me to Dupin," he observed. "Now, in my opinion, Dupin was a very inferior fellow. That trick of his of breaking in on his friends' thoughts with an *a propos* remark after a quarter of an hour's silence is really very showy and superficial. He had some analytical genius, no doubt; but he was by no means such a phenomenon as Poe appeared to imagine."

British Intelligence operative Sir Arthur Conan Doyle (right) created the detective Sherlock Holmes in opposition to Poe's Inspector Dupin. Where Dupin relies upon reason, Holmes rejects it, in favor of Euclidean deductions from a bad infinite of empirical "clues."

Below: *Idiot-savant Holmes, with his colleague Dr. Watson.*



On this same point—that of having the ability to look into the very soul of another—Arthur Conan Doyle's countryman Charles Dickens believed Poe possessed some sort of mystical powers. It was Poe's habit to guess the ending of the Dickens novels which appeared in serial form in American magazines. Having successfully "guessed" the ending of several novels, Poe proceeded to explain why it was so easy to determine the ending of a novel written by formula. The reader should not be amazed at this ability. It is somewhat akin to the way you are able to predict the outcome of so many of the "made for television" movies that you watch every night, bored but glued to the chair as you await the next jiggle of sensation to flash across the boob tube.

Our present-day police detectives would learn a lot from a comparison of Poe's tales of ratiocination to Doyle's detective stories. It would spare them the problem of waiting for a mute dog to show up.

The Case of H. Bruce Franklin

The theme "Edgar Allan Poe was a plagiarist" has been adopted by a large segment of the so-called field of literature. Like the slanders of Poe the "mystic," the chief aim of the plagiarism smear, whether deliberate or the result of stupidity, is to hide or obscure Poe's actual method.

I have before me a copy of H. Bruce Franklin's *Future Perfect* (New York: Oxford University Press, 1966), in which Franklin deliberately repeats the charges of plagiarism against Poe, Franklin, as of this writing, is employed as a professor of American literature at Rutgers University.

As we shall show, a reasonably attentive junior high school student would consider the charges made by the college professor analogous to charging Ben Franklin with plagiarizing his discoveries concerning electricity from the maker of his kite.

In *Future Perfect*, Franklin champions a charge of plagiarism first made by W. K. Wimsatt, Jr. in his article "Poe and the Chess Automaton" (*American Literature*, 1939), in which Wimsatt accuses Poe of stealing the material for his 1835 story "Maelzel's Chess-Player." The so-called plagiarism that Franklin alludes to is Poe's solution to the riddle of a chess-playing automaton. It is charged that Poe plagiarized his solution from that given by Sir David Brewster in his *Letters on Natural Magic*. Franklin states:

"Maelzel's Chess-Player" illustrates [Poe's] method and how it misleads anyone ignorant of his sources. This piece, which has very recently (1963) been called Poe's "brilliant exposé," an example of his "superlatively logical mind" operating with nothing to go on except the manner in

which the game was conducted,” was actually lifted outright from a readily available publication . . .

Franklin makes this and other charges concerning Poe’s alleged “lifting” from other sources to assert that Poe was not a scientist. He says: “Rarely in Poe’s science fiction does one find science itself as a subject and nowhere does one find any kind of true scientist as a consequential figure . . .”

We will reproduce here both Brewster’s and Poe’s solution to the automaton riddle, so that the reader may have before him the mere facts of the matter. But first it is necessary to state that far from plagiarizing from Sir David Brewster, Poe considered the man a deadly foe bent on destroying the continental system of science in the United States, and particularly at the West Point Military Academy.

Indeed, at the very time that Poe wrote his “Maelzel’s Chess-Player,” Commandant Thayer and the continental system of the Ecole Polytechnique were being forced out of the curriculum of West Point and replaced by courses designed by the British Association for the Advancement of Science which was headed by none other than Sir David Brewster.

The *Letters on Natural Magic* were written by Brewster at the request of the feudalist Sir Walter Scott as a part of a project initiated for the purpose of obscuring the scientific method, and investigating the usefulness of updating ancient methods of masking actual science with mysticism for the use of British intelligence. Scott was also a hated enemy of Poe’s.

In a letter to Sir Walter Scott published as a preface to his *Letters*, Brewster says:

My Dear Sir Walter,

As it was your suggestion that I undertook to draw up a popular account of those prodigies of the material world which have received the appellation of Natural Magic, I have availed myself of the privilege of introducing it under the shelter of your name . . .

The subject of Natural Magic is one of great extent, as well as of deep interest. In its widest range, it embraces the history of the governments and the superstitions of ancient times, of the means by which they maintained their influence over the human mind . . . The Prince, the Priest, and the sage were leagued in a dark conspiracy to deceive and enslave their species; and man, who refused his submission to a being like himself, became the obedient slave of a spiritual despotism, and willingly bound himself in chains when they seemed to have been forged by the gods. . . .

In Letter Four, Brewster actually blames scientific progress for the practices of the ancient priest:

It was fortunate for the human race that the scanty knowl-

edge of former ages afforded so few elements of deception. What a tremendous engine would have worked against our species by the varied and powerful machinery of modern science: Man would still have worn the shackles which it forged, and his noble spirit would still have groaned beneath its fatal pressure.

To be sure, in the published version of his book Brewster takes great care to pretend that he is exposing an ancient evil. But in his actual life, Brewster was a member of and served the same cult he pretended to expose.

In addition to Sir Walter Scott, Brewster’s collaborators included Edward Sir Bulwer-Lytton, head of the Rosacrucian Society, who I will discuss in another chapter. Brewster himself was a member of the Scottish Freemasons and his chief literary accomplishment was the tracing of the Scottish Rite back to the same pagan cult of Isis he pretends to criticize. For example, in his *History of Free Masonry and the Grand Lodge of Scotland*, Brewster says:

In Egypt and those countries of Asia which lie contiguous to that favored kingdom, the arts and sciences were cultivated with success, while other nations were involved in ignorance; it is here, therefore, that Free Masonry would flourish, and here only can we discover marks of its existence in the remotest ages. . . .

They would naturally desire to participate in that scientific knowledge which was possessed by the architects they employed; and as the sacerdotal order seldom failed among a superstitious people, to gain the objects of their ambition. . . . We may safely affirm that in their internal as well as external procedures the Society of Free Masons resembles the Dionysiacs of Asia Minor.

Poe exposed Brewster in his brilliant critique of Hegel, the “Philosophy of Furniture”:

As for those antique floor-cloths still occasionally seen in the dwellings of the rabble—cloths of huge, sprawling, and radiating devices, stripe-interspersed, and glorious with all hues, among which no ground is intelligible—these are but the wicked invention of a race of time-servers and money-lovers—children of Baal and worshippers of Mammon—Benthams, who, to spare thought and economize fancy, first cruelly invented the Kaleidoscope, and then established joint-stock companies to twirl it by steam.

It was Sir David Brewster who took credit for inventing the kaleidoscope, and together with Sir Walter Scott formed a stock company to finance the making of a steam engine to twirl it—all for the purpose of enhancing its effectiveness in performing rites of necromancy!

In other words, Brewster was attempting to utilize what he had learned from his study of the ancient cults, a time-honored practice that the British continue



Poe's adversaries in British Secret Intelligence included writers Sir Walter Scott (above) and Edward Sir Bulwer-Lytton (below), and scientist Sir David Brewster (below, right).



The Granger Collection

Above: Scene from Scott's neo-feudalist novel "Ivanhoe," published in 1832.



up to this day.

What is important about the controversy surrounding the charges of plagiarism is that, with his "Maelzel's Chess-Player," Poe took the opportunity created by a national tour of the sensational automaton chess machine to demonstrate to a wide popular audience the scientific incompetence of Brewster and his accomplices.

The Automaton Chess Player was invented in 1769 by Baron Kempelen, a nobleman of Presburg, Hungary. Kempelen disposed of the device and the secret of its operations to one M. Maelzel, the inventor of the metronome, as well as a hearing device for Ludwig van Beethoven.

During various exhibitions, the automaton excited much controversy over whether or not it was an actual machine that played chess or whether it was in fact operated by some human agency. Those who took the point of view that it was a human agency which actually played the game of chess had to decide whether Maelzel himself operated it from afar, or whether some means

were used to conceal someone inside of the apparatus. Some speculated that Maelzel somehow operated the automaton by means of electromagnetism; other treatises were written proclaiming that an expert dwarf chess player was hidden inside the apparatus.

The former solution, however, was easily ruled out, because during exhibitions the spectators were allowed to carry lodestones. Spectators were also allowed to have the apparatus moved to any section of the room during the course of a chess game.

The excitement created by the exhibition of the automaton is roughly analogous to the interest generated by today's attempts to design a computer that can defeat a human being at the game of chess. In his solution to the automaton mystery, in fact, Poe anticipates and answers the question of whether or not a computer will ever be able to replicate human intelligence.

First let us look at the solution of the chess-player riddle as we find it in the following excerpt from Sir David Brewster's *Letters on Natural Magic*:

When the automaton was exhibited in Great Britain in 1819 and 1820, by M. Maelzel, it excited as intense an interest as when it was first produced in Germany. There can be little doubt, however, that the secret has been discovered; and an anonymous writer has shown in a pamphlet entitled "An Attempt to Analyze the Automaton Chess-Player of M. Kempelen," that it is capable of accommodating an ordinarily sized man; and he has explained in the clearest manner how the enclosed player takes all the different positions and performs all the motions where are necessary to produce the effects actually observed. The following is the substance of his observations;

The drawer GG when closed does not extend to the back of the chest, but leaves a space O behind it (see Fig. 69, 70, 71 on following page) fourteen inches broad, eight inches high, and three feet eleven inches long. This space is never exposed to the view of spectators. The small cupboard seen at A is divided into two parts by a door or screen I (Fig. 68), which is movable upon a hinge, and is so constructed that it closes at the same instant that B is closed. The whole front of the compartment as far as I is occupied with the machinery H. The other compartment behind I is empty, and communicates with the space O behind the drawer, the floor of this division being removed. The back of the great cupboard CC, is double, and the part PQ to which the quadrants are attached, moves on a joint Q, at the upper part, and forms when raised an



opening S, between the two cupboards, by carrying with it part of the partition R, which consists of cloth tightly stretched. The false back is shown closed in Fig. 69, while Fig. 70 shows the same back raised, so as to form the opening S between the chambers.

When the spectator is allowed to look into the trunk of the figure by lifting up the dress, as in Fig. 70, it will be observed that a great part of the space is occupied by the inner trunk N, Fig. 70, 71, which passes off to the back in the form of an arch, and conceals from the spectators a portion of the interior. This inner trunk N, opens and communicates with the chest by an aperture T, Fig. 72, about twelve inches broad and fifteen high. When the false back is raised, the two cupboards, the trunk N, and the space O behind the drawer are all connected together.

The construction of the interior being thus understood, the chess-player may be introduced into the chest through the sliding panel U, Fig. 69. He will then raise the false back of the large cupboard, and assume the position represented by the shaded figure in Fig. 63 and 64. Things being in this state, the exhibitor is ready to begin his process of deception. He first opens the door A of the small cupboard, and from the crowded and very ingenious disposition of the machinery within it, the eye is unable to penetrate far beyond the opening, and the spectator concludes without any hesitation that the whole of the cupboard is filled, as it appears to be with similar machinery. This false conclusion is greatly corroborated by observing the glimmering light which plays among the wheel work when the door B is opened, and a candle held at the opening. This mode of exhibiting the interior of the cupboard satisfies the spectator also that no opaque body capable of holding or concealing any of the parts of a hidden agent is interposed between the light and the observer. The door B is now locked and the screen I closed; and as this is done at the time that the light is withdrawn, it will wholly escape observation.

The door B is so constructed as to close by its own weight, but as the head of the chess-player will soon be placed very near it, the secret would be disclosed if, in turning round, the chest door should by any accident fly open. The accident is prevented by turning the key, and lest this little circumstance should excite notice, it would probably be regarded as accidental, as the keys were immediately wanted for other locks.

As soon as the door B is locked, and the screen I closed, the secret is no longer exposed to hazard, and the exhibitor proceeds to lead the minds of the spectators still further from the real state of things. The door A is left open to confirm the opinion that no person is concealed within, and that nothing can take place in the

interior without being observed.

The drawer GG is now opened, apparently for the purpose of looking at the chess-men, cushion, and counters which it contains; but the real object of it is to give time to the player to change his position as shown in Fig. 65, and to replace the false back and partition preparatory to the opening of the great cupboard. The chess-player, as the figure shows, occupied with his body the back compartment of the small cupboard, while his legs and thighs are contained in the space O behind the drawer GG, his body being concealed by the screen I, and his limbs by the drawer GG.

The great cupboard, CC, is now opened, and there is so little machinery in it that the eye instantly discovers that no person is concealed there. To make this more certain, however, a door is opened at the back and a lighted candle held to it, to allow the spectators to explore every corner and recess.

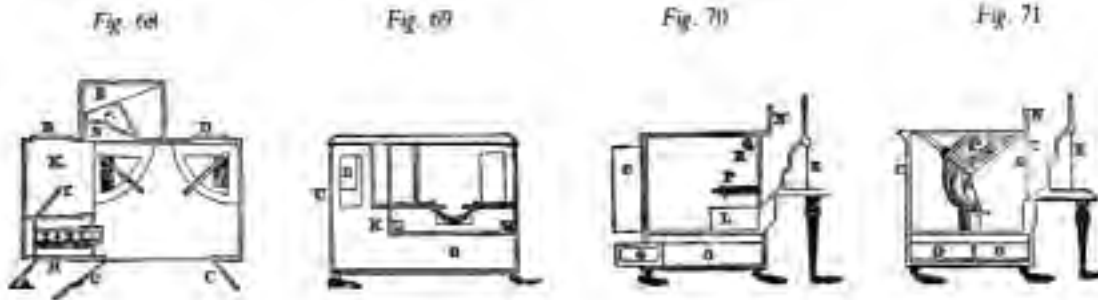
The front doors of the great and small cupboard being left open, the chest is wheeled round to show the trunk of the figure, and the bunch of keys is allowed to remain in the door D, as the apparent carelessness of such a proceeding will help to remove any suspicion which may have been excited by the locking of the door B.

When the drapery of the figure has been raised, and doors E and F in trunk and thigh opened, the chest is wheeled round again into its original position, and doors E and F closed. In the meantime the player withdraws his legs from behind the drawer, as he cannot so easily do this when the drawer GG is pushed in.

In all these operations, the spectator flatters himself that he has seen in succession every part of the chest, while in reality some parts have been wholly concealed from his view, and others but imperfectly shown, while at the present time nearly half of the chest is excluded from view.

When the drawer GG is pushed in and the doors A and C closed, the exhibitor adjusts the machinery at the back, in order to give time to the player to take the position shown in a front view in Fig. 66, and in profile in Fig. 67. In this position he will experience no difficulty in executing every movement made by the automaton. As his head is above the chess-board, and he can easily take up and put down a chess-man without any other mechanism than that of a string communicating with the finger of the figure. His right hand, being within the chest, may be employed to keep in motion the wheel-work for producing the noise which is heard during the moves, and to perform the other movements of the figure, such as that of moving the head, tapping on the chest, etc.

A very ingenious contrivance is adopted to facilitate the introduction of the player's left arm into the arm of the figure. To per-



illustrations from
David Brewster's
"Natural Magic"

mit this, the arm of the figure requires to be drawn backwards; and for the purpose of concealing, and at the same time explaining this strained attitude, a pipe is ingeniously placed in the automaton's hand. For this reason the pipe is not removed till all the other arrangements are completed. When everything has been thus prepared, the pipe is taken from the figure, and the exhibiter winds up, as it were, the enclosed machinery, for the double purpose of impressing upon the company the belief that the effect is produced by machinery, and of giving a signal to the player to put in motion the head of the automaton.

This ingenious explanation of the chess automaton is, our author states, greatly confirmed by the *regular and undeviating* mode of disclosing the interior of the chest; and he also shows that the facts which have been observed respecting the winding up of the machine "afford positive proof that the axis turned up by the key is quite free and unconnected either with a spring or weight, or any system of machinery."

This is the piece that H. Bruce Franklin accuses Poe of plagiarizing. Franklin and others, but especially Franklin, use the claim of plagiarism to prove that Poe was no scientist and merely copied scientific details from others.

We now give Poe's solution to the same puzzle, with his critique of Brewster included, as excerpted from Poe's "Maelzel's Chess-Player":

Of late years, however, an anonymous writer, by a course of reasoning exceedingly unphilosophical, has contrived to blunder upon a plausible solution—although we cannot consider it altogether the true one. His Essay was first published in a Baltimore weekly paper, was illustrated by cuts, and was entitled "An Attempt to Analyze the Automaton Chess-Player of M. Maelzel," This Essay we suppose to have been the original of the *pamphlet* to which Sir David Brewster alludes in his *Letters on Natural Magic*, and which he has no hesitation in declaring a thorough and satisfactory explanation. The *results* of the analysis are undoubtedly, in the main, just; but we can only account for Brewster's pronouncing the Essay a thorough and satisfactory explanation, by supposing him to have bestowed upon it a very cursory and inattentive perusal. In the compendium of the Essay, made use of in the *Letters on Natural Magic*, it is quite impossible to arrive at any distinct conclusion as to the adequacy or inadequacy of the analysis, on account of the gross misarrangement and deficiency of the letters

of reference employed. The same fault is to be found in the "Attempt," &c., as we originally saw it. The solution consists in a series of minute explanations, (accompanied by woodcuts, the whole occupying many pages) in which the object is to show the *possibility* of *so shifting the partitions* of the box, as to allow a human being, concealed in the interior, to move portions of his body from one part of the box to another, during the exhibition of the mechanism—thus eluding the scrutiny of the spectators. There can be no doubt, as we have before observed and as we will presently endeavor to show, that the principle, or rather the result of this solution is the true one. Some person is concealed in the box during the whole time of exhibiting the interior. We object however, to the whole verbose description of the *manner* in which the partitions are shifted, to accommodate the movements of the person concealed. *We object to it as a mere theory assumed in the first place, and to which circumstances are afterwards made to adapt themselves.* [emphasis added]. It was not, and could not have been arrived at by any inductive reasoning. In whatever way the shifting is managed, it is of course concealed at every step from observation. To show that certain movements might possibly be effected in a certain way, is very far from showing that they are actually so effected. There may be an infinity of other methods by which the same results may be obtained. The probability of the one assumed proving the correct one is then as unity to infinity. But in reality, this particular point, the shifting of the partitions, is of no consequence whatever. It was altogether unnecessary to devote seven or eight pages for the purpose of proving what no one in his senses would deny—viz., that the wonderful mechanical genius of Baron Kempelen could invent the necessary means for shutting a door or slipping aside a panel, with a human agent too at his service in actual contact with the panel or the door, and the whole operation carried on, as the author of the Essay himself shows, and as we shall attempt to show more fully hereafter, entirely out of reach of the observation of the spectators.

In attempting ourselves an explanation of the Automaton, we will, in the first place, endeavor to show how its operations are effected, and afterwards describe, as briefly as possible, the nature of the *observations* from which we have deduced our result.

It will be necessary for a proper understanding of the subject, that we repeat here, in a few words, the routine adopted by the exhibiter in disclosing the interior of the box—a routine form which he never deviates in any material particular. In the first place he opens the door No. 1. Leaving this open, he goes round to the rear of the box, and opens a door precisely at the back of door

No. I. To this back door he holds a lighted candle. He then *closes the back door*, locks it, and, coming round to the front, opens the drawer to its full extent. This done, he opens the doors No. 2 and 3, (the folding doors) and displays the interior of the main compartment. Leaving open the main compartment, the drawer, and the front door of the cupboard No. I, he now goes to the rear again, and throws open the back door of the main compartment. In shutting up the box no particular order is observed, except that the folding doors are always closed before the drawer.



illustration from
"Maelzel's Chess-
Player"

Now, let us suppose that when the machine is first rolled into the presence of the spectators, a man is already within it. His body is situated behind the dense machinery in cupboard No. I, (the rear portion of which machinery is so contrived as to slip *en masse*, from the main compartment to the cupboard No. I, as occasion may require,) and his legs lie at full length in the main compartment. When Maelzel opens the door No. I, the man within is not in any danger of discovery, for the keenest eye cannot penetrate more than about two inches into the darkness within. But the case is otherwise when the back door of the cupboard, No. I, is opened. A bright light then pervades the cupboard, and the body of the man would be discovered if it were there. But it is not. The putting the key in the lock of the back door was a signal on hearing which the person concealed brought his body forward to an angle as acute as possible—throwing it altogether or nearly so, into the main compartment. This however, is a painful position, and cannot be long maintained. Accordingly we find Maelzel *closes the back door*. This being done, there is no reason why the body of the man may not resume its former situation—for the cupboard is again so dark as to defy scrutiny. The drawer is now opened, and the legs of the person within drop down behind it in the space it formerly occupied.

(Sir David Brewster supposes that there is always a large space behind this drawer even when shut—in other words that the drawer is a "false drawer" and does not extend to the back of the box. But the idea is altogether untenable. So common-place a trick would be immediately discovered—especially as the drawer is always opened to its fullest extent, and an opportunity thus offered of comparing its depth with that of the base.) There is, consequently, now no longer any part of the man in the main compartment—his body being behind the machinery in cupboard No. I, and his legs in the space occupied by the drawer. The exhibiter, therefore, finds himself at liberty to display the main compartment. This he does—opening both its back and front doors—and no person is discovered. The spectators are now satisfied that the

whole of the box is exposed to view—and exposed too, all portions of it at one and the same time. But of course this is not the case. They neither see the space behind the drawer, nor the interior of cupboard No. I—the front door of which latter the exhibiter virtually shuts in shutting its back door. Maelzel, having now rolled the machine around, lifted the drapery of the Turk, opened the doors in back and thigh, and shown his trunk to be full of machinery, brings the whole back into its original position, and closes the doors. The man within is now at liberty to move about. He gets up into the body of the Turk just as high as to bring his eyes above the level of the chess board. It is very probably that he seats himself upon the little square block or protuberance which is seen in a corner of the main compartment when the doors are open. In this position he sees the chess-board through the bosom of the Turk which is of gauze. Bringing his right arm across his breast he actuates the little machinery necessary to guide the left arm and the fingers of the figure. This machinery is situated just beneath the left shoulder of the Turk, and is consequently easily reached by the right hand of the man concealed, if we suppose his right arm is brought across his breast. The motions of the head and eyes, and of the right arm of the figure, as well as the sound *echec* are produced by other mechanism in the interior, and actuated at will by the man within. The whole of this mechanism—that is to say all of the mechanism essential to the machine—is most probably contained within the little cupboard (of about six inches in breadth) partitioned off at the right (the spectators' right) of the main compartment.

In this analysis of the operations of the Automaton, we have purposely avoided any allusion to the manner in which the partitions are shifted, and it will now be readily comprehended that this point is a matter of no importance, since, by mechanism within the ability of any common carpenter, it might be effected in an infinity of different ways, and since we have shown that, however performed, it is performed out of the view of the spectators. Our result is founded upon the following *observations* taken during frequent visits to the exhibition of Maelzel. (Some of the *observations* are intended merely to prove that the machine must be regulated by *mind*, and it may be thought a work of supererogation to advance further arguments in support of what has been already fully decided. But our object is to convince, in especial, certain of our friends upon whom a train of suggestive reasoning will have more influence than the most positive *a priori* demonstration.)

1. The moves of the Turk are not made at regular intervals of time, but accommodate themselves to the moves of the antagonist—although this might have been readily brought about by limiting the time allowed for the moves of the antagonist. For example, if this limit were three minutes, the moves of the Automaton might be made at given intervals longer than three minutes. The fact then of irregularity, when regularity might have been so easily attained, goes to prove that regularity is unimportant to the action of the Automaton—in other words, that the Automaton is not a pure machine.

2. When the Automaton is about to move a piece, a distinct motion is observable just beneath the left shoulder, and which motion agitates in a light degree, the drapery covering the front of

the left shoulder. This motion invariably precedes, by about two seconds, the movement of the arm itself—and the arm never, in any instance, moves without this preparatory motion in the shoulder. Now let the antagonist move a piece, and let the corresponding move be made by Maelzel, as usual, upon the board of the Automaton. Then let the antagonist narrowly watch the Automaton, until he detect the preparatory motion in the shoulder. Immediately upon detecting this motion, and before the arm itself begins to move, let him withdraw his piece, as if perceiving an error in his manoeuvre. It will then be seen that the movement of the arm, which, in all other cases, immediately succeeds the motion in the shoulder, is withheld—is not made—although Maelzel has not yet performed, on the board of the Automaton, any move corresponding to the withdrawal of the antagonist. In this case, that the Automaton was about to move is evident—and that he did not move, was an effect plainly produced by the withdrawal of the antagonist, and without any intervention of Maelzel.

This fact full proves, 1) that the intervention of Maelzel, in performing the moves of the antagonist on the board of the Automaton, is not essential to the movements of the Automaton, 2) that its movements are regulated by *mind*—by some person who sees the board of the antagonist, 3) that its movements are not regulated by the mind of Maelzel, whose back was turned towards the antagonist at the withdrawal of his move.

3. The Automaton does not invariably win the game. Were the machine a pure machine this would not be the case—it would always win. The *principle* being discovered by which a machine can be made to *play* a game of chess, an extension of the same principle would enable it to *win* a game—a farther extension would enable it to *win all* games—that is to beat any possible game of an antagonist. A little consideration will convince anyone that the difficulty of making a machine beat all games, is not in the least degree greater, as regards the principle of the operations necessary, than that of making it beat a single game. If then we regard the Chess-Player as a machine, we must suppose, (what is highly improbable) that its inventor preferred leaving it incomplete to perfecting it—a supposition rendered still more absurd, when we reflect that the leaving it incomplete would afford an argument against the possibility of its being a pure machine—the very argument we now adduce.

4. When the situation of the game is difficult or complex, we never perceive the Turk either to shake his head or roll his eyes. It is only when his next move is obvious, or when the game is so circumstanced that to a man in the Automaton's place there would be no necessity for reflection. Now these peculiar movements of the head and eyes are movements customary with persons engaged in meditation, and the ingenious Baron Kempelen would have adapted these movements (were the machine a pure machine) to occasions proper for their display—that is, to occasions of complexity. But the reverse is seen to be the case, and this reverse applies precisely to our supposition of a man in the interior. When engaged in meditation about the game he has no time to think of setting in motion the mechanism of the Automaton by which are moved the head and the eyes. When the game however, is obvious, he has time to look about him

and, accordingly, we see the head shake and the eyes roll.

5. When the machine is rolled round to allow the spectators an examination of the back of the Turk, and when his drapery is lifted up and the doors in the trunk and thigh thrown open, the interior of the trunk is seen to be crowded with machinery. In scrutinizing this machinery while the Automaton was in motion, that is to say, while the whole machine was moving on the castors, it appeared to us that certain portions of the mechanism changed their shape and position in a degree too great to be accounted for by the simple laws of perspective; and subsequent examinations convinced us that these undue alterations were attributable to mirrors in the interior of the trunk. The introduction of mirrors among the machinery could not have been intended to influence, in any degree, the machinery itself. Their operation whatever that operation should prove to be, must necessarily have reference to the eye of the spectator. We at once concluded that these mirrors were so placed to multiply to the vision some few pieces of machinery within the trunk so as to give it the appearance of being crowded with mechanism. Now the direct inference from this is that the machine is not a pure machine. For it it were, the inventor, so far from wishing its mechanism to appear so complex, and using deception for the purpose of giving it this appearance, would have been especially desirous of convincing those who witnessed his exhibition, of the *simplicity* of the means by which results so wonderful were brought about.

6. The external appearance, and especially, the deportment of the Turk, are, when we consider them as imitations of *life*, but very indifferent imitations. The countenance evinces no ingenuity, and is surpassed, in its resemblance to the human face, by the very commonest of wax-works. The eyes roll unnaturally in the head, without any corresponding motions of the lids or brows. The arm particularly, performs its operations in an exceedingly stiff, awkward, jerking and rectangular manner. Now, all this is the result either of inability in Maelzel to do better, or of intentional neglect—accidental neglect being out of the question, when we consider that the whole time of the ingenious proprietor is occupied in the improvement of his machines. Most assuredly we must not refer the unlife-like appearances to inability—for all the rest of Maelzel's automata are evidence of his full ability to copy the motions and peculiarities of life with the most wonderful exactitude. . . . We cannot, therefore, doubt Mr. Maelzel's ability, and we must necessarily suppose that he intentionally suffered his Chess-Player to remain the same artificial and unnatural figure which Baron Kempelen (no doubt also through design) originally made it. What this design was it is not difficult to conceive. Were the Automaton life-like in its motions, the spectator would be more apt to attribute its operations to their true cause, (that is to human agency within) than he is now, when the awkward and rectangular manoeuvres convey the idea of pure and unaided mechanism.

7. When, a short time previous to the commencement of the game, the Automaton is wound up by the exhibiter as usual, an ear in any degree accustomed to the sounds produced in winding up a system of machinery, will not fail to discover, instantaneous-

ly, that the axis turned by the key in the box of the Chess-Player, cannot possibly be connected with either a weight, a spring, or a system of machinery whatever. The inference here is the same as in our last observation. The winding up is inessential to the operations of the Automaton, and is performed with the design of exciting in the spectators the false idea of mechanism.

8. When the question is demanded explicitly of Maelzel—"Is the Automaton a pure machine or not?" his reply is invariably the same—"I will say nothing about it." Now the notoriety of the Automaton, and the great curiosity it has everywhere excited, are owing more especially to the prevalent opinion that it is a pure machine, than to any other circumstance. Of course, then, it is the interest of the proprietor to represent it as a pure machine. And what more obvious, and more effectual method could there be of impressing the spectators with this idea, than a positive and explicit declaration to that effect? On the other hand, what more obvious and effectual method could there be of exciting a disbelief in the Automaton's being a pure machine, than by withholding such explicit declaration? For people will naturally reason thus—It is Maelzel's interest to represent this thing as pure machine—he refuses to do so, directly in words, although he does not scruple and is evidently anxious to do so, indirectly by actions—were it actually what he wishes to represent it by actions, he would gladly avail himself of the more direct testimony of words—the inference is, that a consciousness of its *not* being a pure machine, is the reason of his silence—his actions cannot implicate him in a falsehood—his words may.

9. When, in exhibiting the interior of the box, Maelzel has thrown open the door No. 1, and also the door immediately behind it, he holds a lighted candle at the back door (as mentioned above), and moves the entire machine to and fro with a view of convincing the company that the Cupboard No. 1 is entirely filled with machinery. When the machine is thus moved about, it will be apparent to any careful observer, that whereas that portion of the machinery near the front door No. 1, is perfectly steady and unwavering, the portion farther within fluctuates, in a very slight degree, with the movements of the machine. This circumstance first aroused in us the suspicion that the more remote portion of the machinery was so arranged as to be easily slipped *en masse*, from its position when occasion should require it. This occasion we have already stated to occur when the man concealed within brings his body into an erect position upon closing of the back door.

10. Sir David Brewster states the figure of the Turk to be the size of life but in fact it is far above the ordinary size. Nothing is more easy than to err in our notions of magnitude. The body of the Automaton is generally insulated, and, having no means of immediately comparing it with any human form, we suffer ourselves to consider it as of ordinary dimensions. This mistake may, however, be corrected by observing the Chess-Player when as is sometimes the case, the exhibiter approaches it. Mr. Maelzel, to be sure, is not very tall, but upon drawing near the machine, his head will be found at least eighteen inches below the head of the Turk, although the latter, it will be remembered, is in a sitting position.

11. The box behind which the Automaton is placed is precisely three feet six inches long, two feet four inches deep, and two feet six inches high. These dimensions are fully sufficient for the accommodation of a man very much above the common size—and the main compartment alone is capable of holding any ordinary man in the position we have mentioned as assumed by the person concealed. As these are facts, which any one who doubts them may prove by actual calculation, we deem it unnecessary to dwell upon them. We will only suggest that, although the top of the box is apparently a board about three inches in thickness, the spectator may satisfy himself by stooping and looking up at it when the main compartment is open, that it is in reality very thin. The height of the drawer also will be misconceived by those who examine it in a cursory manner. There is a space of about three inches between the top of the drawer as seen from the exterior, and the bottom of the cupboard—a space which must be included in the height of the drawer. These contrivances to make the room within the box appear less than it actually is, are referable to a design on the part of the inventor, to impress the company again with a false idea, viz., that no human being can be accommodated within the box.

12. The interior of the main compartment is lined throughout with *cloth*. This cloth we suppose to have a twofold object. A portion of it may form, when tightly stretched, the only partitions which there is any necessity for removing during the changes of the man's position, viz.: the partition between the rear of cupboard No. 1, and the partition between the main compartment, and the space behind the drawer when open. If we imagine this to be the case, the difficulty of shifting the partitions vanishes at once, if indeed any such difficulty could be supposed under any circumstances to exist. The second object of the cloth is to deaden and render indistinct all sounds occasioned by the movements of the person within.

13. The antagonist (as we have before observed) is not suffered to play at the board of the Automaton, but is seated at some distance from the machine. The reason which, most probably, would be assigned for this circumstance, if the question were demanded, is that were the antagonist otherwise situated, his person would intervene between the machine and the spectators, and preclude the latter from a distinct view. But this difficulty might be easily obviated, either by elevating the seats of the company, or by turning the end of the box towards them during the game. The true cause of the restriction is, perhaps, very different. Were the antagonist seated in contact with the box, the secret would be liable to discovery, by his detecting, with the aid of a quick ear, the breathings of the man concealed.

14. Although M. Maelzel, in disclosing the interior of the machine, sometimes slightly deviates from the *routine* which we have pointed out, yet never in any instance does he so deviate from it as to interfere with our solution. For example, he has been known to open, first of all the drawer—but he never opens the main compartment without first closing the back door of cupboard No. 1—he never opens the back door of cupboard No. 1 while the main compartment is open—and the game of chess is

never commenced until the whole machine is closed. Now, if it were observed that *never, in any single instance*, did M. Maelzel differ from the routine we have pointed out as necessary to our solutions, it would be one of the strongest possible arguments in corroboration of it—but the argument becomes infinitely strengthened if we duly consider the circumstance that he *does occasionally* deviate from the routine, but never does so deviate as to falsify the solution.

15. There are six candles on the board of the Automaton during exhibition. The question naturally arises “Why are so many employed, when a single candle, or, at farthest, two, would have been amply sufficient to afford the spectators a clear view of the board, in a room otherwise so well lit up as the exhibition room always it—when, moreover, if we suppose the machine a *pure machine* there can be no necessity for so much light, or indeed any light at all, to enable it to perform its operations and when, especially, only a single candle is placed upon the table of the antagonist? The first and most obvious inference is, that so strong a light is requisite to enable the man within to see through the transparent material (probably fine gauze) of which the breast of the Turk is composed. But when we consider the *arrangement* of the candles, another reason immediately presents itself. There are six lights (as we have said before) in all. Three of these are on each side of the figure. Those most remote from the spectators are the longest—those in the middle are about two inches shorter—and those nearest the company about two inches shorter still—and the candles on one side differ in height from the candles respectively opposite on the other, by ratio different from two inches—that is to say, the longest candle on one side is about three inches shorter than the longest candle on the other, and so on. Thus it will be seen that no two of the candles are of the same height, and thus also the difficulty of ascertaining the *material* of the breast of the figure (against which the light is especially directed) is greatly augmented by the dazzling effect of the complicated crossings of the rays—crossings which are brought about by placing the centers of radiation all upon different levels.

16. While the Chess-Player was in possession of Baron Kempten, it was more than once observed, first, that an Italian in the suite of the Baron was never visible during the playing of a game at chess by the Turk, and, secondly, that the Italian being taken seriously ill, the exhibition was suspended until his recovery. This Italian professed a *total* ignorance of the game of chess, although all others of the suite played well. Similar observations have been made since the Automaton was purchased by Maelzel. There is a man, *Schlumberger*, who attends him wherever he goes, but who has no ostensible occupation other than that of assisting in packing and unpacking of the Automaton. This man is about the medium size, and has a remarkable stoop in the shoulders. Whether he professes to play chess or not, we are not informed. It is quite certain however, that he is never to be seen during the exhibitions of the Chess-Player, although frequently visible just before and after the exhibition. Moreover, some years ago Maelzel visited Richmond with his automata, and exhibited them, we believe, in the house now occupied by M. Bossieux as a Dancing Academy. *Schlumberger* was suddenly taken ill, and during his illness there was no exhibition of the

Chess-Player. These facts are well known to many of our citizens. The reason assigned for the suspension of the Chess-Player’s performances, was *not* the illness of *Schlumberger*. The inferences from all this we leave, without further comment, to the reader.

17. The Turk plays with his *left* arm. A circumstance so remarkable cannot be accidental. Brewster takes no notice of it whatever, beyond a mere statement, we believe, that such is the fact. The early writers of treatises on the Automaton, seem not to have observed the matter at all, and have no reference to it. The author of the pamphlet alluded to by Brewster, mentions it, but acknowledges his inability to account for it. Yet it is obviously from such prominent discrepancies as this that deductions are to be made (if made at all) which shall lead us to the truth.

The circumstance of the Automaton’s playing with his left hand cannot have connection with the operations of the machine, considered merely as such. Any mechanical arrangement which would cause the figure to move, in any given manner, the left arm, could, if reversed, cause it to move, in the same manner, the right. But these principles cannot be extended to the human organization, wherein there is a marked and radical difference in the construction, and, at all events, in the powers of the right and left arms. Reflecting upon this latter fact, we naturally refer the incongruity noticeable in the Chess-Player to this peculiarity in the human organization. If so, we must imagine some *reversion*—for the Chess-Player plays precisely as a man *would not*. These ideas, once entertained, are sufficient of themselves, to suggest the notion of a man in the interior. A few more imperceptible steps lead us, finally, to the result. The Automaton plays with his left arm, because under no other circumstances could the man within play with his right—a *desideratum* of course. Let us, for example, imagine the Automaton to play with his right arm. To reach the machinery which moves the arm, and which we have before explained to lie just beneath the shoulder, it would be necessary for the man within either to use his right arm in an exceedingly painful and awkward position, (*viz.* brought up close to the body and tightly compressed between his body and the side of the Automaton) or else to use his left arm brought across his breast. In neither case could he act with the requisite ease or precision. On the contrary, the Automaton, playing, as it actually does, with the left arm, all difficulties vanish. The right arm of the man within is brought across his breast, upon the machinery in the shoulder of the figure. We do not believe that any reasonable objections can be urged against this solution of the Automaton Chess-Player.

Far from H. Bruce Franklin’s assertion that Poe’s science was really science fiction, Poe’s critique of Brewster in “Maelzel’s Chess-Player” proves that Poe was a scientific thinker of outstanding merit. Sir David Brewster was considered one of the leading British scientists of his day, which only proves that British science was an incompetent as H. Bruce Franklin’s literary criticism.

It is the discovery of the *principle* of the operation of the automaton under all circumstances, and not merely how it might be made to operate by forcing the circum-

stances to fit a solution, that puts Poe at odds with Sir David Brewster.

And I am at odds with H. Bruce Franklin for being a bald-faced liar when he makes charges of plagiarism against Poe. Having made that last statement, I can hear all of liberal academia screaming: "How crude! How vulgar! What a malicious thing to say! After all, everyone is entitled to his or her own opinion." To these pathetic cries, I answer that one is not entitled to spread bull manure throughout our nation's classrooms and call it food for thought. Furthermore, Mr. Franklin is not merely mistaken in this matter; he lies deliberately and with a purpose. It is true that we do not consider Mr. Franklin very intelligent, but we know he lies for political purposes which we shall demonstrate below, and he lies with the sort of cunning associated with the linguistic school of Noam Chomsky.

H. Bruce Franklin cannot be unaware that he is of the exact-same pedigree of literary figure that Poe sought to destroy in his lifetime: a terrorist associate protected by the cloak of academic respectability. Franklin's own career is the paradigm for the sort of cynical agent who manipulates the rabble (as Poe would call it) against the forces identified with and committed to technological and economic progress.

It was H. Bruce Franklin, formerly a captain of Air Force Intelligence in the Strategic Air Command (specializing in irregular warfare) who created the Maoist-terrorist group the Revolutionary Union. After leaving the Armed Services in 1959, Franklin received his Ph.D. in English literature, concentrating on science fiction with a heavy emphasis on the British intelligence agent and New Dark Ages proponent H.G. Wells. The study of the policies and methods of especially Wells, Aldous Huxley, and Bertrand Russell is a must for any truly cunning British intelligence operative.

Before helping to found the Revolutionary Union, Franklin's conversion to Maoism occurred during a stint in Paris (he was sent there for a year by Stanford University), where he became involved in the G.I. deserters' movement, along with Robert "Bo" Burlingham of Weatherman fame, and Andrew Kopkind, who is now a leading agent for the terrorist-controlling Cambridge Institute for Policy Studies in the Boston area.

One of the main features of the deliberate prolongation of the Vietnam War was the creation of the counterculture movement of the 1960's and the proliferation of terrorist sects, of which the Revolutionary Union is one. During the late 1960's, Franklin is reported to have conducted weapons maneuvers with RU'ers while they were under the influence of drugs (part of his irregular warfare training). And, writing under the pseudonym William B.

Outlaw, Franklin provided articles detailing the use of weapons to several Bay-area underground newspapers. During the early 1970's, Franklin led an already preconditioned split-off from the RU known as the Venceremos Brigade, as a prelude to the deployment of a filthier sort of terrorist operation, the Symbionese Liberation Army. In fact, both Joseph Ramiro and Thero Wheeler of the Symbionese Liberation Army, were first members of the Venceremos Brigade under Franklin's direction.

This terrorist activity Franklin carried out and still carries out from behind his cover as a professor of literature.*

It is also interesting to note that of all the misconstructions of Edgar Allan Poe Franklin incorporated into his book *Future Perfect*, there is one joke of Poe's that the present author cannot understand Franklin having missed. In Poe's "Mellonta Tauta," a great republic is destroyed by a dictator named Mob.

Epilogue

As I have stated throughout, America owes a profound debt to Edgar Allan Poe, and the author owes a profound personal debt to Poe. Few Americans are even aware of the debt they owe Poe. But the last great President this nation ever had acknowledged his personal debt to Poe.

Abraham Lincoln not only used Poe in his campaign literature for the 1860 election campaign, but Lincoln is recorded as saying that he owed a profound debt to the poet for his own philosophical outlook.

America has been living off the wellsprings of Lincoln's four years in office for more than a century. It is past time to replenish those wellsprings, lest the soul of this country becomes lost beyond redemption.

During the last years of Poe's life before he was murdered, Poe gave lectures on the principles of poetry and music before audiences that numbered as many as three thousand. I don't think such events have been replicated since. If you, the reader, have learned anything from reading this excerpt, I request that you join with me and my collaborators in organizing a series of Poe celebrations in Baltimore, Philadelphia, New York, and Richmond, Virginia. We need musicians, elocutionists, teachers and students, and just plain interested citizens to join in redeeming Poe's good name and our country's soul once and for all time.

* H. Bruce Franklin remains a fixture on the radical left to this day. His latest article is scheduled to appear in the April-May 2006 issue of *Mother Jones* magazine. He is currently the John Cotton Dana Professor of English and American Studies at Rutgers University's Newark, N.J. campus.—Ed.



EDGAR ALLAN POE

and the Spirit of the American Republic

Edgar Allan Poe's 'Nemesis' Stories

by Lewis Whilden

In looking at the great republican thinkers, you will find that they have all discovered that the universe is working for them, and that, ultimately, any violation of the principles of the universe leads to the violator's destruction. These thinkers figure out that this knowledge can be used as a political weapon, just as the LaRouche movement sees the universe as a political ally also. In fact, it is our fight from the heights of a higher-order manifold, that has instigated many axiomatic political changes in the last several years, including the recent moves in the Democratic Party towards thinking in the direction of FDR-style policies. But, woe to those in government who refuse to transform the axioms that are leading to our civilization's destruction. For, if you make policy by blowing cubed soap bubbles, the goddess Nemesis will be there with her pin, whether the bubbles form on George Bush's lip, are generated by George Shultz and Arnold Schwarzenegger in Alan Greenspan's bathtub, or take the form of the gigantic bubbles that make up the world economy.

Edgar Allan Poe is one of those republican thinkers who had a clear insight into this social principle of Nemesis. In a Detroit cadre school presentation about Poe,* Jeffrey Steinberg presented a challenge to the

LaRouche Youth Movement: Although there is a wealth of work to be done in terms of saving Poe from his slanderers and unlocking who America's greatest writer really was historically, Jeff's suggested approach was to examine Poe's stories as a primary source of understanding how he thought. By getting to know Poe's mind, we can begin to refute the lies that creatures like the filthy Rufus Griswold have left in history's garbage bin.¹ The idea-content and illustrated principles within Poe's writings contradict Poe's image as a melancholic, opium-eating pederast. This article aims to give its readers an insight into how Poe thought, by examining only a few of the stories which (often humorously) illustrate how Poe understood the principle of Nemesis. So, take this article as one of many standpoints from which historical investigations of Edgar Allan Poe can now begin.

We will be looking at Poe at his best. In his stories, Poe is waging intensive political and psychological warfare operations for the souls of the Americans of his own time, as well as of ours. The three stories examined in this article are "The Tell-Tale Heart," "William Wilson," and "The Imp of the Perverse." All three deal with madness, and exhibit Poe's courage in examining the darkness of the human mind: he takes you behind the face of evil. From Poe's stories, you can gain an insight into the LaRouche movement's method of doing intelli-

* See "The Purloined Life of Edgar Allan Poe," page 45, this issue.

gence work, although Poe was not the inspiration for our intelligence method [SEE BOX]. His work should be taken within the historically specific context of the Nineteenth- and early-Twentieth-century fights against British subversion of our Republic. In examining how creatures like Dick Cheney and the neo-conservatives think, LaRouche PAC's *Children of Satan* book² is Poe's intelligence method applied to the modern strategic situation, and in that sense, Poe's historic contribution to the destruction of the evil that is the Anglo-Dutch liberal system, a system Poe had dedicated his entire life to fighting. His work is an examination of the nature of creativity, and the psychological blocks that prevent you

from being creative. He is a mirror to, and preserver of your soul. It is therefore our patriotic duty to make Poe's thought once again a "living word" in the minds of all Americans!

The Nemesis/Ibykus Principle

At a youth cadre school after our 2005 Presidents' Day conference, I asked Helga Zepp LaRouche to illustrate how Friedrich Schiller thought about Nemesis, and whether Nemesis was a scientifically provable social principle. She responded, that the recent tsunami disaster was a scientific proof of the principle. Let's look at this disas-

Lyndon LaRouche on Poe and Intelligence Methods

Although I had been immersed in the writings of Poe, together with Washington Irving, James F. Cooper, and so on during adolescence, my intelligence methods were not copied from Poe, but from my own adolescent studies in the principal philosophers of England, France, and Germany, from Sir Francis Bacon through Immanuel Kant, of the Seventeenth and Eighteenth centuries. I introduced Poe's work to our associates during the early 1970's, for the purpose providing our people a sense of U.S. domestic counterintelligence from the period of Poe's principal work.

The intelligence methods which I introduced for the study of history more widely, were chiefly developed through the the combination of my late 1940's studies of pre-Aristotelean Greek philosophy with my continuing warfare for Leibniz and against Kant, and my 1948-1953 discoveries in physical economy. What prompted me to employ these historical resources for intelligence/counterintelligence work was, chiefly, my experience in India during the first half of 1946, at a time when I gained a very clear perspective on the global conflict between U.S. patriotic and British imperial interests. In that perspective, Poe's importance is that he was, as a member of the Cincinnatus fraternity, employed in the role of a domestic counterintelligence specialist working against British subversive operations inside the U.S.A., and an associate of James F. Cooper in such strategic ventures of that political-military intelligence organization.

Much of the work done on this significance of Poe was done by Allen Salisbury, whose work was influenced by association with Fred Wills.* It was during that period, of the middle 1970's, that I launched my personal intervention into the area of U.S. intelligence/counterintelligence commitments, where I first ran into conflict with George H.W. Bush. It was because of my continuing commitment to developing a fresh, history-based approach to a specifically U.S. approach to intelligence/counterintelligence functions of the U.S., that I worked with Allen and others in piecing together what became my project for establishing a U.S. intelligence academy paralleling the original intentions of West Point and Annapolis.

Some among us have exaggerated the importance of Poe, with disorienting effects, by identifying Poe as the source of our intelligence methods, which is contrary to fact. Poe's work was adopted as it figured in a very specific aspect of the early, pre-1949 defense of the U.S. against subversive cultural operations of the British Foreign Office.

The additional significance of our work in promoting a fresh view of Poe, during the late 1970's, was to attack the libelous injustice which Poe's so-called literary critics had done against a patriotic secret-intelligence agent of the U.S. services who deserved honest recognition by all U.S. patriots today.

—Lyndon H. LaRouche, Jr.,
May 11, 2005

* Allen Salisbury's "Edgar Allan Poe: The Lost Soul of America" appears on page 59 of this issue. Frederick Wills, who served as both

Justice and Foreign Minister of the nation of Guyana, was a founding Board Member of the Schiller Institute in the United States.

ter for a second: When it is a matter of policy to depopulate the planet, to create tourist economies run on slave labor in the countries of Asia, to willfully create the type of grinding poverty and lack of infrastructure that led to so many people dying unnecessarily, you are, as Helga said, “inviting a higher order to strike you down.” The intention behind creatures like George Shultz, and Kissinger’s NSSM-200 policy of Third World technological apartheid and strangulation, are violations of the principles behind LaRouche’s concept of *potential relative population-density*. If your aim is to bring the population below its present potential for growth despite the technologies available to us, then expect Nemesis to join you uninvited for dinner. The tsunami was a visitation of the goddess, forcefully reminding the world what the consequences of such anti-human behavior are.

However, to transcend the axioms of oligarchism that have kept humanity from reaching its full potential, one must turn to LaRouche’s conception of physical economy. Animals may exhaust an ecosystem and die off after they have reached their carrying capacity, but, despite the arguments from Malthusian population-control freaks and like genocidalists, mankind has no such fixed carrying capacity. Imagine the absurdity of someone from the past, from the days of wood burning, running around like a nut screaming, “We’re gonna run out of trees! We’re gonna run out of trees!” Compare such ravings to your modern environmentalists. The fact remains, that mankind discovered the heat-burning power of coal, which is greater than that of wood. Then, we moved to oil as an energy resource; then, nuclear fission; and now, potentially, fusion and matter/anti-matter reactions. With each of these leaps in energy technology, mankind’s carrying capacity has increased, and *potentially* greater numbers of people have been able to exist comfortably on our planet. Such is the beautiful result of the human mind’s ability to discover universal physical principles.

Now, imagine that you were to travel back in time to the Middle Ages, and tried to explain to the people you met, the process of splitting an atom. How long would it take them to declare you a witch and burn you alive? Reflect on what is possible in terms of technology, by thinking of those potentialities which the smartest men of our age could not possibly comprehend yet, as the relation of the medieval mind to nuclear power. If the LaRouche movement, representing a higher ordering, were to bring mankind into adulthood, crush oligarchism, and set economic policy in the direction of the development of each individual human being, increasing the density of discoveries in the process, then what becomes possible is a perpetual renaissance, a negentropic growth process similar to the logarithmic spiral. This is

the goal of our movement.

The tsunami disaster provided us with a window of opportunity to share the solution to such disasters, by putting the ideas of a New Bretton Woods monetary system back on the discussion table with added force. Such a discussion can prevent natural disasters from ever having such a catastrophic effect again. It is in this way that the universe has the potential to open our eyes, and give the Good an opportunity to bring mankind through the series of higher orderings required for our *successful survival* as a species.

Who is the goddess Nemesis, anyway? In Greek mythology, Nemesis was Zeus’s messenger of justice, goddess of divine retribution—in other words, Zeus’s enforcer. She was the daughter of Night, and sister of Eris, the hideous goddess of strife who rolled an apple into a party she was not invited to (that of Hera, Athena, and Aphrodite. The apple bore the inscription “to the most beautiful,” leading inevitably to Aphrodite rewarding Paris with Helen of Troy, and the start of the Trojan war.). Nemesis is in charge of establishing the decree that transfers souls from body to body. She deeply dislikes the absence of moderation, and is overly zealous to establish order and proportion, specifically through the punishment of excesses, pride, and undeserved happiness.

As is well known, Zeus was perhaps the horniest oligarch to ever exist. In his quest to have sex with the entire universe, he eventually developed a liking for Nemesis. When Zeus attempted this, Nemesis turned herself into a fish to attempt to escape him. Zeus and Nemesis transformed themselves into many animals in a rather humorous courtship. When Nemesis, otherwise known as Leda in the myth, turned herself into a goose, the lustful Zeus morphed into a swan, and the chase ended with Nemesis’s surrender. As a result, Nemesis would lay a golden egg. Out of this golden egg popped Helen of Troy (!), who would, with the help of Nemesis’s sister Eris, incite the Trojan War, a war that would then destroy a decadent civilization!

When thinking of the Nemesis principle, one could easily fall into the following trap: “Well, if the universe is on *our* side, and, as Leibniz says, we live in the best of all possible worlds, then won’t we win anyway, even if I don’t do anything to affect the outcome?” Consider the Trojan War as a warning against such sophistry. Or, look at the destruction of any civilization that adopts the axioms of empire, from the Romans, to the possible destruction of our own Republic. The universe will assert itself through Nemesis, but that does not mean that civilizations have to survive, in order for the universe to right what has been wronged. So, consider that line of thinking a *very* dangerous assumption. For example, it is very

possible that the population of this planet could sink below one billion. If we do not act as a movement, as a people, to adopt LaRouche's New Bretton Woods, the destruction of civilization may turn out to be the only way for the universe to right what has been wronged. It is up to us to act as agents of a higher ordering, and not let Nemesis have her way with the world.

In her response to my question, Helga went through Schiller's poem "The Cranes of Ibykus," as being the best example of how Schiller illustrates the Nemesis principle [SEE Box, page 84].³ It's this poem that gives the principle in question its second name, the "Ibykus Principle." The murderers of the poet Ibykus reveal themselves, as Schiller writes to Goethe, not because they have an impulse toward the good (for they are unprincipled killers), but because of, as Helga describes it, the "sublime, eerie presence" of the Erinyes, or Furies, on stage (the Erinyes in mythology being some of the many henchmen of the goddess Nemesis). This other-worldly presence exists "as if Divinity were immanent," i.e., a power that no degenerate of any kind could possibly ignore. Of course, the murderers reveal themselves; it is *necessary* that they reveal themselves. They cannot help themselves, in the face of the power of the universe and this principle.

Both Schiller and Edgar Allan Poe use the Nemesis principle as an artistic device to warn people that they cannot "trample on God's order," as Helga says. In both the poem, and in two of the Poe stories to be examined here, the subject is murder. Don't think that Poe or Schiller will let you get away with murder, not without divine retribution. If I may speak to Bush, Shultz, Cheney, Schwarzenegger, or any beastman who might be reading this: *That little sense of guilt in the back of your mind, that continual nagging that has the potential to reveal to you the wretchedness of your being, is that Nemesis talking to you, nagging you? Is it LaRouche? The universe, with the aid of the LaRouche Youth Movement, will ensure that you will never enjoy the "rewards" of your depravity, no matter how long you remain on this planet!*

Poe and Nemesis: The 'Tell-Tale Heart'

Let's now look at how Poe illustrates this principle. There are many Poe stories with the Nemesis theme, but we will cover three to make the point. All these stories are uniquely self-contained tragedies. There is a pattern that develops in each of them, which lies in the protagonist's relationship to the goddess: All the degenerates and murderers Poe writes about seem to be completely disconnected from the force, the very impulse towards the good within themselves. In fact, owing to their destructive axioms, the characters are often in complete denial

that the good exists within them at all. Nemesis arrives on the scene as a result of each individual's inability to break out of his mental prison by transforming the way he thinks. They are all in complete denial of the existence of their souls. Through these denials, Poe, using a touch of ironic ambiguity, shows us the existence of their souls, and also the absurdities of a soulless existence.

Take "The Tell-Tale Heart," for example. Most *Fidelio* readers are probably familiar with the story. It is usually our youthful classroom introduction to the "dark and melancholic" Poe. Many people have even heard Romantic recordings of the story inside their classrooms. The hokiness of this classroom experience is usually enough to turn people off Edgar Allan Poe for life.

If Poe is so dark, why doesn't he let his characters get away with murder? In "The Tell-Tale Heart," the very "nervous" narrator declares that the disease of madness had sharpened his senses (first hint that there is something wrong with his thinking!), especially his sense of hearing. He devises to kill the old man who is master of the house:

Object there was none. Passion there was none. I loved the old man. He had never wronged me. He had never given me insult. For his gold I had no desire. I think it was his eye! yes, it was this! He had the eye of a vulture—a pale blue eye, with a film over it. Whenever it fell upon me, my blood ran cold; and so by degrees—very gradually—I made up my mind to take the life of the old man, and thus rid myself of the eye forever.

Frightened and enraged by the old man's vulture eye, he then shows an extreme amount of pride in detailing how meticulous he was in committing the crime, creeping into the old man's room several nights in a row, slowly opening his lantern so that a single beam of light shines in the old man's direction. Finally, on a night in which he was to prove his over-confidence, he startles the old man awake. He then hears a heartbeat that begins quickening, "a low, dull, quick sound, such as a watch makes when enveloped in cotton." He focusses his lantern on the old man's eye. Prompted by it to madness, he smothers the old man with the old man's bed.

After the murder, the protagonist seems overjoyed, continually reminding us of his meticulousness and genius. He cuts the old man into pieces and puts him under the floorboards of the room. The police then arrive upon reports of a shriek heard by neighbors. The murderer calmly invites them in, explaining that the old man was away, and that the scream was his own, awakening from a bad dream. He invites the police to sit with him in the old man's room, directly above where old man's remains are hidden. Suddenly, the murderer once again hears the heartbeat:



illustration to "The Tell-Tale Heart," by Alan Yue

It was a low, dull, quick sound—much such a sound as a watch makes when enveloped in cotton. I gasped for breath—and yet the officers heard it not. I talked more quickly—more vehemently; but the noise steadily increased. I arose and argued about trifles, in a high key and with violent gesticulations; but the noise steadily increased. Why *would* they not be gone? . . . I foamed—I raved—I swore! I swung the chair upon which I sat, and grated it upon the boards, but the noise arose over all and continually increased. It grew louder—louder—*louder!* And still the men chatted pleasantly and smiled. Was it possible they heard not? Almighty God!—no, no! They heard!—they suspected!—they *knew!*—they were making a mockery out of my horror!—this I thought, and this I think. But anything better than this agony! Anything was more tolerable than this derision! I could bear those hypocritical smiles no longer! I felt that I must scream or die!—and now—again!—hark! louder! louder! *louder!*—

“Villains!” I shrieked, “dissemble no more! I admit the deed!—tear up the planks!—here, here!—it is the beating of his hideous heart!”

So the murderer gives himself away in a fit of paranoid insanity. There is a question, however, which should at this point be generated in the mind of the reader: Was the beating heart really the old man’s? Could it have possibly been the narrator’s own heart? Why has the narrator not even considered that the heartbeat could be his own? There is something acting here on the protagonist which seems beyond himself, like the forces conjured up by the Erinyes in “The Cranes of Ibykus.” Why does the murderer give himself up? What force compels him to

do it? It’s certainly nothing that the narrator can conceptualize within the framework of his own axioms. Was the narrator’s confession the result of an evening visitation by the goddess? I would say that it was. The Nemesis principle is unseen in the story, yet Poe provokes us to consider and know its existence, and its operation on the narrator’s actions.

‘William Wilson’

Let me call myself for the present, William Wilson. The fair page in front of me need not be sullied by my real appellation. This has already been too much an object for the scorn—for the horror—for the detestation of my race? Men usually grow base by degrees. From me, in an instant, all virtue dropped bodily as a mantle. I shrouded my nakedness in triple guilt. From comparatively trivial wickedness I passed, with the stride of a giant, into more than the enormities of an Elah-Gabalus [Heliogabalus]. What chance—what one event brought this evil thing to pass, bear with me while I relate. Death approaches; and the shadow which foreruns him has thrown a softening influence over my spirit. I long, in passing through the dim valley, for the sympathy—I had nearly said for the pity—of my fellow men. I would fain have them believe that I would have been, in some measure, the slave of circumstances beyond human control. I would wish them to seek out for me, in the details I am about to give, some little oasis of *fatality* amid a wilderness of error. I would have them allow—what they cannot refrain from allowing—that, although temptation may have erewhile existed as great, man was never *thus*, at least, tempted before—certainly

never *thus* fell. And therefore has he never thus suffered. Have I not indeed been living in a dream? And am I not now dying the victim to the horror and mystery of the wildest of all sublunary visions?

Right from the beginning, William Wilson is asking you to pity him and his fate. And, although as you learn more and more about him the idea of pitying Wilson becomes less and less appealing, it is from this standpoint that Wilson begins to tell you his wretched story.

He begins with very vivid descriptions of his childhood, eerily vivid. They seem to be his fondest and clearest memories. The descriptions are primarily of the

school in which his parents sent him to in his younger years. Wilson describes himself as a very willful, brilliant, and independent bully. He claims he had had “ascendancy over his schoolmates,” all accept one. Arriving at the school on the same day as himself was a boy who shared his very name, William Wilson. This second Wilson not only shared his name, but also looked very much like him, had the same general mannerisms, walked like him, even spoke like him, although he would only speak in a whisper. Wilson #1 would also discover that Wilson #2 was not only his age, but was born on the same day.

The relationship the two Wilsons develop becomes quite complex. It’s worth quoting Poe at length:

Nemesis and Schiller’s ‘Cranes of Ibykus’

I think the way Schiller treats ‘Nemesis,’ and he studied it in actually all the great tragedians of Classical Greece, is as the idea that, if you put guilt on yourself, you invite a higher lawfulness to strike you down. You cannot violate the order of creation without that happening. Sooner or later—it’s not like an instantaneous response, but sooner or later, it comes. Civilizations which have violated the order of creation over longer periods of time, bring *doom* about them. Which is why, if we don’t correct the present situation, the idea of mankind shrinking to half a billion people, is an imminent, visible possibility one can see on the horizon. Why? Because we are violating the laws of the universe, in the present political order.

Schiller worked on this again and again, but I think the most beautiful, coherent, powerful way is his poem “The Cranes of Ibykus.” Here, basically, he has the murder of the poet Ibykus. The cranes fly over, and Ibykus says, “If there is no one else to avenge my murder, I call upon you cranes to be my vengeance.” Later, all the poets gather at a contest of poets and rhapsodes, and a chorus of the Erinyes (Furies) enters. And, what Schiller does there is unbelievable! You will hear—I don’t know if it works in English the same way, but if you read this in German, the way the rhythm, the power of the idea, that these goddesses, who do not look human, are walking in a certain way, and the rhythm of the poem, conjures up powers that are not of this world. Just by the way Schiller writes it, the wording and the rhymes, there’s no way you cannot read it differently from all the rest. Because, it has a certain *drama* to it. And then, when these Erinyes say, “We will haunt the guilty, until he falls! Even if he

goes to the next world, we will not stop there! We will catch him and bring about his downfall!” There is this unbelievable “eeriness,” when the poem says, “Als ob die Gottheit nahe wär” [“As if the Godhead were nearby”]. So, something eerie is established. And then, eventually, the Erinyes go away. The whole theatre is full of people, full of poets, full of singers, and then all of a sudden the cranes fly over the stage. And then the murderers, it slips out of their mouths, and they exclaim, “Sieh da! Sieh da, Timotheus! Die Kraniche des Ibykus!” [“See there! See there, Timotheus! Behold the cranes of Ibykus!”].

In the letters between Goethe and Schiller, Schiller actually says that the murderers do not reveal themselves because they feel guilty, since they are such evil killers that they don’t feel guilt. They don’t have this conscience. They reveal themselves because of the earlier appearance of the Erinyes, because something totally *sublime*, something totally “eerie,” has been established. And, therefore, they lose control and give the secret away. And they are immediately seized and thrown before a tribunal, and are tried. This is *Nemesis* striking down—they have to reveal themselves, they cannot help it. Whenever you commit a crime, it’s not an instantaneous thing. It’s not that you steal something, and then your punishment comes immediately. But you become involved, entangled in a tragic condition, and *eventually this higher justice* means you cannot enjoy the fruits of your evil.

—Helga Zepp LaRouche,
reply to cadre school question,
February 2005

Wilson's rebellion was to me a source of the greatest embarrassment—the more so as, in spite of the bravado with which in public I made a point of treating him and his pretensions, I secretly felt that I feared him, and could not help thinking the equality which he maintained so easily with myself, a proof of his true superiority, since not to be overcome cost me a perpetual struggle. Yet this superiority—even this equality—was in truth acknowledged by no one but myself; our associates, by some unaccountable blindness, seemed not even to suspect it. Indeed, his competition, his resistance, and especially his impertinent and dogged interference with my purposes, were not more pointed than private. He appeared to be utterly destitute alike of the ambition which urged, and of the passionate energy of mind which enabled me to excel. In his rivalry he might have been supposed actuated solely by a whimsical desire to thwart, astonish, or mortify myself; although there were times when I could not help observing, with a feeling made up of wonder, abasement, and pique, that he mingled with his injuries, his insults, or his contradictions, a certain most inappropriate, and assuredly most unwelcome *affectionateness* of manner. I could only conceive this singular behavior to arise from a consummate self-conceit assuming the vulgar airs of patronage and protection. . . .

It is difficult, indeed, to define, or even to describe, my real feelings towards him. They were formed of a heterogeneous mixture—some petulant animosity, which was not yet hatred, some esteem, more respect, much fear, with a world of uneasy curiosity. To the moralist fully acquainted with the minute springs of human action, it will be unnecessary to say, in addition, that Wilson and myself were the most inseparable of companions.

Wilson #1 would continue to play terrible pranks on his *doppelgänger*; but he also admits that this second Wilson seemed to have a keener moral insight than himself. In his “vulgar airs of patronage and protection,” Wilson #2 would often provide advice, infuriating Wilson #1, although the narrator admits that if he had followed the advice of his double, he might have led a much happier life.

One night, Wilson #1 decides to pull a nasty prank while Wilson #2 is sleeping. But, as he approaches his double's bedside, his observations begin to frighten and disturb him. His double is *sleeping* like him. The closer he holds the lantern to his sleeping face, the more he sees the resemblance to himself:

Not thus he appeared—assuredly not *thus*—in the vivacity of his waking hours. The same name! the same contour of person! The same day of arrival at the academy! And this dogged imitation of my gait, my voice, my habits, and my manner! Was it, in truth, within the bounds of human possibility, that *what I now witnessed* was the result of the habitual practice of this sarcastic imitation?

Wilson #1 extinguishes his lantern and runs out of the

school in terror, never to return.

Wilson #1 then describes his experiences attending Eton: taking part in all sorts of youthful depravities, drinking with the most disaffected of his schoolmates, etc. During one of these drinking binges, as the light of dawn starts to hit the windows and Wilson raises “a toast of more than intolerable profanity,” he is told by a servant that he has a visitor. Drunkenly scrambling out of the room, he sees a figure of his own height, dressed exactly like himself. This person hurries up to him, grabs his arm, then whispers “William Wilson” into his ear. “I grew perfectly sober in an instant,” Wilson narrates, thoroughly disturbed by the memories Wilson #2 brings forth in himself. The second Wilson leaves as suddenly as he appears.

The narrator then finds himself at Oxford, where, not being from a rich family himself, he strives to loot the children of the English oligarchy through gambling, a practice at which he has become quite cunning and devilous. Wilson admits that his own personal depravities had a tendency to increase exponentially during this period. He targets for looting a new, very rich student named Glendinning, whom he already perceives as having a weak character. He begins playing cards with him nightly, letting him win often. One carefully chosen night, he decides to play out his evil intention, invites many people to his chambers, and ensures that it is Glendinning himself who brings up the idea of playing cards. From here, as they continue to drink heavily, Wilson begins to bankrupt Glendinning, enraging him as the alcohol continues to flow.

At the pitiable nadir of this process, the doors swing open and a breeze extinguishes the candles. In the darkness a figure appears dressed in the same style cloak as that which Wilson #1 wore to the gathering, and then whispers:

“Gentlemen, I make no apology for this behavior, because, in thus behaving, I am but fulfilling a duty. You are, beyond doubt, uninformed of the true character of the person who has tonight won at *écarté* a large sum of money from Lord Glendinning. I will therefore put you upon an expeditious and decisive plan of obtaining this very necessary information. Please to examine, at your leisure, the inner linings of the cuff of his left sleeve, and the several little packages which may be found in the capacious pockets of his embroidered morning wrapper.”

When Wilson's companions search him, they find the cards hidden up his sleeve. He is eventually kicked out of Oxford, and heads to the Continent to embark on a life of crime. At this point, the narrative picks up, with Wilson #2 thwarting the schemes of Wilson #1 every step of the way:



illustration to "William Wilson," by Alan Yue

I fled in vain. My evil destiny pursued me as if in exultation, and proved, indeed, that the exercise of its mysterious dominion had as yet only begun. Scarcely had I set foot in Paris ere I had fresh evidence of the detestable interest taken by this Wilson in my concerns. Years flew, while I experienced no relief. Villain!—at Rome, with how untimely, yet with how spectral an officiousness, stepped he in between me and my ambition! At Vienna, too, at Berlin, and at Moscow! Where, in truth, had I not bitter cause to curse him within my heart? From his inscrutable tyranny did I at length flee, panic-stricken, as from a pestilence; and to the very ends of the earth *I fled in vain.*

And again, and again, in secret communion with my own spirit, would I demand the questions "Who is he?—whence came he?—and what are his objects?" But no answer was there found. And now I scrutinized, with a minute scrutiny, the forms, and the methods, and the leading traits of his impertinent supervision. But even here there was very little upon which to base a conjecture. It was noticeable, indeed, that, in no one of the multiplied instances in which he had of late crossed my path, had he so crossed it except to frustrate those schemes, or to disturb those actions, which, fully carried out, might have resulted in bitter mischief. Poor justification this, in truth, for an authority so imperiously assumed! Poor indemnity for natural rights of self-agency so pertinaciously, so insultingly denied!

While in Milan, the narrator attends a decadent masked ball given by a rich duke. Wilson admits that by this point he had routinely given himself up completely to wine, and had the goal at this gathering to seduce his

host's wife. Before the party, she had told him what costume she would be wearing. He spots her from across the room and creeps toward her with a lustful look in his eye. Suddenly, a hand seizes him by the shoulders. He turns around and sees a man of his height, dressed in the exact same executioner's costume with black hood.

Enraged, Wilson grabs his double and flings him into a nearby room. He had earlier resolved to do something horrific to Wilson #2, if he ever saw him again. They draw their swords. The drunken Wilson #1 stabs Wilson #2 repeatedly, with an indescribable fury. Amidst the commotion, someone tries to enter the room. Wilson prevents the intrusion, turns back around, and observes:

At this instant some person tried the latch of the door. I hastened to prevent an intrusion, and then immediately returned to my dying antagonist. But what human language can adequately portray *that* astonishment, *that* horror which possessed me at the spectacle then presented to view. The brief moment in which I averted my eyes had been sufficient to produce, apparently, a material change in the arrangements at the upper or farther end of the room. A large mirror, it appeared to me, now stood where none had been perceptible before; and, as I stepped up to it in extremity of terror, mine own image, but with features all pale and dabbled in blood, advanced, with a feeble and tottering gait, to meet me.

Thus it appeared, I say, but was not. It was my antagonist—it was Wilson, who then stood before me in the agonies of his dissolution. Not a line in all the marked and singular lineaments of that face which was not, even identical-

ly, mine own! His mask and cloak lay where he had thrown them, upon the floor.

It was Wilson, but he spoke no longer in a whisper, and I could have fancied that I myself was speaking while he said—

“You have conquered, and I yield. Yet, henceforward art thou also dead—dead to the world and its hopes. In me didst thou exist—and, in my death, see by this image, which is thine own, how utterly thou hast murdered thyself.”

Wilson #1 and Wilson #2 turn out to be one man, as some of you may have guessed. It is worth noting how dramatic Wilson’s disconnect from his conscience is. Here, the force assumed to be external, Wilson’s conscience, compels him toward good; he has in fact created for himself an imaginary figure who represents the good impulses within himself. Wilson #2, being on the outside, thus absolves Wilson #1 from taking any responsibility for his actions. His inability to conceptualize the idea that he may be both Wilsons is the root of his madness, and is what makes the story a tragedy. Ultimately, Wilson’s suicide, or self-murder, occurs as the outcome toward the greatest good, because Wilson is incapable of transforming himself. It is Wilson’s refusal to break free of his horrific axioms and make a conceptual leap concerning his identity, which inspires Nemesis to act.⁴

‘The Imp of the Perverse’

In “The Imp of the Perverse,” the narrator calls the Nemesis principle by a misnomer: perverseness. He defines perverseness as an unconscious, irrational force that compels a man to destroy himself.

Consider the following axiom:

If we cannot comprehend God in his visible works, how then in his conceivable thoughts, that call the works into being? If we cannot understand him in his objective creatures, how then in his substantive moods and phases of creation?

Right at the beginning of this story, Poe reveals to us the flaws in the narrator’s thinking, setting the conditions for an astute mind (one which has perhaps studied Kepler and Gauss) to discover the false axioms that govern what follows. The narrator, in the quote, is denying the existence of intention, and higher intentions governing seemingly contradictory human behavior, i.e., physical phenomena. Working from the ground up, he then tries to define what he calls perverseness by the nasty logic of induction:

Induction, *a posteriori*, would have brought phrenology to admit, as an innate and primitive principle of human action, a paradoxical something, which we may call *perverseness*, for want of a more characteristic term. In the

sense I intend, it is, in fact, a *mobile* without motive, a motive not *motivirt* [motivated]. Through its promptings we act without comprehensible object; or, if this shall be understood as a contradiction in terms, we may so far modify the proposition as to say, that through its promptings we act, for the reason that we should *not*. In theory, no reason can be more unreasonable, but, in fact, there is none more strong. With certain minds, under certain conditions, it becomes absolutely irresistible. I am not more certain that I breathe, than that the assurance of the wrong or error of any action is often the one unconquerable *force* which impels us, and alone impels us to its prosecution. Nor will this overwhelming tendency to do wrong for the wrong’s sake, admit of analysis, or resolution into ulterior elements. It is a radical, a primitive impulse—elementary.

From this “pro-Ptolemy/anti-Kepler” standpoint, the narrator then presents a few examples of the perverse, one of which is notable, and could very well confuse modern readers into reinforcing the deeply planted notion that Poe is a melancholic, existentialist whateverist:

We stand upon the brink of a precipice. We peer into the abyss—we grow sick and dizzy. Our first impulse is to shrink from the danger. Unaccountably we remain. By slow degrees our sickness and dizziness and horror become merged in a cloud of unnameable feeling. By gradations, still more imperceptible, this cloud assumes shape, as did the vapor from the bottle out of which arose the genius [genie] in the Arabian Nights. But out of this our cloud upon the precipice’s edge, there grows into palpability, a shape, far more terrible than any genius or any demon of a tale, and yet it is but a thought, although a fearful one, and one which chills the very marrow of our bones with the fierceness of the delight of its horror. It is merely the idea of what would be our sensations during the sweeping precipitancy of a fall from such a height. And this fall—this rushing annihilation—for the very reason that it involves that one most ghastly and loathsome of all the most ghastly and loathsome images of death and suffering which have ever presented themselves to our imagination—for this very cause do we now the most vividly desire it. And because our reason violently deters us from the brink, *therefore* do we the most impetuously approach it. There is no passion in nature so demoniacally impatient, as that of him who, shuddering upon the edge of a precipice, thus meditates a Plunge. To indulge, for a moment, in any attempt at *thought*, is to be inevitably lost; for reflection but urges us to forbear, and *therefore* it is, I say, that we *cannot*. If there be no friendly arm to check us, or if we fail in a sudden effort to prostrate ourselves backward from the abyss, we plunge, and are destroyed.

At this point, the unastute reader may be fooled into thinking that perverseness exists as the idea is being conveyed by the narrator. It may seem quite plausible. If you think this, you’ve fallen into Poe’s cleverly woven trap

(though at this point we know nothing of the narrator's situation)! The story shifts gears as the narrator describes his predicament:

I have said thus much, that in some measure I may answer your question—that I may explain to you why I am here—that I may assign to you something that shall have at least the faint aspect of a cause for my wearing these fetters, and for my tenancing this cell of the condemned. Had I not been thus prolix, you might either have misunderstood me altogether, or, with the rabble, have fancied me mad. As it is, you will easily perceive that I am one of the many uncounted victims of the Imp of the Perverse.

The narrator (who strangely sees himself as a victim) committed what he thought was the perfect murder, killing an old man with an untraceable poison candle, and then inheriting his estate and living in luxury. The verdict of the police was “Death by the visitation of God.” The narrator, extremely satisfied with himself, revels in the perfection of his crime and the “absolute security” he feels about the fact that he will never be caught.

But, on occasion, a “haunting and harassing thought” crossed his mind, one that annoyed him as if he had a song stuck in his head. He often caught himself saying under his breath “I am safe—I am safe.”

In one instance, while walking down the street, this feeling strikes him like a thunderbolt, with renewed vigor. He finds himself saying the words “I am safe—I am safe—yes, if I do not prove fool enough to make open confession.” This thought will be the beginning of his downfall, for it becomes an obsession, which then transforms him to act upon it!

At first, I made strong effort to shake off this nightmare of the soul. I whistled—I laughed aloud—I walked vigorously—faster and still faster. At length I saw—or fancied that I saw—a vast and formless shadow that seemed to dog my footsteps, approaching me from behind, with a cat-like and stealthy pace. It was then that I ran. I felt a wild desire to shriek aloud. Every succeeding wave of thought overwhelmed me with new terror, for alas! I understood too well that to *think*, in my condition, was to be undone. I still quickened my steps. I bounded like a madman through the crowded thoroughfares. But now, the populace took alarm, and pursued. Then—then I felt the consummation of my fate. Could I have torn out my tongue, I would have done it—but a rough voice from some member of the crowd now resounded in my ears, and a rougher grasp seized me by the arm. I turned—I gasped for breath. For a moment, I experienced all the pangs of suffocation; I became blind, and deaf, and giddy; and at this instant, it was no mortal hand, I knew, that struck me with a broad and massive

palm upon the back. At that blow the long-imprisoned secret burst forth from my soul.

So, as a consequence of his confession, the narrator is sentenced to death. This is a beautiful example of Poe's sense of humor. The story is dense with ironies: The very principles the narrator denies, labeling them an irrational impulse toward perverseness, act as the force leading to his self-destruction. Once again, as in “The Tell-Tale Heart” and “William Wilson,” the narrator is blinded by his axioms, and so cannot recognize the higher ordering acting upon him. The guy just simply confesses! We've all heard stories about people who commit crimes, and then out of guilt turn themselves in. Usually these people recognize why they did so. This narrator cannot recognize the guilt within himself, nor does he recognize that he has the potential for the good. Such is the consequence Poe illustrates repeatedly in his stories, of refusing to break out of one's axiomatic assumptions.

In each of these examples, the narrator externalizes the force within himself that is compelling him to his own destruction—whether that force appears as a heartbeat, an imaginary *doppelgänger*, or an evil little imp whacking the unsuspecting on the back, so that the guilty spew forth their secrets. A force, conjured by the Erinyes, acts upon the narrator of each story, even though each refuses to acknowledge the possibility of its existence, or its existence within themselves. It is their failure to break free of their axiomatic assumptions that destroys them, and prevents their salvation. The Nemesis principle, a higher ordering, is unseen, yet the idea is nonetheless conveyed by these ironies. Delivering such a thought object, and such a warning, is the purpose of these stories.⁵

Immortality, or, How To Convince Nemesis To Stay Home

Reflect on all the silly movies you have watched that romanticize really sick individuals as “anti-heroes.” Think of *A Clockwork Orange*, where director Stanley Kubrick invites you to revel in the depravities of his protagonist, while conditioning the mind to associate Beethoven's Ninth Symphony with violence and masturbation. There are many films like this: *The Good, The Bad, and The Ugly*; *Training Day*; *Henry*, *Portrait of a Serial Killer*; *Man Bites Dog*; etc. With most modern films, audiences walk out of the theater liking the villains more than the heroes (which also tells you something about our population). Why is it, then, that, if Poe were so pederastically melancholic, he never lets the bad guys win? Perhaps it is

because he only ever chooses one good guy: the universe, as he understands it through the eyes of Johannes Kepler, Plato, and others. Academia might be tempted to call these stories, and others like them, Poe's "madman stories." I prefer to call them Poe's "Nemesis stories."

But Poe does not discount human intervention into the process of creation. Reflect on his "The Purloined Letter." The investigator Dupin serves as an agent of a higher ordering, setting in motion the political destruction of a devious Minister who is using a stolen letter to blackmail the French government. By getting to know the mind of the Minister (an evil genius, Paul Wolfowitz type), while decrying the mathematical, linear thinking of the chief of police in his endless searches within the Cartesian grid of the Minister's apartments, Dupin uses a higher form of reasoning—poetic reasoning, a reasoned assessment of intention—to ensure that the French government does not fall under the Minister's control. This, of course, is the role the LaRouche Youth Movement plays as representative of a higher-order manifold, preventing our government from going fascist, and consistently presenting the solution to the current global crisis. We should cue off Poe in this regard.

Consider all the effort put into Hitler's Holocaust, post-war utopianism, Third World coups, the I.M.F., the Iraq War, etc. Reflect on their inefficiencies as events and concepts. Now, compare this to Gottfried Leibniz, an individual whose discovery of the principle of least action is responsible for much of the technology we have today. Leibniz, as a physical economist, was the first to talk about the capability of a heat-powered machine to allow one man to do the work of a hundred, a functional relationship within technology that LaRouche calls energy-flux density. Think also of Leibniz's concept of the "pursuit of happiness" in our Declaration of Independence. It was Leibniz's ideas that led to the great Republican experiment of America, the one government that has the potential to free mankind from the concept of oligarchy and perpetuate a renaissance on this planet. Within our Constitution, the potential exists to create the type of negentropic economic process that would transform all of humanity, encouraging the human being's innate ability to create and discover, to manifest itself increasingly in reality. We must thank Leibniz for this.

Yes, Hitler and the Synarchists' efforts resulted in the deaths of millions of people. But the result of Leibniz's life was to set the conditions for billions of potential geniuses to be born; his ideas are in fact directly responsible for the birth of billions. Similarly, it was Jesus Christ whose sacrifices led to the destruction of the Roman Empire. It was Joan of Arc whose execution led to the

creation of the first modern nation-state. It has always been *individuals* who take sovereign responsibility to change history, and who increase the potential relative population-density of this planet. Let our movement be the higher ordering that brings discovered principles into reality, through LaRouche's New Bretton Woods. Let us be the discoverers of these principles. For, by understanding our power as historical individuals, and as a movement, we can surely internalize the idea of being active parts of a higher-order manifold, whose actions and ideas are dominating the discourse in the Noösphere of every major capital city on this planet. Poe would be proud, as he represented this kind of higher ordering in his own lifetime.

Forget your doubts—they're irrelevant! "I'm . . . not really that confident about being a part of a higher ordering. . . . Being an agent of the Noösphere, I really don't have confidence that I can influence and change the biosphere. . . . I think I want to . . . just . . . stay in school, and remain . . . a part of the . . . biosphere." What silliness! The current situation is such that, if we choose not to take up this responsibility, transforming our own axioms in the process, Nemesis will strike us all down and destroy our civilization. We must not let this happen. Let us take to heart the warning that Poe gives us in his Nemesis stories. We can win this fight, if we are confident in our status as a higher ordering, deployed by the universe to be agents of historical change toward a perpetual renaissance. Our ideas will continue to dominate the Noösphere.

We must tell Nemesis to stay home! Happily, and perhaps to the surprise of some people in our movement, she will willingly do so!

1. On Griswold, see Jeffrey Steinberg, "The Purloined Life of Edgar Allan Poe," page 45, this issue.
2. *Children of Satan* (Leesburg, Virginia: Lyndon LaRouche PAC, 2004).
3. For an English translation of Friedrich Schiller's "The Cranes of Ibykus," see www.schillerinstitute.org/transl/trans_schil_3poems.html.
4. A good possible project would be to investigate whether or not "William Wilson" may have been inspired by an actual historical person, perhaps a Venetian-agent type like Casanova, travelling around Europe causing trouble for both individuals and governments.
5. "The Imp of the Perverse" also illustrates the essential paradox of Poe's life. From the description of a man willingly jumping off a cliff in order to feel what it's like to die in such a way, one could easily infer that the slanders about his life are perhaps true, and that the protagonist is nothing but a self-portrait of the "existentialist" Poe. The irony at the heart of the story gives you a glimpse of how Poe's mind really works, however, betraying a different view of man than what's popularly believed about Poe. Therein lies the paradox, and thus should begin your own investigations into Poe's history.



EDGAR ALLAN POE

and the Spirit of the American Republic

Appendix: A Note on the New England Transcendentalists

The peculiar phenomenon of New England Transcendentalism, which reached its highpoint between 1836 and 1844, was deployed by the predecessors of today's Synarchism to destroy the cultural tradition of the American Revolution.

The Transcendentalists, so-named because they believed in "transcending" sense perception through a form of mystical intuition (which they misnamed "Reason"), were created in the 1830's as a "New Age" counterculture movement by British East India Company networks in the United States, specifically in response to the revival of American nationalism and the American System during the Presidency of John Quincy Adams (1824-1828). Edgar Allan Poe recognized the Transcendentalist movement as a bitter political and artistic enemy, attacking and lampooning it both directly and indirectly in stories and literary essays.

One of the seminal influences on the Transcendentalists was the fascist British writer Thomas Carlyle (1795-1881), which demonstrates how Transcendentalism was created by the British elites, since Carlyle, with his incoherent ranting against "modern society," was wholly owned by the British East India Company and its networks. His literary career was created and steered by key British intelligence operative Francis Jeffrey, the editor of the *Edinburgh Review*, and by the British East India Company's own John Stuart Mill.

To oppose the "materialism" of the American System, Carlyle translated the writings of the German Romantics (as well as those of Schiller, but from a Romantic standpoint) in the pages of

such British periodicals as the *Edinburgh Review*. These were then read in America as a "new" way of thinking. In his writings, Carlyle would call for a return to the "order" of feudalism, where man was satisfied with his lot in life.

Carlyle's *Sartor Resartus*, written in the early 1830's, which recounts the incoherent, "Kant for Dummies" mystical babble of one Dr. Teufelsdröckh (appropriately named "Dr. Devil's-Dung"), set the agenda for the Transcendentalist movement. It was so unreadable that Carlyle couldn't find a publisher in England, until after New England's Ralph Waldo Emerson published it at his own expense in America. In this crazy book, Carlyle defines mystical nature worship as worshipping the "symbols of God," and he asserts that the renunciation of one's self, of the freedom to change history, and of the idea of the "pursuit of Happiness," is necessary for human beings to be able to endure their miserable existence. Carlyle has Dr. Devil's-Dung exclaim in rapture as he renounces his self, "there is in man a *higher* than Love of Happiness: he can do without Happiness, and instead thereof find Blessedness! . . . This is the *everlasting yea*, wherein all contradiction is solved: wherein whoso walks and works, it is well with him." In other words, accept your slavery!

New England's Emerson

Ralph Waldo Emerson (1803-1882) aped all of Carlyle's fascistic arguments, when he reworked these ideas for an American audience into what he called "Self-Reliance." Emerson was a failed Unitarian minister from a long line of Unitarian

ministers. He had grown up in the Boston that had been taken over by the Perkins, Cabot, Lowell, and other "Brahmin" families which, in league with the dope-running British East India Company, were committed to the destruction of the United States as a sovereign republic.

After his young wife of only 17 months, Ellen Tucker, died of tuberculosis, Emerson, who had dabbled in "Neo-Platonic" mysticism, renounced what he characterized as "effete, superannuated Christianity," in favor of what he called "Socratic paganism." Following a virtual emotional breakdown, Emerson resigned as pastor of his church and sailed to Europe, where the high point of his trip was a memorable meeting with Carlyle at the latter's home in Scotland. Emerson had been given a letter of introduction to Carlyle by John Stuart Mill, whose father was then head of intelligence for the British East India Company.

After his meeting with Carlyle, Emerson pledged to serve as his "lieutenant." He published Carlyle's *Sartor Resartus* in America, and throughout his life, maintained a correspondence with Carlyle, and made sure that his works circulated in America.

Having forged this pact with Carlyle, Emerson suddenly emerged as the leader of the New England Transcendentalists, moving to Concord, Massachusetts with a new wife. In Concord, he became part of an elite group known as the Social Circle, which was led by the Democratic boss of Concord, Francis Gougas, whose uncle, J.J. Gougas, was the head of the Northern jurisdiction of the Scottish Rite of

Freemasonry headquartered in London.

In 1836, Emerson wrote a manifesto for the Transcendentalists, a small book entitled *Nature*. In its first chapter, Emerson, in an oft-quoted, ridiculous phrase, described what he meant by “an occult relation between man and the vegetable,” which defined his conception of man’s relationship to God: “Standing on the bare ground,— my head bathed in the blithe air, and uplifted into infinite space,— all mean egotism vanishes. I become a transparent eye-ball; I am nothing; I see all the currents of the Universe being circulated through me; I am part or particle of God.”

In a section on “Idealism,” Emerson asserted that man must remain a slave to his senses, as he worships nature. Man can never discover a universal principle through his reason. Thus, Emerson writes: “In my utter impotence to test the authenticity of the report of my senses, to know whether the impressions they make on me correspond with outlying objects, what difference does it make, whether Orion is up there in heaven, or some god paints the image in the firmament of the soul? . . . Whether nature enjoy a substantial existence without, or is only the apocalypse of the mind, it is alike useful and alike venerable to me. . . .”

For Emerson, man has no control over his own thoughts, and the sovereign, creative individual does not exist. As he writes in his essay “The Over-Soul”: “We live in succession, in division, in parts, in particles. Meantime, within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is related; the eternal *One*.” Elsewhere, Emerson denies the concept of man’s immortality: “For the soul is true to itself, and the man in whom it is shed abroad cannot wander from the present, which is infinite, to a future which would be finite.” He condemns mankind to live in a perpetual “Everlasting *Now*”—sound familiar!—ignoring both past and future, denying history, and of course, denying the possibility of human progress.

Emerson’s ‘Young America’

What are the practical implications of Emerson’s sophistry? In his 1844 lecture

“The Young American”—appropriately titled, since “Young America” was a Lord Palmerston operation to Balkanize and destroy the United States, simultaneous with his numerous “Young Europe” operations targetting the Continent—Emerson openly says that the only important concern of each person should be *himself*, and not the state, which is irrelevant. The state should not try to alleviate poverty, or attempt to promote the General Welfare, but instead accept the dicta of British Empire, Haileybury School free-traders Adam Smith, Jeremy Bentham, and their ilk:

“That serene Power interposes the check upon the caprices and officiousness of our wills. Its charity is not our charity. One of its agents is our will, but that which expresses itself in our will, is stronger than our will. We are very forward to to help it, but it will not be accelerated. It resists our meddling, eleemosynary contrivances. We devise sumptuary and relief laws, but the principle of population is always reducing wages to the lowest pittance on which human life can be sustained.”

Who needs government, Emerson cries, when “local control” can replace Federal oversight? Thus, he calls for privatization of government functions, since it is more efficient. In other words, Emerson is a neo-con! He foresees “the gradual contempt into which official government falls, and the increasing disposition of private adventurers to assume its fallen functions. Thus, the costly Post Office is likely to go into disuse before the private transportation shop” As the U.S. government is destroyed by free trade, Emerson calls for the young men of New England, properly educated in Transcendentalism, to lead the United States into a new age of the “Spirit.”

In the name of “Young America,” Emerson propagandized for Britain’s Confederacy operation to break up and destroy the United States, denouncing those would defend the Union: “At this moment, the terror of old people and of vicious people, is lest the Union of these States be destroyed: as if the Union had any real basis than the good pleasure of a

majority of its citizens to be united. But the wise and just man will always feel that he stands on his own feet; that he imparts strength to the state, not receives security from it; and that if all went down, he and such as he would quite easily combine in a new and better constitution.”

Poe’s ‘Ligeia’

Poe’s direct attacks on the New England Transcendentalists and their British sponsors are well known, as in his popular “How To Write a Blackwood Article,” “Never Bet the Devil Your Head,” or “Mellonta Tauta.”

It is not commonly recognized, however, that Poe’s 1838 short story “Ligeia,” is a description of Emerson’s moral degeneration after allying with the British elites following the death of his first wife. In that story, Poe describes a Transcendentalist who is educated in “forbidden” mysteries, i.e., magic, by his beautiful wife Ligeia, who dies of consumption. This describes Emerson, with a certain poetic, ironic twist: Emerson’s first wife Ellen did indeed die young, of tuberculosis, and her features fit the description given of Ligeia, as an engraving shows. But, Ellen Tucker was no Transcendentalist, however, and the characterization of her vast learning in Transcendentalism and the Classical languages—greater than that of any other woman known to the narrator—ironically better fits the doyenne of New England Transcendentalism, Margaret Fuller (who was hardly beautiful, however!).

Poe uses the story as a vehicle to discuss the fact that the Transcendentalist Emerson is incapable of discovering the soul behind the eyes of the beautiful Ligeia (eyes are the “window of the soul”). Emerson can not grasp the “secret” behind her eyes; he sees only the sensual beauty. As for Ligeia, she longs to overcome death through her “will.” That is, the Transcendentalists can not discover how to achieve immortality, except through magic. To them, the Sublime must remain forever a mystery.

—Gerald Belsky

International Webcast

LaRouche Presents Strategy for Peace, Recovery in Post-Cheney Era

The political leader who sparked the current offensive against Vice President for Torture Dick Cheney, Lyndon LaRouche, took to the podium on Nov. 17, 2005, to address an international webcast in Washington, D.C. on the tasks of the post-Cheney era.

“There is no option but to get rid of Cheney, get him out, get his apparatus out,” LaRouche declared. “Your freedom depends upon it. The country depends upon it.”

The bulk of LaRouche’s presentation to the standing-room-only audience, which included a contingent of unionists from the United Auto Workers, centered on the question of the economy; most importantly, how we are going to stabilize the world when it’s about to go totally bankrupt.

LaRouche began by discussing how the U.S., the only nation which is capable of initiating a recovery for any part of the world, has been destroyed economically. This was not a mistake, LaRouche emphasized: “It was a crime.”

As the Bretton Woods system was dismantled, the international financier interests took over. We have been globalized, LaRouche said, until we now have a “virtual system of world government, under the power of these bankrupt institutions, these financial institutions, which control the world.”

“The intention has been to eliminate the sovereign nation-state. To eliminate production as a power of economies. To globalize everything.”

“The policy was to destroy us! Not because we were that good. We



Lyndon LaRouche addresses webcast audience in Washington, D.C., Nov. 17, 2005.

were never quite that good. We had some pretty bad Presidents, you know, and some pretty rotten people here and there, and some rotten practices. But the character of our nation, the conception of our nation as a state, was a product of the best thinking of all European civilization. People from Europe built up

this United States of ours, because they wanted a bastion, which would become a model, for them, would set a precedent, for them, to secure the same kind of freedom we had, the same kind of system we represented.

“Those who represent this idea of financial empire, or a worldwide services

economy, which is the same thing as slavery, have been determined to destroy this United States, by one way or the other. If they couldn’t take us on by direct attack, they would corrupt us from inside. And the great destruction of the United States has come from the inside, not from external enemies! We couldn’t be defeated by any external enemy, unless we destroyed ourselves, inside, first. And

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LaRouche Youth Movement organizes on Capitol Hill, November 2005.

Berlin Seminars

• Iran Crisis: ‘Global War Must Be Stopped!’

On March 2, Lyndon LaRouche and his wife Helga Zepp LaRouche, founder of the international Schiller Institute and head of Germany’s BüSo Party, were the featured speakers at an invitation-only seminar in Berlin, on “The Iran Crisis: The Danger of a Global Asymmetric War Must Be Stopped.”

Conference participants, about 100 of them, included Arab, Asian, and African representatives; former German officials; former deputies from Parliament; scientists; and LaRouche Youth Movement members. The seminar also heard from former German military attaché to Baghdad Col. (ret.) Juergen Huebschen, Prof. Cliff Kiracofe from the Virginia Military Institute, and, via a written speech, Prof. Mohammed el-Sayed Selim of Egypt.

Keynoting the event, LaRouche underscored the nature of the world crisis: The “world monetary-financial system, as it took shape especially during the latter part of the 1960’s, and especially in the course of the 1970’s, is now doomed.” The biggest problem, LaRouche contin-



Seminar participants Col. (ret.) Juergen Huebschen (left) and Prof. Cliff Kiracofe (below, beside Lyndon LaRouche) made presentations to the conference.



ued, is the impact on the ability to create credit. “If you try to create credit by private banking, you’re going to fail. That’s how fascism came easily to Europe” in the 1920’s and 1930’s.

But in the United States, he stressed, “the advantage was, we have the American System, *not* the European system. The American System is based on *state*

credit, not a monetary system. European systems are regulated by monetary systems, which means that financier interests in the Venetian tradition, essentially more or less control governments—directly or indirectly. Private banking groups, as predators, often control governments. . . . They’re going in, gob-

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• Support Dems’ Call for NASA-Style Policy

A revolutionary turning point has occurred in the United States, Lyndon LaRouche told a private seminar on Dec. 6, 2005 in Berlin, Germany. LaRouche was referring to the December 2 speech made by Rep. Nancy Pelosi (D-Calif) at Harvard University, which put forward a NASA-style policy approach for the economic revival of the United States, on behalf of the Congressional Democratic Party leadership. Either the mission implicit in this announcement is carried out in the immediate weeks ahead, LaRouche said, or “I’m afraid the world has no chance.”

‘Tennis Court Oath’

LaRouche described the Pelosi speech, which was the result of deliberations among the Democratic Party leadership



Helga Zepp LaRouche and Lyndon LaRouche at Berlin seminar, Dec. 6, 2005.

to define an economic policy approach, as comparable to the “Tennis Court Oath” organized by pro-American French revolutionaries Jean-Sylvain

Bailly and the Marquis de Lafayette on June 20, 1789.

Pelosi’s speech was a statement of
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LaRouche to Senate: Show Guts To Keep Fascist Alito Off Court!



LYM organizers carry LaRouche's message to the streets, San Francisco, January 2006.

Democratic Party statesman Lyndon LaRouche began his international webcast address to an overflow crowd of more than 250 people in Washington, D.C. on Jan. 11, by observing: "These are grim times. We have presently going on, in the Senate, a hearing of a man who *lies*: Sam Alito. . . . He's a member of the Federalist Society, which is a society assembled around the ideas and influence of a man, Carl Schmitt, who crafted the *Adolf Hitler administration*."

"I see strong men—men and women I've regarded as strong men, in the Senate—*flinching!* When the issue is: Are

you willing to defend this nation from a takeover by Nazism?

"The issue is not opinion. *The issue is Hitler!*

The Issue Is Fascism

The membership of four current members of the Supreme Court in the Federalist Society poses a grave danger to the nation, LaRouche warned. "There's no question, the Federalist Society is a pro-Nazi society. Justice Scalia is already a member of that. Other members of the Supreme Court are members of that. . . . And this Alito, is a *lying* part of it: he is a

Post-Cheney Era

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that's been the case for the United States ever since Lincoln's victory over the Confederacy, and getting rid of Maximilian in Mexico. And that's the problem we have to understand."

Our job now, LaRouche continued, is to reverse this process, to return to the historic mission of the United States,

typified by the American-style protectionist system which went into effect around Lincoln. We need to protect labor, to invest in infrastructure, to use state credit to rebuild the world economy. The model is what was done by Franklin Delano Roosevelt, but this time it has to include not only the Americas and Europe, but the entire world.

supporter. He joined the Federalist Society, which is a society of the *Hitler tradition!* . . . He *joined* the Federalist Society! Which is equivalent to Nazi society. It's like having a Nazi Party card. The issue is not his opinion on law—*that's* the issue!"

Where does the Federalist Society come from? Like the Nazi Party, it was created as an instrument of power, "by people who opposed what we consider our form of government. Europe, at that time, was dominated by a financier cabal—like today, Felix Rohatyn, an American immigrant, who was one of the people who put Pinochet into power in Chile. Pinochet is a Nazi. These guys, with Pinochet, and with the support of Henry Kissinger, ran Operation Condor, which was a death-squad operation across the southern part of South America! . . .

"So, this is the enemy! The enemy is a financier group which does not believe in a republic, which believes that private banking syndicates, which create and control money, should enslave the entire human population *to the will* of this banking group. They believe, as Felix Rohatyn has said—and has threatened me, personally, on this account!—he's said, 'The world must now be run by syndicates of bankers, which are more powerful, and must remain more powerful than governments.' Governments, if they were allowed to exist on this planet in the period of globalization, will be errand-boys for financial syndicates which are more powerful than governments. And they intend to keep them that way.

"They intend to destroy us—for this purpose! . . .

"This is *grim*: The idea that a Nazi takeover of the United States, or followers of the Nazis taking over the United States *now*, is the *fight in the Senate, right now!*—is grim."

Therefore, LaRouche concluded, "We have to recognize, it's going to take guts. Guts, number one, to make sure that we find enough Senators to make sure that Sam Alito is not confirmed. *No Hitler in the United States.*"

The two-hour discussion period following LaRouche's remarks was dominated by questions from the Senate and House of Representatives.

LaRouche Addresses Mexico City Meeting 'Globalization Is the New Fascist Imperialism'

People around the world are looking to the United States government: Will the United States government change its policy? The Senate says, 'Yes.' The President has said nice things. The Vice President says, 'No.' The Vice President is a criminal. We're moving to get rid of him."

With these blunt words, Lyndon LaRouche concluded his opening remarks to an audience of over 100 trade unionists and others in Mexico City, who had gathered Nov. 9, 2005 to hear the U.S. statesman on the significance for Mexico of the U.S. situation.

Trade Unionists, Students Participate

The gathering, sponsored by the LaRouche Youth Movement in Mexico and Mexico's powerful Union of Workers of the National Autonomous University of Mexico (STUNAM), was held at the STUNAM headquarters in Mexico City. Billed as a "Dialogue between Lyndon LaRouche and Agustin Rodriguez," Secretary General of STUNAM and a national Congressman of the PRD Party, the exchange, which lasted over two hours and was broadcast internationally over the Internet in English and Spanish simultaneous translation, was that and more.

Besides the Mexico City gathering—which brought together labor leaders of the National Workers' Union, the National Union of Education Workers, and the STUNAM, as well as 20 or so youth organized by the LYM—there were satellite meetings of trade unionists in Colombia, Peru, and Argentina, where 20 trade unionists filled the auditorium at the headquarters of the Peronist Trade Union Youth of the 62 Organizations (the major Peronist labor union in the country), and sent in e-mail questions that were answered by LaRouche.

Defeating the New Fascism

In opening, LaRouche said: "We are now facing a crisis internationally, which is comparable to the threat



Mexico City LYM members campaign for economic development based upon nuclear energy for power and water resources, March 2006. Pictured is the Mexico City LYM's now-famous "nuclear cooling tower," along with sidewalk geometry pedagogicals.

that Europe faced, on the eve of the New Dark Age. This is not an ordinary depression. . . . We're in a period where financier circles, such as those U.S. and British and other circles who backed Hitler back then in 1933, that those circles will respond to a crisis now, as they did then. Today, it's called 'globalization.' This is the new fascism, this is the new fascist imperialism."

Turning to the crisis in the Americas, and what U.S. policy towards the region must be, LaRouche said: "The states of the Americas are in agony. Mexico is in agony, physically. Argentina is in its agony, but it knows it. Bolivia is threatened; Brazil is threatened; Venezuela is threatened in a different way; Peru is destabilized. There are horrible situations in Central America, as throughout the area. The suffering is unbelievable. Therefore, I think that most political forces throughout the

hemisphere, would respond favorably, to an initiative from the United States to return to the kind of policies which the United States represented in terms of monetary policy from the period of the end of the war, until the middle of the 1960's."

My Friend López Portillo

"I know that my old friend, now deceased, José López Portillo, the President of Mexico, struggled for that, and made a heroic defense of his country, in the period from August through October of that year [1982], especially in his memorable address to the U.N. General Assembly. . . . I share that policy on Mexico, with President López Portillo, as he expressed it at that time, and would still hope that we can get back to that kind of policy again, in relations between Mexico and the United States, and also throughout the hemisphere."

Helga Zepp LaRouche Addresses ‘Axis for Peace’ Meeting

Schiller Institute founder Helga Zepp LaRouche spoke at the “Axis for Peace” conference in Brussels November 17-18, 2005, which was organized by the French publication *Reseau Voltaire*, and was attended by more than 150 invitees from 37 countries in the Arab world, Asia, and the Americas, including the United States.

Speaking during the plenary session on the theme “Getting Cheney Out Is the Key to Peace,” Mrs. LaRouche said: “I think everybody will agree, that the absolute precondition to return to international law, is a change of U.S. policy

from inside the United States. And there, I want to say emphatically, I am much more optimistic than most speakers who have spoken so far. Because there is an absolute revolt going on in Washington, where in the Senate and in the House of Representatives, a bipartisan coalition has emerged against the policies of Vice President Cheney and the neo-conservatives.

“This is extremely important, because it’s a simple fact: The entire world can be for peace, but if the neo-conservatives remain in power, there will be war. The problem is their stat-

ed intention to stay on their course in order to remove all ‘rogue states,’ in particular Iran, Syria, and North Korea. In reality, they want to continue on a war path, until all independent nation-states are removed and their global empire is established. And this means that the strategic situation could very quickly degenerate into global asymmetric warfare, throwing the world rapidly into a new Dark Age.

“To get Cheney out now is the crucial issue, if civilization is to be saved.”

Global War

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bling up industries, destroying assets, hedge-fund raids on all kinds of assets in this country and other countries.

“In the United States, we have a different system. We don’t have a monetary system, we have a *credit system*. Under our Constitution, the issue of money, and the control of money, is by the government, *not* the banks,” even with the qualified exception made in forming the Federal Reserve.

What does this have to do with the crisis? “To get out of this great world

depression which we’re in now, we’re going to have to create a great mass of long-term state credit. . . . The leading edge of this investment of credit, now as under Roosevelt, will be in the state sector, the public sector . . . as Roosevelt did, but on a larger scale, long-term investment, largely in infrastructure, such as rail, power, improvement of our aircraft system, things of that sort.”

Chaos and War

LaRouche also stressed that with the Iran tension erupting into full-blown crisis, we face being trapped by a policy

like the Crusades in the Middle Ages—a policy that will lead to a new Dark Age, which we cannot break free of, until Cheney is out of power.

“Iran is only a target of opportunity to unleash permanent war in the region and throughout the world”—if it were bombed, the price of oil would shoot up to \$300 *per* barrel; economic chaos would be unleashed. And “economic chaos is the kernel of the strategy” of the predatory private banker/Synarchists behind Cheney: economic and political chaos worldwide, i.e., “perpetual war.”

NASA-Style Policy

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intention, LaRouche said. Pelosi put forward the model of President John F. Kennedy’s NASA Apollo initiative as the pathway for mobilization to rescue the U.S. economy, including the demand for a radical reorientation toward science and engineering, research and development, and “public-private partnerships” like that which carried out the mission of sending man to the moon, “the most powerful public-private partnership in the history of the world by investing in long-term, high-risk ideas.”

LaRouche stressed: “What you

need at this time, in the United States, and around the planet, is a sense of *man in creation*. You’ve got to lift people up, from the pettiness. You see gambling, mass gambling; you see all these sicknesses, these diseases, these moral diseases of mankind. How can we lift mankind up, so, instead of being corrupt, mankind begins to see himself as what he is? And thinks about what his descendants are going to be?

“And you need that kind of inspiration, because the things we’re going to do, the goals we have, some can be realized in a short term; some in a longer period of time—two generations. Two

generations is a good term to think ahead, 50 years.”

Where We Go From Here

Now, the bankers are going to oppose this approach, LaRouche said, and we’re going to have to overthrow their power. The U.S. has to do this not just for itself, but for all nations, which have to join us in rebuilding the world. We have to therefore follow through on the commitment of this “Tennis Court Oath.”

LaRouche concluded: “The fate of humanity hangs on what we’re going to do. Can we do it? I don’t know. But there’s nothing else worth trying.”

Amelia Robinson Tours Italy, Germany

Amelia Boynton Robinson, the 94-year-old heroine of the American Civil Rights Movement, vice chairwoman of the Schiller Institute, and longtime close collaborator of Lyndon and Helga LaRouche, made an official visit to Rome, Italy from Nov. 28 to Dec. 4, 2005, followed by a tour of Germany.

In Rome, she was received on November 29 by the Vice President of the Italian Chamber of Deputies, the Hon. Alfredo Biondi and a delegation of women parliamentarians of DS, the Left Democratic Party. The Hon. Silvana Pisa, who was leading the delegation of women parliamentarians of DS, told Biondi during the official reception: “[Amelia] represents the true America, and the Italian left is not anti-American, as people in the government claim, it just supports this America rather than Bush’s.”

Meetings in Parliament

Later that day, Mrs. Robinson moved on to Berlinguer Hall in the Parliament, where she met a group of 30 women parliamentarians of DS, soon joined by the former speaker of the House Luciano Violante. Introducing Mrs. Robinson, the Hon. Elena Montecchi told the audience: “I spend one month in the U.S. each year, and in 2004, I was there during the Presidential campaign, and constantly met the LaRouche Youth Movement on various campuses, organizing for LaRouche’s New Bretton Woods. It’s an honor for us to have you here at the Parliament, Mrs. Robinson, since your fight for voting rights in the ’60’s, and to stop the war today are for us a reference point.”

At the European Parliament, Mrs. Robinson met Lucia Annunziata, a famous Italian journalist and former head of RAI, nation-



Schiller Institute vice chairwoman Amelia Robinson (right) meets with German Bundestag vice president Katrin Göring-Eckardt.

al TV, and Sen. Michele Lauria. Referring to the deployment of Italian troops in Iraq, she implored them as she did others: “Pull out your troops, and ally with the true America, that of Dr. King, that of Franklin D. Roosevelt, that of LaRouche.”

At the conference organized by the DS youth, she spoke of her battles in Alabama, with her husband Bill Boynton, 30 years before Dr. King came to Alabama, and then with Dr. King to achieve the Voting Rights Act of 1965, but also of her battles today, alongside the LYM.

Autobiography Presented

The recently published Italian edition of Mrs. Robinson’s autobiography, *Bridge*



Book signing by Mrs. Robinson for Italian DS youth, Rome.

Across Jordan, was officially presented the next morning, at Capitol Hill, seat of the mayor and City Council, by Maurizio Bertolucci, president of the Council Committee for Voting Rights to Foreigners, by Franca Eckert Coen, advisor to Mayor Veltroni on multi-ethnic policies, and by Bernardino Gasparri, president of

the permanent council committee on social policies.

The next day, Mrs. Robinson spoke to students, first at the Montale High School, at a conference commemorating Rosa Parks, attended by 500 students, and then at the University Department on Communication (Roma Tre).

The two main left dailies in Italy, *l’Unità* and *Il Manifesto*, covered her official visit, and the second national channel (RAI 2 Nettuno) will air a portrait of her at the end of the year, not only in Italy but also in Iraq, Morocco, and Syria.

Tour of Germany

On December 5, Mrs. Robinson made her first presentation in Berlin, at Humboldt University, to a class of 40 students. She addressed the John F. Kennedy Institute of the Berlin Free University on December 8.

Her highest-level meeting in Germany took place on December 9, when she had an hour-long meeting with the vice president of the German Bundestag (Parliament), Katrin Göring-Eckardt.

Her tour then continued throughout Germany, where she addressed large meetings in Magdeburg and Hanover, in northern Germany; Düsseldorf in western Germany; Munich in southern Germany; and finally in the Frankfurt region.

Recovering the Generative Principle of Modern Science

On the 375th Anniversary of Kepler's Passing

by Bruce Director

In anxious and uncertain times like ours, when it is difficult to find pleasure in humanity and the course of human affairs, it is particularly consoling to think of the serene greatness of a Kepler. Kepler lived in an age in which the reign of law in nature was by no means an accepted certainty. How great must his faith in a uniform law have been, to have given him the strength to devote ten years of hard and patient work to the empirical investigation of the movement of the planets and the mathematical laws of that movement, entirely on his own, supported by no one and understood by very few! If we would honor his memory worthily, we must get as clear a picture as we can of his problem and the stages of its solution.'

* * *

These were the words that Albert Einstein published in the *Frankfurter Allgemeine Zeitung* on November 9, 1930, for the commemoration of the 300th anniversary of Kepler's death. Now, seventy-five years later, these words still ring true, and they provide a suitable vantage-point from which to investigate what is as relevant today as it was then: the connection between epistemology and the general condition of mankind.

There is an ironical benefit in exploring this connection from the perspective of Einstein's view of Kepler. Although Einstein recognized the importance of the connection between the state of science and the state of society, he failed to grasp its deeper *epistemological* implications, as Kepler had grasped it. Yet the problems that Einstein faced persist unresolved to this day. Thus, by viewing Kepler from Einstein's eyes, and Ein-

stein from Kepler's, we can apply Kepler's approach to the problems Einstein identified.

The world in November 1930 was indeed an "anxious and uncertain time," as Einstein remarked. A global depression was deepening, while the London-centered international Synarchist financiers were rapidly consolidating fascist control over the governments of Europe and Japan, with the intention of striking at the United States, and establishing a global, neo-feudalist, fascist world empire. As Lyndon LaRouche has elaborated in many locations, most recently in his "Globalization, the New Imperialism,"* this crisis was rooted in the British imperialist reaction to the defeat of their puppet Confederate States of America, and the subsequent spread of the American System to continental Europe and significant parts of Asia by

* Lyndon H. LaRouche, Jr., "A Strategic View of European History Today: Globalization, the New Imperialism," *Executive Intelligence Review*, Oct. 28, 2005 (Vol. 32, No. 42).



Johannes Kepler

The Granger Collection

Abraham Lincoln's allies. Adopting a strategy similar to that used by their ancient Persian and Babylonian ancestors after failing to militarily defeat Athens and her allies in the Fifth century B.C., the British-centered imperialists switched from a primarily military strategy to one of seeking to subvert the cultural dominance of the scientific principles on which that system was based.

These efforts had their greatest effect in Europe. In the aftermath of the American Revolution, the British had orchestrated the Jacobin Revolution, the Napoleonic dictatorship, and the 1815 Congress of Vienna, which spread a wave of enforced cultural pessimism intended to demoralize Europe's American allies, and to destroy the optimism generated by the success of the American cause. With the resurgence of pro-American System reforms on the European continent in the second half of the Nineteenth century, the oligarchy accelerated the spread of this cultural pessimism, typified by the increasing popular acceptance of such mind-deadening cultural movements as the existentialism of Friedrich Nietzsche and

This Pedagogical Exercise, Part 65 of the "Riemann for Anti-Dummies" series, was prepared in November 2005.

Richard Wagner's cult-operas.

In science, this cultural pessimism was expressed by attacks on the Leibnizian tradition of Gauss, Lejeune Dirichlet, Riemann, *et al.*, exemplified by the swindles of Napoleon's favorite mathematician, Lagrange, the popular acceptance of British-centered empiricism, associated with Maxwell, Lord Kelvin, *et al.*, and the reassertion of Cartesian formalism by Augustin Cauchy. By Einstein's time, this degeneration in science manifested itself most prominently in the more radical forms of irrationality expressed by the Copenhagen interpretation of quantum phenomena.

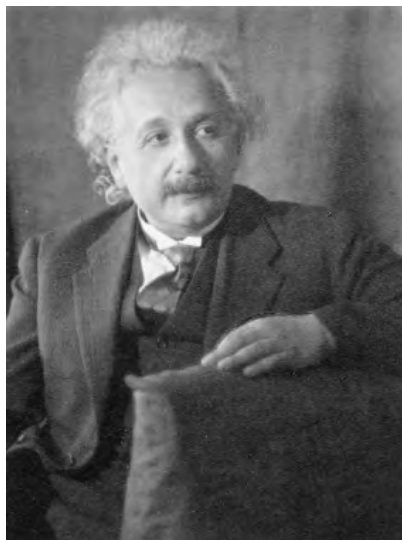
Although Einstein had stubbornly resisted the introduction of such radical positivism into science, he had been politically targeted by the liberal-imperialist wing of these London-based Synarchists. Playing on his political naiveté and his vulnerability to cultural pessimism, they sought, sometimes successfully and sometimes not, to manipulate a politically unsophisticated Einstein for their own ends. As a result, Einstein was confused about the true cause of the global anxiety to which he referred, and mystified as to its solution. Nevertheless, he recognized that the degeneration of society he was witnessing coincided with a similar degeneration in science, of which he had a clearer, albeit incomplete, conception.

It is not surprising that Einstein would find a kindred spirit in Kepler, whose understanding of the problems confronting science and society was much deeper than his own. In Kepler's time, irrationality also dominated European society, despite the previously higher level of sanity that had been initiated by the circles associated with Nicolaus of Cusa nearly two centuries earlier. At that time, these humanists had seized the opportunity afforded them by the collapse of the feudalist Bardi and Peruzzi banking houses, to assert, as a principle in society, the Socratic concept of man. Cusa insisted, as Socrates and Plato had, that cognition, although unique to human beings in a self-conscious form, reflects a general characteristic of the Universe itself. Thus, contrary to the Aristotelean dogma that had dominated

Europe since the collapse of Greek society in the centuries following the Peloponnesian Wars, Cusa understood, like Socrates and Plato, *that the material universe is not indifferent to human thought, but that man, through his power to discover universal physical principles, is integral to the self-development of the Universe as a whole.*

Cusa went further, specifying that the organization of human affairs must be based on a recognition of the role of the human mind in the physical world. His circles were able to establish a foothold in society, exemplified by the achievements in science and art of Brunelleschi, da Vinci, and Pacioli, and the improvements in society created by the establishment of the first nation-states in Louis XI's France and Henry VII's England.

In reaction, the Venetian-centered financiers, heirs to the traditions of Imperial Rome, sought desperately to reestablish feudal control over Europe by weakening the optimistic concept of man that had taken hold in the Renaissance. Beginning with the 1492 Spanish Inquisition, Venice and her allies unleashed religious warfare throughout Europe, aimed at reintroducing a fundamentally irrational view of man and the universe as a dominant feature of European culture. By the end of Kepler's life, this horror was erupting into the final orgy of insanity which is today called the Thirty Years' War.



Albert Einstein

Prints and Photographs Division, Library of Congress

But Kepler understood that the insanity on the ground reflected an irrational view of heaven. Astronomy in Kepler's time had degenerated from the search for universal physical principles that had characterized the Egyptian-Pythagorean science of Sphaerics, and had reverted back to the Babylonian-Persian model, which held that Man was incapable of discovering anything truthful about the nature of the physical world, and consequently, must accept whatever irrational dogma the reigning authorities preferred. This view, which shackled science to sophistry, was designed to impute to the heavens a justification for oligarchical-imperial forms of society.

Rejecting Aristotle

Invoking Eratosthenes' description of the Delian problem, Kepler, like Plato, implored his contemporaries to recognize that their false view of the planetary motions reflected an equally false view of themselves. The acceptance, by scientists and society at large, of Aristotelean doctrines, was the cause of the political and social collapse they were experiencing. Kepler, an avowed follower of Cusa, insisted that the governing principles of the Universe were congruent with the ability of the human mind to discover those principles. Further, the existence of that ability was itself an indication that the characteristics of human creativity were in fact characteristics of the Universe as a whole. As he wrote in his *Optics*:

Anyone who ponders this carefully will find (if he will refuse to have recourse to faith in holy scripture) both that there is a God, founder of all nature, and that in the very mechanics of it he had care of the humans that were to come. For this theater of the world is so ordered that there exist in it suitable signs by which human minds, likenesses of God, are not only invited to study the divine works, from which they may evaluate the founder's goodness, but also are assisted in inquiring more deeply.

Kepler rejected the common error of Ptolemy, Copernicus, and Tycho Brahe,

who remained faithful to Aristotle's dictum that the planetary orbits must be composed of perfectly uniform circles. Instead, Kepler adopted Cusa's view, that change was a beneficent characteristic of both Man and the physical world, and thus, *a non-uniform elliptical orbit more perfectly expressed the self-perfectibility of the Universe, than the mathematically perfect circles.* By demonstrating from the experimentally determined evidence that the planetary orbits were indeed non-uniform, and by determining the principles governing that motion, Kepler showed, contrary to Aristotle, that not only is the physical universe characterized by change, but that the human mind is capable of knowing it.

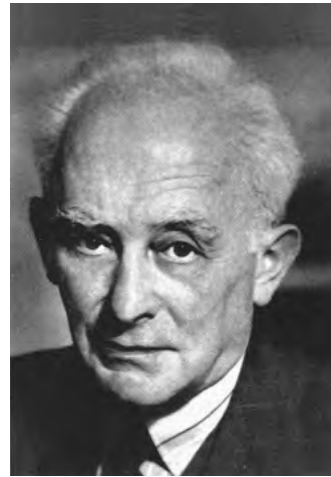
For Kepler, the planet, as a material object, does not exist in a purely material world, and its orbit is not governed purely by material principles. Rather, the planet's historical and future trajectory, is a pathway through a universe in which the principles of physics, life, and cognition are each and all acting everywhere and at all times. Thus, the principles governing planetary motion not only guide the planet, they guide the human mind toward their discovery. As Kepler emphasized, Mind is a principle in the material world.

By demonstrating that he could discover and communicate the true principles governing planetary motion, Kepler was not only advancing astronomy, he was asserting an optimistic concept of Man and nature in the face of a prevailing opinion that had been induced to accept irrationality and arbitrariness in both science and human affairs.

In Einstein's time, this cultural irrationalism had once again begun to dominate science. By the end of the Nineteenth century, an increasing amount of experimental evidence, such as the photoelectric effect and Planck's discovery of the quantization of light and heat, indicated the existence of a fundamental discontinuity in the characteristics of physical action between the macroscopic and



Max Planck



Max Born

microscopic domains. These discoveries were consistent with the earlier work of Gauss, Fresnel, Riemann, Weber, *et al.* who, extending Leibniz's method of the infinitesimal calculus, had discovered microscopic principles from their experimentally determined macroscopic effects. This led Riemann, in his habilitation dissertation, to insist that it was scientifically unsound to assume that the characteristics of physical action in the macroscopic domain could be linearly extended into the very large or very small. Instead, Riemann insisted, science must develop a dynamic notion of physical geometry that reflected the potential for non-linear change between these domains of action.

As Riemann stated:

Knowledge of the causal connection of phenomena is based essentially upon the precision with which we follow them down into the infinitely small. . . . In the natural sciences, however, where simple fundamental concepts are still lacking for such syntheses, one pursues phenomenon into the spatially small, in order to perceive causal connections, just as far as the microscope permits. Questions concerning spatial relations of measure in the indefinitely small are therefore not useless.

In reaction, the British empiricists tried to revive Kant and Euclid, most notably through the work of James Clerk Maxwell, who famously rejected Riemann's approach to physics, in favor

of a neo-Euclidean doctrine which excluded "any geometries other than our own." Thus, when the relationship between the observed macroscopic effects of electromagnetism was considered in light of the growing body of experimental evidence indicating a difference in physical characteristic in the microscopic domain, Riemann's guidance proved to be essential, which Einstein recognized.

Among Einstein's contemporaries, however, there

was a growing popularity among scientists to "explain" these phenomena by statistical methods, similar to the "curve fitting" used by Ptolemy, Copernicus, and Brahe. These efforts were led by Niels Bohr, his protégé Werner Heisenberg, and Heisenberg's first teacher, Max Born.

This positivist view insisted that, because *they* knew of no mathematical description of these phenomena other than statistical methods, the Universe itself must be fundamentally random. In other words, Bohr, Heisenberg, and Born, *et al.*, not merely argued that they didn't know the principles on which these phenomena were based, but *that no such principles existed.* Since no principles existed, none could be discovered.

Born summarized his view of the dispute in the published collection of his correspondence with Einstein:

The basic reason for the dispute between us on the validity of statistical laws was as follows. Einstein was firmly convinced that physics can supply us with knowledge of the objectively existing world. Together with many other physicists, I have been gradually converted, as a result of experiences in the field of atomic quantum phenomena, to the point of view that this is not so. At any given moment, our knowledge of the objective world is only a crude approximation from which, by applying certain rules such as the probability laws of quantum mechanics, we can predict unknown (e.g. future) conditions.



AIP Emilio Segre Visual Archives

Niels Bohr (right) and his protégé Werner Heisenberg. Their Copenhagen interpretation of quantum phenomena denied the existence of physical principles.

It is important to emphasize that this view, known generally as the Copenhagen interpretation of quantum phenomena, like Ptolemy's astronomy, was not science. It was a post-hoc, cult-like belief reflecting, and ultimately used to justify, the prevalent existentialism associated with the drive to establish fascist forms of oligarchical control over the world. In the tradition of the empires of Babylon, Persia, and Rome, the London-based imperialists' intention was to undermine the successful spread of the cultural optimism associated with the American System, and to return to the era of wizardry and serfdom.

The axiomatic foundations of the Copenhagen school have since become so entrenched in popular opinion, that they are accepted as doctrine even by people who know nothing of physics, as exemplified in the widespread acceptance of the belief that the Mandevillian doctrine of free trade reflects the "natural order of things."

Einstein, Max Planck, and a handful of others rejected this radical positivism, stubbornly defending causality in science throughout the early decades of the Twentieth century. In September 1926, Einstein stated his view clearly to Born:

Quantum mechanics is certainly imposing. But an inner voice tells me that it is not yet the real thing. The theory says a lot, but does not really bring us any closer to the secret of the "old one." I, at any rate, am convinced that *He* is not playing at dice. Waves in 3-dimensional space, whose velocity is regulated by potential energy (for example, rubber bands) . . .

I am working very hard at deducing the equations of motion of material points regarded as singularities, given the differential equation of general relativity.

Writing to Born years later, in September 1944, Einstein summed up the view he had continued to express:

We have become Antipodean in our scientific expectations. You believe in the God who plays dice, and I in complete law and order in a world which objectively exists, and which I, in a wildly speculative way am trying to capture. I firmly believe, but I hope that someone will discover a more realistic basis than it has been my lot to find. Even the great initial success of the quantum theory does not make me believe in the fundamental dice-game, although I am well aware that our younger colleagues interpret this as a consequence of senility. No doubt the day

will come when we will see whose instinctive attitude was the correct one.

In September 1950, after his association with Kurt Gödel had improved his historical and epistemological knowledge,* Einstein wrote to Born:

I see from the last paragraph of your letter that you, too, take the quantum theoretical description as incomplete (referring to an ensemble). But you are after all convinced that no (complete) laws exist for a complete description, according to the positivistic maxim *esse est percipi*. Well, this is a programmatic attitude, not knowledge. This is where our attitudes really differ. For the time being, I am alone in my views as Leibniz was with respect to the absolute space of Newton's theory. There now, I've paraded my old hobby-horse once again. But it is your own fault, because you provoked me.

But, although Einstein remained stubborn in his resistance to the radical positivism of the Copenhagen interpretation, and spent most of his efforts trying to develop a concept that would replace it, he was unable to succeed for two related reasons. First, unlike Kepler and Leibniz, he had been unable to completely rise above the prevailing cultural pessimism reflected in the degeneration of science and society; and second, he failed to recognize, as his contemporary V.I. Vernadsky had indicated, *that the questions posed by experimental evidence of quantum phenomena could not be answered in the domain of mathematical physics*. In referring to an "objective world" in his rejection of the Copenhagen interpretation, Einstein was tacitly accepting the Aristotelean sophistry that the world of thought and the world of physics were separate. Rather, these questions can only be addressed when physical phenomena are recognized, as Kepler did, *as observed effects within a Universe in which physics, life, and thought interact in what Riemann called a multiply-connected manifold*.

* A book review of the recently published *Incompleteness: The Proof and Paradox of Kurt Gödel* appears on page 121 of this issue.

Today, the only competent way to approach these questions is from the standpoint of the science of physical economy, as that science has been developed by Lyndon H. LaRouche. That approach requires an understanding of what Gauss and Riemann identified as the hypergeometric domain.

The Universe from the Inside

To begin to get an understanding of what emerged as a hypergeometric conception of the Universe, we can start by examining the problem that Einstein identified in his 1930 commemoration of Kepler: the determination of the orbit of the Earth. This posed a significant challenge because it meant determining the orbit of the Earth while on the Earth, or more generally, determining the motions of the solar system while moving in the solar system.

Kepler understood that any particular scientific investigation, such as the determination of the orbit of Mars, is actually an investigation of the Universe as a whole, not of a particular phenomenon. Any attempt to reduce the problem to a small set of particulars would be nothing more than sophistry. This more general problem can be stated: *How to determine the eternal dynamic nature of the Universe itself, from within the temporal unfolding of that eternal dynamic?*

As Einstein wrote in his 1930 essay:

Copernicus had opened the eyes of the most intelligent to the fact that the best way to get a clear grasp of the apparent movements of the planets in the heavens was by regarding them as movements around the sun conceived as stationary. If the planets moved uniformly in a circle around the sun, it would have been comparatively easy to discover how these movements must look from the Earth. Since, however, the phenomena to be dealt with were much more complicated than that, the task was a far harder one. The first thing to be done was to determine these movements empirically from the observations of Tycho Brahe. Only then did it become possible to think about discovering the general laws which these movements satisfy.

To grasp how difficult a business it

was even to find out about the actual rotating movements, one has to realize the following. One can never see where a planet really is at any given moment, but only in what direction it can be seen just then from the Earth, which is itself moving in an unknown manner around the sun. The difficulties thus seemed practically unsurmountable.

Kepler had to discover a way of bringing order into this chaos. To start with, he saw that it was necessary first to try and find out about the motion of the Earth itself.

As Einstein noted, the motion of the planets in the solar system is not directly observable. One can only observe the relative positions of the sun, the planets and the fixed stars, as viewed from the Earth. The observed changes in these relative positions are thus due to a combination of motions. Therefore, to determine, for example, as Kepler sought to do, the motion of the planet Mars, it was first necessary to untangle which part of the observed changes in the relative positions of Mars, Earth, the sun, and the fixed stars are due to the motion of each.

Kepler had demonstrated in *The New Astronomy* that Ptolemy, Copernicus, and Brahe had all found different mathematical means to untangle these motions. The problem for Kepler was that none of these were, or even claimed to be, true. Kepler, following Cusa, sought to understand the observed motions as a function of the true causes. But he could not directly observe these causes, so he had to surpass the limitations of sense-perception, and imagine the observed motions from a vantage point that was accessible only through reason.

But before determining the true causes, Kepler had to know the observed motions, which also required him to sur-

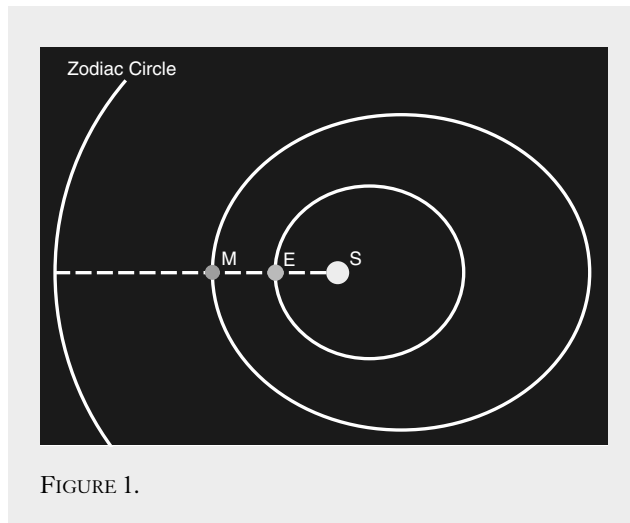


FIGURE 1.

pass the limitations of sense-perceptions. In the case of the observed motions of Mars, Kepler had to first determine the relationship of Mars to Earth and the sun. This meant knowing the motion of Earth, which he could not directly observe. Consequently, he had to imagine how the motion of Earth would appear, were he to observe it from Mars, whose motion he didn't know!

His approach is detailed in *The New Astronomy*, but its outline is as follows. From Earth, one can observe the apparent motion of the sun through the Zodiac over the course of a year. Kepler understood this apparent motion of the sun to be a reflection of the actual motion of Earth. The cyclical nature of this motion indicated clearly that Earth's motion was a closed orbit. In this way, he could imagine how an observer on the sun would view Earth.

To view Earth from Mars was more problematic, because, unlike the sun, Mars was also moving. To solve the problem, Kepler began by noting the position in the Zodiac of Mars and the sun at the unique moment when the sun, Earth, and Mars are directly aligned with each other [SEE Figure 1].* This configuration is called opposition, and it most recently occurred on Nov. 7, 2005. At that moment, an observer on Earth will see Mars at a certain place in the

* Animated versions of many of the figures in this article may be viewed at www.wlym.com/antidummies/part65.html

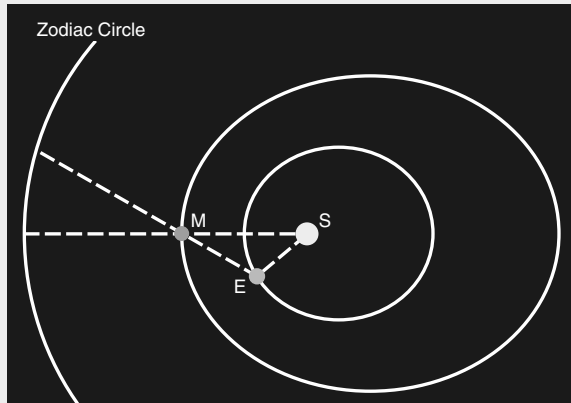


FIGURE 2.

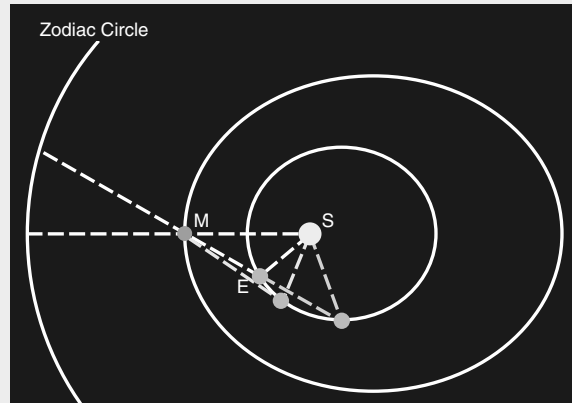


FIGURE 3.

Zodiac, and an observer on Mars would see both Earth and the sun at a place in the Zodiac directly opposite the position of Mars.

At some point following this observation (historical observation had determined that this period was 687 Earth days), Mars will return to the same position in its orbit as when it had previously been in opposition to Earth and the sun. But, Earth will be in a different place in its orbit, and because of this, Mars will be observed in a different place in the Zodiac! [SEE Figure 2] Nevertheless, an observer on Mars would now observe the sun in the same place in the Zodiac as it had been 687 Earth days earlier. But, he would see a change in Earth's position in the Zodiac between the two periods. These observations form a triangle among Earth, the sun, and Mars, whose base is the direct line formed by the three objects at the first opposition, and whose legs are formed by the lines of sight from Earth to Mars, and Earth to the sun, at this new position of Earth. By comparing the observations from these three vantage points, Kepler could determine the angles of this triangle. By repeating this calculation, using Tycho Brahe's extensive, 20-year record of observations, Kepler was able to determine a precise orbit for Earth [SEE Figure 3].

Having determined the orbit of Earth, Kepler then turned to determining the orbit of Mars. The extensive record of Kepler's discovery is detailed in *The New Astronomy*, to which the reader

is referred, but there is one point that is crucial to emphasize for what will follow.

After Kepler determined the size of Earth's orbit and its eccentric position relative to the sun, he found that Mars's orbit was also eccentric relative to the sun. His first assumption for the orbits of both Mars and Earth was that both were circular. For Earth, this served as a successful approximation, because Earth's eccentricity is quite small. However, for Mars, the eccentricity deviated from pure circularity by a significant amount. Kepler discovered this by testing the observed positions of Mars against the geometrical characteristics of a circle; specifically, that three distinct positions are sufficient to determine a unique circle. Under this assumption, any three observed positions of Mars must lie on the same circle. But, after testing 79 sets of three observations each, he found that each set of three lay on a different circle. Kepler then realized that he was not dealing with a circular orbit and, after much work, he showed that this orbit was an ellipse, with the sun at one of the foci.

Untangling the Shadows

As noted above, in seeking to determine the orbit of Mars, Kepler was seeking to determine the nature of the Universe as a whole—a *Universe that would produce a solar system with an Earth that had come to be dominated by life and inhabited by cognitive human beings who were discovering its principles.*

Kepler realized that to investigate these deeper principles through astronomy, he had to also investigate the process by which he was investigating. Just as he had to determine the motions of the solar system from inside the solar system, to determine the underlying nature of the Universe, he had to form a self-conscious conception of the role of his own mind in the development of that Universe. This meant that he had to investigate: the connection between the physical parts of the Universe; *the interaction of those physical parts with his senses; the interaction of those sense perceptions with his mind; and the interaction of his mind with the Universe as a whole.*

Kepler recognized that since all astronomical observations result from an interaction of light and the human eye, knowing the principles of light and vision would provide a link to understanding the connection between the cognitive and physical domains. As he wrote in the introduction to his *Optics*:

What wonder, then, if that principle of all adornment in the world, which the divine Moses introduced immediately on the first day into barely created matter, as a sort of instrument of the Creator, for giving form and growth to everything—if, I say, this principle, the most excellent thing in the whole corporeal world, the matrix of the animate faculties, and the chain linking the corporeal and spiritual world, has passed over into the same laws by which the world was to be furnished.

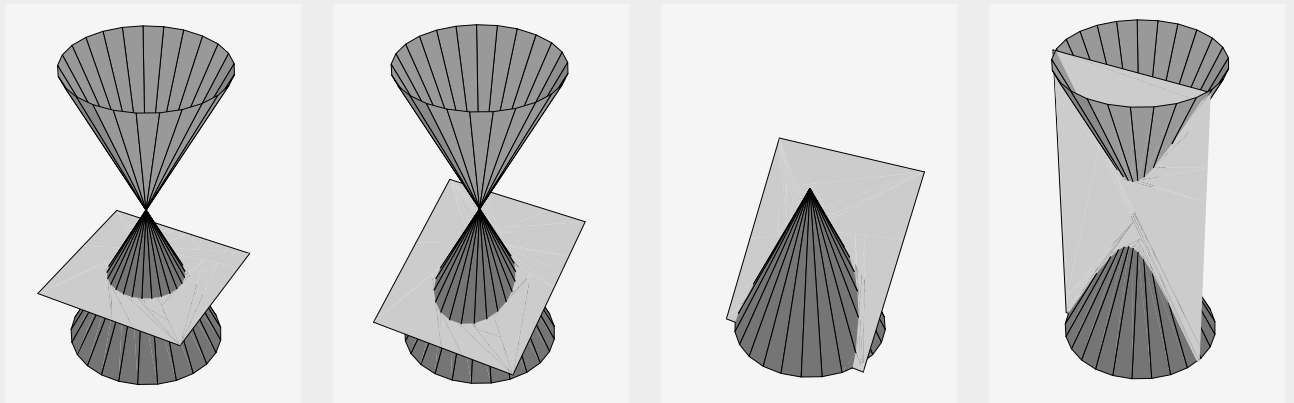


FIGURE 4. *The conic sections (circle, ellipse, parabola, hyperbola) can be generated by the motion of a plane cutting a cone.*

In the *Optics*, Kepler elaborates that this coherence between the laws of physics, and those of cognition, is reflected by expression of the elliptical planetary orbits, and the characteristics of light and vision as special cases of a single conception of a conical function.

It is important here to dispel the popular myth that is repeated in virtually every high school and university mathematics department today. Today's mathematicians, being the artful dodgers they are, insist that the Greeks investigated the conic sections, of which the ellipse is one, only for their mathematical "purity," without any regard for their significance in the physical world. Thus, these sophists maintain that, when Kepler discovered the elliptical nature of planetary orbits, it was a complete surprise, and incidental to the purely mathematical concerns of the Greeks.

Nothing could be further from the truth. The Greek investigation of the conic sections arose out of the Pythagorean investigations of the problem of doubling the cube. As Plato states in the *Timaeus*, this was an investigation of the characteristics of the physical universe, the way these physical characteristics are truthfully reflected in the human mind, *and*, the interaction of the human mind with the Universe as a whole. Thus, Kepler's discovery that the planetary orbits expressed another form of the same conical function was not only not accidental, it was not a surprise—except to today's mathematicians.

Furthermore, when Kepler discovered the planetary manifestation of conic sections, he also understood this to be of universal significance, indicating, as did Archytas's construction for the doubling of the cube by torus, cylinder, and cone, that the characteristic of action in the physical universe is not simply spherical, but is of a higher type—a type that Gauss and Riemann would later call "hypergeometric."

That higher type of hypergeometry begins to emerge through an investigation of the general form of a single conical function, from which the elliptical orbits and the doubling of the cube are physical manifestations. In his *Optics*, Kepler investigated this conical function from the standpoint of light and vision.

From one perspective, the conic sections can be generated by the motion of a plane cutting a cone [SEE Figure 4]. However, if viewed as a projection onto a surface, a mathematical discontinuity appears, in the transition from the region of elliptical action, to the region of the hyperbolic [SEE Figure 5(a) and (b)]. As Kepler describes it:

Speaking analogically rather than geometrically, there exists among these lines the following order, by reason of their properties: it passes from the straight line through an infinity of hyperbolas to the parabola, and thence through an infinity of ellipses to the circle. For the most obtuse of all hyperbolas is a straight line; the most acute, a parabola. Likewise, the most acute of

all ellipses is a parabola; the most obtuse, a circle. Thus the parabola has on one side two things infinite in nature—the hyperbola and the straight line—and on the other side, two things that are finite and return to themselves—the ellipse and the circle. It itself holds itself in the middle place, with a middle nature. For it is also infinite, but assumes a limitation from the other side, for the more it is extended, the more it becomes parallel to itself, and does not expand its arms (so to speak) like a hyperbola, but draws back from the embrace of the infinite, always seeking less although it always embraces more. With the hyperbola, the more is actually embraced between the arms, the more it also seeks. Therefore, the opposite limits are the circle and the straight line: the former is pure curvedness, the latter pure straightness. The hyperbola, parabola, and ellipse are placed in between, and participate in the straight and the curved, the parabola equally, the hyperbola in more of the straightness, and the ellipse in more of the curvedness.

Kepler further showed that the epistemological implications that the planetary orbits are elliptical, is not only expressed in relationship to light and vision. Most notably in his *Harmonies of the World*, he demonstrated the congruence between the relationships of the determining minimum and maximum speeds among the elliptical orbits, and the relationships of well-tempered

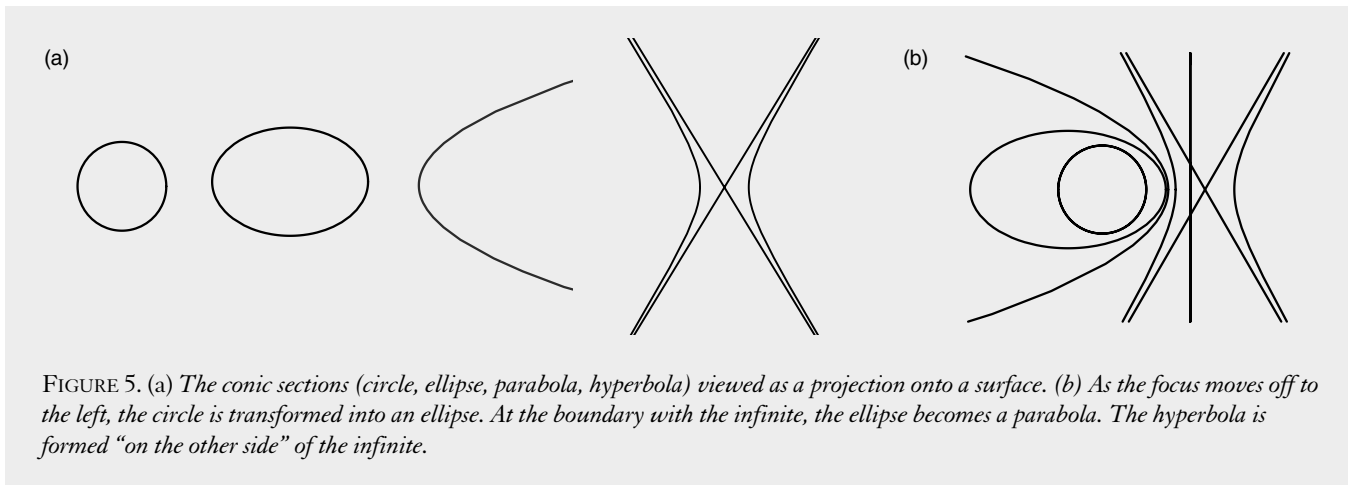


FIGURE 5. (a) The conic sections (circle, ellipse, parabola, hyperbola) viewed as a projection onto a surface. (b) As the focus moves off to the left, the circle is transformed into an ellipse. At the boundary with the infinite, the ellipse becomes a parabola. The hyperbola is formed “on the other side” of the infinite.

polyphony that J.S. Bach subsequently developed through his compositions. Here again, a discontinuity appeared that had a physical significance. Specifically, the existence of the Lydian intervals formed between the orbits of both Mars and Jupiter, and the yet-to-be-discovered asteroid belt! This physical discontinuity as a point of change (a type of register shift), is also reflected in the difference in the physical nature of the planets that inhabit different sides of this discontinuity (the “inner” planets versus the “outer” planets). This harmonic relationship, and the accompanying discontinuity, are hereditary reflections of the harmonically organized plasma disk from which the solar system originally developed.

The subsequent discovery of the hyperbolic orbits of comets, and Gauss’s determination of the orbit of the asteroid Ceres, showed that Kepler’s understanding that the elliptical orbits are a special case of a more general conical function, was correct. This generalized understanding of Kepler’s astronomy was summarized by Gauss in his *Theory of the Motions of the Heavenly Bodies Moving About the Sun in Conic Sections*.

Gauss, and his student Riemann, went still further, specifying that Kepler’s general conical function was itself a special case of a more general, higher, hypergeometric, or hyper-conical function. These hypergeometric functions expressed, not the characteristics of the solar system *per se*, but the form of the Universal characteristics

that generated the characteristics of the solar system.

The Non-Infinite Universe

In locating the conical functions from the standpoint of a unified conception of the physical, biological, and cognitive domains of astronomy, Kepler was advancing the process, begun by Cusa, of returning science to the higher conceptions of the ante-Euclidean Greeks, and presaging the later achievements of Abraham Kästner, Gauss, and Riemann. This meant purging science of the pernicious effects of the slavish acceptance of Euclidean geometry.

A crucial point of attack for Cusa and Kepler was to demolish the false and arbitrary Aristotelean concept of the mathematical infinite enshrined in Euclid’s *Elements*. If space were, as Euclid claimed, infinitely extended in three rectilinear directions, only uniform circular or rectilinear motion would be intrinsically possible.

In such a fantasy world, the experimentally determined non-uniform elliptical orbits could only exist as arbitrary aberrations in a world that was assumed not to change.

As Kästner later stated, the formal validity of Euclidean geometry rises or falls on the acceptance of the parallel postulate. Euclid was so aware of this vulnerability, that he did not directly mention infinity in its statement, and he cited the parallel postulate only sparingly in the proofs of the theorems that follow. Nevertheless, as Kästner and Gauss both

underscored, without the assumption of the parallel postulate, there are no similar triangles, and without similar triangles, the entire edifice of Euclidean geometry crumbles. Gauss went further than Kästner, emphasizing that the parallel postulate could only be true if one assumed that the curvature of physical space were zero—a fact which could only be determined by physical measurement, not by the mathematical formalism of Euclidean geometry.

From a subjective standpoint, the belief in a physical reality for Euclidean geometry requires the acceptance of Kant’s axiom that the human mind must be virtually hard-wired to think of the Universe in Euclidean terms. However, such ancient demonstrations as Archytas’s proof that doubling the “Euclidean” cube depends on a higher conical function, already demonstrate that Kant’s reverence for Euclidean geometry is false. Kepler’s projective construction of the conical sections, provides a further demonstration that such a Kantian view is completely illusory.

In Kepler’s construction, the infinite appears, not as an unreachable, indefinite magnitude, but as a point of change—a transition between the elliptical and hyperbolic domains of action joined by a single conical function. Thus, *from Kepler’s standpoint, the infinite is in the middle, not at the end, of a non-infinite, self-bounded manifold.*

The experimental and epistemological arguments for such a concept of a non-infinite Universe were already pre-

sented by Plato in the *Timaeus*. Cusa and Kepler revived and extended these discussions in many locations. For example, in his *On Learned Ignorance*, Cusa emphasized that the apparently infinite emerges in the “unfolded” form of a self-bounded, “enfolded” Universe. In the unfolded form, opposites, such as the minimum and maximum, appear different, but in the enfolded form, such opposites coincide. In 1610, Kepler stated a physical argument for Cusa’s self-bounded conception: if the Universe were infinite, the night sky would not be dark, but would be filled with the light of an infinite number of stars. This paradox is today associated with Gauss’s close collaborator, William Olbers, who, nearly 200 years later, restated it as a direct argument against Kant.

In his habilitation dissertation, Riemann also stated the case for a non-infinite Universe:

When constructions in space are extended into the immeasurably great, unlimitedness must be distinguished from infiniteness; the one belongs to relations of extension, the other to those of measure. That space is an unlimited, triply extended manifold is an assumption applied in every conception of the external world; by it at every moment the domain of real perceptions is supplemented and the possible locations of an object that is sought for are constructed, and in these applications the assumption is continually being verified. The unlimitedness of space has therefore a greater certainty, empirically, than any experience of the external. From this, however, follows in no wise its infiniteness, but on the contrary, space would necessarily be finite, if one assumes that bodies are independent of situation and so ascribes to space a constant measure of curvature, provided this measure of curvature had any positive value, however small.

As Cusa emphasized, this *anti-Euclidean* notion of a self-bounded Universe, conforms to the nature of both the physical world and Man. Like the physical world, man’s life is finite, but unbounded. It begins at birth and ends at death. From this standpoint of mortality, the world before birth and the world after

death, appear to be infinitely far away. But that finite life, through the transmission of creative discoveries through culture, affects, and is affected by, what precedes and follows it. The apparently infinite domains, beyond the temporal limits, are not outside one’s mortal life, but at the center of it. *Thus, to believe in a Euclidean geometry is to reject the immortality of the human soul.*

Cusa’s and Kepler’s annulment of Euclidean geometry set the stage for the development of a new, physically determined concept of a non-infinite geometry. The first steps taken in that direction were due to the work of Girard Desargues (1593-1662), who junked Euclidean geometry in favor of Kepler’s notion of projective relationships, thus banning the Aristotelean concept of the infinite completely from science.

A simple experiment can be performed to illustrate Desargues’ method. Draw a large rectangle on a whiteboard. The opposite sides of the rectangle would appear, from the assumptions of Euclidean geometry, to be parallel, and thus never meet, even if infinitely extended. Now take a transparent pane of plexiglass and tilt it at an angle to the plane of the whiteboard. With one eye closed, trace the outline of the rectangle onto the plexiglass. This action produces a conical projection of the whiteboard onto the plane of the plexiglass, with the eye as the apex of the cone. Under this projection, the images of the opposite sides of the rectangle, which appeared to be parallel on the whiteboard, now intersect on the plexiglass. *Thus, with a turn of the head, the infinite is brought into the finite!*

In this way, Desargues began to generalize Kepler’s elaboration of Cusa’s idea of a non-infinite Universe, producing many important discoveries that are crucial for the later development of science, one of which is particularly important for our argument here.

Desargues showed that, although under

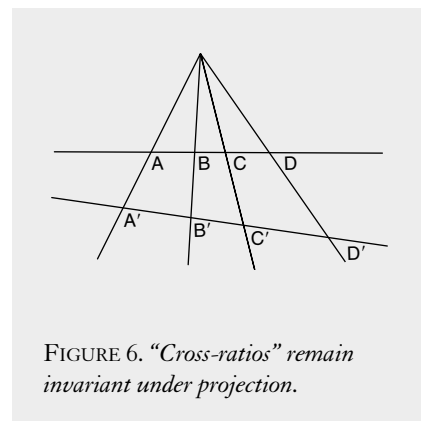


FIGURE 6. “Cross-ratios” remain invariant under projection.

projection, lengths, ratios of lengths, and angles are, in general, changed, there is one characteristic that remains invariant. Later called the “cross-ratio,” this characteristic is the ratio of two ratios formed among four arbitrary points [SEE Figure 6]. Since the conic sections are in a projective relationship to each other, the invariance of the cross-ratio is a characteristic of the conical function [SEE Figure 7].

A further illustration of this same principle can be taken from another discovery of Desargues—the complete quadrilateral. Desargues proved that the intersections of the extended sides and diagonals of an arbitrary quadrilateral form a projective configuration in which the cross-ratios are preserved [SEE Figure 8]. This type of cross-ratio is a special case, called harmonic, because *B* divides segment *AC* in the same ratio as *C* divides *AD*. If one now looks at the complete quadrilateral dynamically, and imagines, in the tradition of Kepler, that point *D* moves off toward the infinite in one direc-

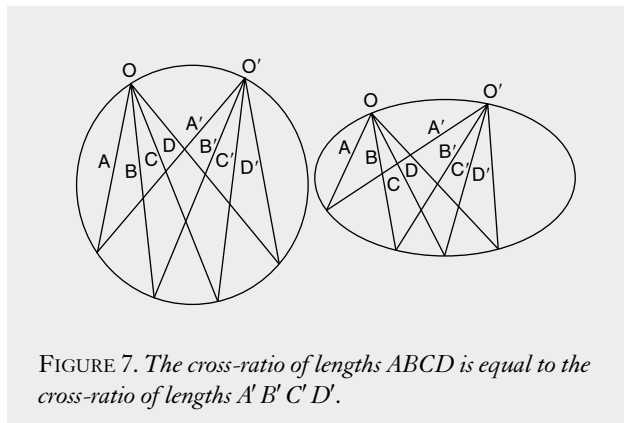


FIGURE 7. The cross-ratio of lengths *ABCD* is equal to the cross-ratio of lengths *A'B'C'D'*.

tion, the position of points A , B , and C must also shift, in order to maintain the harmonic relationship amongst all four points. This motion will also change the angles of the quadrilateral [SEE Figure 9]. When the sides of the quadrilateral become parallel, point D reaches the infinite, or, inversely, when D reaches the infinite, the sides of the quadrilateral become parallel. At this point, the harmonic cross-ratio with points A , B , and C is still maintained [SEE Figure 10]. If we now tilt the sides of the quadrilateral a little more, point D appears to return from the infinite on the other side of point A , all the while maintaining the harmonic proportions with points A , B , and C [SEE Figure 11].

From the standpoint of Euclidean geometry, the harmonic characteristics of the complete quadrilateral seems mystical, because in Euclidean geometry, the infinite can have no effect on the finite. But as Desargues' construction demonstrates, the "infinite" in the complete quadrilateral is, as in Kepler's projective conics, a single point of change, which maintains an harmonic relationship to the finite parts, just as any "finite" point does. This type of paradox confronts the dilemma of Euclidean sophists: either maintain Euclidean geometry and insist that the harmonic characteristics of the complete quadrilateral are magic; or, recognize, as Kepler did, that the experimental evidence that physical principles express such harmonic relationships, and admit that Euclidean geometry is a fraud.

The complete quadrilateral also illustrates an early expression of what would later be called by Riemann, "Dirichlet's Principle." There is a single connected relationship among the position of points A , B , C , and D , and the angles and lengths of the sides and diagonals of the quadrilateral. This relationship is an effect of the harmonic principle reflected by the invariance of the cross-ratio. It is this harmonic principle that is primary.

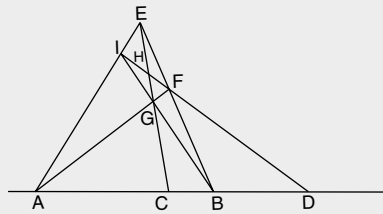


FIGURE 8. *The "complete quadrilateral."* Cross-ratios are preserved: $CA:CB::DA:DB$, $BC:AB::DB:DA$, $FH:FI::DF:DI$, and $GH:GE::CG:CE$.

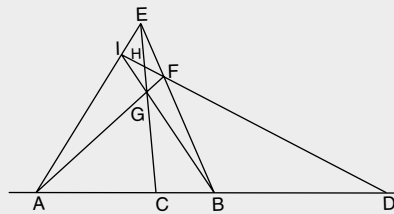


FIGURE 9. *Harmonic relationships are maintained as D shifts toward the infinite.*

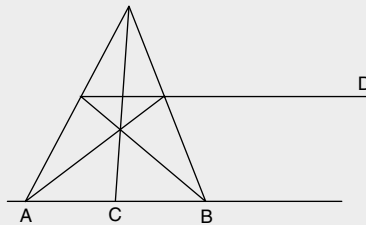


FIGURE 10. *Point D reaches the infinite . . .*

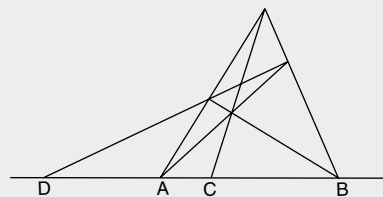


FIGURE 11. *. . . and returns on the other side.*

The positions of the visible objects are a function of that harmonic principle.

The harmonic relationship exists, even if one of the points appears to be infinitely

far away, because the point at infinity is not outside the process, but within it. What appears to be infinite is merely a point of change, within an otherwise non-infinite, self-bounded manifold.

The complete quadrilateral, and Kepler's conics, cannot exist in a Euclidean infinitely extended space, but only in a Cusan-Keplerian non-infinite, self-bounded manifold. In such a manifold, change is an essential characteristic, and what appears to be mathematically infinite is understood as an expression of that change.

The Road to the Hyper-Conical

After Desargues, the nature and physical expression of Kepler's conical function were elaborated further by Blaise Pascal and Leibniz. In his development of the infinitesimal calculus, Leibniz showed that the conical function had three distinct but related forms: the exponential, circular, and hyperbolic. Through his collaboration with Johann Bernoulli, Leibniz demonstrated that the catenary is a physical expression of the three forms of conical functions. This showed, once again, that the physical characteristics of the Universe conformed to the Cusan-Keplerian concept of a non-infinite, self-bounded manifold. However, already embedded in Kepler's astronomy was experimental evidence that these conical functions must be superseded by a higher type of *hyper-conical function*. This manifested itself in the so-called "Kepler Problem," whose investigation led Gauss to first discover what he called the elliptical transcendentals.

The "Kepler Problem" arose from the effort to determine the motion of a planet in an elliptical orbit. Kepler had already shown that it was impossible to completely describe the principle on which this motion was based, with respect to the functions of circular action. The subsequent work of Leibniz not only confirmed this, but also indicated that the other functions associated with conical action—the hyperbolic and exponential—were also inadequate to describe the motion of a planet in an elliptical orbit. As early as 1797, Gauss recognized that this was because elliptical motion is governed by the *elliptical transcendentals*, which are a

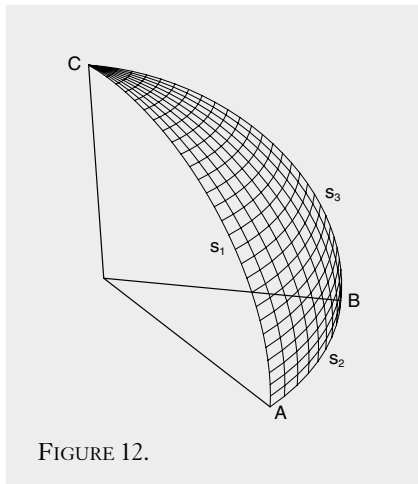


FIGURE 12.

distinct and higher form than the simple circular, exponential, and hyperbolic functions.

Subsequent to these early discoveries, Gauss continued to explore the relationship between these two transcendental domains. One of his most intriguing insights is expressed by his investigations of the *pentagramma mirificum*. The *pentagramma mirificum* was originally discovered by Kepler's contemporary John Napier, in connection with his investigations of spherical trigonometry. Napier had recognized that the self-bounded nature of the sphere is reflected in the connected relationship between the sides and angles of a spherical triangle. In such a spherical triangle, the lengths of the sides are a function of the angles, and *vice versa*. In the special case of a spherical right triangle, this relationship is expressed by the *pentagramma mirificum*.

Unlike a Euclidean triangle, in which the sides are measured as lengths, in a spherical triangle, both the sides and the angles are measured as angles [SEE Figure 12]. Napier showed that in a right spherical triangle, the three sides and two other angles are connected to each other by a relationship between their sines and cosines [SEE Figure 13]. The relationship among these five components can be ordered so that they form a self-polar spherical pentagon, which Napier called the "*pentagramma mirificum*" [SEE Figure 14].

Gauss was intrigued by the relationship of Napier's spherical pentagram to his elliptical transcendentals. He realized

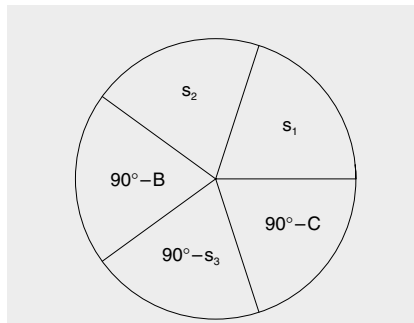


FIGURE 13. *Sine of any angle equals the product of the tangents of adjacent angles. Cosine of any angle equals the product of the cosines of opposite angles. For example:*
 $\sin s_1 = \tan s_2 \times \tan 90^\circ - c,$
 $\cos s_1 = \cos 90^\circ - B \times \cos 90^\circ - s_3.$

that Napier's *pentagramma mirificum* established that a spherical surface had an intrinsic five-fold periodicity. He saw this five-fold periodicity in light of a well-known discovery of Apollonius, that five points are required to uniquely determine a conic section. This distinguishes the general conic section from a circle, which requires only three points, and a line, which requires only two. Gauss recognized that the five-fold periodicity of the sphere, and the five point determination of conics, reflected the distinction between the higher form of elliptical transcendentals, and the lower form of transcendental associated with circular, hyperbolic, and exponential functions.

These latter simple transcendentals, associated with Kepler's conical function, arise in connection with physical action characterized by a single principle of change, such as the incommensurabil-

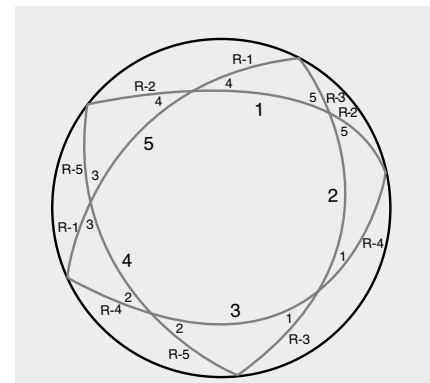


FIGURE 14. *A self-polar spherical pentagon, or "pentagramma mirificum."*

ity between the arc and the sine in uniform circular motion. However, the elliptical transcendentals, as Gauss showed, are characterized by two principles of change, exemplified in an ellipse by the double incommensurability between the sine and the arc and the sine and the angle. A similar *elliptical* double incommensurability appears in a circular pendulum between the angle and the sine and the angle and the time.

The connection between the spherical pentagram and the elliptical functions is illustrated by Gauss's demonstration that, when the spherical self-polar pentagon is projected onto a plane that is tangent to the sphere, by a cone whose apex is at the center of the sphere, a rectilinear plane pentagon is produced [SEE Figure 15]. The five vertices of this plane pentagon define a unique ellipse. The altitude lines of this plane pentagon all intersect at one point, which is the image of the point of tangency of the plane to sphere [SEE Figure 16]. Gauss showed that this

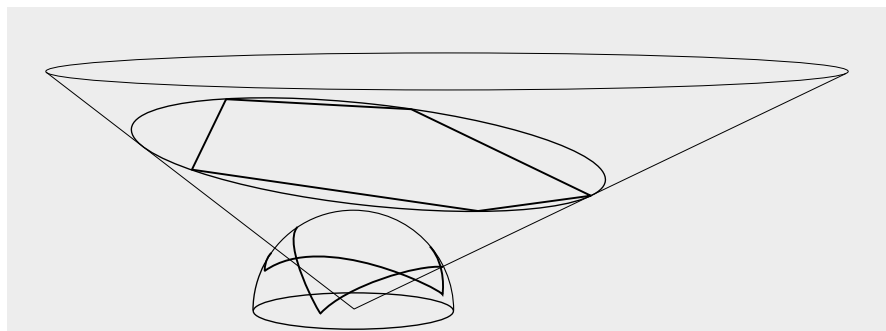


FIGURE 15. *Projecting the spherical self-polar pentagon onto a plane.*



C.F. Gauss

characteristic is a reflection of the fact that the vertices and opposite sides of the plane pentagon were images of poles and equators of the spherical self-polar pentagon [SEE Figure 17].

This reflected a type of “Dirichlet’s Principle,” in that, on the sphere, the altitude lines of the spherical pentagram can intersect at any point inside the spherical pentagon. However, on the plane pentagon there is only one set of altitude lines. Thus, the spherical self-polar pentagon reflects an entire manifold of plane pentagons, each of which reflects elliptical action. The relationship among these plane pentagons can only be expressed by an elliptical transcendental. Thus, the spherical *pentagramma mirificum* is an unfolded form of an elliptical function.

In his work on the *pentagramma miri-*

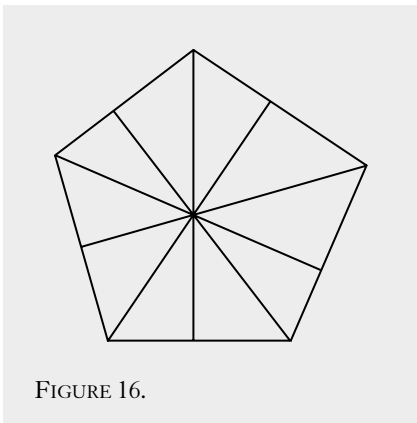


FIGURE 16.

ficum, Gauss then investigated this plane pentagon inscribed in an ellipse, in light of Kepler’s determination of the position of a planet in an elliptical orbit [SEE Figure 18]. He showed that this relationship, between the spherical pentagon and its projection, was expressed by his new *elliptical* transcendentals. This fact indicated that the characteristics of spherical action were implicitly elliptical, and could not be completely characterized by circular functions, as naive sense-perception might indicate. Inversely, the fact that the experimental evidence demonstrated that the planetary motion is elliptical, not circular as Aristotle dogmatically insisted, demanded the rejection of naive notions of the sphere, in favor of the higher forms of cognition indicated by Gauss’s and Riemann’s hypergeometric functions.

The Riemannian Self-Developing Domain

Just as Kepler’s method, provoked by the experimentally determined elliptical orbits, produced the concept of a non-infinite, self-bounded conical function, that same method, provoked by the “Kepler Problem,” compelled Gauss to supersede Kepler’s result (as Kepler himself demanded), producing the concept of the higher elliptical transcendentals. However, such elliptical transcendentals are inadequate to express the higher forms of physical action which Riemann characterized as “multiply-connected continuous manifolds.” An adequate method to understand these types of physical action was not achieved until Riemann unified

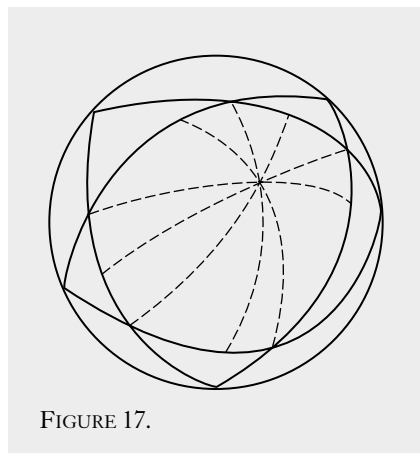


FIGURE 17.



Bernhard Riemann

and advanced Gauss’s work on the hypergeometric functions. Further, just as Kepler’s elliptical orbits, and Gauss’s investigation of them, produced concepts of universal significance, so Riemann’s investigation into physical processes governed by hypergeometric functions, produced a greater understanding of the Universe as a whole.

That understanding was elaborated in his *Theory of Abelian Functions* and his lectures on Gauss’s hypergeometric function. In those works, Riemann develops the power of Riemann surfaces to represent the concepts associated with multiply-connected hypergeometric action. Since the construction of Riemann’s surfaces has been treated in detail in previous installments of this

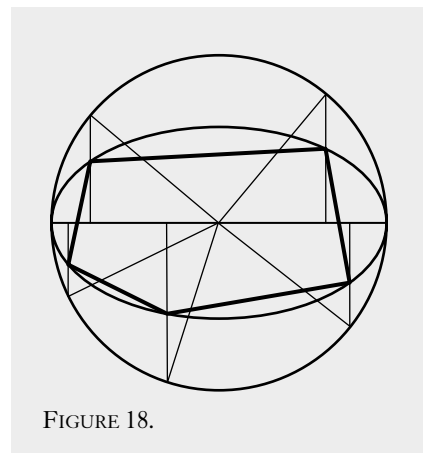


FIGURE 18.

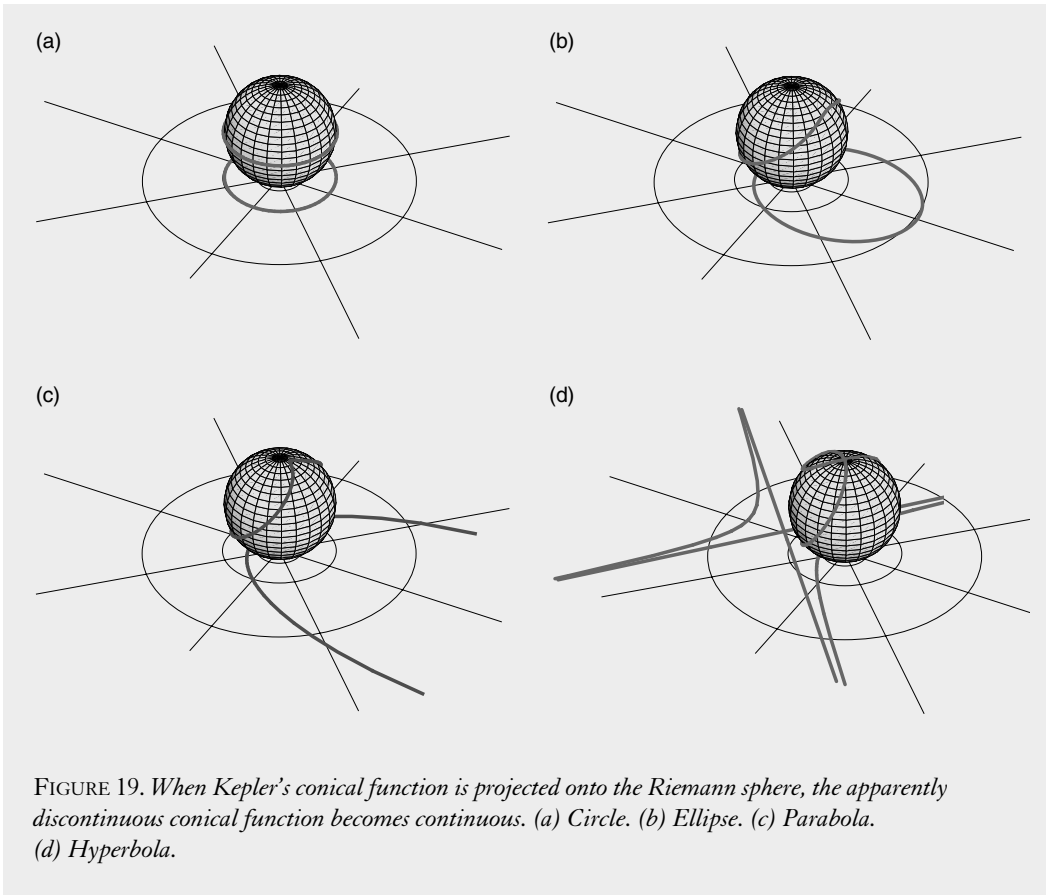


FIGURE 19. When Kepler's conical function is projected onto the Riemann sphere, the apparently discontinuous conical function becomes continuous. (a) Circle. (b) Ellipse. (c) Parabola. (d) Hyperbola.

series,* we only summarize those constructions here.

Riemann recognized that the non-infinite, self-bounded manifold indicated by Kepler's conical function, or by Desargues' projective geometry, conforms to a stereographic mapping of a plane onto a spherical surface. This "Riemann sphere" is a non-infinite, self-bounded surface, in which the north pole of that surface is the point of change, which is apparently infinite in the planar form. When Kepler's conical function is projected onto the Riemann sphere, the apparently discontinuous conical function of Kepler becomes a continuous function [SEE Figure 19]. The discontinuity between the elliptical and hyperbolic action remains, but on the

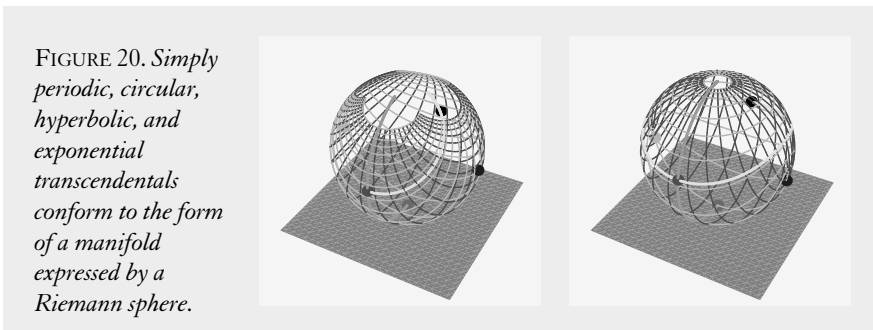


FIGURE 20. Simply periodic, circular, hyperbolic, and exponential transcendentals conform to the form of a manifold expressed by a Riemann sphere.

Riemann sphere it is clearly represented, not as a Euclidean-type mathematical infinite, but as a singular point of change. A similar construction can also be imagined for Desargues' complete quadrilateral.

Riemann showed that the simply

* See "Riemann for Anti-Dummies, especially Parts 60, 61, and 62, at www.wlym.com/antidummies

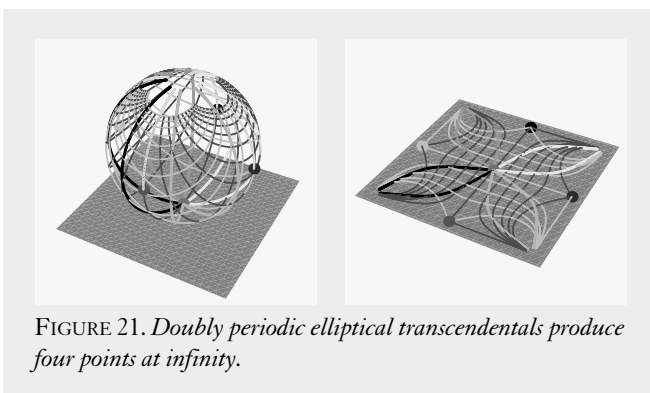


FIGURE 21. Doubly periodic elliptical transcendentals produce four points at infinity.

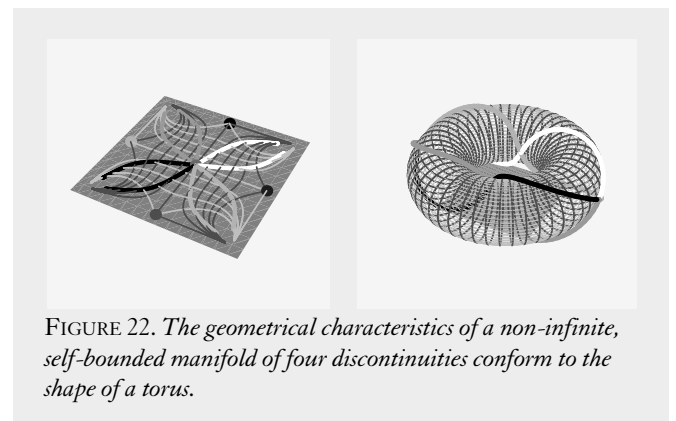


FIGURE 22. The geometrical characteristics of a non-infinite, self-bounded manifold of four discontinuities conform to the shape of a torus.

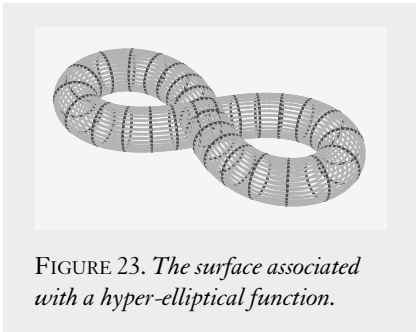


FIGURE 23. *The surface associated with a hyper-elliptical function.*

periodic, circular, hyperbolic, and exponential transcendentals conform to the form of a non-infinite, self-bounded manifold expressed by a Riemann sphere [SEE Figure 20].

However, Gauss, Jacobi, Abel, and Riemann all showed that the doubly

periodic elliptical transcendentals, produce four points at infinity [SEE Figure 21]. Riemann emphasized that a non-infinite, self-bounded manifold of four discontinuities cannot be represented in a spherical form. Rather, its geometrical characteristics conform to the shape of a torus [SEE Figure 22].

In continuing this investigation into the hyper-elliptical and Abelian functions, Riemann showed that each successive gradation of transcendental function contained an increasing number of discontinuities. Consequently, each increase in the number of discontinuities is associated with a change in the characteristic (genus) of the associated non-infinite, self-bounded manifold [SEE Figure 23]. The geometrical representa-

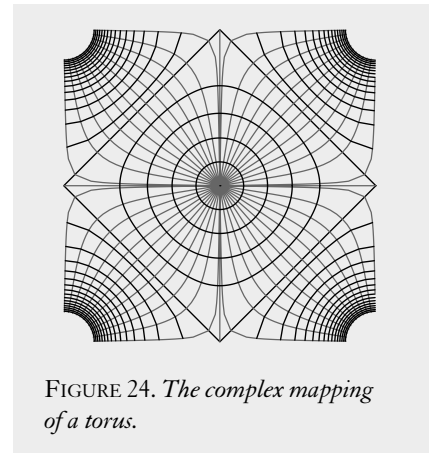


FIGURE 24. *The complex mapping of a torus.*

tion of the change between manifolds of different genera is consistent with the topological difference between a sphere

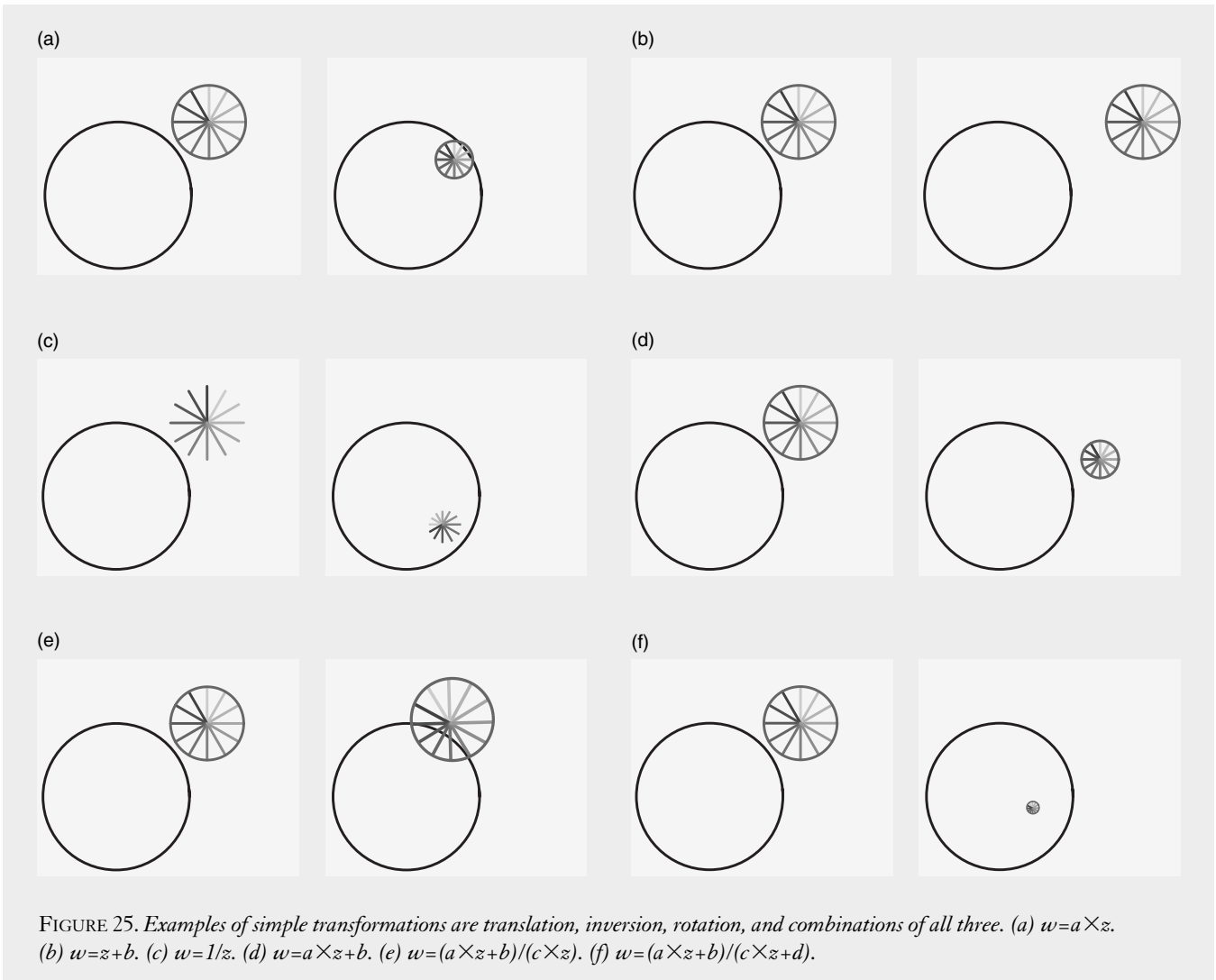


FIGURE 25. *Examples of simple transformations are translation, inversion, rotation, and combinations of all three. (a) $w = a \times z$. (b) $w = z + b$. (c) $w = 1/z$. (d) $w = a \times z + b$. (e) $w = (a \times z + b) / (c \times z)$. (f) $w = (a \times z + b) / (c \times z + d)$.*

and a torus. That topological difference is expressed by the ability of the manifold to admit a greater number of distinct pathways of action. Thus, each successive species of non-infinite, self-bounded manifold, is capable of expressing physical action of successively greater complexity.

But just as Kepler's treatment of conic sections from a projective standpoint revealed the underlying epistemological significance of elliptical motion, viewing this succession of self-bounded Riemannian manifolds in a projective form also unveils their true beauty.

Take as a starting point the simplest case: the self-bounded spherical manifold. The projection of this manifold is expressed by the projective relationship of Kepler and Desargues. Now, take the next case: the self-bounded torus associated with elliptical transcendentals. Its projective form is a parallelogram with four apparently infinite magnitudes [SEE Figure 24]. Consider this species of manifold, as Riemann did, as a manifold of physical potential. In this respect, the relationships between the orthogonal pathways of minimal and maximal change in potential, are determined by the four apparently infinite magnitudes. Just as the "point at infinity" determines, for example, the harmonic characteristics of the complete quadrilateral, the four "points at infinity" of an elliptical transcendental determine the harmonic characteristics of this manifold. This is expressed, for example, by the transformation of the characteristic of the potential from a circular boundary near the center of the manifold, into a square boundary toward the edge.

However, we must consider the apparently infinite magnitudes in the elliptical transcendentals, not as "infinities," but as discontinuities within an otherwise self-bounded, continuous process. In other words, just

as Kepler's conical function transformed the apparently infinite boundary between the elliptical and hyperbolic into a discontinuity within an otherwise continuous, self-bounded manifold, a similar means to "continue across the infinite" must be found for the elliptical transcendentals.

To do this, Riemann utilized a discovery of another student of Gauss, Ferdinand Möbius, who elaborating Gauss's treatment of complex functions. Möbius investigated the characteristics of what appeared to be the simplest type of complex functions: simple linear transformations, of the form $(a \times z + b) / (c \times z + d)$, where z is a variable and a, b, c, d are arbitrary complex numbers. These Möbius transformations play, with respect to the higher transcendental functions, a role similar to the one that the exponential functions play with respect to Leibniz's catenary and the simple transcendentals.

Examples of simple transformations are translation, inversion, rotation, and combinations of all three [SEE Figure 25(a)-(f)].

What Möbius discovered was that these simple types of complex transformations are actually generalizations of Kepler's and Desargues' projective geometry. Under these Möbius trans-

formations, the cross-ratio among any four complex numbers is invariant. When the cross-ratio is a non-complex number, the four points lie either on a circle or a line. In keeping with Cusa, a line must be considered a circle whose center is the "point at infinity."

A unique Möbius transformation can always be found that maps any three points to 0, 1, and infinity. Thus, it is most simple geometrically to define the cross-ratio, with respect to Möbius transformations, when three of the points forming the cross-ratio are 0, 1, and infinity. On a Riemann sphere, this means the points are at the south pole, the north pole, and the equator [SEE Figure 26].

However, in the case of the elliptical transcendentals, there are four points that map to infinity, and four points that map to 1. Nevertheless, a simple set of Möbius transformations will continue this projection across the infinite [SEE Figure 27]. This gives us a projected image of the self-bounded torus, with a greater density of discontinuities than is possible in a spherical manifold [SEE Figure 28].

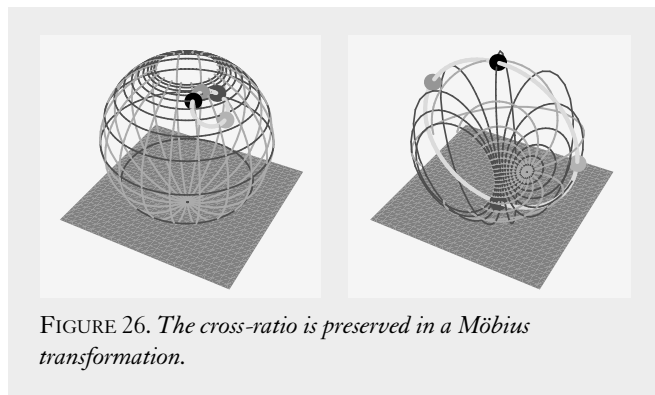


FIGURE 26. *The cross-ratio is preserved in a Möbius transformation.*

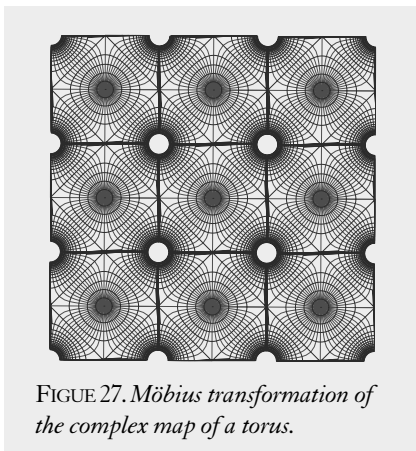


FIGURE 27. *Möbius transformation of the complex map of a torus.*

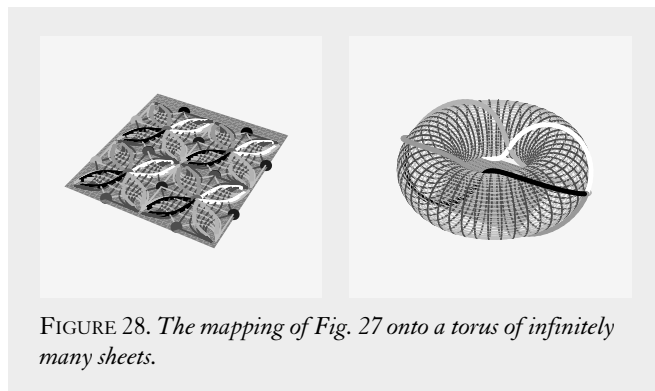


FIGURE 28. *The mapping of Fig. 27 onto a torus of infinitely many sheets.*

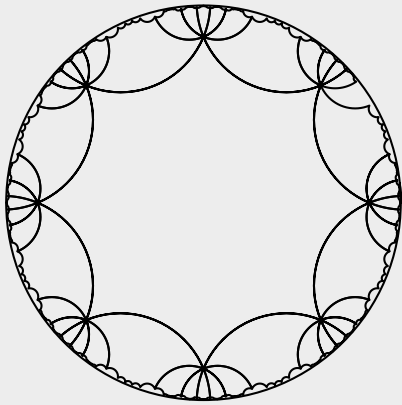


FIGURE 29. *The complex map of a hyper-elliptical function.*

For the hyper-elliptical case, the projected image of the Riemann surface is a type of octagon with eight “points at infinity,” and eight points that map to unity. As in the case of the elliptical function, these eight points at infinity determine the harmonic characteristics of the manifold, but unlike the elliptical case, eight points at infinity are associated with a change to negative curvature. A different species of Möbius transformation continues this projection across the infinite. Thus, the hyper-elliptical function can only exist in a negatively curved, non-infinite, self-bounded manifold [SEE Figure 29]. Such a manifold cannot be represented completely in visible space. Therefore, we can only “observe” such a manifold as a projection onto the cave wall of sense-perception.

However, it is important to underscore the significance of the change in characteristic curvature between the elliptical and hyper-elliptical. The spherical manifolds are characterized by positive curvature. The torus combines both positive and negative curvature for a net curvature of zero. The self-bounded manifolds of the hyper-elliptical and beyond are characterized by negative curvature.

From this standpoint, the discontinuity that appears in Kepler’s conical function between the elliptical and hyperbolic domains takes on a new light. It conforms to the change in characteristic from the generally positively curved

manifolds of the simple and elliptical transcendentals, to the negatively curved manifolds of the hyper-elliptical (hyperbolic) forms.

Riemann recognized the significance of this change, and suggested that only a notion of space that encompasses all three types of curvature could adequately represent universal principles. In his habilitation dissertation, he proposed an image for such a manifold as an intersecting sphere, cylinder, and the negatively curved inner portion of a torus [SEE Figure 30]. One circle lies on all three surfaces, and forms the image of visible space.

Once again, the Euclidean plane of zero curvature does not exist, except in the minds of Aristoteleans and fools. It is merely a limited view of a manifold that is both positively and negatively curved. Such a manifold, represented by the torus of Riemann’s surfaces, or, metaphorically, by the cylinder in the above construction, is simply a transition between the predominantly positively curved domain of visible space and the predominantly negatively curved domain of the very large and very small.

Thus, the Universe cannot be characterized by a single type of curvature. Rather, it must be thought of as a dynamic process in which all three types of curvatures are interacting.

In this way, we can form from Riemann’s treatment of Abelian and hypergeometric functions, a concept, not of a single non-infinite, self-bounded manifold, but of a nested succession of such manifolds, a type of manifold of manifolds. Such a manifold of manifolds, which, in Riemann’s representation, begins with the simple self-bounded sphere, continues to the torus, and then into the hyper-elliptical and higher functions, forms a concept of the form of a non-infinite, *self-developing*, self-bounded Universe.

A Final Look at Kepler, Riemann, And Einstein

Einstein concluded his 1930 commemoration of Kepler saying:

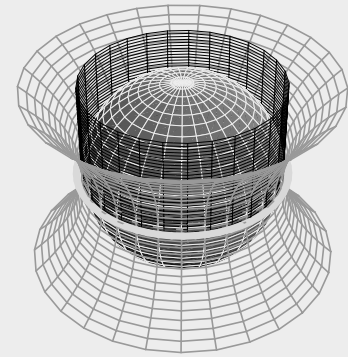


FIGURE 30.

It seems that the human mind has first to construct forms independently, before we can find them in things. Kepler’s marvelous achievement is a particularly fine example of the truth that knowledge cannot spring from experience alone, but only from the comparison of the inventions of the intellect with observed fact.

These closing statements reflect Einstein’s rejection of positivism, and echo, albeit in a weakened form, the influence of Kepler and Riemann on his thinking. Yet, they also point out his failing. Progress in science depends on developing a strengthened tie to Kepler and Riemann. The human mind does not “first construct forms independently before we can find them in things,” because it is never independent of the Universe in which it exists. The interaction of the intellect with observed fact, is not the interaction of two separate domains. It is an interaction which *changes* the self-developing, multiply-connected domains of physics, life, and thought.

Kepler’s marvelous achievement is a fine example of *this* type of thinking. What is needed now, is more than simple admiration for Kepler. What is needed is an army of new Keplers, who, equipped with Riemann’s conceptions and LaRouche’s discoveries, will do as Kepler did during that brief interval of time that ended on this date 375 years ago: confront the paradoxes presented by Nature, and find in them a deeper understanding of Man.

How To Look at Painting: Icarus, Daedalus, and Science

*'Bruegel painted many things that cannot be painted.
As Pliny said of Apelles: In all his works, there is always
more thought than paint.'*

—Abraham Ortelius,
the great geographer and friend of
Bruegel, in his *Album amicorum* (1574-1598)

Let us take the time to look at Pieter Bruegel the Elder's painting, *Landscape with the Fall of Icarus*. From the beginning, what may surprise us is that we must search carefully before finding Icarus, although he is the principal character of the work. It's as if he were "drowning," one might say, in the painting. Although all the other representations of this myth, without exception, make this story the visual center of their works, in showing the falling Icarus, Bruegel decided, on the contrary, not to use this spectacular image. Rather than grieving over the tragic fate of Icarus, the artist wants us to interest ourselves in other things.

So, what is it we do see?

First of all, the artist gives direction to our reading of the picture, the direction of the wind that fills the sails of the ship, mirroring the farmer's stride. These two movements push us to shift our gaze from right to left, along one of the two diagonal axes of the painting.

We have, on the the lowest level at the right, a fisherman, who occupies a very tiny part of the painting. Next, at a higher level and on a more important plane, we find a shepherd with his sheep. Next, we see a farmer on the primary plane, on a level still more elevated and occupying an even greater area. Lastly, we notice, in raising our eyes to the horizon, the ships on an immense sea.

Some people may think that Bruegel was striving merely to describe faithfully the economic activities of his age. But the role of a true artist is not reduced to that of being a faithful witness of his time, relating "objectively" what he sees around him. It's not a question of doing this; nor ought this painting to awaken the curiosity of any but the most fanatic, about the history of folklore and traditions. The point is, there exists a principle which unifies these different activities—the relationship of man to nature. In fact, Bruegel is celebrating the progress

and the accomplishments of man in mastering nature, even ordering these achievements according to their importance.

Let us go back to the beginning. The activity of fishing (like that of hunting or gathering) represents the simplest intervention of man into nature: man takes from nature that which he needs for his own sustenance. Even though he uses tools, he depends entirely on the environment in which he lives. If nature is not prolific in the place where he finds himself, he must leave to search for another place which will supply him with the means to survive.

With the breeding of livestock, the shepherd achieves a more important intervention: he does not limit himself to taking, but domesticates nature. He selects the best animals, nourishes them, cares for them, and protects them from predators. He thus reduces considerably his dependence on nature's whims. The farmer, for his part, brings about a still more profound transformation. The tools he uses are no longer those designed to trap his food—which even certain animals succeed in making—but those designed to perfect his capacity to produce it. He increases the abundance of nature. He harvests not just what nature offers him, but the fruits of his labor. Then, finally, with the ships, we see man leaving his natural environment—dry land—to conquer a world which is foreign to him, the sea.

Transforming Nature 'Willfully'

With each progression, man opens for himself a greater field of freedom and of intervention. He is less and less subject to his environment, and he is increasing his capacity to support more people, in better conditions. This is the story, simply, of the history of mankind. Man possesses a quality which is not shared by any other species of animal: he can understand the laws of nature, master them, and use them for technological applications. Thus it is that, since the first appearance of life on Earth, the human species alone has been able, *deliberately*, to augment its population, from a few million individuals, to about 6 billion today. While the other species of animals transform nature *by instinct*, man is capable of transforming nature *willfully* to improve the conditions of life of his own species, so as to favor the development of the Kingdom of Life. As the poet Friedrich Schiller said, provocatively, in imag-



Pieter Bruegel the Elder, "Landscape with the Fall of Icarus," c. 1558.

ining that man had remained eternally in the Garden of Eden: "He would have changed Paradise into a desert, thence to transform this desert into a Paradise."

An element of the painting illustrates particularly well this transformation of nature by man. It involves the island found almost at the center of the painting. This island exists between two conditions—the state of nature, and the state of human labor. The artist shows us the ambiguous moment in which this rock is no longer really that—but without yet being an architectural edifice.

How To Surpass Our Limits

Bruegel's painting would be idyllic, were it not for one little detail: Icarus drowning. Let us see, by way of how the Roman poet Ovid (43 B.C.-c. A.D. 14/17) recounted the story, how this tragedy came about.

Daedalus, the father of Icarus, was a renowned architect who, on orders from King Minos of the island of Crete, had constructed the famed labyrinth in which the Minotaur was imprisoned. Thereafter, the architect and his son found themselves held captive by Minos. Ovid writes*:

But Daedalus was weary; by this time,
he'd been exiled in Crete too long; he pined
for his own land; but he was blocked—the sea
stood in his way. "Though Minos bars escape
by land or waves," he said, "I still can take
the sky—there lies my path. Though he owns all,
he does not own the air!" At once he starts
to work on unknown arts, to alter nature.
He lays out feathers—all in order, first
the shorter, then the longer (you'd have said
they'd grown along a slope); just like the kind
that country people used to fashion,
where from the unequal reed to reed the rise
is gradual. And these he held together
with twine around the center; at the base
he fastened them with wax; and thus arranged—
he'd bent them slightly—they could imitate
the wings of true birds.

As he worked at this,
his young son, Icarus, inquisitive,
stood by and—unaware that what he did
involved a thing that would imperil him—
delighted, grabbed the feathers that the wind
teased, fluttering, about; or he would ply
the blond wax with his thumb; and as he played,
the boy disturbed his father's wonder-work.

When Daedalus had given the last touch,

* Excerpts are from *The Metamorphoses of Ovid*, Book VIII, verse translation by Allen Mandelbaum (New York: Harcourt Brace & Co., 1993), pp. 254-256.

the craftsman thought he'd try two wings
 himself;
 so balanced, as he beat the wings, he hung
 poised in the air. And then to his dear son,
 he gave another pair. "O Icarus,
 he said, "I warn you: fly a middle course.
 If you're too low, sea spray may damp your
 wings;
 and if you fly too high, the heat is scorching.
 Keep to the middle then. And keep your eyes
 on me, and not on Helice, Boötes,
 or on Orion's unsheathed sword. Where I
 shall lead—that's where you fly: I'll be your
 guide."
 And as he taught his son the rules of flight,
 he fitted to the shoulders of the boy
 those wings that none had ever seen before.
 The old man worked and warned; his cheeks
 grew damp

with tears; and with a father's fears, his hands
 began to tremble. Then he kissed his son
 (he never would embrace the boy again);
 and poised upon his wings, he flew ahead,
 still anxious for the follower he led
 (much like the bird who, from her nest on high,
 leads out her tender fledglings to the sky).
 He urges on his son, saying he must
 keep up, not fall behind; so he instructs
 the boy in flight, an art most dangerous;
 and while the father beats his wings, he turns
 to watch his son, to see what he has done.

A fisherman, who with his pliant rod
 was angling there below, caught sight of them;
 and then a shepherd leaning on his staff
 and, too, a peasant leaning on his plow
 saw them and were dismayed; they thought that
 these

Art Is Metaphorical, or It's Not Art

There exists a copy of Bruegel's painting, and the mistakes that it contains are rich in lessons. The copyist strives to stick closely to the story told by Ovid, and for that reason, he corrects the "errors" in Bruegel's canvas: He adds Daedalus back into the sky at the top (Bruegel obviously forgot!); in so doing, he makes the shepherd a witness to the tragedy; and, lastly, he repositions the sun at the zenith. But, describing "objectively" what's occurring, is more like the redaction of a police report than the creation of a work of art. Our copyist tries to represent the facts faithfully, but forgets to consider the ideas which Bruegel and Ovid wanted to transmit. For a literal representation is not capable of transmitting ideas: it gives nothing but *information*.

The true artist is he who "provides much to understand beyond what he paints." And if he wishes to transmit ideas to us, that is to say, to change our way of thinking, it is essential that he have recourse to metaphor (literally, in Greek, "to carry beyond"). The artist puts us face to face with paradoxes (the position of



Anonymous copyist, "Landscape with the Fall of Icarus."

the sun, the indifference of the characters to Icarus's fate, the absence of Daedalus, etc.), or with ambiguities (the island), so that we may, by ourselves, reflect on the profound meaning of the work. In place of telling us what is "good" and what is "bad," he opens a dialogue with us (and that, despite the centuries that separate us), so as to cause us to "be delivered of

ideas." He is a Socratic midwife.

And thus, a true artist wants to change your life. He aims to create at the deepest level of your self, a question about your own behavior. Without giving you the "moral," he takes you by the hand and shows you, often in a provocative way, what you are, all the while suggesting what you ought to be.
 —PM

must surely be some gods, sky-voyaging.

Now on their left they had already passed the isle of Samos—Juno's favorite—Delos, and Paros, and Calymne, rich in honey, and Labyrinthos, on the right. The boy had now begun to take delight in his audacity; he left his guide and, fascinated by the open sky, flew higher; and the scorching sun was close; the fragrant wax that bound his wings grew soft, then melted. As he beats upon the air, his arms can get no grip; they're wingless—bare.

The father—though that word is hollow now—cried: "Icarus! Where are you?" And that cry echoed again, again till he caught sight of feathers on the surface of the sea. And Daedalus cursed his own artistry, then built a tomb to house his dear son's body. There, where the boy was buried, now his name remains: that island is Icaria.

The first thing one could say is, that Icarus behaved in an infantile fashion. He did not remember the wise counsel of his father, and his disobedience doomed him. We see Icarus drunk with his newfound power. Certainly, he discovers that man is capable of surpassing certain constraints, but in the process comes to take himself for a god: he has the delusion that constraints don't exist any longer. To emphasize this issue even further, the painter introduces an anomaly—the sun is on the horizon, and thus cannot be responsible, as it is in Ovid's story, for the tragic destiny of Icarus. The light that has melted the wax of his wings is of a different nature. One can clearly distinguish the reflection of a light on the sea, a light whose source we cannot see.

But, don't we say that man is made in the image of God, that he possesses a "divine spark"? In fact, the divine quality of man lies in his creative powers, which allow him to perfect himself—himself and the world in which he lives—but *in no way* to become omnipotent and omniscient. As soon as man, thanks to a fundamental scientific discovery, passes beyond a frontier, he increases considerably his liberty and his domain of intervention. All the same, this new domain brings with it new frontiers which, although certainly farther off, will some day have to be surpassed in the same way. Man, if he wishes to develop and survive, must always turn his eyes to the horizon—where the next frontier is to be found.

Let us now return to the other characters of the painting. It is shocking that, contrary to Ovid's story, they totally ignore the presence of Icarus. The



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"The island exists between two conditions—the state of nature, and the state of human labor. The artist shows us the ambiguous moment in which this rock is no longer really that—but without yet being an architectural edifice."

fisherman concentrates on his fishing rod, the shepherd looks tranquilly at the sky, the peasant, in a posture resembling that of his horse, moves along toward the shadows, and so forth. Indeed, Icarus's problem escapes them entirely. Each finds himself at a given technological level, but all are ignorant of how to pass from that level to a higher one. Ironically, at the very moment that Icarus thinks that he is no longer bound by any constraints, they believe themselves to be shut in by theirs; and, as a result, they do not even imagine the existence of a passage from level to level, and still less its difficulty. Their level of understanding is limited to the utilization of one technology; it does not seek to know whence that technology arises, nor how to pass beyond it to a level still more advanced.

The artist shows us that man has been able to improve his mastery over nature, but, astonishingly, none of the figures represented is depicted at the origin, in the causal act, of this progress. Thus, Icarus, believing that he has no limits, fails in his attempt to fly; the other characters, believing that they cannot transcend their limits, condemn themselves to remain at a fixed level of knowledge.

There is, however, one character of the painting who succeeds brilliantly in passing beyond the frontier, so to speak—but he is not presented at all. It is the scientist Daedalus! It is he who, as Ovid says, "starts to work on unknown arts, to alter nature." And he does it with success, since, unlike his son, he arrives safe on land. As a good scientist, he is con-

vinced that man will develop the technology to fly, and that he will be able to do it without great risk, once he has thoroughly understood all the conditions involved (“if you fly too low, sea spray may damp your wings; and if you fly too high, the heat is scorching”). Thus, the central character of the painting seems to be the very person on whose absence the painter has deliberately decided. But once this absence is noticed, it paradoxically reinforces the presence of Daedalus in the painting.

Icarus—Victim of Daedalus?

Many are those who see in the fall of Icarus a warning against the danger which science represents. They associate themselves with Daedalus at the point at which he begins “cursing his own artistry.” In light of this painting, mustn’t we consider science or technology as the cause of the tragedy? Certainly, Icarus would *perhaps* have lived longer if his father had not made his discovery. Whatever the case, we must recognize that Daedalus bears an important part of the responsibility for the loss of his son. But this responsibility is not to be found where people habitually locate it, that is to say, in his scientific invention. The problem lies elsewhere, and a detail

of the painting shows it to us. Near Icarus, one can see the provocative presence of a bird—a partridge, to be more precise. To what is Bruegel making reference? Let us turn to Ovid once more:

While Daedalus was burying the corpse
of his ill-fated son, a chattering partridge,
lodged in a muddy ditch, caught sight of him.
The bird knew Daedalus at once; he beat
his wings and seemed to chirp maliciously—
a bird that was indeed a novelty,
till then, the only partridge ever seen—
but one who knew how guilty you had been,
O Daedalus, when you connived against him.

That bird had been your sister’s son, a boy
whom she—not knowing what his fate would
be—
confided to your care, that you might teach
your arts to one so young and yet so keen:
a twelve-year-old, alert and shrewd. Indeed,
on noting how a fish’s spine was shaped,
the boy cut out, along a sharpened blade,
a row of teeth, inventing—thus—the saw.
He also was the first to twin a pair
of metal arms joined by the hinge they shared;

The Congress for Cultural Freedom on Bruegel’s *Icarus*

It is noteworthy that one of the most influential (one might almost say, iconic) poems produced by the post-war existentialists of the Congress for Cultural Freedom, W.H. Auden’s heavily anthologized “Musée des Beaux Arts,” pretends to draw its moral from Bruegel’s *Landscape with the Fall of Icarus*.

Auden sets out to belittle the cherished values of past ages, by invoking the indifference shown by the common man, to the great acts of courage (hence, often, of suffering) undertaken in striving for the betterment of the human condition, for progress and the good. Hence, the poet instructs us,

... when the aged are reverently,
passionately waiting
For the miraculous birth, there
must always be
Children who did not specially
want it to happen

(that’s the story of Christianity, in case you missed it), or

... even the dreadful martyrdom
must run its course
Anyhow in a corner ...
... and the torturer’s horse
Scratches its innocent behind on
a tree.

(Martyrdom? In other words: It just doesn’t pay to try to change things: it won’t work, and besides, no one will notice. Try telling that to, say, Jeanne d’Arc!)

Then, Auden gets down to Bruegel’s *Icarus*, which, incidentally, is located in the Musées Royaux des Beaux-Arts in Brussels, so you see that the poem’s title is punning on the name of the museum, to assert some universal “truth” about the role of art in human society (which explains why the poem opens with reference to the Old Masters).

In Bruegel’s *Icarus* for instance:
how everything turns away
Quite leisurely from the disaster ...

And he goes on to catalogue the unseeing indifference of the characters in the painting to the main event,

Something amazing, a boy falling
out of the sky.

In thinking about the cultural degeneration wrought by the likes of Auden’s CCF on the Baby Boomer generation as it was growing up, consider how closely aligned, ironically, are the “Turn on, tune in, drop out” hedonism of the 1960’s and ’70’s, and the murderous “free trade” imperialism that cloaks itself in bloodless bankers’ terms like “privatization” and “globalization.” That irony is a good perspective from which to view the so-called “culture” of today.

—Ken Kronberg

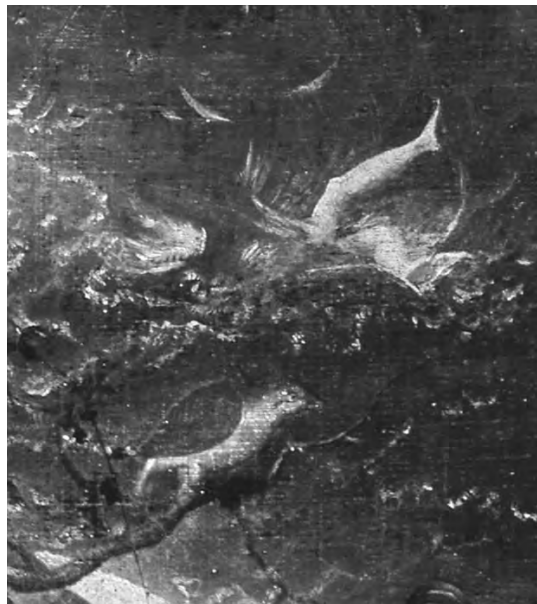
and while the first stood firm—erect and central—
the second, moving arm described a circle.

And Daedalus, in envy, threw him headlong down from Minerva's sacred citadel and—lying—said he'd fallen. But Minerva,* who favors those with ingenuity, caught up the boy before he struck the earth: while he was in midair, the goddess clothed his form with feathers; he became a bird.

It is here that we now hear the enemies of science rejoice. According to some of them, the proof is complete: Daedalus, the very image of the scientist, was an assassin. For others, it is nothing but the reflection of human nature, sharing Bertrand Russell's vision that men are nothing but “bundles of passions and instincts—instincts of power and rivalry.” Saying this, they focus exclusively on the part of the painting depicting Icarus and the partridge, and ignore all the rest. This type of selective blindness is, alas, extremely widespread today. One can no longer count the number of people in the West who refuse to see the benefits of science and technology, forgetting even the reason why they have potable water when they turn on the tap, or light when they flick the switch. Their minds are wholly fixed on the danger represented by technological progress, to such a degree that they refuse to see the tragedy created for many millions of people by the absence of technology.

Bruegel did not paint this picture so that we would take the side of Icarus, however, or of Daedalus, or of the farmer—a guessing game in which we must find out who is the “good” guy and who the “bad.” Instead, Bruegel shows us the great progress and accomplishments of man, all the while indicating what happens when man refuses to behave like a true human being. For the instincts of power and rivalry are in no way human—they are the instincts of the beasts. Thus, it is not necessary to “curse” science or technology; rather, we should curse all behavior determined by the most bestial instincts. As the great atomic scientist Lise Meitner said, “If technological progress weighs on mankind by way of complicated problems, let us not accuse some ‘diabolical spirit’ of science itself, but let us admit the fact that we other human beings are far from having attained the ‘age of reason’ pursued by the ancient Greeks.”

If we do not want to share the same fate as Daedalus, our lives must indeed be guided by reason. It is not a matter of “practical reason”—that



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“Those who see in Bruegel's picture a condemnation of science, focus exclusively on the part of the painting depicting Icarus and the partridge, and ignore all the rest.”

which can assure our individual survival, our power, and our reputation; nor is it a matter of “pure reason,” which flatters our ego, so comfortably installed in an ivory tower. We mean to speak of a reason that is *inseparable* from the sentiment which the Greeks called *agapē*—that is to say, where action is guided by an emotion of love and fraternity towards the human race.

If Daedalus had had *agapē*, if he had behaved like a true human being, he would have felt a moment of ineffable joy in seeing his nephew invent the saw and the compass, as well as imagining all the potential that lay concealed within the boy. With the murder of his nephew, Daedalus made sure that that would never be revealed. But, someone who does not reflect this *agapē*—is he really capable of making himself respected by his child? Is he worthy to represent any authority for future generations? Even the exclusive love that Daedalus bore Icarus was not enough to make his son *really* listen to him.

We are capable of finding practical solutions to present problems, but if we scorn people, do we not condemn the future? And further: Are we sure that we are today doing everything within our power, so that the human race may approach the “age of reason,” and so that our children will truly hear us, before they take their flight?

—Philippe Messer,
translated from the French
by Molly Kronberg

* Roman (Latin) name for the Greek goddess Athena.—Ed.

Britain's Brotherhood Exposed

At a time when a majority of Americans suffer from a form of historical attention deficit disorder, driven by the 24-hour news cycle of CNN and Fox News, author Robert Dreyfuss has contributed an important, highly readable piece of Twentieth-century historiography. *Devil's Game* tells the sordid tale of how Great Britain fostered the Twentieth-century rise of the "Islamist rightwing"—and how the United States, from the time of the death of Franklin Roosevelt, was sucked deeper and deeper into that British "Game," and has now become a prop in Imperial London's "Clash of Civilizations."

Dreyfuss uses a combination of scholarly sources and interviews with leading American Middle East diplomats and intelligence officers, to trace the history of the British-sponsored Muslim Brotherhood (MB), an organization that today stands, potentially, on the verge of taking political power in Egypt, Syria, Palestine, and a number of Persian Gulf oil sheikhdoms. While the MB's political visibility is a known factor in the politics of the region, and some leading Middle Eastern scholars have even studied its role in al-Qaeda and the 9/11 attacks, the British intelligence roots of this secret organization, and the strategic implications of those longstanding ties, are rarely considered.

It is here that the Dreyfuss book represents an important new contribution to an understanding of the interaction between Nineteenth- and Twentieth-century European imperial politics, and the emerging forces shaping the affairs of the Arab and Islamic world today.

Nineteenth-Century Roots

Although the Muslim Brotherhood was formally founded in Egypt in 1928, the roots of the British-sponsored Freemasonic secret society date further back two generations, to the last quarter of the Nineteenth-century. At that time, British intelligence sponsored the career of a Persian-born Shi'ite named Jamal Eddine,

later known as Jamal Eddine al-Afghani (1838-1897). A British (and French) Freemason and professed atheist, al-Afghani spent his entire adult life as an agent of British intelligence, fomenting "Islamist" insurrections where they suited British imperial goals. At points in his fascinating career, he served as Minister of War and Prime Minister of Iran, before leading an insurrection against the Shah. He was a founder of the Young Egypt movement, which was part of a worldwide network of British Jacobin fronts that waged war against Britain's imperial rivals during the second half of the Nineteenth century. In Sudan, following the Mahdi-led nationalist revolt and the murder of Britain's Lord Gordon, al-Afghani organized an "Islamist" counterrevolution in support of a restoration of British colonial control.

Al-Afghani was backed by one of Britain's leading Orientalists, Edward Granville Browne, and whenever he ran out of cash, he made a beeline for London, where he was always provided with funding, a publishing house, and other amenities.

Young Egypt

Al-Afghani's leading disciple and fellow British agent was Mohammed Abduh (1849-1905). The Egyptian-born Abduh founded the Salafiyya movement, under the patronage of the British proconsul of Egypt, Evelyn Baring (Lord Cromer). In the 1870's, al-Afghani and Abduh founded the Young Egypt movement, which battled against secular Egyptian nationalists. In the mid-1880's, the two men moved to Paris, where they launched a magazine under British and French Freemasonic sponsorship, called *Indissoluble Bond*.

In 1899, two years after al-Afghani died, Lord Cromer made Abduh the Grand Mufti of Egypt. Abduh, in turn, begat Mohammed Rashid Rida (1865-1935), a Syrian who migrated to Egypt to become Abduh's leading disciple. Rida founded the organization that would be



**Devil's Game:
How the United States
Helped Unleash
Fundamentalist Islam**
by Robert Dreyfuss
New York, Henry Holt, 2005
388 pages, hardcover, \$27.50

the immediate precursor to the Muslim Brotherhood, the Society of Propaganda and Guidance. That Freemasonic organization published a journal, *The Lighthouse*, which provided "Islamist" backing to the British colonial rule over Egypt, by attacking Egyptian nationalists as "atheists and infidels." In Cairo, under British patronage, Rida launched the Institute of Propaganda and Guidance, which brought in Islamists from every part of the Muslim world to be trained in political agitation. Rida and other disciples of Abduh founded the People's Party, which openly agitated in support of British colonial rule.

Brotherhood vs. Nation-State

One graduate of the Institute for Propaganda and Guidance, who also was a central figure in the People's Party, was Hassan al-Banna (1906-49). Al-Banna would found the Muslim Brotherhood in 1928. The original Muslim Brotherhood was an unabashed British intelligence front. The mosque in Ismailia, Egypt, which was the first headquarters of the Brotherhood, was built by the (British) Suez Canal Company, near to a British World War I military base. During World War II, the Muslim Brotherhood functioned as a *de facto* branch of the British military. In 1942, the Brotherhood created the "Secret Apparatus,"

an underground paramilitary organization that specialized in assassinations and espionage.

From these roots, Dreyfuss traces the Cold War era British exploitation of the MB, against Egyptian nationalist Nasser, Iranian nationalist Mossadegh, and other movements in the Arab world, seeking to create modern, sovereign nation-states.

Fast-forward to the 1970's, and the British formulation of the "Arc of Crisis" strategy, of pitting "rightwing political Islam"—in the form of the Khomeini Islamic Republic in Iran and the

Mujahideen in Afghanistan—against the Soviet Union's "soft Muslim underbelly," and you have the recipe for the disaster now unfolding. By the time that Zbigniew Brzezinski came in as President Jimmy Carter's National Security Advisor in 1977, British Arab Bureau figure Dr. Bernard Lewis had become a fixture in Washington (based at Princeton University), and the United States had been hooked on the British "Game."

Despite the fact that 9/11 altered the rules, and the MB-spawned radical Islamist groups, from al-Qaeda to Hamas and Hezbollah, became the most

embittered "enemies" of Washington in the Bush Administration's so-called "Global War on Terrorism," the shift was, in reality, cosmetic.

Until and unless American policy-makers wake up to the fact that Washington has been played for a fool by British masters of imperial divide-and-conquer politics, American standing in the world will never recover. Dreyfuss provides a vital road map of how American policy went disastrously wrong, and that is the starting point for any successful correction.

—Jeffrey Steinberg

Gödel, Einstein, LaRouche

Rebecca Goldstein's remarkable book on the life and work of Kurt Gödel is a very useful contribution to a very old debate, and is even a call to arms, in some respects, for the world to re-engage in that debate. Drawing on her experiences as a graduate student in the philosophy of science and mathematics at Princeton University in the 1970's, while Gödel was still at Princeton's Institute for Advanced Studies, and on her extensive personal contact with several of Gödel's associates, the book presents Gödel, together with his closest friend, Albert Einstein, engaged in a life-long battle against the increasingly predominant ideology in American and European academia and scientific community: that of empiricism, positivism, and related reductionist notions.

Gödel and Einstein defended and advanced the Platonic scientific tradition, insisting on a commitment to the search for truth and universal principles, rejecting the degenerate existential notions of randomness peddled by the positivists. This battle engaged the creative passions of both Einstein and Gödel, but it is a battle which has been nearly lost today. Lyndon LaRouche and those associated with him long ago joined that fight, placing it at the forefront of the political campaign to pull the nation and the world away from its current path toward economic collapse and global war.

While Einstein's concept of relativity

is well known (although often, even usually, misunderstood—see article by Bruce Director in this issue, page 98), Gödel's work is less widely known. The famous Incompleteness Theorem, often called Gödel's Theorem, released in 1931, intersected an intellectual climate in Europe increasingly dominated by the logical positivism of Ludwig Wittgenstein, Karl Popper, and the so-called Vienna Circle (in which Gödel himself had participated, while rejecting its conclusions, in the 1930's), and by Wittgenstein's leading supporter, Bertrand Russell.

Russell and his collaborator Alfred North Whitehead were engaged in an effort to reduce all mathematical knowledge to a precise set of axioms, which they published as the *Principia Mathematica*. Russell and his positivist circle rejected as essentially meaningless any concept which could not be demonstrated to be true by purely mechanical means, based on nothing but sense perception—the "shadows on the wall" of Plato's famous cave—and logical deductions derived from them. In other words, they rejected reason altogether, or simply defined reason to be nothing more than a logical/mechanical process which could just as easily be performed by a computer as by a human mind.

Gödel's discovery of 1931 proved by mathematical means that the entire enterprise undertaken by the logical positivists in Vienna, and by Russell and



**Incompleteness:
The Proof and Paradox of
Kurt Gödel**
by Rebecca Goldstein
New York, W.W. Norton, 2006
224 pages, paperbound, \$13.95;
hardcover, \$22.95

Whitehead in London, was an exercise in futility. Gödel developed an ingenious method to demonstrate that any formal system of axioms and rules of proof which is strong enough to include basic arithmetic, has at least one (and in fact, an infinite number) of theorems which can be shown to be legitimate theorems, but can neither be proven nor disproven—and yet it is clear to the human mind observing the system that the theorem is in fact true. Any such formal system, therefore, if it is not inconsistent and altogether useless, is incomplete—incapable of proving the truths of the system.

Thus, Russell's efforts to show that all mathematics can be reduced to a formal, axiomatic system were demolished.

Had Russell, Wittgenstein, and their positivist friends simply retired at that point to nurse their ideological wounds, the world might have been spared many of the horrors which unfolded through the rest of the Twentieth century. Unfortunately, the battle against the positivists had just begun.

Goldstein's Polemic

Goldstein, in her personal way, has set out to renew the battle against positivism. Her two-fold intention is clearly stated: to defend Gödel and Einstein against the popular dogma of today's degenerate intellectual climate, in which Einstein's Relativity Theory and Gödel's Incompleteness Theorem are regularly dragged into the service of precisely the positivist, mechanistic worldview that both dedicated their lives and their works to refute absolutely. Goldstein succeeds in this task most admirably, and in a manner both clear and compelling for any reader. Her second task, to present the character and the implications of Gödel's Incompleteness Theorem, is a more formidable challenge, which she

achieves to some degree, while missing the more profound point (addressed by Bruce Director in this issue of *Fidelio*), that both physical science and epistemology demand a dynamic, rather than an axiomatic, representation.

Goldstein forcefully counters the common positivist slander of Gödel, that his work confirmed their hysterical insistence that the infinite can have no real meaning in cognitive discourse. She writes: "Gödel's result, in effect, proclaims the robustness of the mathematical notion of infinity; it can't be drained of its vitality and turned into a ghostly Kantian-type idea hovering somewhere over, but without entering into, mathematics. The mathematician's intuitions of infinity—in particular, the infinite structure that is the natural numbers—can no more be reduced to finitary formal systems than they can be expunged from mathematics."

Goldstein illuminates the extremely close relationship between Gödel and Einstein during their years at Princeton, from Gödel's arrival in 1940 until Einstein's death in 1955. Einstein once told an

associate that he continued going to his office at the Institute for Advanced Studies every day merely for "the privilege to walk home with Gödel." They viewed each other as the only "other" who shared the same mission, the quest for universal principles, such that they could work together on joint cognitive experiments.

When Einstein died, Goldstein reports, Gödel's last true friend in the world was Gottfried Leibniz (1646-1716). He told Karl Menger, his friend from the Vienna Circle days, that many of Leibniz's manuscripts were never published, and some destroyed, by "those people who do not want man to become more intelligent." Menger, exposing his positivist bent, suggested that a "free thinker" like Voltaire was a more likely target of such censorship, but Gödel retorted: "Who ever became more intelligent by reading Voltaire's writings?"

Goldstein's book is now being translated into 11 languages, demonstrating that there are forces afoot that are anxious to reinvigorate the battle against empiricism.

—Mike Billington

On the Cover: Samuel F.B. Morse's *The Gallery of the Louvre*

In Samuel F.B. Morse's highly polemical *The Gallery of the Louvre*, painted in 1831-33 while the artist-inventor joined James Fenimore Cooper and, most likely, Edgar Allan Poe, in aiding the Marquis de Lafayette's republican efforts in Paris, Morse presents himself as an American artist out to restore the primacy of the Classical tradition in European art. For, the paintings Morse shows covering the walls of the Louvre gallery were not, in fact, displayed there in this way; instead, Morse had to scour the Louvre collections to find and assemble works by artists he deemed to represent the Renaissance tradition, because these had been scattered when the gallery was filled with 18th- and 19th-century Romantic canvases that appealed to the taste of the European aristocracy. You can see among the artists chosen by Morse, works by

Leonardo, Raphael, and Rembrandt, as well as lesser lights.

Morse continued his polemic by presenting the activity of artistic study and education in the gallery, something which was a radical departure from the standard typology of this sort of painting, according to art historian Paul J. Staiti. What had for centuries been a stereotype of aristocratic genre painting, became in Morse's hand an image of republican education. Instead of showing connoisseurs or oligarchs examining artworks as precious objects, Morse depicted students analyzing and extracting ideas from the intellectual patrimony of Europe. Everyone in the painting is a student copying, discussing, or studying art intensively. In fact, in the corner, Susan Cooper, James Fenimore Cooper's eldest daughter, who studied art with Morse in Paris, sits

before an easel and looks over her shoulder toward her father, who appears to be lecturing.

Morse appears in the foreground of the painting, on the central axis of the picture and silhouetted against the recess of the gallery, pointing to a passage in the student's picture. As Staiti writes, "The display of students of art engaged in learning, discourse, and discipline, gives *The Gallery of the Louvre* an American inflection, as does Morse himself, his bald and unconventional declaration of his own pedagogy turning the Louvre into the ideal American classroom"—something which Morse had envisioned in establishing the National Academy of the Arts of Design in New York City in 1826.

—KK,

adapted from Paul J. Staiti, "Samuel F.B. Morse" (Cambridge: 1989)

Was Bismarck's Germany an American System Project?

Enno Eimers' weighty tome—almost 700 pages—is an example of thorough academic work. He has gone to the Prussian Secret State Archives and to the U.S. National Archives in Washington, to review original documents covering the period between 1850 and 1867. Not an easy read, perhaps, but a veritable goldmine for anyone who would seriously explore Prussian-American relations—so, one plunges enthusiastically into its depths.

Even among historians, acquaintance with the course of German-American relations in the interval between the War of Independence and World War I tends to be slight. Who today recalls that in 1785, Frederick the Great signed a Friendship and Trade Treaty with the U.S.A., and that as early as 1780, during the American War of Independence, Prussia joined the League of Armed Neutrality against Great Britain? Or that Neidhardt Gneisenau, then a young officer, wrote a military treatise on the War of Independence? That Alexander von Humboldt travelled to the U.S.A. in 1804 as the guest of President Thomas Jefferson, the start of von Humboldt's lifelong ties to that country? That John Quincy Adams, one of the greatest Presidents, had been U.S. envoy to Berlin from 1797 to 1801? That Friedrich List became an American citizen, and lived in the United States for eight years, where he wrote his treatise *Outlines of American Political Economy*? That during the Nineteenth century, many prominent Americans studied in Germany, notably at Göttingen University?

Reviewer Michael Liebig is the editor and translator of the German edition of Friedrich List's "Outlines of American Political Economy." Quotations in this review from English-speaking writers have been back-translated from the author's German.

Eimers' work shows just how very close Prussian/German-American relations were, between 1850 and 1867, both in politics and in economics. Prussia, like the other German states, was not so fixated upon the "concert" of European powers view, to make the United States seem but of marginal importance. To Prussia's foreign policy, the United States was a major factor, notably on account of the tensions with Great Britain and France. The power of the United States afforded Prussia some leeway in foreign policy, which was put to good advantage in the European power struggles. Moreover, Chancellor Otto von Bismarck's strategy to unify Germany under Prussian leadership would have been unthinkable without American flanking support.

Von Humboldt and His Networks

Between 1850 and 1867, two figures played a special role in Prussian/German-American relations: Alexander von Humboldt and his protégé Friedrich von Gerolt, the Prussian envoy to Washington. At the Prussian Court and government, Alexander von Humboldt was, in a manner of speaking, chief of the "U.S. lobby," as he took the view that the U.S. Constitution and system of governance were a model to be envied. Humboldt was close to the Prussian King Friedrich Wilhelm IV, and to his brother and successor Wilhelm, who was to become Kaiser Wilhelm I. Both monarchs were well-inclined toward the United States, to the disgust of Prussian reactionary circles. This pro-American stand became apparent during the Crimean War, the U.S. Civil War, and the unrest in Mexico over Emperor Maximilian. Humboldt was a frequent visitor to the U.S. Legation in Berlin, just as American travellers in Germany were often Humboldt's guests. Insofar as slavery was concerned, Humboldt intervened into U.S. domestic policy, supporting the anti-slavery faction there,



Preußen und die USA, 1850-1867: Transatlantische Wechselwirkungen (Prussia and the USA, 1850-1867: Mutual Influences Across the Atlantic)

by Enno Eimers
Berlin, Duncker & Humblot, 2004
678 pages, paperback, Euro 86,-

notably the explorer John Charles Frémont. The latter was decorated with the Pour le Mérite (Peace) Award in 1861 by the Prussian King.

When von Humboldt died on May 6, 1859, the U.S. envoy to Berlin, Joseph Wright, wrote to his country's Secretary of State Lewis Cass: "Baron von Humboldt's welcome to the countless U.S. citizens who came into contact with him was boundless; I have always felt that to be a warm recognition for our nation." Humboldt corresponded incessantly with friends in America, notably with the aforesaid von Gerolt, Prussia's envoy to Washington from 1844 to 1848, and again from 1849 to 1871.

Von Gerolt was born near Bonn. As a 16-year-old, he had taken part in the German Wars of Liberation, and had then become a civil servant in the Prussian State Mining Administration. After a stint as consular official in Mexico, he became envoy to the United States through von Humboldt's good offices, and notably the latter's ties to the King. Gerolt became a diplomatic institution in Washington, in close contact with many U.S. political figures, including several Presidents and Secretaries of State. The quarter-century during which von Gerolt was envoy saw the Presidencies of Polk, Taylor, Fillmore,

Pierce, Buchanan, Lincoln, Johnson, and Grant. After leaving office in 1855, President Fillmore became the only serving U.S. President in the Nineteenth century to visit Germany. In Berlin he met with Alexander von Humboldt and King Friedrich Wilhelm IV.

Rapid Expansion of U.S.-Prussian Relations

On Gerolt's watch at the Prussian Legation at Washington, new Prussian Consulates were established, for a total of 14: New York, where von der Heydt, the son of the Prussian Minister of Trade, was consul; Philadelphia, Baltimore, Charleston, New Orleans, St. Louis, Galveston (Texas), Savannah, Cincinnati, San Francisco, Louisville (Kentucky), Milwaukee, Chicago, Boston, and New Bedford. Only Great Britain had more consulates. That presence reflected two major factors in Prussian/German-American relations: (1) the huge German emigration to the United States; and (2) their extensive trade relations.

While von Gerolt was at Washington, over 1.5 million Germans emigrated to the United States; overall, between the American Revolution and World War I, over 4 million Germans left for America. After the aborted 1848 "Revolution" in Germany, amongst the German immigrants to the United States were many "radical democrats," opposed to any form of monarchical rule; this current became quite prominent in German-American circles in the U.S. Congress and government, without, however, adversely affecting Prussian-American relations.

By the 1850's and '60's, trade between the United States and the German Customs Union (Zollverein) was brisk, and grew apace. American exports, first almost entirely agricultural—cotton, tobacco, rice, and grain—included, by the late 1860's, machinery, notably for the agricultural and lumber industries. The Customs Union, for its part, exported mainly metal and textile goods to the United States. In von Gerolt's day, the Customs Union became, after Great Britain, the United States' second most important trading partner. In 1846, the



Prints and Photographs Division, Library of Congress

Friedrich von Gerolt, Prussian envoy to Washington for a quarter-century.

United States, Prussia, and Bremen, then the main German harbor for the American trade, founded the Ocean Steam Navigation Company (OSNC), directed against British maritime supremacy in the North Atlantic.

Referring to the growing trade between Prussia and the United States, von Humboldt wrote of "the ever-narrower Atlantic," while von Gerolt emphasized that Prussia must realize that the United States was undergoing "an expansion in power, population, and material well-being without historical precedent."

In 1855, Prussian Secretary of Trade von der Heydt wrote: "The importance of the United States for us as a market for our products has grown by leaps and bounds from one year to the next, and to such a degree, that the customs duty of that nation is, for our own industrial interests, of greater importance than that of most other states."

In terms of foreign policy—unlike Great Britain, France, or Spain—Prussia had no territorial ambitions in North or South America, and had acknowledged, *de facto*, the Monroe Doctrine. In 1871, Bismarck declared: "We acknowledge, insofar as the entire [American] continent is concerned, the predominant influence of the United States—as being grounded in the nature of things, and

the most coherent with our interests." To Alexander von Humboldt, the Monroe Doctrine was justified. Even in respect to the U.S. annexation of thinly populated and economically backward northern Mexico by the United States, he wrote: These territories "will very soon be accessible to civilization, agriculture, and trade."

'The Sole Power England Had To Fear'

Since the Declaration of Independence, Russian-American relations had always been excellent. This, as well as America's close ties to Prussia, became patent during the Crimean War (1854-56), when Russia was attacked by Great Britain and France. Prussia and the United States remained neutral throughout, but their sympathies for Russia were unmistakable. Tension between Great Britain, on the one side, and the United States and Prussia on the other, almost came to war. In the Caribbean, the British and French were demonstratively deployed against American warships. Prussia and the United States strictly forbade any attempt by the British to recruit mercenaries on their territory. This led to the jailing of the British consul in Cologne, and to the expulsion of three British consuls from the United States.

On May 26, 1856, von Gerolt wrote to Prussian Foreign Minister Manteuffel that the United States "was the sole power that England had to fear," as it was in a position to repel "British encroachment and pretensions." After the Crimean War ended, on Sept. 4, 1856, von Gerolt wrote: "The United States have successfully established a position vis-à-vis England, enabling them to rein in what has heretofore been England's monopoly on the high seas, as well as her encroachment and impertinence vis-à-vis weaker sea powers in those wars where England is involved."

On Sept. 19, 1854, Prussian Minister of Trade von der Heydt wrote to Manteuffel: "Finally, one should not neglect to point to Prussia's political stand, the which will probably destine her, in the fairly near term, to strengthen her ties with North America, and any hesitancy in this respect, owing to fear of trouble

with England, in an issue that should rather be determined by Prussia's interests alone, would be foolish."

Prussia worked very closely with the United States in connection to Japan and China. When, in 1860, an official delegation from Japan visited Washington for the first time, von Gerolt made contact with them immediately. That was the year in which Prussian ships first sailed to Japan, using maps supplied by the United States government. The leader of the Prussian delegation, von Eulenburg, signed the first Prusso-Japanese Trade Agreement in 1860, and was actively supported by the United States legation in Japan. As a result, the U.S. consul general to Japan, Townsend Harris, was granted a high Prussian Order.

Wilhelm I, who became regent in 1858, and in 1861, King of Prussia, was as positively inclined toward the United States as his predecessor Friedrich Wilhelm IV. In 1871, he arbitrated between the United States and Great Britain in a conflict over the Canadian-U.S. border, deciding in favor of the United States. Prussian-American ties were firm enough to withstand the death of Alexander von Humboldt (May 6, 1859).

The U.S. Civil War

Following a severe economic crisis in 1857, pressure mounted in the United States for protectionism, and a current led by the Republican Party, whose candidate was Abraham Lincoln, was elected President in 1860. In 1858, the renowned "American System" economist Henry C. Carey published his three-volume *The Principles of Social Science*, a powerful appeal for protectionism and "internal economic development." Carey's work was translated and published in Germany in 1863.

The protectionist movement in the United States, as well as Carey's works when they reached Prussia and Germany, strengthened the hand of the faction in Germany associated with Friedrich List's economic policy ideas. In the German economic debate, the idea of regulated trade to promote domestic economic growth gained further ground. Bismarck, moreover, had scrutinized how the United States, dur-



The "Golden Spike": Completion of the first transcontinental railroad line, Promontory Point, Utah, May 1869. Internal economic development played a similar role in the unification of Germany under Bismarck.

ing the Civil War, had conducted and financed the war economy. It is critical to point out here that, far from being adversely affected by the protectionist measures on the U.S. side, the volume of U.S.-German trade increased constantly.

Even more so than during the Crimean War, the close ties between Prussia and the United States came to the fore during the U.S. Civil War. Joseph Wright, U.S. envoy to Berlin, wrote in 1861 to Lincoln's Secretary of State, William H. Seward: "the government and the people [of Prussia] are, in spirit and sentiment, on our side."

The moment the Confederacy announced secession, Prussia made it plain that it backed the Union, and dealt with the Civil War as an "internal affair" of the Union. Prussia never recognized the Confederacy as a subject of international law, nor did Prussia ever contemplate the British/French policy of "negotiated peace" between the Union and the South. In 1863, von Gerolt wrote to Bismarck that the Union, even while the Civil War continued, would be in a position, should the need arise, to conduct war against England and France. Alongside Russia, Prussia was America's most reliable ally in Europe. All the more so,

when Bismarck became Prussia's Minister President in 1862. Bismarck's correspondence with von Gerolt in Washington was as sustained as that with any of Prussia's envoys to the European powers.

In the early phase of the Civil War, Prussia and the Customs Union delivered weapons to the Union. Still more significant, during the Civil War, most U.S. government bonds were negotiated on the German Exchanges, while the sole attempt to place a Confederate bond at the Frankfurt bourse failed. In the early phase of the war, the Prussian government, and specifically von Gerolt, allowed German officers to enroll in the Union Army, including Capt. Paul von Radowitz, the son of a former Prussian Foreign Minister, Karl von Hardenberg; Prince Felix von Salm; and Oskar von Babender, among the better-known. A chapter in Eimers' work deals with German soldiers in the Union Army, as distinct from the German-American soldiers who also served.

In 1862—and this is no mere anecdote—Lincoln and Secretary of State Seward visited von Gerolt at his private home, a most unusual gesture to a foreign diplomat. The U.S. envoy to Berlin, Norman Judd, wrote in 1862 concerning

National Archives

von Gerolt: “His enthusiasm for our cause, the thorough knowledge of our public affairs, and of the origin of the rebellion, together with his firm conviction of the ultimate triumph of the government, has had the most favorable and beneficial influence on government circles here. His position has enabled him to talk freely to the King, Queen, and Crown Prince, as well as the circles, mostly military, that surround them. His influence, however, has not been confined to that circle, but has reached other influential personages.”

From the very outset, von Gerolt was convinced that the Union would prevail. In Spring 1862, he wrote to the Prussian Foreign Ministry: “Through the tremendous material means that the will power and persistency of the North have, in the present war, so very swiftly developed, the people are made aware of their own power and of the source of succor, and should the United States emerge triumphant from this struggle, an issue that one can no longer doubt, the Union shall step forth with fresh energy, as a power of the very first order.” In March 1863, von Gerolt wrote to Bismarck that the U.S. Congress had “granted the President such power, for which there is no precedent either in the history of the United States or of that of most European States.”

Bismarck’s Perspective

As early as 1857, Bismarck had written that Prussia had already “forgiven” the United States her “revolutionary origins . . . in the Treaty of The Hague of 1785.” He soberly examined the growing economic, military, and political power of the United States, and was determined to use that power factor in world politics, for Prussia’s diplomacy in Europe. The manner in which Bismarck obstinately maneuvered to achieve the unity of Germany under Prussian leadership, would not have been feasible without the role played by the United States in international relations. This applies to the German-Danish War of 1864, the Prussian-Austrian War of 1866, and the Franco-Prussian War of 1870-71.

During the German-Danish War, Bismarck could skillfully counter the pro-Danish tendencies of England and



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Alexander von Humboldt, German scientist and explorer, was chief of the “U.S. lobby” in Prussia.

France, because the latter two nations were in extremely conflicted relations with the United States throughout the U.S. Civil War. In the Prussian-Austrian War of 1866, France was prevented from moving against Prussia, essentially because her forces were pinned down by Napoleon’s Mexican adventures, while war with the United States loomed on the horizon. During the Franco-Prussian War of 1870-71, the U.S. posture was one of benevolent neutrality.

One year before the Franco-Prussian War, the U.S. envoy to Berlin, George Bancroft, wrote to the U.S. Department of State that France’s unfriendly attitude toward any greater unity of the German people directly affected U.S. interests. “Trade between the United States and Germany is far more important for us, than that with any other power on the [European] continent,” he wrote. Two short years before Bancroft’s analysis, the United States and France had been on the verge of war over Mexico.

Here are the words of the U.S. envoy to Vienna, John L. Motley, to Secretary of State Seward in 1864: “Bismarck is a man of superior intellect, considerable attainments, perfect courage and unyielding firmness. . . . The secret of Bismarck’s success—for he is successful and is likely to remain so—is that he

thoroughly believes in his creed. In the age of political skepticism, it is something to believe at all. And certainly the great characteristic of Europe today is political skepticism.” And the U.S. envoy to Berlin, Joseph Wright, wrote to Seward in 1866: “Count Bismarck . . . is a statesman of large and enlightened views, exhibiting at all times the greatest frankness and friendship in all matters connected with our country.”

Bismarck maintained particularly close ties to U.S. Envoy Bancroft, who stayed at Berlin from 1867 to 1874. Concerning the North German League, which Bismarck established after the victory over Austria in 1867, Bancroft wrote: “This wonderful result has special interest for America, because it has sprung from the application of principles which guided the framers of the Constitution of our United States. The constitution of North Germany corresponds in so many things with ours that it must have been formed after the closest study of our system.” Bancroft himself was the author of a five-volume history of the U.S. Constitution and a ten-volume history of the United States.

Bancroft had been a student at Göttingen University, studying ancient history under Professor Heeren, the founder of ancient historiography in Germany. Bancroft himself authored a book on the political system of ancient Greece. In the 1840’s, he became Secretary of the Navy, and played a major role in the U.S.-Mexican War of 1846-48. He was then appointed U.S. envoy to London. Although Bancroft was a member of the Democratic Party, it was he who delivered the funeral oration for President Lincoln in the U.S. Capitol. Prusso-American relations reached a high point with Bancroft and Bismarck, a reflection of the fact that here were two powers that aspired to great things, that respected each other’s station in the world—two powers that, in terms of domestic progress, were similar in many respects, notably in terms of their economic and technological achievements. This is precisely our concern today, to which Eimers’ work is a most worthwhile contribution.

—Michael Liebig

'Remember the lesson of science: The power of the individual mind represents the highest power in this universe. And every person who wishes to, touches that power.'

—LYNDON H. LAROCHE, JR.
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'Icarus, Daedalus, and Science'



Pieter Bruegel the Elder, "Landscape with the Fall of Icarus," c. 1558.

happens when man refuses to behave like a true human being. For the instincts of power and rivalry are in no way human—they are the instincts of the beasts. Thus, it is not necessary to 'curse' science or technology; rather, we should curse all behavior determined by the most bestial instincts. As the great atomic scientist Lise Meitner said, 'If technological progress

What may surprise us in looking at Pieter Bruegel the Elder's painting, *Landscape with the Fall of Icarus*, is that we must search carefully before finding Icarus, although he is the principal character of the work. It's as if he were 'drowning,' one might say, in the painting. Although all the other representations of this myth, without exception, make this story the visual center of their works, in showing the falling Icarus, Bruegel decided, on the contrary, not to use this spectacular image. Rather than grieving over the tragic fate of Icarus, the artist wants us to interest ourselves in other things.

So, what is it we do see?

We have, on the the lowest level at the right, a fisherman, who occupies a very tiny part of the painting. Next, at a higher level and on a more important plane, we find a shepherd with his sheep. Next, we see a farmer on the primary plane, on a level still more elevated and occupying an even greater area. Lastly, we notice, in

raising our eyes to the horizon, the ships on an immense sea.

Some people may think that Bruegel was striving merely to describe faithfully the economic activities of his age. But the role of a true artist is not reduced to that of being a faithful witness of his time, relating 'objectively' what he sees around him. The point is, there exists a principle which unifies these different activities—the relationship of man to nature. In fact, Bruegel is celebrating the progress and the accomplishments of man in mastering nature, even ordering these achievements according to their importance.

* * *

Bruegel did not paint this picture so that we would take the side of Icarus, or of Daedalus, or of the farmer—a guessing game in which we must find out who is the 'good' guy and who the 'bad.' Instead, Bruegel shows us the great progress and accomplishments of man, all the while indicating what

weighs on mankind by way of complicated problems, let us not accuse some "diabolical spirit" of science itself, but let us admit the fact that we other human beings are far from having attained the "age of reason" pursued by the ancient Greeks.'

If we do not want to share the same fate as Daedalus, our lives must indeed be guided by reason. We mean to speak of a reason that is *inseparable* from the sentiment which the Greeks called *agapē*—that is to say, where action is guided by an emotion of love and fraternity towards the human race.

We may be capable of finding practical solutions to present problems, but if we scorn people, do we not condemn the future? And further: Are we sure that we are today doing everything within our power, so that the human race may approach the 'age of reason,' and so that our children will truly hear us, before they take their flight?

[SEE 'How To Look at Painting: Icarus, Daedalus, and Science']

Of British Fools and Post Reviewers

Taking off from a recent *Washington Post* review of Cold War strategy, Lyndon H.

LaRouche, Jr. examines the issue of national and international strategic policy for today's global crisis, from the interrelated, long-term perspective of economics, history, and their cultural determinants in the Classical arts and sciences. How is it, that we have come to a point where, as LaRouche identifies it, 'Globalization is the new fascist imperialism'? In formulating a response that calls for immediate, revolutionary action based upon a revival of the traditional American image of man—in opposition to the corruption enshrined in the neo-feudalist ideology of today's banking system—LaRouche writes: 'No strategy is worth much for long, unless it is rooted in, and controlled by a clear understanding of the actual, non-Hobbesian, non-Lockean nature of the human being. If we crush the expression and development of those creative powers of the individual which the Pythagoreans, Solon, Socrates, and Plato defined, we turn the victims of such crushing into something which simulates a being which is less than human. If we, instead, evoke a sense of the nature, reality, and efficiency of creative mental powers of the individual, as through the expression of scientific and technological progress as objectives in and of themselves, we unleash a force for good within the individual which society, must in time, find tempting even to the point of being irresistible.'



SYMPOSIUM

Edgar Allan Poe and the Spirit Of the American Republic

To this day, Edgar Allan Poe's life is shrouded in mystery and controversy, and he remains one of the most maligned individuals in the early history of our post-Revolutionary republic. But Poe was one of America's greatest intelligence officers and literary geniuses, in a tradition that stretched from the Founding Fathers to Abraham Lincoln's American System victory in the Civil War. Our symposium presents the fruits of a dialogue that spans nearly thirty years and two generations, and includes Allen Salisbury's seminal 'Edgar Allan Poe: The Lost Soul of America.'