

EIR Feature

A strategy of justice: reply to the Pope, part 2

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This installment concludes the response of a U.S. presidential candidate to the Encyclical, Sollicitudo Rei Socialis, of His Holiness, Pope John Paul II. This response, issued on Feb. 22, 1988, is intended to express ecumenical solidarity of the good men and women of the United States with the commitment to promote the true sovereignty of nations and persons, to recognize the inalienable right to economic development as intrinsic to such sovereignties, and to acknowledge the persistence of a great, intolerable wrong intrinsic to the present ordering of relevant features of the affairs among and within nations. Part I appeared in EIR Vol. 15, No. 11.

2. The nature of man

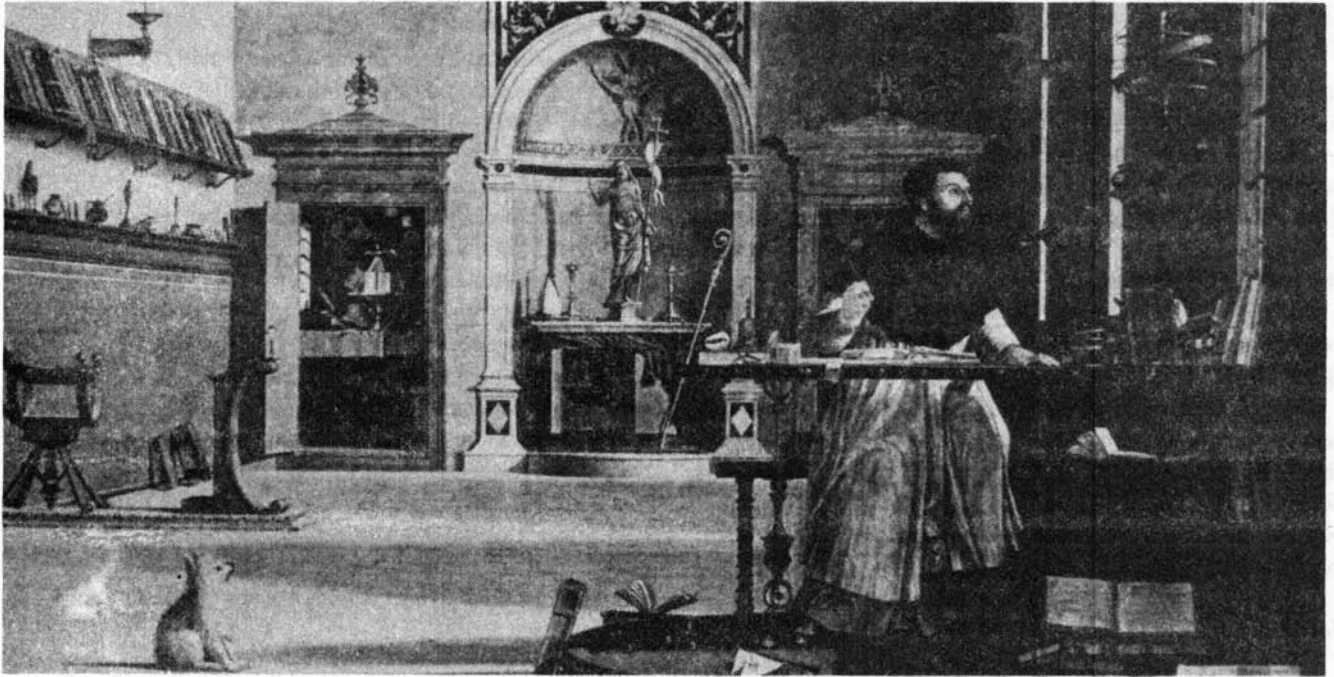
The conception of mankind in Western European civilization, including the Americas, is that given to us by Christ. This is a conception readily comprehended by the followers of St. Peter's friend, Philo Judaeus, in Judaism, and is accessible as a notion to Vedantism and Islamic peoples. Even Muscovites are individually capable of understanding this, although their culture is a "blood and soil" variety wholly and axiomatically antagonistic to Christian principle.

Yet, we live in a secular world, at least one which is presently capable of ecumenical unity only in secular terms. Hence, we are obliged to prove the nature of man, and of natural law in terms susceptible of intelligible representation to all civilized cultures.

It is convenient to begin our representation by addressing those putatively educated persons who accept the ethnologist's presumption that the earliest condition of human society was of the primitive "hunting and gathering form."

Elementary physical economy suffices to demonstrate, that if a state of society akin to that ever existed, that in an earthly wilderness approximately ten square kilometers of average land-area were required to sustain the living existence of a single individual. This suggests an upper limit of population on Earth of approximately 10 million human individuals.

It is also estimable that the average life expectancies of such persons would be



St. Augustine, a scholar of science and music, as shown in a painting by Carpaccio, circa 1490.

significantly less than twenty years of age, and implies, in other respects, a society to be compared with the brutishness of troops of baboons or chimpanzees.

There exists on this planet now, in excess of 5 billion persons. With adequate employment of nothing in advance of technologies already in use, three or more times the present population could be sustained comfortably, in average conditions of life better than prevailed in Western Europe and North America at the beginning of the 1970s. We have before us now, in plasma physics, coherent radiation, and new developments in optical biophysics what could become the greatest increase in the productive powers of labor of mankind during the period of about fifty years. A safe estimate would be a tenfold increase in the average productive powers of labor above the highest achieved in Western Europe, Japan, and North America thus far.

We are situated to begin the permanent colonization of Mars during the coming fifty years. We are at the verge of becoming mankind in the universe.

Thus, we have increased the potential population-density of mankind by approximately three orders of magnitude above the level attributable to man living in a beast-like condition. In terms of the amount of usable energy commanded per capita and per hectare of land-area, the highest levels of productivity and household consumption on Earth today are several orders of above assumedly primitive levels.

No species of beast is capable of willfully ordering changes in its mode of behavior to the effect of increasing its potential population-density by even a tiny fraction of a single order of magnitude.

For simpler purposes, it were sufficient to state that mankind's increase of potential population-density, and coordinated improvement of the conditions of family life, are attributable to what we term today scientific and technological progress. This description is accurate, as far it goes, but is not sufficiently profound and rigorous to assist us in rendering intelligible the specific difference in quality between mankind and the beasts.

From the vantage point of physical science and technology of production, progress is a subsumed feature of successive, valid fundamental discoveries respecting the lawful ordering of the physical processes of the universe. The crucial problem to be considered, is whether the creative processes of mind responsible for such discoveries are, or are not susceptible of intelligible representation. The formalists, including René Descartes, John Locke, David Hume, and Immanuel Kant based the entirety of their work on the presumption either that such creative processes did not exist, or, as Descartes and Kant asserted, that they existed but were not susceptible of intelligible representation.

For reasons which are implicitly obvious from what we have identified here thus far, if the creative processes of mind are susceptible of intelligible representation, then the nature of mankind is intelligible; if the creative processes which set man apart from the beasts are not intelligible, then the nature of man is an unintelligible mystery. These creative processes are intrinsically intelligible, and by these means the content of Chapters IV and V of the Encyclical can be afforded an adequate representation for application in the domain of secular law.

Kant's supposed proof that creative processes are not intelligible can be fairly and conveniently summarized in the following terms.

Kant's entire life was devoted to promoting a tradition-ordered version of British eighteenth-century liberalism in Germany. He was, on this account, a professed neo-Aristotelian and follower of Wolff and David Hume, Hume up to the point of the latter's shift toward the naked radicalism of an Adam Smith or Jeremy Bentham. Kant's image of the physical universe was premised on the Euclidean formal-deductive model presented by Descartes.

Kant's view was also informed by the Gnostic pietism acquired from his Scottish parents, and he was, together with the Gnostic romantic G.W.F. Hegel, a predecessor of the forms of Isis-oriented, German Gnosticism typified by Ludwig Feuerbach's *The Essence of Christianity* and such Feuerbachians as Barth.

We examine Kant's alleged proof in terms of modern formalism.

In modern logical and related mathematical formalism, any formal-deductive system of theorems is provably of such a construction, that any theorem in the system contains nothing which is not already implicit in the initial set of axioms and postulates upon which the derivation of those theorems is premised. This is referenced sometimes as "the hereditary principle" of formal deduction.

Implicitly, any deductive system of mathematical physics can be refined as a thoroughly consistent such formal system, consistent with Cartesian or neo-Cartesian notions of the axiomatic ontological characteristics attributed to matter, space, and time. Thus, the introduction of proof of any crucial experimental hypothesis poses the following paradoxical result.

By "crucial," or "unique" experiment, we mean that which demonstrates that some necessary theorem of an extant formal mathematical physics is wrong. This sort of experiment is rightly considered "crucial" or "unique," in the respect that such proof shows, by virtue of the "hereditary principle," that one or more of the axioms and postulates of existing physical science is an elementary error.

Let us designate the preexisting, consistent body of formal mathematical physics as "lattice A." The showing of an error in some among the axioms and postulates underlying lattice A, obliges us to construct a corrected set of axioms and postulates implying the derivation of lattice B. As a result, no theorem of lattice A is consistent with any theorem of lattice B, and vice versa. In this sense, a gap exists between the two lattices, a gap which, as such, can not be rendered intelligible by any possible act of deduction.

Something has been created. That is so demonstrated to the formalist. However, the process by which this transformation from lattice A to lattice B has been accomplished, is not intelligible in formal-deductive terms. If one assumes

that only deductive representations are intelligible ones, we have Kant's assertion of proof that creative processes of the mind are "unknowable."

However, the apparent gap is susceptible of intelligible representation.

In modern science, the elaboration of a method alternative to, and qualitatively superior to the formal-deductive one was established initially through the work of Cardinal Nicolaus of Cusa, as represented by his 1440 *De Docta Ignorantia* and in references to this matter in his sermons.

In reworking the famous theorems of Archimedes on the subject of the quadrature of the circle, Cusa discovered a superior approach to the matter, which is at the center of his *De Docta Ignorantia* arguments on the subject of a "Maximum Minimum" principle of natural law. In this lesser aspect, Cusa's discovery in topology has been known as the "Isoperimetric Theorem" since the relevant work of Bernoulli and Euler. It is known in physics as the principle of physical least action.

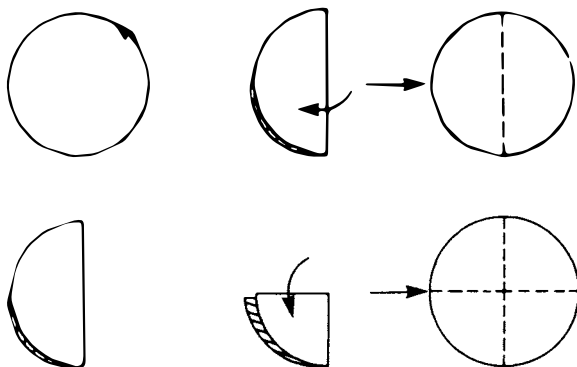
Simply the least perimetric action sufficient to generate the relatively largest area or volume, is circular action. In topology, that is the isoperimetric principle. In physics, it is the root of the principle of least action. In geometry, it signifies that all action is, in first approximation, circular action acting upon circular action in every interval of such reciprocal action. This generates the existence of the "straight line" and "point," and thus eliminates all axioms pertaining hereditarily to the assumedly self-evident ontological existence of lines and points.

The immediate result of that is non-Euclidean geometry. By means of multiply-connected circular action, and the lines and points created by such action, the entire scope of Euclid's *Elements* is comprehended entirely by construction, without permitting the existence of any axioms or postulates, and by aid of outlawing of any use of deductive method. This is termed constructive geometry, or synthetic geometry.

However, in any geometry of visible space, there are observable and efficient existences which are not constructable within the scope of even a synthetic elaboration of a Euclidean geometry. The regular heptagon, the trisection of the angle, and the quadrature of the circle, are but illustrations of this. These incommensurables are the outer limits, the bounding conditions of such a geometry.

The most significant of these boundaries of Euclidean space is the fact that in such a space only five regular polyhedra can be constructed. The proof of this was supplied, during Plato's lifetime, by the Cyrenaic temple of Ammon, leading to the designation of these as the five Platonic solids. The students of Cusa's work, including Luca Pacioli and Leonardo da Vinci, focused upon the implications of these five Platonic solids, with the resulting generation of a comprehensive scope of mathematical physics by Johannes Kepler.

Creation of the line and the point by means of circular action



The axiomatic existence of the point, and the deductive construction of the straight line as a "series of points," are fallacies of Euclidean geometry which turn the laws of the universe upside down. The only "thing" possible starting from formless chaos, is circular action, whose first product is the circle. Rotating this upon itself ("folding") creates its own axis of rotation: the straight line. By extending the action to a third dimension, the new axis of rotation intersects the previous one, generating a point, not as a discrete particle in inert space, but as a singularity of temporal action in a determined physical phase-space. The reader can reproduce the demonstration with a piece of paper cut in the form of a circle, making the folds corresponding to the degrees of simply and doubly reflexive circular action.

This connection among the work of Cusa, Pacioli, Leonardo, and Kepler, is key to understanding the work of Pascal and Leibniz, and, on this basis those discoveries by Karl Gauss which lead to rendering intelligible the creative processes of the individual human mind. This leads, in turn, to the relevant proof of the essential nature of man.

The crucial discovery of Pacioli et al., was to show not only that all living processes had a distinctive harmonic ordering of growth, unlike that of non-living processes on the ordinary scale of observation; this harmonic ordering was always consistent with the Golden Section of circular action. On this basis, Kepler showed that the laws of astrophysics were so ordered. Later, the observations of the asteroids Pallas and Ceres, first discovered at the close of the eighteenth century, showed that Kepler's physics was correct, and the contrary views of Descartes, Newton, et al. absurd.

The assumption that the universe is ordered as Euclidean deduction implies, is proven thus to be absurd by this single crucial experiment, the case of the asteroids, among others. Matter, space, and time, as Descartes and Newton assumed

them to exist, do not have any elementary existence of that ontological nature. Rather, only physical space-time exists, ordered internally in a manner suggested by Kepler's astrophysics. Kepler's work was correct as far as he progressed, but not yet adequate.

A brief discussion clarifies the issue.

The planetary orbits are not determined by pairwise actions among solar bodies, either by percussion or action at a distance. The planetary orbits fill available positions in the solar system, positions which correspond to constructable determination of those orbits which represent physical least action. The orbital velocities are also defined such that each orbit has harmonic characteristics corresponding to least action, and arranging the solar system as a whole in distinct octaves with registration-differences corresponding, by pivot on the asteroid belt, to the natural registration differences of the *bel canto*-trained human singing voice.

The effect is that the apparent locales of local action in physical space-time are not determined by pairwise interactions among particles, but rather by what we term the "curvature" of physical space-time. By "curvature" we signify the determination of pathways of least action in the manner Kepler's construction implies.

Today, from the more advanced standpoint provided by the work of Gauss, Riemann, and others, we know that the curvature of astrophysical, biophysical, and microphysical space-time all share an elementary common curvature of this sort. For reasons to be indicated, the creative processes of the mind have the same characteristic curvature. Thus, human knowledge of the universe is possible, because the curvature of the creative-mental processes is in projective congruence with the curvature of astrophysical, biophysical, and microphysical space-time. However, this intelligibility of natural law is limited to creative-mental states: a point of crucial importance for the essential features of the Encyclical's Chapters IV and V.

We have already referenced the existence of processes which are incommensurable with any construction of visible space. These processes have the common feature of being characteristically "nonlinear," and thus can not be represented in any deductive schema. However, they can not be adequately represented in a multiply-connected circular action manifold, either. The exploration of such processes from the vantage point of synthetic, as opposed to deductive method, led to the discoveries of Gauss, Riemann, et al.

Any deductive schema is intrinsically a linear one. This is the case, in part, because deduction can consider only pairwise interactions, and can represent larger wholes only in terms of an inductive generalization from pairwise interdependencies. Furthermore, deduction demands that the existence of points be assumed to be self-evident, and that the pathway of least action between points is always a straight line—an assumption which Cusa's treatment of Archimedes

shows to be false. Truth can be only that which makes reality commensurable.

The idea of nonlinearity is represented also in another crucial way. All formal-deductive systems suffer the indicated sort of unbridgeable gaps among lattices, in the course of exploring the real universe. The existence of such gaps in the attempt to construct a formalist representation of a real process gives rise to what is termed a “mathematical discontinuity,” or, from the standpoint of experimental physics, a *singularity*. All functions for real processes of this sort are characteristically “nonlinear,” and may be represented only by what are termed transfinite ordering functions most primitively illustrated by a Weierstrass Function.

Hence, to develop a method of thinking about the universe which enables us to render intelligible what seems incommensurably nonlinear from a formalist standpoint, we must correct our notion of synthetic geometry to such effect that we not only show how transfinite orderings of discontinuities are generated in a continuous way, but also show that this is the order shown by the real universe.

To represent the extension of simply circular action in time, yields a cylindrical spiral. If the action increases or decreases at a constant rate, the result is a self-similar spiral defining a cone. Gauss and his successors showed that the form of physical space-time corresponding to real processes is represented uniquely by multiply-connected self-similar spiral action as the form of universal physical least action.

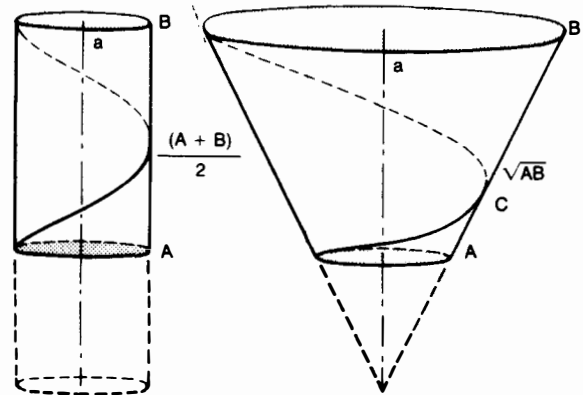
From this standpoint, Kepler’s astrophysics is made fully intelligible, and suitable corrections to that astrophysics are implicitly supplied. The characteristic of such physical least action, is that it generates necessarily increasing densities of mathematical discontinuities per arbitrarily small interval of action. Implicitly, all nonlinear processes are of this form, and all seemingly linear processes are more adequately represented in the same way. From this standpoint, the gaps between lattices are no longer unknowable, but are rendered intelligible in terms of an appropriate transfinite function.

A crucial additional consideration must be reported, that we might address the content of the Encyclical’s cited two chapters.

Descartes’s *deus ex machina* appears in Newton’s work as the notion of a universe running down in the sense of a mechanical time-piece, unless the Creator periodically re-wound it. Newton was shrewd enough to report that this was a fundamental flaw in his physics, and shrewd enough to report also that this flaw originated in his choice of mathematics. The quality which modern positivists since Kelvin insist to be the law of universal entropy, is nothing but a persistence of the folly which Newton admitted to be the fallacy of his physics.

Even the followers of Ludwig Boltzmann among the modern positivists of “information theory” concede, that by “negative entropy” one ought to signify a characteristic which distinguishes healthy living processes from non-living ones. This characteristic, as already observed by Pacioli, is nothing

Creation of cylinder and cone by circular action



Circular action, displaced over a time axis at a constant magnitude, generates a cylinder. Any point on the circle describes a simple spiral on the surface of the cylinder that it is forming. The general representation of sine waves, which is characteristic of the transfer of energy, corresponds to the projection of spiral cylindrical action on a plane. By increasing or reducing by a fixed amount the magnitude (radius) of circular action generated, the spiral becomes conic. This is the form in which work, or modulation of energy, occurs.

other than the characteristic harmonic ordering of such living processes, in congruence with the Golden Section of circular action.

From the standpoint of Gauss et al., we recognize the significance of the Golden Section, as being the metrical characteristic, projected upon the discrete manifold of visual space, of self-similar spiral action in the corresponding complex manifold. Hence, astrophysical space has the characteristics of a living process in this degree. In other words, the universe as a whole is negentropic, not entropic. Since the curvature of subatomic space is the same, that generalization follows.

The appearance of “universal entropy” is an absurdity, imposed upon the empirical evidence by a wrong choice of mathematics. Rather than “negentropy” being a subsumed special case of universal entropy, as the malthusians insist, entropy is a special case of universal negentropy.

In the proper choice of mathematical physics, the correct expression is associated with a famous theorem of Georg Cantor, respecting the implicit enumerability of the density of discontinuities generated within an arbitrarily small interval of action. Those functions which define an increase in such density are negentropic, and those which represent a decrease are entropic. The contrary assumptions of statistical thermodynamics are simply to be discarded as absurd.

The representation of the creative processes of the individual mind is of the form of such a negentropic function. The significance is, that changes in human practice, so in-

formed, represent an efficient increase of the negentropy of human practice. Increases of potential population-density and of individual productive powers of labor are so determined.

3. Agapē and creativity

Those engaged regularly in creative work, as generators of discoveries or in assimilating such discoveries efficiently, can readily recognize that the “erotic” qualities of emotion—such as irrational lust, envy, fear, hate, and rage, are destructive of such creative activity. In the sustaining of concentration needed for creative work, and in the realization of success in such endeavors, the dominant emotion is one akin to “tears of joy,” a form of *agapē*.

We recognize this readily in happy children making discoveries in simple play, as with building with blocks. Their happiness tends to evoke “tears of joy” in us, and we recognize the same quality of emotion in them then. Good education is based on the teacher’s working to evoke this same emotion in the students—and in the teacher, too—in every lesson plan.

In the larger scheme, the emotion of “tears of joy” is that of love of God, love of mankind, love of truth, and love of beauty as classical aesthetics defines beauty. It is the love which defines the durability and growth of happiness in marriage.

Agapē guides us to our creative powers, and points us to the purpose of exercise of such powers. It is also the reward we receive for that devotion.

Is the creative power a means by which man acts to his material advantage, then? Or, is the exercise of that power to the advantage of mankind an act of loving labor consistent with the nurture of agapē within us? Does mankind have any needs contrary to these? Are not these two the same? Is this not the essence of human existence, as something above the irrational slavery to the eroticism of supposed original and primitive hedonistic instincts among the beasts?

Do we not know that this unity of creative powers and agapē is that of the individual which partakes of the image of the living God? Is there any other quality in mankind which demands love of mankind by the individual? Is there anything else we might summon within us, by aid of which we might love mankind for Christ’s sake? Man as he is, is rarely a lovable creature; it is something else within him, a potentiality too rarely in command of him, something capable of being summoned, developed in strength, something capable of commanding his whole being, which is worthy of love of mankind.

We love mankind as we sense the onset of tears of joy in observing the happy constructive play of a small child.

What proper definition of human individual need could there be, but the right to those circumstances required for the development of these qualities more fully in the individual?

Here lies, for example, the proper view of the need for technological progress.

It must offend us to see man laboring as oxen do. If it be the circumstance, that they must labor so, because no other means are available to them to sustain the family’s existence, then that circumstance must be changed. Man’s labor must be ordered so that it draws upon the creative potentials of the mind. The goal of technological progress is located primarily not in the fact that technological progress has occurred, but that it is constantly occurring, that man’s labor is defined primarily in terms of exercise of creative potentialities, rather than the oxen-like quality of fixed skills.

The universal right and need of persons and nations is to be human in this higher sense of consistency with that which sets persons in all respects above the beasts.

By such means, we elevate mankind’s potential for an improved moral nature.

4. The nature of evil

The individual mind may be observed to exhibit three distinctive, interdependent qualities. We can discern in each a kind of map, by means of which the individual represents himself or herself to have a personal social identity within the universe at large. We also discern a method by which the individual attempts to trace the connections in that map. We also discern the conflict between two contending qualities of emotion, agapē versus eros.

In the worst moral condition of mankind, we have the figure of satanic evil. Eros takes pleasure from rage; in this state, eros seeks to promote and enhance those feelings of rage, and to defend them from the intrusion of thoughts and actions which might tend to diminish the intensity of that rage. As this pathological state of rage goes beyond a momentary sickness, to dominate the personality, the result is that satanic quality of mind which seeks destructive evil for its own sake, which finds its most intense pleasure in that it recognizes to be evil.

In the history of the English-speaking peoples, the rise of liberalism out of the intimate circles of Sir Francis Bacon is an example of this satanic quality of eroticism. The *Leviathan* of Bacon’s putative “wife,” Thomas Hobbes, is an apt illustration of this. The writings of John Locke are but Hobbes’s *Leviathan* read through Orange-colored spectacles.

The North Americans of Cotton Mather’s adult lifetime knew the ugly truth about the House of Orange’s “Glorious Revolution” very well. The truth of British eighteenth-century liberalism is found in the cesspools of the liberals’ proliferating Hell-Fire Clubs of Walpole’s period, and later. It is reflected in the writings of David Hume, and in Adam Smith’s defense of irrationalist hedonism. It is unleashed in full literary shamelessness, in the writings of the satanic Jeremy Bentham, including notably his *Defense of Usury* and *Defense of Pederasty*.

In the history of Britain, the center of this evil was what was known as the “Venetian party.” The center of this was the northward extension of the Levant Company, from the Mediterranean and Iberian peninsula, to become the East

India companies of Britain, the Netherlands, and Scandinavia. In late eighteenth-century France and Switzerland, this was typified by the financier interest of the families of Mallet, de Neuflyze, and Schlumberger, and that association of Swiss, French, and English circles behind the sponsorship of such figures as Montesquieu, Voltaire, Rousseau, France's notorious Duke of Orléans, Philippe Egalité, and the Jacobin Terror.

It was the East India companies of Britain and the Netherlands, and Barings Bank, who were the controllers of mad King George III in the period inclusive of the United States' War of Independence. At the center of this East India Company operation was the Second Earl of Shelburne. Shelburne was the sponsor and director of the writings and other activities of Adam Smith. The evil Jeremy Bentham was Shelburne's thug. It was Shelburne who created and owned William Pitt the Younger, through the best Parliament which the money of Barings Bank could purchase.

The usurious practices of the East India Company were studied at the British East India Company's Haileybury College, where officials of the East India Company were trained. This was the center for Adam Smith, Thomas Malthus, David Ricardo, James Mill, and John Stuart Mill.

It was these same British liberals who, during the eighteenth century, formulated the doctrine of British imperialism. This began with such ventures as the sponsorship of Montesquieu, who was deployed to revive the popularity of Roman law against St. Augustine and natural law. Gibbons's *Rise and Fall of the Roman Empire* was part of the research and propaganda done to impose upon Britain the Roman imperial policy of the East India Company. If we place side by side, St. Augustine's *City of God* and other allusions to the evil of ancient Rome, with the praise of the same by the eighteenth- and nineteenth-century romantics of France, Britain, and post-1815 Germany, the conscious link of liberalism to evil is plainly exposed.

The issue and the connections are clearer whenever we search out the root of the Roman Empire's creation, as a pact between Octavian and the Magi priests of Mithra on the Isle of Capri, and examine the prefiguring of this in terms of the rule over the Republic of Rome's affairs by the usury-cult of Apollo.

In ancient Mediterranean history, we trace the origins of satanic evil to two sources, the ancient Dravidian culture sometimes called "Harappan," and the legendary sons of the Berber concubine Olympia, identified in mythology as the gods of Olympos.

Through the Middle East and African colonies of the maritime "Harappan" culture, the cults of Shakti and Shiva were spread, to become the "Whore of Babylon" (Ishtar), of Sheba-Ethiopia (Athtar), and such other dialectal variants for the name of the whorish lunar earth-goddess as Astarte, Venus, Cybele, and the Hellenistic Isis. Out of the syncretic tricks practiced by the Chaldean priests of Ishtar et al., came

the Magi and the cult of Mithra, the Anti-Christ worshipped at Capri by the Emperor Tiberius. Out of this came the empire of the Roman legions, the armed guise of the Whore of Babylon in the time of St. John.

Circumstantial evidence gives scientific support to the general features of the account of the origins of the gods of Olympos as reported by Didorus Siculus and earlier Egyptian and Greek sources. A maritime culture established a colony in the fertile region of modern Morocco, near the Straits of Gibraltar. A revolt by the sons of a concubine, Olympia, established the tyranny mythically portrayed as the gods of Olympos.

The essence of the evil intrinsic to the Olympians is represented in the *Prometheus* tragedy of Aeschylus. This powerful oligarchy, the Olympians, had set itself up as gods, in defiance of the Creator and His natural law, and, as Prometheus foretold, must, necessarily, be destroyed by the natural law they had defied.

This mixture of historical fact and legend became the archetype of oligarchical society in the Mediterranean littoral throughout historical times up to the present date. On the one side, there is the system of usurious and capricious rule by an assembly of powerful families which sets itself up as a collective god with respect to subjugated populations, and which behaves within its own ranks as a murderous crew of decadent "jet-setters," obsessed with the search for evermore satanic forms of hedonistic caprices to satisfy an ever-jaded lust. The form of religious and related cultural beliefs which is fostered by all such oligarchies is consistent with the "blood and soil" cults of the lunar-earth-mother goddess, Shakti-Ishtar, and her Shiva-Satan-Dionysos.

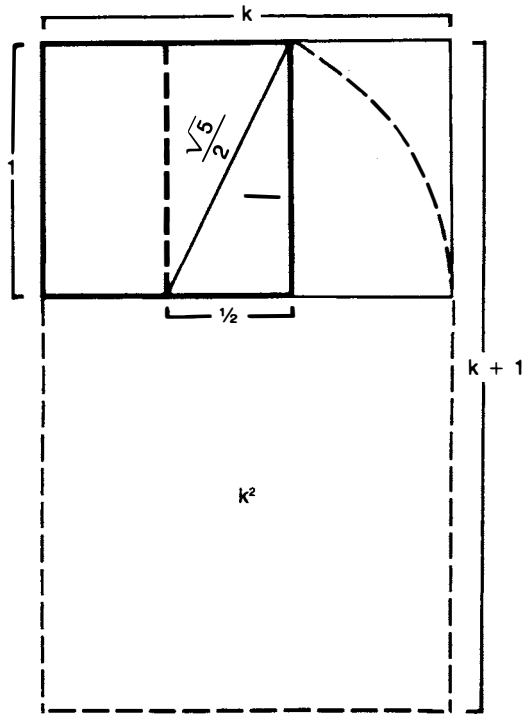
So, professedly romanesque (romantic) liberalism lawfully secreted the Hell-Fire Clubs of Britain and the "New Age" dogmas of Ruskin, Dostoevsky, Crowley, Russell, et al.

On this account, St. Paul's I Corinthians 13 has a special place of importance for us today; Dante Alighieri's great *Commedia* is to be read from this standpoint, as are the earlier references to this principle by St. Augustine. This is the key to the dynamics of the human mind. We must read Plato on the same principle from this Christian standpoint: *agathon* and *agathos* are qualities achieved through *agapē*; ugliness and degradation of man are the work of that archetypal liberal, the Dionysiac eros. So, the "structures of sin" referenced in the Encyclical, are to be comprehended from a secular standpoint in natural law.

Deeds and states of mind are capable of becoming good, because the domination of our wills by *agapē* steers us to such results.

We may readily observe, that, whereas aversive conditions steer one mind to the erotic qualities converging upon rage, another mind responds with a mobilization of *agapē*. The latter prompts the energizing of the creative powers of the mind. The former reacts to the aversive condition with

The golden section, metric of Creation



$$\frac{k+1}{k} = \frac{k}{1}, \text{ ó: } k^2 = k+1, \text{ etc.}$$

In its simplest expression, the golden section is the relation between a smaller and a larger part, equal to the relation between the larger part and the sum of the two. The illustration shows a way to construct this geometrically. There is almost no living organism that does not exhibit this characteristic, which is also expressed in the planetary orbits and other astrophysical phenomena.

rage turned either outward, inward, or both simultaneously. The latter rises to a standpoint above the aversive conditions, and seeks discovery of the knowledge by aid of which the aversive conditions may be removed.

We observe, that agapē is the quality of emotion indispensable for sustaining efficient creative concentration, as this emotional state is also the reward for creative thought. We also observe, that to preserve this essential emotional state, we must not steer our thoughts in directions contrary to love of God, love of mankind, love of truth, and love of beauty in the sense classical aesthetics defines an intelligible representation of beauty.

Continuing that inquiry, we observe that the essential struggle within the individual, is the struggle between the two forces, agapē and eros. It must become the case, that agapē shall take command over those capacities which are otherwise the province of eros, and dispel eros itself forever from the kingdom of the mind.

In the matter of development of peoples, eros says that the issue is one of distribution of wealth. Agapē says that the issue is that of the right of peoples to the freedom and other means essential to producing its own wealth, and to employ that technological progress which is a necessary moral condition of the individual human mind to produce the preconditions for a higher moral state of mankind. Eros is a communist, who seeks to destroy the power of either the old oligarchy or a republic to the purpose of creating a new oligarchy; it is Dionysos professing atheism, that he might establish himself as god. Agapē is that love of God and mankind, which moves me to act for the betterment of the moral condition of present and future generations of mankind.

Each, eros and agapē, must act according to its own nature. Eros is linear. Agapē is creative.

Hence, an erotic society, such as a liberal one, is an inferior condition of human culture, verging upon, and into the bestial qualities Adam Smith demands be considered supreme. The onset of liberalism is thus marked by a diminution of the power of "imparting and receiving profound and impassioned conceptions respecting man and nature." The society becomes inferior ultimately in its material powers, because its mind is converging upon the linear condition of bestiality. Agapē lifts society upward in its powers, since it demands a practice consistent with the creative powers of the individual mind.

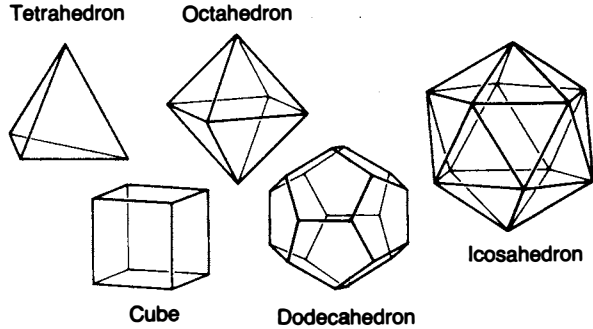
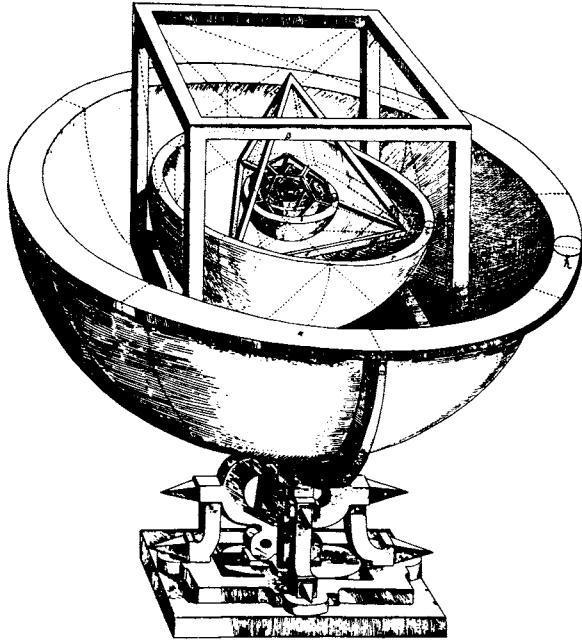
This qualification must be added. Since all persons are human, all who have not gone over fully to evil are susceptible of becoming truly human. Their human nature contains the spark of the divine, that creative potential, congruent with agapē, which is in the image of the living God. Our duty is to make the world safe for the free expression and development of that nobler quality within them, and to evoke this quality. All true solutions to the challenge of aversive circumstances are so defined.

We see this distinction often in the aftermath of wars.

During World War II, President Roosevelt proposed the end of imperialism, and the liberation of oppressed nations and peoples in a manner to the effect proposed by *Populorum Progressio*. In Europe, especially at Yalta, Roosevelt permitted his family's traditional, oligarchical form of irrational phobia against all things German to get the better of him; however, on the matter of what we call the developing sector today, he was right. The Allies won the war against Hitler's Germany, but lost the peace. They lost the peace because of what Roosevelt supported as the regime of postwar Europe, and because his own government betrayed his earlier commitment to the betterment of the condition of peoples of today's developing nations.

The object of war must never be war, but rather a durable peace cleansed of those residues of oligarchical evil which are the cause of war. At the close of World War II, the victorious Allies had created a monster which must grow up

The Platonic solids and the Solar System



Just as God is One, in our physical phase-space it is possible to make only five perfectly regular solids (with identical faces, vertices, and edges), called "Platonic," because they were discovered in Plato's time. Later, Kepler demonstrated that the planetary orbits share this unique and necessary characteristic, and that relations between them, like the relations between the Platonic solids in which they are inscribed, are determined by the golden section, the universal metric of growth. The "laws" formulated by Newton are nothing but an algebraic description of the universal order discovered by Kepler.

to threaten a worse war than the one they had just fought. It was romanticism, liberalism, which had seized the victory won in war, and proceeded to prepare the way for its perpetration of much greater horrors than those actual ones which had been accomplished by the Nazi regime.

In the global situation today, we are confronted by a circumstance akin to that of classical Athens. Once Socrates had been condemned to death, classical Athens was doomed, despite the great wisdom of Plato's Academy at Athens in preparing the way for, and assisting Alexander's conquests.

Socrates, echoing Solon and Aeschylus before him, had in fact assailed the gods of Olympus. Plato and his collaborators were more circumspect, addressing every issue but this one. The result was as if classical Athens had decided, "This Socrates we shall not tolerate, although we will tolerate as much of his thinking as might be useful in the person of one among our factions led by Plato." The work of Plato and his Academy was one of exemplary genius, but, for reason of this one error, the outcome for classical Athens was doom.

That lesson of the case of Socrates must not be neglected. The "institutions of sin" must be destroyed, now more urgently than ever before. If that were not done, then this civilization shall not survive this century in a viable form, and might not survive at all.

In real history, as in the great classical tragedies, the outcome is centered upon a handful of concrete personalities. As the tragedy reaches the point of a *punctum saliens*, two questions are posed in real history. Now, as always in the past of known history, there are but a few persons both prepared and situated to take those actions by which the

society might avoid the impending doom. Then, if those personalities do not fail to act as they should, there is the danger that a society will doom itself by acting as the Democratic Party of Athens was tolerated to proceed as it did against Socrates.

In the present *punctum saliens*, Pope John Paul II is clearly one of those crucial personalities. Around this planet, there are perhaps not more than ten or a dozen other persons on whom the fate of humanity as a whole depends. If the fate of all, or even most among these few is the fate of Socrates, this civilization awaits the fate of Biblical Sodom and Gomorrah, self-condemned because the "structures of sin," more accurately named "oligarchism," have shown themselves to be so embedded in the ruling institutions of nations that they can not be eliminated except through the destruction of the nations they infest.

This foretelling is a simple calculation of natural law. Either those forces which resist the imperatives of development set forth in the Encyclical succumb or are removed, or this civilization has brought upon itself the judgment wreaked upon Sodom and Gomorrah, and will not survive. The Encyclical's argument for development is not to be received as merely Papal moralizing, or "another suggestion" which might be welcomed or rejected as one chooses. Embrace it, or our nations will be surely destroyed.

On the matter of the Muscovite empire, it is an error to see the imperialism of the West and Moscow as simply comparable expressions of evil. The one, Moscow, is the disease; the evils in the West are a great civilization threatened with extinction by its infection with that disease.

The Muscovite culture has been an evil one for centuries, long before the present Raskolnik form of oligarchical dynasty. It is the imprisonment of human personalities within that "blood and soil" culture itself, which is the essence of the evil, rather than an oligarchical evil superimposed upon that culture. The Western culture is essentially an Augustinian one, which has come under the rule of an evil oligarchy. Thus, it is Muscovite culture itself which must be destroyed, in such a manner as to liberate its human victims from such a degraded form of traditional culture. In the West, the task is to liberate the suppressed, but still-existing culture from the overlordship of evil.

It were likely now, that the Western appeasement of Moscow will lead to temporary Soviet imperial supremacy over the world until approximately a point beyond the end of this century. On that account, President Reagan's appeasement of Moscow is tantamount to treason against civilization itself. However, for reasons deeply embedded in Muscovite culture since earlier than the period of the Council of Florence, no global society dominated by such a culture can survive for long.

It could be the case, that the Soviet empire could begin to disintegrate even earlier. That can not be excluded entirely as a possibility. However, the disintegration of the West is occurring now at a much more rapid pace than the disintegrative developments within Moscow's empire. The foregoing scenario were the more probable one should the West fail to produce and adopt leadership which guides it safely through this present *punctum saliens*.

In sum, we must avoid all misguided impulses to damn the two sets of nations equally. The only hope for this present civilization is that the Augustinian impulse resume command of the West, and that the embedded cultural impulses of Moscow be neutralized. From Moscow, there is no hope for humanity; it is only from the embedded Augustinian heritage of the West that any hope for civilization might be found.

The issue is to define which concrete courses of action must be taken, and to avoid all tendencies toward mere moralistic generalizing on the nature of the calamity. A concrete, small number of leading persons must act, effectively in concert, and their leadership adopted, else this civilization will assuredly not survive. That concreteness is the quality which supplies moralizing with moral force. Else, all complaints in the vein of the Encyclical, like that of *Populorum Progressio* earlier, would be merely moralizing.

To the governments and peoples of the formerly industrialized nations, we must say, "This is your last chance. Accept this imperative, or you will surely be destroyed, and that very soon."

Both Pope John Paul II's most recent Encyclical, *On Social Affairs, Sollicitudo Rei Socialis*, and Pope Paul VI's Encyclical *On the Development of Peoples, Populorum Progressio* may be obtained from: St. Paul Editions, 50 St. Paul's Ave., Jamaica Plain, Boston, Mass. 02130.

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