

COMMENTARY

‘My Body Told Me To Do It’*

by Lyndon H. LaRouche, Jr.

A certain well-known U.S. comedian has made almost a career in itself, out of his plaintive punch-line, “My Bawd-dy!” I would not go to the extreme of suggesting that he be apotheosized for this, but I wish to demonstrate that he has performed a public service in supplying this delectable bit of wit. The construction of a magnificent, classical cathedral in the tradition of Chartres’ Augustinian harmonics, might be funded, by collecting one U.S. dollar for each time some “Baby Boomer” attributed his or her “substance dependency,” homosexuality, tardiness, racism, or advocacy of “pro-choice,” to commands allegedly uttered by his or her own, or someone else’s body. Here, I shall make plain the premise for my wish, that each time we hear such Yahoo sophistries uttered, we might, each and all, recall that comedian’s bawling “My Bawd-dy!”

Do not be misled. As in great Classical drama, so in life, it is sometimes the ridiculous behavior of the poltroon, which augurs the doom of the tragic figure. So, that comedian’s insight into a widespread, popular state of mind, which is susceptible to manipulation by such appeals to “My Bawd-dy,” points our attention to one of the most deadly, and prevalent, present political threats to the security of the United States and all of its people.

The general point to be made can be identified by limiting our argument, to showing the axiomatic connection

among two offending theorems of that bawdy geometry. To that purpose, we demonstrate the crucial, subsidiary fact, that theorems of racialism, and of the popular feminist sophistry, “pro-choice,” are interdependent secretions of one and the same underlying sickness of mind.

Our topic here, is *not* the issue of abortion. Our topic is the veteran New Left feminist’s intense conditioning to the “pro-choice” sophistry: a psilogism which also happens to be among the more popular forms of rhetoric used today, in arguing for Federal funding of “abortion on demand.” Thus, our purpose here, is not to argue that abortion issue, as such; but, rather, as the reader will recognize in the course of this article: to help our fellow-citizens gain insight into, and control over their own mental processes.

At this point, do you sense thousands of pairs of enraged, beady eyes, glaring in my direction? The printable version of the ugly epithets shrieked at me from that gloomy corner, runs: “You will see how many people agree with us, and not with you!” I remind you, that that spectacular collapse of literacy and economy, which has gripped the world, since the assassinations of President John F. Kennedy, Martin Luther King, Robert Kennedy, and other notables, should not be blamed on anything but a significant and widespread derangement, in what passes today for popular opinion. Therefore, defy those beady eyes. We, our children, and our grandchildren, shall never escape from the disasters which prevailing popular opinion is now bringing upon us all, until we are willing to consider the fact, that the mere popularity of any irrationalist form of post-1963 radical change in scientific or



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artistic opinion, might be sufficient grounds for doubting the current state of mental health of its believers.

This argument which I have referenced, respecting the inherent error of today’s popular opinion, is situated on the more sophisticated of two available levels. Only on the relatively higher of these two levels, do we understand how our own minds form those opinions which we are sometimes astonished to hear dripping from our mouths.

On the relatively simpler of these two levels, it can be demonstrated, that the net progress which mankind had achieved, until a quarter-century ago, in

* October 18, 1996. Commentary on a theme addressed by Bishop Howard Hubbard, in a Fidelio interview with Nina Ogden [SEE page 86, this issue].



"Anyone who adopts the axiomatic standpoint of 'My Bawd-dy,' will be a racist whenever suitably prompted, and will find the 'pro-choice' argument unassailable." Left: "pro-choice" rally, 1992.

acy, economy, and even simple interpersonal morality, a kind of abomination, a global catastrophe. On this level, it can be demonstrated, that, relative to the mid-1960's appeal to reason by the Rev. Martin Luther King, today's "mainstream opinion" expresses a retrograde movement in ideas and social practice.

Here, we consider the same practical issue on its higher level. On the simpler level, we might address the fact of improvements, or retrogressions, in

tion instructs all sentient and morally sane officials of our government. However, when we examine those same practical questions on the higher level, we, like Plato, enter the realm which Plato, and Bernhard Riemann, among other Platonists, have identified as the domain of those *hypotheses* which are often hidden from our consciousness, but which, nonetheless, control the making of our opinions.

Thus, Shakespeare's Hamlet would prefer to die a useless death, than avoid that end, if avoidance came at the price of replacing the faulty hypothesis of his current belief. So, Hamlet was destroyed. So, often, great empires and seemingly powerful cultures, such as the Soviet Union, and the Russian Empire before it, like each and all of the earlier empires of ancient Mesopotamia, Rome, and Byzantium, have brought about their own destruction. So, that Atlantic Alliance which gloated over the Soviet collapse of 1989-1991, is now gripped, like Shakespeare's Hamlet, by a similar, already ongoing self-destruction.

Can we free ourselves from the grip of that hypothesis, from those prevailing currents of "mainstream" popular opinion, which are now sweeping our United States toward that cesspool of history, where collapsed cultures and empires are doomed to repose? Can we uproot the hypothesis which rules the popular opinion now destroying us? Can we recognize, in the words of Shakespeare, that our principal enemy lies within ourselves, within those expressions of "New Age" irrationalism which dominate today's "mainstream opinion?"

I have chosen to focus upon the racial-

life-expectancy, in productivity of labor, in material conditions of household life, and so forth, represents the benefit of cumulative, prior corrections of erroneous opinion.¹ For most of those beneficial corrections, we were greatly indebted to persons in societies which lived long before us. Even on that simpler level, we must consider much of the past quarter-century's decline in liter-

society's theorems of practice. On that simpler level, we judge, thus, the relative rightness or wrongness of policies and popular opinion. Our proof is supplied by evidence of the superior demographic efficiency of that which is better, as measured implicitly in terms of the welfare of present and future generations of mankind as a whole: as the Preamble of our U.S. Federal Constitu-

1. See Lyndon H. LaRouche, Jr., "Leibniz From Riemann's Standpoint," *Fidelio*, Vol. V, No. 3, Fall 1996: table, "Development of Human Population," on p. 39. See the same table in Lyndon H.

LaRouche, Jr., "While Monetarism Dies," *Executive Intelligence Review*, Oct. 25, 1996 (Vol. 23, No. 43): pp. 15- 19; Table on p. 18. [SEE Table I, p. 24, this issue.]

ist root of the radical feminist's "pro-choice" argument here, because the demonstrable clarity, and painfulness, of that embarrassing connection, impels reluctant citizens to recognize those underlying, pathological determinants of popular opinion-making, which nag our government, as we see in such exemplary mass news-media conduits, as our capital city's *Washington's Pestilence* and the *Moonshine Times*.²

Why are so many citizens such credulous fellows, that they allow their minds to become misshaped by repeated blows from corrupt mass-media? Why, thus, do so many of our fellow-citizens permit themselves to be controlled, by induced political opinions which they could not fairly call their own?

How The Human Mind Works

In the same sense, that the nominally Euclidean "Plane Geometry" of the secondary-school curriculum, is defined as a "degenerate" reflection of that curriculum's Euclidean "Solid Geometry," so the mind of the Anti-Defamation League (A.D.L.), or other variety of racist, is a degenerate reflection of the principles of the normal human mind.³ These degenerate, "flat earth"



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Famous bodies in history: Anti-Leibniz cultist Sir Isaac Newton meditates on the fall of the apple: "A body in motion tends to stay in motion, and a body at rest . . ."

ideologies, include, not only racism against African-Americans, but, anti-Semitism against either Arabs or Jews, etc., and also "anti-Caucasian" racism among African-Americans and others. "Radical feminism" is derived from the

same mental "algebra" from which such expressions of racist ideologies are generated [SEE End Note]. It is that mental "algebra" which is the source of the "my body" sophistry addressed here.

Before plunging into the core of this matter, the following cautionary note on the subject of taught psychology is supplied.

Relative to the notion of "mental algebra" which we reference here, the contrary, prevailing opinions among professional psychologists, as practiced today, might seem to be clinically beneficial to some troubled persons, but no variety of psychology or sociology taught in any known university today, has scientific competence, as we shall identify the proof for that fact, summarily, here.

Rather, some professional clinicians have developed, like William Shakespeare, or a good Classical poet, an exceptional refinement in powers of personal insight. This is expressed as the ability to recognize the patterns of

thought which are controlling the behavior of a subject, and to assist the subject person in gaining recognition, and corresponding degrees of control over relevant aspects of those mental processes.⁴ In the worst cases, the profes-

2. In its Sept. 24, 1976 edition, *Washington Post* editorial-page editor Stephen S. Rosenfeld, stated, shamelessly, the creed which has ruled that so-called newspaper over the intervening twenty years: Never to publish the truth about (then-) U.S. Presidential candidate Lyndon H. LaRouche, Jr.; but, to print that name only for the purpose of defaming that candidate. The *Washington Star*, under editor, and well-known Northeastern University alumnus Murray Gart, practiced a similar policy. During the same twenty years, the *Star's* reincarnation as the Washington voice of the Moonie-backed George Bush's, and (no-Count)

Arnaud de Borchgrave's *WACL Times*, has acted, more or less consistently, in this matter, as Katharine Graham's intellectually-challenged twin. These are called "newspapers"? Such publications are to be read, not for their news content, but, like the neighborhood child-molester, because they bear watching.

3. The A.D.L.'s current anti-African-American, racist policy, is that which was formulated in its "Dinnerstein Report," as presented, deliberated, and endorsed by the A.D.L. at a Montreal conference. See Joseph Brewda, "Racist A.D.L. Hits African Americans," *Executive Intelligence Review*, April 26, 1996

(Vol. 23, No. 18), pp. 28-31.

4. This was aptly described by psychoanalyst Theodor Reik (not to be confused with Wilhelm Reich), as "Listening with the Third Ear." Theodor Reik, *Listening With the Third Ear: The Inner Experience of a Psychoanalyst* (New York: Farrar Strauss, 1948).

5. Cf. (Don) Ennio Innocenti, *Critica alla psicanalisi* (Rome: Sacra Fraternitas Aurigarum in Urbe, 1991). This work is an expanded treatment, incorporating the elements of the same author's earlier *Fragilita di Freud*. Don Ennio's argument is supplied crucial support by subsequent release of documentation by cus-

sional's skills tend to be those of a "psychobathologist," more of a public menace, or mere nuisance, than a help. The notorious Dr. Sigmund Freud had insight, which only served to make his poisonous recipes more deadly.⁵

Yet, despite the preponderance of variously silly and dangerous quacks, some professionals, of honor, compassion, and dedication, have honed their relevant powers of insight to good effect; the troubled personality might hope to fall into the hands of one of these rare, invaluable professionals. We intend to take nothing away from the latter sort of professional. The point is, that even the best teaching of psychology and sociology, in universities today, reaches no higher, in respect to the proper notion of "science," than comparability to the work of the barefoot, village herb-doctor. (Unfortunately, too often, pushing the wrong herbs!)

The relevant point, which must be emphasized in presenting our subject here, is, that the usual doctrine of psychology, is the attempt to explain the mechanisms underlying actual or merely conjectured insights, from the reductionist standpoint of materialist, empiricist, or positivist dogma.

Thus, on deeper analysis, Freud's work



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Famous bodies in history: Embalmed mummy of British empiricist Jeremy Bentham, author of "In Defense of Pederasty," in residence at the University of London.

turns out to have been radical positivism illustrated with dirty pictures. Most, at their relative best, are as silly as the famous Frederick Engels, who sought to explain away the human cognitive processes, by attributing the development of technology

in human society to an epiphenomenon of man's "opposable thumb"! Freud, like Engels, and Karl Marx, was impassioned by his lustful perversity of zeal, in seeking to assert that there is nothing in human nature, or in man's and mankind's relationship to nature, which is not implicit in the morally degenerate, materialist or empiricist dogmas asserted by Thomas Hobbes, John Locke, Bernard de Mandeville, François Quesnay, Adam Smith, Jeremy Bentham, and that source which Thomas Malthus plagiarized, and Charles Darwin parodied, Venice's key foreign-intelligence operative, Giammaria Ortes.⁶

These views of that matter are derived from the method known generically as Plato's "Socratic method." Given, a proposition: rather than attack the proposition directly, explore the assumptions which must necessarily underlie the construction of such an assumption, respecting the matter referenced. This is also the method designated by G. Leib-

niz for adducing the *necessary and sufficient reason* for the characteristic of action within a given experimental domain. Here, we emphasize two derivatives of Plato's method: Gottfried Leibniz's warning of the problems of *Analysis Situs*,⁷ and the rev-

todians of Freud's private papers.

6. Giammaria Ortes (1713-1790): co-author, with Pierre-Louis Maupertuis, of the hedonistic ("felicific") calculus later central to British Foreign Service head Jeremy Bentham's *Introduction to The Principles of Morals and Legislation* (1789). A Camaldolese monk, with vows perennially in abeyance. A leading agent of the far-flung network of Newton-cult salons headed by Venice's coordinator of the international anti-Leibniz cabal, and controller of the Dr. Samuel Clarke of the Leibniz-Clarke correspondence: Abbot Antonio Conti (1677-1749) [*La Chronologie de M. Le Chevalier Isaac Newton* (1725)]. Ortes was

trained, during 1734-1738, under Pisa's Guido Grandi (1671-1742), in the tradition of the founder of the European anti-Renaissance "Enlightenment," Paolo Sarpi (1552-1623) and of Sarpi's ally and founder of modern "Malthusianism," Luigi Botero (1544-1617). Ortes' most notable influences are his shaping, together with Pierre-Louis Maupertuis, of the British school of "free trade," with his *Errori popolari intorno all'economia nazionale* (1771), *Della economia nazionale* (1774), *Della economia nazionale libri sei* (1777), and his *Reflessioni sulla popalazione delle nazioni* (1790). The latter work's English translation was crudely plagiarized by Thomas Malthus

for *An Essay On Population* (1798). [Ortes is praised by David Urquhart's Karl Marx in the latter's *Das Kapital*, Vol, I, Chap. XXV.] The Club of Rome's introduction of Ortes' concoction, "carrying capacity," coincides with a recent literary revival of his work. See, Webster G. Tarpley, "Giammaria Ortes and the Venetian Hoax of Carrying Capacity," *The New Federalist*, June 20, 1994 (Vol. VIII, No. 22).

7. G.W. Leibniz, "27. Studies in a Geometry of Situation. . .," *Gottfried Wilhelm Leibniz: Philosophical Papers and Letters*, ed. by Leroy E. Loemker, Vol. 2 (Dordrecht, Netherlands: Kluwer Academic Publishers, 1989), pp. 248-258.

olution in physics which Bernhard Riemann derived from the inspiration of Leibniz's *Analysis Situs*.⁸ Consider this matter as it confronts us in the effort to identify the characteristic mechanisms operating to produce the result known as scientific and technological progress in increasing the *per-capita* productive powers of labor.⁹

The fact upon which all studies of human behavior are premised, is, that, unlike any other living species, humanity has increased its potential population-density, its spectrum of life-expectancies, and its physical standard of living, *per capita*, *per* household, and *per* square kilometer.¹⁰

This progress has depended upon the practical realization of an array of selected artistic, scientific, and technological discoveries.¹¹ This progress assumes the forms of the "leaps" associated with realization of new physical principles, and further development of the technologies derived from the application of such principles. The development of the modern European form of post-feudal, sovereign nation-state, which first appeared with the 1461-1483 reign of France's King Louis XI, as typified by the U.S. Federal Constitution of 1789, is an example both of the application of a discovered artistic principle and of the relationship of that application to the successful fostering of increase of the productive powers of labor through state sponsorship of investment in scientific and technological progress.

To portray the relevant notions to be adduced from this, consider the apparent paradox generated by the following type of construction.

Using the methods of "process sheets" and "bills of materials," construct an "input-output," flow model of the cycle of production and consumption of produced products within an entire national economy. For the relevant Leontieff-type charts,¹² consider only physical products, plus only three special categories of services: education, health-care, and science and technology services such as fundamental scientific research (everything else, excepting, of course, ongoing development, expansion, and maintenance of basic economic infrastructure is dumped into the catch-all buckets of either "overhead costs and expenses," or waste (such as gambling).

Express these lists of products, basic infrastructure, and the indicated types of services, as "market baskets." At each point of consumption (basic economic infrastructure, agriculture, industry, education, health-care, science & technology, and households), define the requirements as they are physically incurred by either household consumption, or by the act of production, or by the maintenance and operating requirements of basic economic infrastructure (including education, health-care, and science services in the category of infrastructure). Thus, we have market-baskets measured in units of *per capita* of labor force, *per* household, and *per* square



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kilometer of relevant surface area.

Note that the rationale which governs our determining the necessary contents of these market-baskets, is the effect of changes in contents upon the potential physical productivity of the labor sup-

8. Bernhard Riemann, "Theorie der Abel'schen Functionen" (1857), in *Bernhard Riemanns Gesammelte Mathematische Werke*, ed. by H. Weber (New York: Dover Publications, 1953), pp. 86-144. N.B., "Lehrsätze aus der Analysis Situs für die Theorie der Integrale von zweigliedrigen vollständigen Differentialen," pp. 91-95. Also, "U[[pi ub]]ler die Hypothesen, welche der Geometrie zu Grunde liegen," *loc. cit.*, pp. 272-287.

9. E.g., U.S. Treasury Secretary Alexander Hamilton, "Report to the U.S. Congress on the Subject of Manufactures" (Dec. 5, 1791), in *The Political Economy of the American Revolution* (1977), ed. by Nancy Spannaus and Christopher White, 2nd ed.

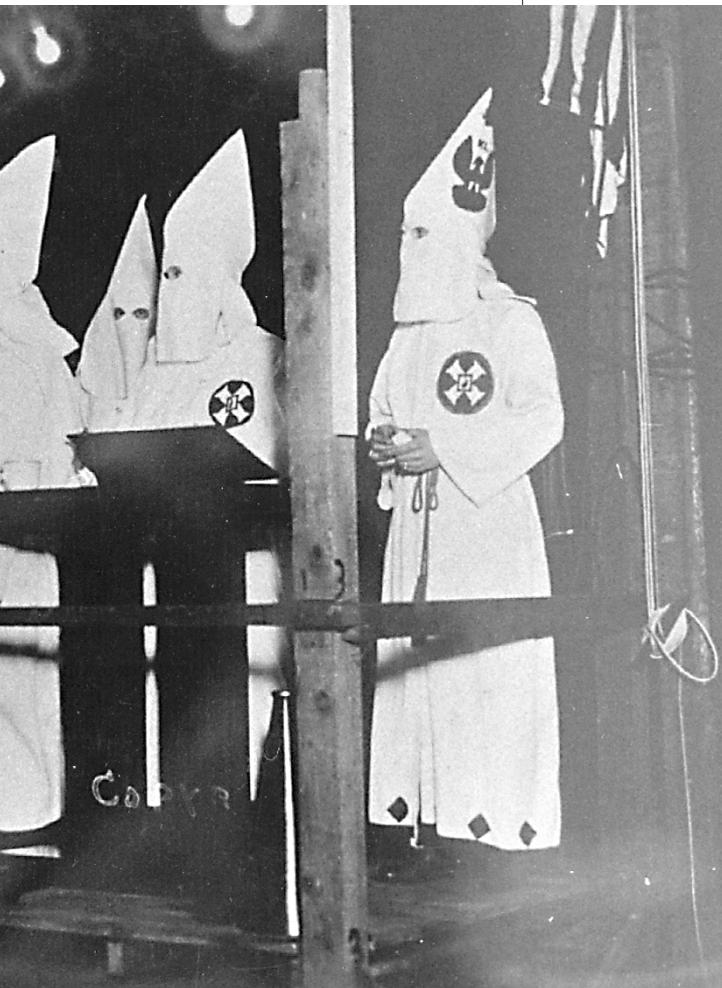
(Washington, D.C.: Executive Intelligence Review, 1996), pp. 390-454, *passim*. On Leibniz's original development of Hamilton's notion of "productive powers of labor," see, Lyndon H. LaRouche, Jr., *So, You Wish To Learn All About Economics?* (1984), 2nd ed. (Washington, D.C.: EIR News Service, Inc., 1995).

10. *Ibid.* Also, see table referenced in footnote 2, *supra*.

11. Contrary to the dogmas of the empiricists, and of Romanticist irrationalists such as Immanuel Kant and Friedrich Karl Savigny, the principle of discovery in science and of metaphor in Classical art-forms is the same. As B. Riemann's discoveries illustrate the point, there is no formal,

deductive determinism, such as any among today's generally accepted classroom mathematics, involved in either scientific or artistic creativity, but, rather, Reason, in the sense of Johannes Kepler's usage, or the principle of "necessary and sufficient reason" as specified by G. Leibniz.

12. The reference is to the methods of input-output analysis of national income and national product developed with prominent participation by Professor Wassily Leontieff. The imagery of the types of "critical-path" charting employed for large-scale projects, such as the U.S. 1950's-1960's space program, is also relevant here.



“As the case of John Locke’s perverted views on both freedom of choice and slavery illustrate the point for persons of that pro-oligarchical tradition, the body is supreme, and slavery of some by others, is a natural state of affairs.” Left: Ku Klux Klan rally, 1924.

ductivity, we must raise the level and intensity of investment in more advanced technologies, and also increase the allowed (physical) capital investment and market-basket expenditure *per capita*, and *per square kilometer*, at each point of production. In other words, we must increase the density of the “energy of the system” *per capita*, and *per square kilometer*.

The principle is, that the unwasted margin of total output of the types of products and services which we have identified

here, must exceed the levels of physical consumption required to meet “energy of the system” requirements. This margin of gain, we may view as the relative “free energy” of the productive processes of the national economy considered as a functional unity. The object is: *The ratio of “free energy” to “energy of the system” must not decrease, although the ration of “energy of the system” per capita, per household, and per square kilometer, must increase.* This requirement, if satisfied, represents a physical economic process in its entirety as a “not entropic” process.

Any “physical economy,” as represented by the social processes of any successful society at any technological level of development, even those considered the most primitive pre-historic cases, is characterized by that same “not-entropic” function. Even when a society collapses, through failure to satisfy those constraints, its failure expresses the prin-

ciple involved, often more dramatically than success. That noted, let us now state that relevant apparent paradox which points to the characteristic features of the human mind. State this for the form of modern, pre-1966, agro-industrial society with which persons over fifty-five years of age are more or less familiar.

The “rays” of “flow,” converging upon, and out of, any nodal point at which production intersects those rays, present us with two arrays of market-basket content: the relative input, and the relative output. Although the quantities so compared might be, themselves, subject to a mathematical comparison, the process which distinguishes the rate of output from the rate of input can not be represented in terms of any generally accepted classroom mathematics existing today.

At first glance, if we are focussed upon the individual point of production within the webbing of the input-output lattice, the view of the matter is not yet clear. As soon as we compare the rates of input and output of the economy as a whole, the images become distinct. Once we acknowledge the functional relationship between market-baskets of consumption and potential (physical) productivity, and, also, acknowledge the associated requirement for “not entropic” transition from inputs to outputs, as measured in such market-basket terms, the apparent paradox emerges.¹³ Our attention is forced outside, and above, the virtual reality of mathematical physics, into those higher domains, of reality, which Leibniz identified by the name “*Analysis Situs*.”

The apparent paradox might provoke the following response from the perplexed academic economist: “Are you saying that commodities do not produce

plied to the physical economy by households. Labor raised in households more poorly supplied, for example, will have a lower potential productivity. Conversely, raising the technological standard of required productive performance requires better and more education, better health-care, more expenditure on science and technology services, and family and community circumstances consistent with greater emphasis on a leisure life emphasized science and Classical cultural activities.

Thus, by including allowances for non-productive, “overhead” costs and expenses, in both percentiles of total labor-force and their family market-baskets, we have introduced the notion of “energy of the system” into our examination of the relationship between necessary consumption and productivity of the physical economy as a whole. I.e., to raise the level of general physical pro-

13. Cf. G.W. Leibniz, *Society and Economy* (1671), trans. by John Chambliss, *Fidelio*, Vol I, No. 3, Fall 1992.

commodities?”¹⁴ The “not entropic” characteristic of the successful physical-economic process, is generated within the sovereign domain of the individual person’s mind: the “not entropic” transformation of input into output, is defined by the cognitive processes of the individual operative as an individual. The relations of production are not relations among materials and physical acts as such; they are relations of cognitive mental processes within the individual mind to the productive process: An instance of *Analysis Situs*, as lying outside the domain of deterministic deductive expressions.

The gist of the matter is this.

The functional source of the “not entropic” gain, from which the sustainable flow of physical-economic relative “free energy” is derived, is those higher capacities of the individual’s cognitive processes, which are expressed either as valid discoveries of physical principle, or, in Classical art forms, as valid metaphor. Each such discovered principle of science or art, may be regarded, functionally speaking, as a new dimension of a Riemannian, expanding physical space-time manifold. The increase in what is recognized as the relative mathematical cardinality, of a manifold of “ $n+1$ ” dimensions, over one of “ n ” dimensions, correlates with the

14. All generally employed textbooks in mathematical economics, base themselves on the implicit presumption of Leon Walras, John Von Neumann, *et al.*, that inputs *cause* outputs. In other words, that “commodities produce commodities.” The relevant argument on behalf of that implicit assumption has been made by one of England’s Cambridge University economists, Piero Sraffa, *The Production of Commodities by Commodities* (1960).



My Body Told Me To Do It': Gay Pride Parade, New York City, 1979.

increase in the potential, *per-capita* physical-productive power of society. This increase is realized through the practical realization of scientific, technological, and artistic progress originating within the domain of ideas.

Thus, mankind’s power in, and over the universe is increased, in the sense of “dominion” as used in the King James Version’s *Genesis* 1. So, man’s potential relative population-density is increased, as the spectrum of life-expectancies is also increased, and as the material and intellectual conditions of family and individual life are also enhanced. Thus, scientific and artistic progress, so defined, has the import of “error correction”: the discrepancy between the potential power in the universe given to man, by the characteristic nature of the individual person, and man’s ability to approximate that potential in practice, is decreased: the margin of error is

decreased, a gain which may be described by means of what we have portrayed as an expanding Riemannian manifold. This is the source of the physical-economic “not-entropy”; this is the sole source of a sustainable form of social profit in physical economy.

On this account, the science of physical economy attains the highest authority among all of the sciences. It is the veritable “king of the sciences,” on which the authority of all other physical science depends. How could it be otherwise. Ask for a functionally meaningful definition of “human knowledge,” a definition which must rest upon an integral standard of, and *agapic*¹⁵ passion for truthfulness and justice. The answer is supplied in two successive approximations.

In the first approximation, the subject of physical science is the matter of the human species’ functional

relationship to the universe. With respect to our home planet, Earth, this is expressed as we have made the point above. Our species’ relationship to the universe, is measured in terms of increase of potential relative population-density, a notion defined to account for a spectrum of life-expectancies, and standard of human individual and family life, *per capita* and *per square kilometer*

15. The Classical Greek *agapē*, as in Plato, *The Republic*, Book II, *passim*, where this term is identified with the quality of passion associated with love of justice and of truth. This is the same conception famously addressed by the Apostle Paul’s *I Corinthians* 13. *Agapic* passion, as contrasted to erotic passion, is the motive force of discovery of scientific principle, or, also Classical art-forms, such as the musical thorough-composition of Wolfgang Mozart, Beethoven, Schubert, and Brahms.

of relevant surface-area. In this first approximation, “knowledge” signifies the truthfulness exhibited by those choices of methods by means of which mankind’s potential relative population-density is increased.

That represents what might be termed the “objective standard” for the definition of truthful “knowledge.” Thus, is the science of physical economy, the “king” of all physical science. In the next approximation, a more refined view of “knowledge,” a higher view, emerges.

The cumulative advancement of “objectively” defined human knowledge, is marked by experimentally validated discoveries of technique and of principle of nature, among which a certain type of validated discoveries have a most crucial importance: those axiomatic-revolutionary, experimentally validated discoveries of principle which constitute the added “dimensions” of a Riemannian physical space-time manifold. The manner in which these qualities of validatable discoveries of principle are generated, within the sovereign precincts of the individual’s cognitive processes (e.g., can not be simply “transmitted” as so-called “information”), exposes those distinguishing characteristics of the individual human mind which are uniquely human.

Thus, we have the following: The experimental proof of science in general, is the measurable demonstration, that the practical realization of progress in Classical art-forms and science increases the human species’ potential relative population-density. That feature of the science of physical economy, is the proverbial “Great Experiment,” upon which all claims for scientific authori-

ty, in every domain, ultimately depends. Whereas, the evidence, that man is the only species which is capable of this accomplishment, demonstrates the characteristics and implications of the individual human mind.

To wit, whenever man commands obedience from nature according to this standard of truthfulness, nature obeys: as if our universe were predesigned to accept dominion over it by the indicated characteristics of the individual human mind.

Under its numerous relevancies, this view of the characteristics of the individual human mind, is key for identifying, and remedying the types of mental pathologies under consideration here: the functional equivalence of racism and the feminist “pro-choice” paralogism. Such matters take us out of the realm of

generally accepted classroom mathematical science, but not out of the domain of experimental physical science. We are in the higher domain of *Analysis Situs*.

We clarify that point summarily, and then proceed directly to our concluding argument.

The Method of Hypothesis

All systematic mastery of the subjects of physical science begins with Classical geometry. It is through mastering, and exploring the mechanisms, and the inhering fallacies of a standard classroom geometry, that students of the author’s generation, and earlier, were led along the pathway to uncovering the secrets of the typical individual human mind’s successful functioning. This wrestling with geometry, prepares us to express these discoveries in the form

which admits of experimental demonstration. The crucial internal fault in today’s generally accepted classroom mathematics, is that the customary textbook and classroom, alike, refuse to acknowledge the central feature, the Platonic principle of hypothesis, of the Classical Greeks’ development of such an approach to geometry.

All Classical geometry, that of Bernhard Riemann included, rests upon the Platonic principle of hypothesis. It is this principle of hypothesis which makes clear why persons accepting the feminists’ “pro-choice” paralogism, will show themselves to be racists under appropriate forms of social stress.

Take a Classical Euclid’s geometry. The underlying, governing feature of that elaborated, open-ended lattice of propositions and theorems, is an interrelated set of axioms, postulates, and definitions. This interrelated set constitutes an *hypothesis*, in the Platonic sense of the



Reuters/Corbis-Bettmann

'My Bawd-yy!': Performer Michael Jackson . . . a racist idol?

term used here, in the sense the term “hypothesis” was employed by Riemann. Although Leibniz pointed the way for this earlier, Riemann, as he states at the outset of his habilitation dissertation, was the first to overturn, comprehensively, the interrelated set of axioms, postulates, and definitions underlying not only *Euclid’s Elements*, but also all usually accepted classroom mathematics up to the present time, still today.¹⁶

Although Riemann retained notions of space and time as axiomatic, he eliminated two most crucial fallacies of previously established classroom mathematics. First, he eliminated the notion of a physical universe as contained within a Galileo-Descartes “bucket” of a simply extended four-dimensional space-time manifold. Second, like Leibniz before him, he eliminated the fallacy of anti-Leibniz fanatics, such as Antonio Conti, Samuel Clarke, and Leonhard Euler, expelling the notion that space-time is extended with perfect, infinitely divisible continuity. Thirdly, he eliminated, in the footsteps of Plato, Augustine of Hippo, *et al.*, the notion that space and time are simply extended, without limit, without bounds. Fourthly, he extended the quality of physical dimensions to every measurable, validated demonstration of a relatively independently definable physical principle.

In no other branch of physical science is the point demonstrated so forcefully, immediately, and comprehensively as it is in physical economy. It is readily

shown, that an axiomatically non-linear,¹⁷ “Riemannian” process, is not susceptible of algebraic representation in the terms of any generally accepted classroom mathematics. To be specific: such a relationship between physical-economic input and output, could not be described by means of any deductive form of deterministic mathematics. Nonetheless, despite the impossibility of representing this in terms of a formalist mathematical physics, the relationship has a precise, measurable significance, in the sense of experimental physics.¹⁸

Thus, we are so confronted by a problem in Leibniz’s higher domain of *Analysis Situs*.

The relations of production are not relations of physical input to physical output, are not “the production of commodities by commodities.” The market-basket is a matter of a functional relationship to the sovereign internal cognitive processes of the individual mind of the operative, etc. This is the case in consumption of the household market-basket, the consumption of the market-basket of the relevant “point of production,” and so on. This is a matter not only of the relationship of that market-basket to the individual, but to the relevant surface-area within which the functional relationship is situated. Similarly, the transformation of the market-baskets consumed, into the content of market baskets produced, is a relationship to the individual’s cognitive processes.

The principle of hypothesis is the relevant characteristic of these cognitive processes. It is the “hierarchy” of relations among the formation and existence of hypotheses, which defines the kind of *Analysis Situs* in which the experimentally demonstrated relations of production can be made comprehensible in the same sense that we think of ordinary

mathematical comprehension of a physical subject-matter.

That relationship situated within the higher domain of *Analysis Situs*, is the efficient source of the “not entropy.”¹⁹

This is so with man, as it is not with any lower species.

This is not only a principle of economic science. It is the characteristic of every individual member of the human species. This is the characteristic of “man in the living image of God.”²⁰ Man is in the image of God, not by virtue of a living mortal body, but, by endowment with those creative cognitive potentials of the individual mind, by means of which man is able to exert increasing power over the universe, and even to create new types of physical states within that universe.

This is the root of all of the differences between those who identify human relations in terms of this principle of creative endowment of all human individuals, against those materialists, and quasi-materialists, who regard mental processes as Frederick Engels and Sigmund Freud did, as epiphenomena of the human body. It is the latter, degenerate view of man, which is the axiomatic root of both racism and the derivation of all those propositions, including the pro-choice one.

The Choice of Racism

This is the difference in hypothesis, between those who think of man as a talking beast, the racists, and so on, and those who think, axiomatically, of relations among persons as rightly premised upon the common quality which Nicolaus of Cusa identified as man made in the living image of God. Anyone who adopts the axiomatic standpoint of “My Bawd-dy,” will be a racist *whenever suitably prompted*, and will find the “pro-choice” argument unassailable.

All modern European civilization,

16. Although the work of Johann Bolyai and N.I. Lobachevsky was brilliant, in neither case did their work toward establishing a “non-Euclidean” geometry “break the envelope” of so-called Euclidean geometry, but rather sought to define a relevant, formal “loophole” within the fabric of the system. Riemann’s solution, although rooted in Plato, Leibniz, and indicated features of the work of Carl Gauss, remains unique. The solution to the paradox of the formal Euclidean hypothesis must be sought and found outside the domain of a deterministic, deductive, formal, mathematical physics, in the domain of measurable experiment.

17. The strict definition of a “non-linear process,” is one which can not be represented as linear in the very, very small, can not be represented by any algebraic infinite series.

18. Cf. B. Riemann, “*Hypothesen*, *op. cit.*,” pp. 272-273, p. 286.

19. I.e., *necessary and sufficient reason* for the generation of not-entropic development within the physical-economic process.

20. In the Latin of Cardinal Nicolaus of Cusa: *imago viva Dei*.

including the Americas, has been internally besieged by a factional division between two mutually exclusive conceptions of man and nature. The one, is the Christian Platonic tradition of the Golden Renaissance; the second, the Renaissance's implacable foe, is the reactionary, pro-oligarchical opponent, the so-called "Enlightenment." Cardinal Nicolaus of Cusa, Gottfried Leibniz, and the followers of Leibniz, such as Benjamin Franklin, who founded the U.S.A. as a Federal, constitutional, sovereign nation-state republic, typify the first. Venice, the empiricists, materialists, Romantics, positivists, existentialists, the French Jacobin Terror, the British Empire, Napoleonic France, the Holy Alliance, the Confederate States of America, John Von Neumann, Norbert Wiener, and the Nashville Agrarians, typify the Enlightenment.

We U.S. patriots of the Renaissance tradition, locate the identity of the human individual within the developable sovereign potential of the individual mind; the human body is a functional appendage of that mind. The Enlightenment faction regards the human mind as an appendage of a body. For the Enlightenment's Alexander Pope, every man is a dog, a breed of a particular race,

destined to aspire, at most, to ownership by a kindly master, such as racist Thomas Jefferson was to his African-American slaves. It is written in the "*Mein Kampf*" of such authors as the reactionary Physiocrat François Quesnay and John Locke, that the human body is "property," and the mind is as much the chattel of that body, as the serf is deemed the mere chattel of the feudal Physiocratic lord who holds title to the land under that serf.

For U.S. patriots, our personal and national interest is located primarily in the individual mind and its characteristic work of increasing mankind's dominion in this universe "for ourselves and our posterity." Our social relations are relations among such individual minds. Our bodies we use, perhaps prudently, but we use them nonetheless; they must do as our minds command them.

View this from the standpoint of the principle of hypothesis. The geometry of the thinking of the Christian, for example, is axiomatically, the individual man or woman, made in the image of God, to exert dominion over the universe. This image of God is represented by that demonstrable creative potential of the individual human mind, through which man is able to exert increasing dominion

over the universe. So, we define our individual social, and historical identity; so, we define our motivating fundamental self-interest.

For the representative of the Enlightenment (the materialist, empiricist, Romantic, positivist, existentialist, and so on), matters are directly the opposite. As the case of John Locke's perverted views on both freedom of choice and slavery illustrate the point, for persons of that pro-oligarchical tradition, the body is supreme, and slavery of some by others, is a natural state of affairs.

Simple-minded people delude themselves, that they have chosen their opinions. Wise people know, that one's choice of hypothesis actually chooses one's opinions for one. Thus, it is not bad opinions which destroy the tragic figure; it is his or her choice of hypothesis which compels the victim to choose those opinions by aid of which he or she will be destroyed.

In these ominous times, there is no more pitiable fool, than the person who argues: "This is what I believe, and that is that." Freedom is the act of freeing oneself from the destructive force of irrational, but popular opinions. Freedom is challenging one's own hidden assumptions of belief.

END NOTE

After women's suffrage had been attained in the U.S.A., politically active feminism, as distinct from matters of women's civil rights, shrank to the members of two kinds of associations: socialist and communist organizations, and eugenics freaks such as the Harriman family's sometime Nazi-linked Margaret Sanger. The present, popularized form of "radical feminism," dates from a proliferation of "therapy-group" sessions among 1969-1970 veterans of the far-left wing of the rock-drug-sex youth-counterculture. The center of this initial recruitment-drive was the same "Revolutionary Youth Movement (RYM)," of later terrorists Mark Rudd, Bernadine Dohrn, John Jacobs, Robert Avakian, *et al.*, which

had been brought into being through funding by McGeorge Bundy's Ford Foundation. [Notably, this featured an operation set up by the C.I.A. veteran Herbert Marcuse, funded by the Ford Foundation, and others, through an "East Side Service Organization (ESSO)" funding conduit, run in cooperation with the Washington, D.C. Institute for Policy Studies (IPS). The same Marcuse-linked channel gave us Angela Davis, her YWLL-centered antics, and "den mother" Anne Braden's Atlanta, Georgia "scene." The rumpus at the 1968 Chicago Democratic Convention, the emergence of the Weatherman, LSD-stoked terrorist gang, the emergence of the early-1970's "Rainbow Coalition," and the celebrated Woodstock festival, are among the

notable markers of the epidemic.] The popular political form in which the New Left version of "radical feminist" graduates of the "T-group" sessions presented themselves, during the 1969-1970 interval, was as a parody of "black nationalism," sometimes going to such extremes as demanding the right of women to form a separate nation! The latter impulse was, inevitably, typical of those women who had been transformed into lesbians through the attack-therapy techniques practiced within the "T-group" sessions of organizations such as "WITCH" ("Women's International Terrorist Conspiracy from Hell"). It is the tendency toward New Left feminist parodies of "black nationalism," which is the topic of this report.