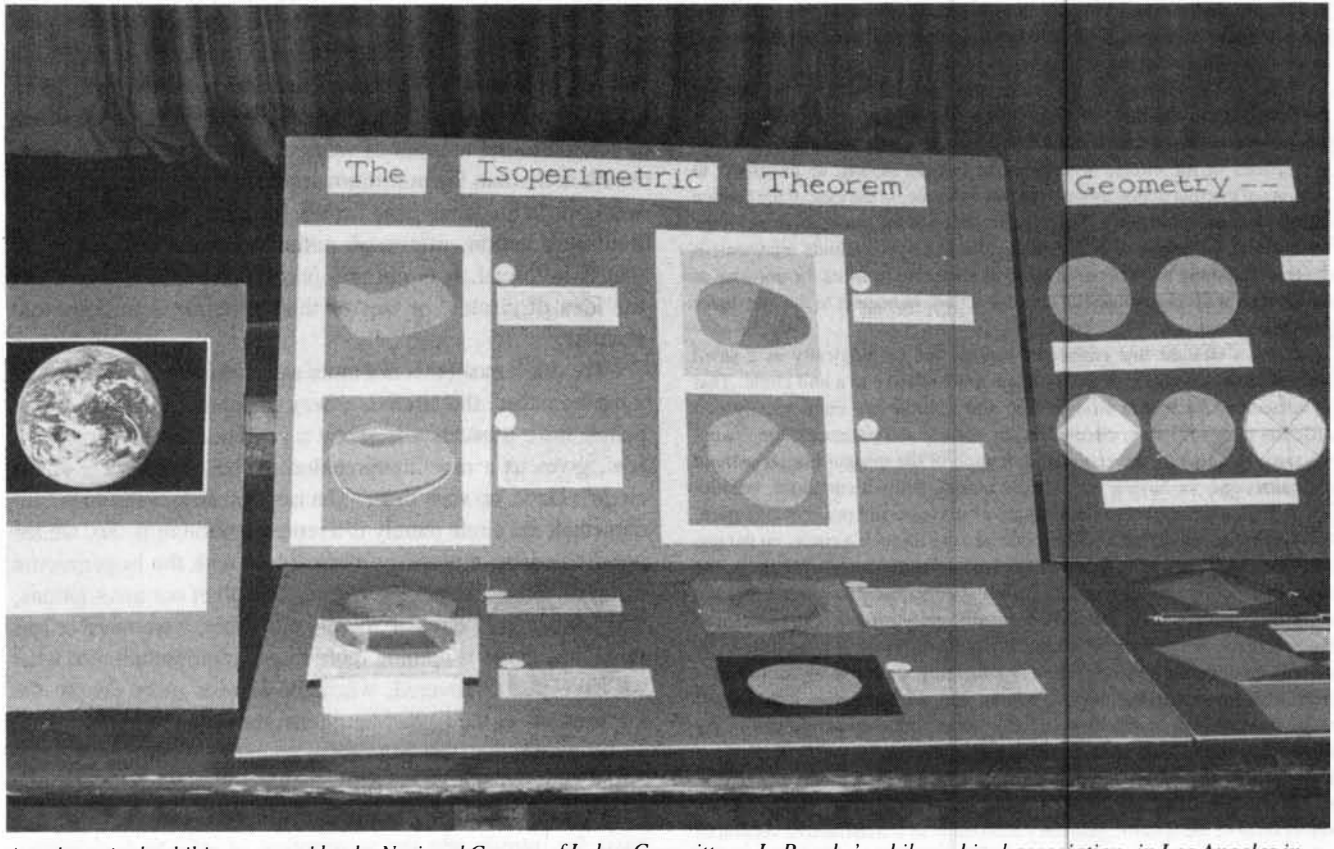
Reaction to a query

The tendency is to take a reference point in what is called "credibility," classroom credibility.[1] You take a textbook point such as *isochronicity*, defined in a certain way, and start to reason from that to fill in things, rather than employ my method. Most people are really rather uncomfortable with a method which is rigorous as to axiomatics: what is called in German *streng*, for example, a rigorous Platonic dialectical method.

What people do often, is to adopt a definitional approach, to reference something which they think is unchallenged, and use that definition, to make a construction, and to determine from a deductive, inductive standpoint of construction, whether that construction is *plausible* or not. That is poor physics, terrible mathematics. I recognize it is the generally accepted approach to these things, academically; but it is still rotten, because it misses everything. It misses the very thing



A pedagogical exhibit presented by the National Caucus of Labor Committees, LaRouche's philosophical association, in Los Angeles in 1983, demonstrated the isoperimetric theorem. By showing that a circle uniquely contains the maximum area within the minimum perimeter, Nicolaus of Cusa proved that the circle itself is nothing but "the maximum work done with the minimum action."

you must do to make any significant discovery, at least a fundamental one. You cannot make fundamental discoveries, empirically, and then order their representation by that poor, shallow choice of method.

Spend a year of your life doing that kind of thing, and come up with a few important, although not fundamental, discoveries, which you spend most of your life refining. You are not going to make a really fundamental discovery by those methods, by that kind of thinking. To make a fundamental discovery, you must resort to a different way of thinking, which I have been emphasizing so far in this Project A series.

It appears on the one hand (the Kantian view), that a certain kind of geometric thinking is inherently, *a priori*, synthetic *a priori* geometry, even though we can't account for its derivation. That it is axiomatic why it should be that, rather than something else *a priori;* "It just sort of is." All these kinds of views are Kantian, in one sense or the other, or Kantian in this respect. That is not the way the real universe works.

The isoperimetric theorem

Think of an isoperimetric construction: people are always trying to correct my language on this, and their corrections are wrong.

Most strictly, the so-called circular action should not be thought of as circular action ontologically. It should be called, ontologically, *isoperimetric action*, or, simply, *action*. And the rate of action tends toward the notion of *power*. See, we don't have "energy" anywhere in this thing, because nowhere does energy legitimately arise, except by an arbitrary axiomatic addition based on Kelvin's and Clausius' misreading of the competency, or the scope of competency of Sadi Carnot's work on heat, and of the work of Fourier on heat (particularly Sadi Carnot's work on the thermometer scales and heat).

The isoperimetric theorem represents ontologically exactly what it does: It is the maximum *work* with a minimum *action;* that is all. The rate of that, of the maximum work from the minimum action, is *power*. Any other kind of action is related to the amount of work accomplished which is not worth more than the minimum action to accomplish the same work, or in the same time frame, the same power, using the minimum action, minimum pathway of action. That is all that is involved. It is not any particular geometry; it is not the idea of circles, or this or that; it happens to come out circular.

We don't mean this is a more elaborate way of interpreting a circle; rather, the circle is a way of representing this. Most people have it backwards. They say, "The isoperimetric theorem, gives us a new interpretation of the construction of the circle": bunk, no such thing. The isoperimetric theorem is fundamental; the circle merely is a representation of it. So, we are not discovering a property of the circle with the isoperimetric theorem; rather, we are discovering that all of our assumptions, which we called "circular" before that point, were more or less false. The circle is nothing more than a representation of what we have just discovered, when we explore more deeply the implications of the isoperimetric theorem.

So, from that, we can derive an entire geometry, up to a point. But you cannot, as Euler does, put indefinite divisibility in there. Nowhere, in the construction, did we have any basis for introducing the assumption of infinite divisibility, nor did we demonstrate it. So, how the devil does Euler *dare* insist it is obvious, that infinite divisibility is possible? No

1. This part of the argument is presented a little early, prompted by a note from Khushro Ghandhi on Christiaan Huygens. Ghandhi mentions the connections between the principles of least time and least action—this isochronicity, by the way, has to be looked at a little more carefully—and between least area (minimal surfaces) and least perimeter. But here I will comment on his elaboration of the relations of cycloid, epicycloid, and hypocycloid as members of a single family, with the shared characteristic that in every case the involute is identical with the original figure.

Ghandhi proposes to relate the epicycloid to the cycloid by allowing the radius of the circle that does not roll to become infinitely large, such that its circumference constitutes a straight line. The essential thing here, which I have stressed all the way through, is what I've referred to, for pedagogical reasons, as the hereditary principle of a properly ordered constructive geometry; and, in this connection, I have located the ontological actuality of physical space-time, in respect to that hereditary principle, as the primary reflection of ontological reality. Thus, that which unifies all of these figures in a single, shall we say, virtually monotonic expression of this transfinite, this hereditary principle, is the referent for ontological actuality in physical space-time. That's the essential point.

What you're seeing with the circle, and the relationship of the spiral to the circle, is the character of an envelope. What must not be forgotten, is that we're also seeing the way in which the discrete is defined, harmonically, by sections of the circle, or sections of circular action, or in respect to sections of circular action as we have, for example, in the case of the Golden Section and its significance. So the relationship of the circle, as an envelope for cycloids (which is what the epicycloid and hypocycloids represent) is the essential thing to be borne in mind in respect to defining the universe as based upon multiply-connected circular action, in respect to the hereditary principle.

Now, a straight line cannot be represented ontologically as a small portion of the perimeter of a very large circle relative to a unit circle. That is fallacious, because a straight line and a circle are ontologically two different things. That is, circular action, the circular perimeter, they're not the same thing: One, the essential definition of the straight line, is *without* curvature; and we have a very simple means, without curvature, because it's defined with respect to both negative curvature and positive curvature, two ways you can define a straight line passing through a circle; on the one side, internally, it is in respect to negative curvature; outside the circle, the same line extended is in respect to positive curvature. It's normal. It's not something that lies upon the perimeter sufficiently extended; it's normal to the perimeter, the perimetric action. It's quite different. So, we have to be careful about that. The straight line is something we derive by construction from multiply-connected circular action, and we can derive it in various ways from multiply-connected circular action, but they all amount to the same way, in the final analysis. The essential thing is, we must derive it together with the notion of a point, within any definition of circular action, within any particular transfinite ordering, to go through the corresponding elaboration of the specific geometry analogous to a constructive version of a Euclidean representation, that we must develop this in order to make that particular phase construction at each, shall we say, point, in the transfinite series generated by hereditary action.

such thing: not obvious at all: not true, on top of it. But that doesn't mean that the universe is made, as Descartes indicates, of preexistent, self-evidently discrete particles: also not true.

That is the kind of problem we are dealing with here: People have difficulty in thinking in my terms of treatment of axiomatics.

They don't examine the assumptions. They say, in their method, "These are good rules for making definitions. All we are doing," they say, "is making a very elementary kind of definition, simple definition. We are following rules of representation which everybody accepts. Don't you see? This is a proof."

It is no proof at all. I'll take your proof, if you use that method; I'll tear your proof apart, show that what you have done, is build an edifice on quicksand. Underlying what you have done, are assumptions which are unproven, just as in the case Euler says, wrongly, that it is ridiculous to say that an angle is not infinitely divisible. Well, it is not ridiculous at all. Euler makes an arbitrary assumption; there is no proof, and there could be no proof for it. He makes that the geometric basis for refuting Leibniz on the point of the monad. Whereas, as I have indicated earlier, the monad is as self-evident as anything; but that does not mean a self-evident, discrete particle in the simple sense of simple substance.

Just as a matter of reprise, here.

The problem inclusively being addressed, by this series of sections, is the tendency of people to slip back into an academic mode of thinking, a way of thinking which prevents certain questions from being addressed effectively; and, which, worse, leads to the propagation of serious errors in approaching problems. That is, when you depart from the Socratic method, to the business of elaborating definitions based upon what are deemed non-controversial beginning-points, or beginning-points "which ought not to be controversial among professionals," then you have laid the seeds of disaster; you have indulged in arbitrariness.

The essence of Socratic method, and the essence of scientific method, as opposed to what is taught in the mathematical-physics classroom these days, is *absolute rigor. Nothing can be assumed on the basis of popular sense;* "common sense," professional, or otherwise.

We have referenced the case of the isoperimetric theorem in geometry, and reported that the isoperimetric theorem is not an explanation of the circle; but, the circle is nothing but an image, properly, of the isoperimetric theorem, and that every other understanding of the circle is wrong. That is, when you understand the circle as self-evidently something this or that in geometry, and then say that the isoperimetric theorem is a good explanation of it, you have it backwards. Rather, the circle (provided it means multiply-connected circular action), is a good representation of the isoperimetric theorem.

It is the isoperimetric theorem which is provable; the circle is not provable, it is merely a representation. Only to the extent that the circle is multiply-connected circular action, is elaborated in a manner consistent with a notion of isoperimetricity, as I have defined it, only then is geometric construction valid; and it is only valid to the extent that this isoperimetric principle, and its implications, are applied to the notions of multiply-connected circular action in a manner which is truly consistent with a hereditary principle of construction based on nothing but what is directly implicit in the isoperimetric notion.

That is rigor.

Again, or deeper rigor, more specifically: that Euler's attack on Leibniz's *Monadology,* specifically, Euler's absurd insistence, implicitly, for example, that any angle of circular action, no matter how small, is divisible, is typical of an unscientific absurdity of the type we are attacking here.

For it can be shown, as I have indicated, that the possibility of all knowledge, human knowledge, depends upon the potentiality of a sovereign principle of creative reason, sovereign to the individual person, a principle which is implicitly in unmediated relationship, not only to all generations of humanity past, present, and future, but through humanity as a whole, and its interaction with the universe as a whole, to the universe as a whole, past, present, and future. The fact is that that is what is provable. The possibility of knowledge would not exist, unless that were the way the universe is arranged. Therefore, that is the starting point, rather than the isoperimetric theorem, or any merely formal, topological construction.

In that physics context, however, the isoperimetric proof, the minimum-maximum, which is a derivative of Cusa's minimum-maximum principle, is the formal foundation of all mathematical physics, properly defined. Not as the implications of the circle, but the circle of multiply-connected circular action as a representation, an image, albeit a defective one, of the maximum-minimum principle in terms of the isoperimetric view.

Remember, the maximum-minimum of Cusa, in terms of its scope and implications, is identical with what I said about the *Monadology;* and, the unmediated relationship of the individual powers of creative reason, to the extent that creative reason is the active aspect we are considering of an individual, with not only the human species past, present, and future as a whole, but also the universe as a whole. Maximum-minimum being thus reflections of one another, in the sense of *imago viva Dei,* the living image of God. That is the basis of everything: philosophy, statecraft, strategy, law, and physical science.

It is only to the extent that one can begin with that, and nothing but that, and trace a hereditary pattern, e.g., in physical science, that one has a rigorous notion of a physical science. A physical science premised on anything different than that, is an unrigorous notion of physical science, which can be no better at best, than a collecting and rationalizing of

reconciliation of assorted elements of experimental evidence and related evidence, in the configurations which are subject to later interpretation, subject to later knowledge.

The typical situation in physical science, without the rigorous approach which I have indicated, is to list an array of constraints of added equations, added conditions, added constants, and so forth and so on, a list which may grow larger, larger, and larger. Obviously this list of equations is not science; it may be necessary work, but it is not scientific knowledge. Scientific knowledge occurs once this array of equations is reduced to a single principle, which is derived in a truly hereditary way from the only fundamental axiomatic sort of assumptions which are permitted, as I have indicated.

That is what I am trying to address again here with this series: to point out to you that I confront often among us, constantly, a lack of rigor. I have confronted this in a most exemplary way in the matters of physical science, where people say, "Start with." "Start with," famous last words. Or "Let us be practical." Or "It is well established that. . . ." Whooaa, nothing is well established, except the underlying fundamentals.

It is precisely the acid of criticism, of Socratic dialectical criticism, of bringing forth assumptions, and tracing them to their ultimate roots, and overthrowing entire systems of thought, entire conceptions, on that basis; that, and nothing less than that, is true science.

It is more important to get that, than to solve any particular problem in physics; because, once we establish a science that is free of the Newtonian deductive heritage of mathematical physics, which is based on those principles we are defending here, then science will go forward at great speed. Whereas, we have come to the point that the clinging to deductive mathematics, the so-called accepted classroom mathematics, is the greatest impediment to physical science within the ranks of physicists, apart from extraneous things that such irrationalists as the environmentalists, the ecologists, and so forth, introduce from the outside.

On the true nature of substance

In the preceding section we referred to some basic principles. Let us review some material from a more advanced standpoint than we had previously, in light of what we have just said.

First of all, in Cusa's *De docta ignorantia* (*On Learned Ignorance*), for example, the circular action arises as a kind of metaphor, to represent the relationship between the maximum and minimum, i.e., between the Creator and the individual personality, not the other way round. Thus, the substance of the discussion is this relationship, the maximum-minimum relationship; the circle arises, and various aspects of the circle arise, as a way of representing, symbolically, so to speak (a little more than symbolically, but symbolically in one sense), what we have discussed as the substance. Therefore, the circle is not the substance. The circle is a kind of mirror image, symbolic mirror-image, of the substance; the substance is the relationship between the Creator and man, *imago viva Dei:* the maximum-minimum relationship.

Let us look at this circular action with that in view, saying, "We know the circular action, but not a linearity of the space, or even space-time, when we speak of circular action. The circle, in itself, by which the circular action is being represented, is not substantial, it is not material." Let us define the materiality, in the sense of, "Let us discover, in the imagery of the circle, an idea of the circle, or circular action, which corresponds to the substantiality of the maximum-minimum relationship between the Creator and the individual person, *imago viva Dei*."

We start very simply, obviously with *action*. We don't have circles, because circles don't exist; they come into being. Nothing exists as such; we have to account for the method by which it comes into existence, otherwise it does not exist. The proof of existence is to define that which is subject to this proof in terms of *becoming* existent. The *becoming* existent of the circle is isoperimetric, for example: circular action. It is a representation of it, and what that connotes: coming into existence of the circle, and circular action.

So we no longer speak of circles, as such; we speak of *circular action*. The circle, in itself, comes into existence as a result of the circular action, which is defined as a self-bounded area. *Self-bounded:* So the perimeter is included in the circular area, is a self-bounded existence, brought into being by perimetric circular action, or that to which circular perimetric action pertains, or isoperimetric action pertains.

Therefore, we have an *action* in relationship to a result. The result is *work*. The self-bounded circular area is the *work* accomplished by circular *action*. *Action, work*. We put that into the context of a power relationship. We have *power* as the rate in time, at which the circular *action* creates *work*. Now, for example, the number of cycles per second, in terms of circular *action* or isoperimetric *action* creating circles. That is one way of measuring *work, power* of *work. Power* to do *work*. How much *work?* We have a unit circular area, self-bounded circular area, and the number of units per second accomplished by isoperimetric *action* is a notion of *power*.

We actually don't measure this in units of simple space. In all important functions, we have nonlinear functions. Why they have to be nonlinear, why elementary functions are nonlinear, is already implicitly indicated in the maximum-minimum relationship. You have this creative characteristic of the sovereign individual, *imago viva Dei,* as is indicated in *In Defense of Common Sense;* it is a nonlinear relationship. So, the elementary form of existence of the individual, the elementary form of existence of the universe as a whole, is immediately a nonlinear process, a very special kind of nonlinear process.

For reasons previously considered, all relations within the universe, other than those which are simply the direct

relationship of the individual, *imago viva Dei* to the universe as a whole, are also subsumed by that same nonlinear function. Thus, the *most elementary form of substance* in the universe, the most elementary form of action, is of this nonlinear form. That, its elementary substance, is of this nonlinear form.

Thus, we must look at this circular imagery in terms of the *action* itself being of that nonlinear character, and the work accomplished as being of that nonlinear character. Therefore, we are speaking of the power of a form of action which has that nonlinear character. Therefore, we are dealing with a slightly higher form, implicitly, of that nonlinear process.

Then, we find that that higher form is itself subsumed by that; so, we simply have such a kind of reflexive relationship. Since we can conceptualize the transfinite arrangement, which includes functions of different power (that it is on that level higher than one order of magnitude, or one order higher than the notion of power), that transfinite level, that, at minimum, human creative reason functions, that substance in the relationship between the Creator and *imago viva Dei* individual is located, is the level that all laws of the universe are located.

What this comes down to, in the simplest aspect, is that we count *power,* and we count *action,* in terms of singularities, meaning the kind of singularities which are generated by multiply-connected, self-similar action, derived from the self-similar isoperimetric action of the most elementary kind. In particular, in terms of *power,* functions of power, we are looking at different rates, or variations of rates.

So, we are looking at *rates of increase* of the generation of singularities, as that power function. That means, we go one step beyond the ordinary Cantor function in this respect—the Cantor function which pertains to the implicit enumerability of the density of mathematical discontinuities within an arbitrarily small interval chosen. Now, take the same interval, as we indicated earlier, and increase the rate at which these singularities have been generated for that unit. Then, the notion of power, as of the second order, as the rate of increase of that rate of generation of these singularities, becomes the immediate notion on which we focus.

In that area, in the still-higher ordering subsuming that concept, lies, at least implicitly, the proper notion of substantiality. So, instead of looking at a circle as a self-bounded singularity on a plane sheet of paper, so to speak, without looking at that piece of paper itself, the *substance* is the still-higher ordering of power relationships, that nonlinear function, which we have just referenced. That, becomes, then, the functional notion of *substantiality*.

Now, let us just reference this to the Planck length. This would mean that the number of singularities contained within a sphere, or cross-sectional circular area, or something approximating that, of that Planck length in diameter, would

*"The function of music is expressed by the correlation of this keener sensing of this emotion of sacred love (*agapē*) with the overall process of development of a composition to encompass one or more creative discoveries, a development which is itself the composition." Pictured: Chamber musicians Seth Taylor and Eugenie Alecian play a sonata by Beethoven.*

be increasing in the density of singularities within it. We are looking at increasing density of singularities in that illustrative sense. So, that is the essence of the nature of substance.

That illustrates to us rigorously, from an axiomatic standpoint, why no linear system of simultaneous equations, or inequalities, can represent anything actually in our universe. Why all deductive mathematics and mathematical physics is intrinsically, axiomatically absurd.

The case of classical music composition

Continuing as before, switching momentarily to music to introduce another point relevant to art in general, and, more broadly, to creative reason in general.

In the case of classical composition, in the case of counterpoint (not in the sense of schoolbook texts, but strictly in the sense of principles—provided that this is based on the proper tuning, of course), there is a very elementary kind of illustration of the creative principle, from the standpoint of the representation in my *In Defense of Common Sense,* for example: the simple singularities, which occur as harmonic or rhythmical dissonances, not arbitrarily, but *generated* from the lawful elaboration. These dissonances have to be resolved. These are not resolved in order to reestablish the theme as subject of the composition. Rather, the resolution of the dissonances in this form, in well-tempered polyphony, *is* the subject of the composition.

That is, the composition exists for the purpose of defining and resolving the dissonances. The solution to that, as expressed in respect to what is chosen as the thematic material, so-called, employed to create the ironies, becomes the composition as a whole.

Thus, the elaboration of the irony, the dissonances to be resolved, the treatment of the material afresh from the standpoint of this development, these complete the statement of an idea, and present us with a creative discovery which is precisely analogous in that respect to a fundamental, valid, scientific discovery. It is not merely analogous, but employs the same faculties of the mind, maybe in a different mode in some respects, but the same essential faculties of the mind.

In creative scientific discovery, and in the proper composition, performance, and hearing of music so performed, there is a distilled expression of the quality of emotion which is called sacred love, as opposed to profane love: *agapē,* for example. The function of music is expressed by the correlation in that way of this keener sensing of this emotion of sacred love (*agapē*) with the overall process of development of a composition to encompass one or more creative discoveries, a development which is itself the composition.

This applies to poetry, from which music is derived; it applies to drama, which is a branch of poetry, in another sense; it applies to classical visual art, where the same thing is done.

Exemplary is the case of the work of Leonardo da Vinci, in whose work this particular implication of classical method is made explicit as we have discussed, for example, in the case of the "Virgin of the Grotto." It exemplifies that sort of thing. (*See page 62.*)

So, art and science are derived, contrary to Kant, from this same faculty, this faculty of creative reason, with these qualities. That is the point to be emphasized, particularly with respect to music, and also with respect to science.

For example, how does the mind actually know that it is coming close to a creative scientific discovery? Or how does the mind of the composer, the great classical composer, know, that he is on the right track, so to speak, to a major composition, or toward something of the quality of a major classical composition? Or in any other classical work of art?

We find that even the successful composers, and scientists, are dreadfully lacking in certain kinds of what plausibly is the required knowledge to solve the problem they are solving. They solve it nonetheless. From the outside, people say, "Well, that is insight," as if insight were a magical quality, some "unerring instinct," so to speak, which guides them to a solution for which they have no explicit, formal basis for their solution as a whole. Something is added to the material they know, to cause them to leap, as it were, it appears, to the right solution.

We find that, particularly the great performer of classical works, is guided to the right interpretation, under the influence of a strong sense of sacred love. Whereas, the romantic is driven, as in the case exhibited most boldly by the case of Wagner's famous "Liebestod," by nothing but the erotic emotion. The erotic is equivalent to linearity, to entropy; whereas, the sacred is, in a sense, explicitly equivalent to negentropy. It is by *following the pathway of negentropy,* to give the sacred love another descriptive form, that the discoverer is led to the solution.

It is more than just being led by following a trace, as of the trace of sacred love; along this track one finds sacred love. The driving motive of creative discovery, the motive which supplies the potential of the concentration span required, is the same quality of emotion. Thus, we see something here. The idea of beauty, as we associate it with great classical art, emphasizes an aspect of the creative processes of mind, which is otherwise essential to creative scientific work; this emotion we can associate with the word *agapē.*

So, we see, in even this aspect of life, in the relationship between the artistic and the scientific experience of the scientific worker, that the scientist *requires* classical art, including classical music, in order to be a better scientist. The experiencing of a form of creative activity, which generates beauty as the classical form of experiencing a stronger impulse of *agapē,* in the development aspects of the composition, is a strengthening, a well-source, so to speak, for continued, creative, scientific work as such. Not only are the two based on the same principle; but the one is necessary to the other. A scientific sense, whether in the scientist or not, is necessary for classical musical composition, for example, as obvious

for the case of classical arts as Leonardo da Vinci and others exemplified this. The more essential thing to bear in mind, is that classical art is essential for the moral development of the scientific creative potential of the scientist.

This is not restricted to that. In every aspect of life, classical art is essential to enhance the experience and command of that which separates man from the beast. Thus, we give to this combination of classical art, and this emotion, the name *beauty*. In the truthfulness of this classical art, insofar as this art imitates creative scientific work by means of beauty, we have the equivalence of truth and beauty, and beauty and truth. So the function of classical art is essentially to give mankind an experience of truth and beauty, and beauty and truth in this way: to give mankind the light of this beauty, to illuminate scientific thinking, scientific potential, and, indeed, every aspect of life. So bury Kant.

On natural law and the rights of man

Let us go to the question of natural law as such. We have covered some introductory, axiomatic features of the basis for a hereditary, constructive approach, to a constructive physical geometry, consistent with Leibniz's and my own definition of monads. Now let us look at natural law in a broader sense, as it applies to political, or historical processes, and see it correlate to that.

We have also considered art, an inclusion which gives us, in total, a general social setting of the individual.

This historical question brings us right smack into the middle of the principal topic of *In Defense of Common Sense*. That is, the significance of the individual's behavior, is the impact of that behavior on the enhancement of the survival of not only present and future generations of mankind as a whole, but also, past generations. Just to get that little irony out of the way first: past generations? How so?

We are the past of our future. The question which ought to occupy our attention, particularly in light of the current and recent behavior of President George Bush, and some others, is whether the United States, in the future, will survive. In other words, will the outcome of our having lived and acted survive?

In some degree, that question is left to the future, to decide whether we, in the past, their past, have survived, or not. So, similarly, today, look back at the Founding Fathers of the United States. Did they survive? Did their principal work, the United States, a Federal Republic based on constitutional law (informed, poorly, but nonetheless definitely, by natural law, in the Augustinian, not Grotius's sense): Did they survive? Well, of course, they died; but did they survive? Did their actions lead to a survival of that cause for which they acted? Were they fulfilled in the future? And for how long in the future? This is the meaning of, "Did the United States, for how long, survive?" The answer to that question might very well be "no" at this point.

So, we, in the present bear now, and for the future, the responsibility for the survival of those our forebears. Clear?

You come from one or more varieties of any, say, ethnic extractions, from many parts of the world. Let us take the American Indian. Now, did the American Indian survive? Very interesting question. Do American Indians today play any important part, or any particular American Indian, in the survival of the human species? Are they essential to the survival of the human species? Well, there is some doubt of that; obviously, some Indians have; but, in general, the great majority of Indians today, those who are confined to reservations, are denied the right to the survival of their ancestors. That is, after all the killing and the starving and the dying, and all these kinds of things that went on with all these people who once roamed the forests and plains and so forth of this nation, this area; did anything good come out of it all? Well, that is placed in doubt, isn't it? Shall we say, to make a pun, which is a rather cruel pun, perhaps, but appropriate in the circumstances: Did the American Indian survive? Did it all amount to anything? We could say, "One must have reservations on that subject."

It is a very important question. Not only is it a practical question, but as illustrated by the case of the American Indian, it is a very poignant question. Not only did the United States survive, but did the entire American Indian population, as an American Indian population, survive? Did it produce something of lasting value, as the Cherokee nation tried to produce before that great Democrat, Andrew Jackson, committed his genocide, his Nazi-like crimes, as the Cherokees would rightly view him? Did the American Indian encounter European culture, did they assimilate its best component, did they rid themselves of barbarism, to bring out that which is the best in them, in conjunction with the European culture they encountered? And did these American Indians thus go on to play, at least in proportion to their numbers, an essential role in ensuring the future success of the United States, and the survival of the human race? They mainly did not; they were denied that.

Ah! Therein lies the essence of a human right. And therein lies more than a right for the American Indian, descendant of those forebears, and responsibility. Therein lies the key to the whole question. *Are you given the right to be fit to survive?* Are you given the right to do something which will contribute to humanity's survival, in the present, and future, and the past?

This is not giving a loaf of bread, as such; this is not producing something. This is contributing something culturally, to the advancement of culture, in some way. Even the raising of a child, who might become creative; or whose children in turn, their grandchildren, might become creative. Even that is a contribution. Were you given the right to do this? Have you done it, if you were given the right to do so? What does it mean, to be given the right to do so? Doesn't it mean an education, doesn't it mean the social environment which is at least somewhat conducive to that? I don't mean

a privileged social environment, I mean one in which you are not yelled at so constantly that you can't think; not living in a neighborhood where it is so noisy with screaming and screeching and yelling all the time, that you have no rights to think: the typical victimization of the black or Hispanic ghetto, our slums today. Give them every material right, in one sense, but let the yelling and the screaming and the howling, the noise-making go on; nothing good much can come out of that.[2]

So, these are the kinds of questions we have to consider in general.

Now, let us look at this as a matter of principle, as we do in *In Defense of Common Sense*.

The test of the rightness of an opinion is that it must be *more* than an opinion. A mere opinion is worthless. Any man's opinion, insofar as it is merely an opinion, is worthless.

We see this illustrated today by Project Democracy. Project Democracy is a fascist movement. It was called, in the early 1970s, "fascism with a democratic face"; or "fascism with a smiling face"; or "fascism with a liberal face." It is a "democratic" form of fascism. The content of Project Democracy's policy is fascism, in the sense that we use the term fascism for the policies of Adolf Hitler. It is based axiomatically on the theory of opinion, that there is no right or wrong, which is how fascism crawls in through all the windows and doors—"because there is no right or wrong, don't you see?"

Jeffrey Sachs, who is, in fact, a fascist, who teaches at Harvard, and who is imposing fascism on the Poles, can argue, under liberalism (under liberal democracy), there is no right or wrong; there is only opinion. There is majority opinion; there is authoritative opinion; there is a consensus. A consensus doesn't say something is wrong; it is not wrong, you see: *"Alles ist erlaubt":* "All is permitted." A game of power. A Nietzschean game of power.

Who has this power? The bankers; the government that works for the bankers; the thieves; and those who work for them, and so on: fascism. But on the surface, it is democratic.

Do you wish to express publicly an opinion that there is a fascist government in Washington, or fascist policies of the government in Washington? If you do, you'll be victimized by the Department of Justice.

Now, express your opinion. All say what your opinion is; stand up and say one after the other, what your opinion is; what is the majority opinion here? The majority opinion: It were discreet to support the present fascist policies and method. Ah! We have, at last, achieved a democratic fascism.

In the longer run of things, a nation which does as the United States under Bush is doing today, will not survive. A wrong opinion, if it prevails, ensures that sooner or later, that nation will be exterminated. The great debate today is which of the two superpowers, the Anglo-American or the Russian, is Sodom, and which is Gomorrah? At present, if we project the outcome of their present policies, their present cultural policies, as well as their economic policies, their political policies, including legal policies, we project that the United States and Soviet Union, the Anglo-American power and the Soviet power, will not survive. And therefore, all who contribute to the present policies or the present administration, are persons who have rendered themselves morally unfit to survive, by virtue of the fact that the net effect of their existence, is to render the nation unfit to survive, and to cause it not to survive.

That is the essence of natural law. Natural law pertains to the sacredness of individual life, by virtue of nothing else but the sovereign individual potential for sovereign creative reason.

The capacity of the individual for opinion is not sacred. It is not worth a damn. Experience of the individual, as knowledge, as mere experience, is not worth a damn. Democracy is not worth a damn, at least as it is fabricated by the Anti-Defamation League's Carl Gershman, the nominal head of that fascist Project Democracy, which gave us the drug-running Contras, among other things.

What is sacred is creative reason, as a sovereign potentiality of the individual person. The worth of this person is the degree to which he or she develops that reason. That reason is expressed, in practice, by its production of the means for the survival for the entire society, past as well as present and future. Thus are right and wrong and law defined from this standpoint.

That is natural law. That is the law of the Creator, which we know, not because it has been dictated to us, or been revealed to us in a dream by our Creator: but, because it is written on the face of the universe, that whoever violates that law shall bring about, by means of the law they violate, their own destruction.

2. It is part of their right to have silence, to have some of these characters shut up, so they get a chance to read and think and concentrate, so that they don't have to listen to people yelling that stupid word "motherfucker" over, and over, and over, and over again, as if it were almost the only word in their vocabulary. A right to be free of that word, of hearing that word, is also a right, to put a fine point on the matter.