

DEFINING LIFE'S ACTUAL PURPOSE:

The Brutish Theology of Sex

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"It were better to marry, than to burn."

Apostle Paul, I Corinthians

There could be no reasonable objection to stating that the so-called "health bill" just rammed through by President Barack Obama, is a carbon copy of the original form of what became notorious as the wartime practice of genocide by Adolf Hitler. Indeed, the very essence of the argument put forward by President Obama is a treasonous attack on the great principle of the Preamble of the U.S. Federal Constitution.

The essence of the matter is that President Barack Obama, just like Adolf Hitler, has shown himself incapable of distinguishing between a human being and a roasted goose for someone's dinner.

As for the culpable members of the U.S. Congress who made themselves complicit in this Hitler-like crime against humanity, in the main, they acted not as men or women, but as barnyard chickens, hoping that they were not next on the table.

So, like the children who fall victims of sodomy, they are denied their humanity in the same disregard for the distinction of human being from barnyard beast. All of this goes to show, that the great defect of U.S. morality today, is the people who are supporting Obama, are like the men who practice sodomy on children, like President Obama, lacking a clear understanding of the difference between man and a beast misused for their entertainment.

The origin of the issue posed here, has been a subject of my continued attention since a time, several decades ago, when I was first briefed confi-

dentially on the official side of the matter of habitual sexual misconduct among some members of the U.S. Catholic clergy. It is now the failure to have remedied that problem then, which has permitted a worse than merely humiliating, ricocheting set of consequences for the clergy not only in the U.S.A., but internationally.

It is the failure to get at the root of the infection which must be addressed. Pederasty amid the clergy today, is, unfortunately, only among the least of the problems to be remedied; monarchy, for example, can be much worse. What I have to say on this subject will, assuredly, not only astonish you, but is perfectly true, as you shall read here in these pages of his report.

To begin, I refer to a recent broadcast interview of the BBC with Father Brian D'Arcy, on the subject of allegations of pederasty among Irish priests.

The actual issue so posed by an errant member of the clergy, is not that of "sex" as such, but, rather, abuse of minors. Calling it "a sexual problem," is like blaming the footprint for the foot. The manner in which this matter has been treated publicly has been largely a way of attempting to divert attention from the actually murderous intentions of those who have done the most to promote these exposures, an intention which is by no means confined to the subject of the reported abuses themselves. In this case, those kinds of reports are a worse offense than what is, admittedly, the actual disease.

On a still deeper level of the issues involved, this scandal-mongering has been used, actually, as a device for concealing the actual disorder which that behaviorist practice merely symptomizes; the sexual problem, insofar as it might be identified by a mere symptom, forewarns us to seek out the much deeper, frequently hidden issue of a more pervasive problem, a deeply-rooted spiritual problem of both science and society in general.

Thus, the starting-place, but not the purpose of this report, is, the following.

Although it has been widely alleged, that the problem is one specific to the internal affairs of the Catholic Church; that allegation is not merely exaggerated, but misleading. Without denying the very ugly truth about



St. Paul, in his first letter to the Corinthians, writes, "I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn" I Corinthians 8-9. Shown: "The Apostle Paul in Prison," Rembrandt (1631).

some of these allegations, the exploitation of those scandals, has been a calculated pretext which has been exploited, as a diversionary tactic currently deployed by the proponents of that program of planet-wide genocide promoted by the Duke of Edinburgh's World Wildlife Fund.

Although celibacy is indicated as a factor in these reported cases, such offenses are not, categorically, a problem among the clergy. The larger, and deeper issue, by far, is, the use of these scandals, themselves, by haters of the Catholic Church's opposition to the present malthusian program of genocide, a program of genocide which has been the chief motive of the British Royal House, in promoting the cause of global genocide, the cause which is the relevant major crime against humanity, dwarfing all other crimes today.

At this point, having said as much as I need say on the subject of pederasty as such, I cast aside all of the customary sorts of comment on this general category of subject-matter. I have some much more urgent business to which to attend in this matter.

Sex, Sex, Sex!

To come directly to the point: where do what are called “sexual abuses” fit into that scheme of things? What is the actual root of this matter?

On the one side, all forms of animal life depend on those creatures’ propensity for impregnation through sexual intercourse, as distinct from artificial insemination, in one fashion or another. Yet, can we make a case against the heterosexual impulse itself?

It should be clear that the categorical problems to be considered here, are two; these are, first, sexual impulses as an impulse useful in promoting procreation, as compared with the impulse for pair-wise sexual gratification for its own sake.

Or, must we not set contrary standards of judgment for distinguishing sexual intercourse among beasts and people, respectively?

Let us approach the questions implicitly posed by the case referenced by the example of Father Brian D’Arcy’s BBC interview, by dumping the entirety of what is broadly classed as sundry varieties of sexual, or sexual-like behavior

As long as our attention is focused on the nominally sexual, or sexual-like activities in ways which do not differentiate between a matter of something akin to a universal physical principle distinguishing people from beasts, any discussion of the matter of the category of sex, remains utterly confused, morally and otherwise.

However, it should be made obvious, that there is, an available, entirely different approach to this subject. If the purpose of what might be loosely identified as the human sex-drive as such, is to sustain a propensity for breeding, that does not supply a definition of sexual behavior among persons which sets mankind apart from that of the beasts on this account. Obviously, modern British Liberalism of the late John Maynard Keynes, et al., is among the more notorious hot-spots of reasons for debate on the relevant issues of definitions.

I propose that we must define the essential difference between the sexual behavior of beasts and of persons, according to a systematic distinction of the nature of beasts from that of sane human beings. What is the relevant functional distinction between living creatures

of the Biosphere, and V.I. Vernadsky’s location of the human being as a creature of the Noösphere?

In other words, what is the difference between the embedded motive for the existence of human life, as distinct from that for animal life? When is human sexual practice not tantamount to mere “monkey business”? Let us then pose the question: Is aberrant human sexual behavior a reflection of the relevant person’s, or culture’s lack of a truly human motive for existing?

If no such distinction in quality of purpose of existence exists, then, what is the difference between human breeding and bald lust? This points, to something which is much less a sex-scandal, than an existential issue of planetary implications (and, in these days of scientific progress, far beyond).

Put sex as such momentarily aside. What actually grips the world now, is a systemic form of no less importance than its representing a particular aspect of threatened general economic and cultural breakdown-crisis of the entire planet. What might seem, to weak minds, to be a mere scandal in sexual behavior, actually represents a symptom of a crisis which is not as much one of some individuals, or class of individuals, but, rather, of the political-economic institutions of the planet as a whole.

It is, by no measure, to be regarded as merely a problem limited to a considerable portion of the clergy, whether celibate, or not. Such behavior is chiefly an expression of the evil intentions of those who have chosen to air a long-standing scandal of many, many generations, a scandal built around a practice of pederasty, which, in matter of fact, continued over many, many generations, even millennia before the relevant current political crisis of the Catholic parishes erupted, first, in Boston, Massachusetts.

Treating the symptom of a disease, is not a competent addressing of the spiritual nature of this disease itself. A symptom may be a disease “in its own right,” but we must never confuse a symptom simplistically with the cause of the sickness. It is a matter, not of personal signs of pathology which must be considered, but a systemic crisis which was brought about in its present form, in this case, through the influence of the British imperial system, in the practice both of, and against theology itself.

A Brief Discussion

As Adam Smith confessed, there is no moral principle within the Sarpi-designed system of British Liberal-

ism, or that Liberalism's global influence.

For example:

Not all members in such a society's cultural matrix, manifest that particular syndrome in their own personal sexual behavior; rather, the essential disease is one of far wider, systemic import; it is a disorder located within a predisposition of, virtually, a systemic, "culturally genetic," rather than sexual nature, that rather than a problem confined to improper sexual conduct.

Wall Street itself, today, is a symptom of the same moral disease as pederasty, and, we are told, is often a cause of such a practice; pederasty and usury are often two sides of the same dirty practice.

Examine the symptoms again. Admittedly, closer to the surface, this crisis is expressed by such symptoms as the certain incidence of a quirk of clerical pederasty; but, it is a symptom of a deeply underlying, but higher-ranking disorder, which is, in itself, relatively more or less pervasive within the populations infected with, in particular, a reductionist culture of the form also typified by the "behaviorist" culture of modern philosophical Liberalism.

For many, reading that point, at first glance, the source of their difficulty is that in today's philosophically illiterate cultures, even at relatively higher ranks of educated persons, the notion of universal principles, as Gottfried Leibniz defined the only competent meaning of the term "dynamics," the effect of the popularization of rabidly reductionist teachings in academic life and elsewhere, has left nominally educated academics and the like largely unknowing of the way in which relatively local symptoms are chiefly mere symptoms of higher-ranking principles. Most patterns of habituated behavior are properly subjects of treatment in the light of higher, epistemological principles of those matters, such as fundamental physical principles of science, which are, presently, rarely recognized aspects of the relevant, actually ruling, higher-ranking general presumptions.

So, in just exactly that way, the global issue considered in the following pages, reaches far deeper, and far beyond the particular issue posed by Father D'Arcy's broadcast statement, and must be treated accordingly. For example: the issue his remarks pose, has a limited relevance, that in the sense of being attributable to the ironical content of the famous poem respecting the consequence of the loss of a horseshoe nail. Father D'Arcy's broadcast remarks prompt attention to an error which

typifies a mistake which can not be confined as being of concern only among members of the Catholic clergy; but, if you insist, he does fail to touch on the systemically global strategic, and largely economic roots of the problem.

Situate the problem as it stands presently.

At issue, is, principally, the presently ongoing collapse of civilization, not only in European civilization, but the implications of the great crime against all humanity posed by the currently continuing, Hitler-like population policies of the presently reigning British royal house, as also posed by the fact of the Hitler-like system of murder which the U.S. Obama administration has now imposed as an exact copy, during an allegedly, relatively peacetime now, of those infamous, mass-murderous health-care policies of Adolf Hitler which were introduced, under "Tiergarten-4" operations, into wartime Germany.

For example, the cases in which homosexuality has been implicitly recommended as a contribution to birth control, or, may be expressed in the form of medieval traditions of celibacy among the clergy. The incidence of homosexuality in some cultures is a by-product of what may be represented as a way in which some cultures seek to deal with population-control.

The publicity afforded instances of the abuse of children, have now been used lately as, essentially, an evilly motivated, intentionally digressive publicity stunt, which has been crafted as a propaganda campaign to promote the global campaign by the former Blair government of Britain, and now by U.S. President Barack Obama, of a Hitler-like program of genocide which includes that same nation's own populations, a genocide which is being promoted by both leading circles in the British government, most notably, but also that of the British accomplice, the U.S.A.'s not-exactly non-treasonous President Obama. That is the work of an Obama whose most recently observed mental state is close to that of the Roman Emperor Nero during the closing, fatal days of Nero's reign. The global issue is not seducing minors, but the British-led intention to mass-murder them, in one way or another, and their elders, too, all for the most far-reaching, global campaign of mass-genocide in the presently known history of mankind.

So much said on background, let us now proceed, below, to address the issues which bear upon the sexual behavior in society as a reflection of the principled role of human beings, as distinguished from that of beasts.

PREFACE:

Church and State

So that we might proceed with clear heads, let us now first clear away certain misleading presumptions which would tend, otherwise, to divert attention urgently from the crucial importance of President Obama's adoption of a British variety of fascism in the likeness of that of Britain's former Prime Minister Tony Blair.

We shall turn to the main body of this report after presenting, now, some useful, preparatory observations about the political-economy of sexual behavior.

The notable point to be emphasized here, is that the limited range of Father Brian D'Arcy's reaction to a scandal in Ireland, is symptomatic of, admittedly, a particular kind of problem in itself. That subject, of pederasty in the clergy, refers to a practice of social control which, in point of fact, had already been prevalent over a very a long time, even over long centuries preceding the recent international uproar in this matter.

Therefore, rather than falling prey to an obvious sort of misuse of ugly facts, as in an *opportunistic diversion from attention to the life-and-death issues actually now before us*, the subject of the genocide now practiced by both the current British and Obama governments, let us first denounce that trick of sophistry which they employ to exploit, rather being actually a remedy for what is admittedly a very nasty, and very long-standing cultural problem among the some clergies of sundry qualities, from around the world. Consider the problem being essentially symptomatic when it is considered from an appropriately higher standard of perspective.

The currently proper starting-point for considering the actually immediate issue, that of the current programs of genocide formally adopted as law by the British Blair and U.S. Obama governments, is to take steps to sanitize the discussion by concentrating on the very large and ancient historical fact, that this referenced scandal dates, in matter of fact, from a time long before the Roman imperial order for the crucifixion of Jesus of Nazareth, which was launched by an imperial Roman order which was uttered and executed under the spe-



Since the time of the crucifixion of Jesus and the subsequent Roman imperial crucifixions of the Apostles Peter and Paul, the systemic character of the conflict of the heirs of the Roman Empire, like that of the devotees of the British Empire of today, is antipathetical to the Mosaic principle expressed in Genesis 1. Shown: "The Crucifixion of Peter" (fresco, Brancacci Chapel, Florence), Filippino Lippi (1485).

cific authority in Roman Law of the Emperor Tiberius then seated, at that moment, on that Isle of Capri where capriolic pederasty reigned amid the imperial frolics of that time.¹

Since the time of the Crucifixion of Jesus, and the subsequent virtual genocide against Christians by the Roman empire, which followed the imperial crucifixions of the Christian Apostles Peter and Paul, the systemic character of the conflict of the heirs of the Roman Empire, like that of the devotees of the British Empire of today, is antipathetical to the Mosaic principle expressed in **Genesis 1**; this deeper, fundamental conflict of principle has nonetheless persisted as the supremely reigning issue for civilization, throughout the presently organized system of the world.

Therefore, when we view matters such as those presented by Father D'Arcy's referenced statement, we are not dealing with a special, if admittedly important subject, such as child abuse practiced among some of the Catholic or other clergy; we are dealing with a notably Delphic perversion which is traditional among Mediterranean and other civilizations.

1. The order for the crucifixion could have been given only on the order of the Roman Emperor Tiberius, or his agent, the Pontius Pilate who was the nominal son-in-law of that emperor.

We must proceed, in this, as in other cases, with a high regard for strict truths, rather than slimy, politically motivated sophistries crafted for indecently malicious purposes.

The Actual Policy Issue

These matters must be considered with a common consideration to be applied, more or less equally, with respect to that Mosaic legacy which includes, not only members of the Catholic faith, but, implicitly, all nominally Christian, Jewish, Muslim and related ranges of worship and belief, as Cardinal Nicholas of Cusa expressed this in his **De Pace Fidei**. Such a view of the matter also reflects what have been those faulty political and economic institutions of law which have been spawned and existed under the outreach of the power of Royal and other European forms of politically oligarchical legacies in cultures and hegemonies.

That is the basis which I have adopted as the starting-point for an included and featured, if not the principal feature of the subject which I address in the following pages.²

Therefore, as to the particular issue of child abuse by a clergy itself, it must be emphasized that such practices have been widely tolerated, even protected, by sundry cultures, including a wide range of representations of a culture over a long time. Our ears might prick up, if and when we ask ourselves: why has there been this recent, even rather sudden appearance, during recent times, of the moral outrage shown over what had been well known among leading circles, as precisely such a long-standing practice? Can we, therefore, honestly put the blame for that matter on medieval reformers such as Hildebrand, or earlier? Or, the related imposition of a rule of celibacy intended to curb the power of the Christian bishops in Germany? The practice had been lurking in the shadows of the crucifix and elsewhere, for a very long time. Why the exceptional, even the strangely overriding special, localized emphasis on this nasty issue now?

It should be clear to thoughtful observers, that there is much deeper stuff than a burgeoning sort of pederasty afoot in this scandal. What is it that is so crucial, not in what Father D'Arcy's referenced statement says, but what it, rather obviously, omits?

I do not say that he "evades" the issue, since I doubt,

from hearing the short piece broadcast by the BBC, that Father D'Arcy's attention was actually focused on that underlying issue which I recognize here; but, at least for that moment, that is precisely why I would blame him, or some relatively higher authority, and do so, admittedly, retrospectively, not because he might have evaded, but, for whatever reason, avoided, that aspect of the issue, perhaps, because addressing the deeper issue must be treated at a higher ranking level within the Church in general.

It should be clear to Father Brian D'Arcy, that the actually reigning issue presented to the world at this time, the most pressing practical issue of these times, is not the incidence of pederasty among sundry institutions, but the categorical practice of genocide by administrations such as those of Britain's Blair and now President Barack Obama, whose crimes against humanity at large must be regarded as revivals of the same, wicked policies of Adolf Hitler, as now perpetrated by Tony Blair and by Blair's Nero-like follower, President Barack Obama. The charges of child molesting, as charged against that specific clergy, clearly, do not reach to even near to that same level of importance, as the Hitler-like mass murder of the innocents which Britain's Tony Blair and his crony, President Obama, have already set into motion currently.

Therefore, ask: What, then, is the real, globally strategic issue amid the circumstances in which Father D'Arcy spoke? What is the actually relevant truth of this matter?

The Issue of Criminality

The essential truth in this entire business at hand, is, that the principal fact from which our attention must not be distracted, is, that, among all other matters which might be taken into account, the Catholic Church has continued, in fact, to be the principal rallying point, globally, against the current, largely criminal, British doctrine of global genocide,³ a Hitler-like British crime against humanity, which is now being practiced, jointly, in the extreme by the British monarchy and by the U.S. Presidency of Barack Obama.

The Papacy has remained the principal obstacle, as a rallying point, against the policies of infanticide, and the like, including other Hitler-like atrocities being currently promoted by both the current British House of

2. E.g. Nicholas of Cusa, **De Pace Fidei**.

3. E.g., infanticide.

Windsor and its relevant accomplices.

The crucial point should be stated as follows:

These accomplices, include, notably, the sponsors of those Hitler-like “health-care” policies which U.S. President Barack Obama has copied from his mentor, the despicable, former British Prime Minister Tony Blair. These are to be recognized as being crimes for which Nazi officials were executed in the relevant, so-called Nuremberg trials, crimes which Blair, and now Obama have adopted as their practice of law.

That fact points out the “dark motive” for the open, relatively sudden mass-media attacks on the Catholic Church over the allegations of child abuse which have multiplied since the outbreak of this issue in Boston, Massachusetts, some years past. The Catholic Church came under massive attack on this matter, only at a time when the British monarchy was escalating its World Wildlife Fund’s (WWF’s) currently escalated, wittingly fraudulent, and, in point of fact, intentionally mass-genocidal campaign against what it and its accomplices defined fraudulently as “Global Warming.”

The Catholic Church was targeted, chiefly, by the circles associated with that British monarchy, circles including President Barack Obama, by using the reported instances of pederasty to neutralize a Church which had been the greatest single obstacle to the enactment of those intended, Nazi-like so-called “health-care reforms,” reforms promoted by Britain’s Tony Blair, the Duke of Edinburgh, and Washington’s President Barack Obama.

Such are the current crimes by the British Royal House and its current, puppet, U.S. President Obama, which have now been actually launched, under a Nazi-like law, as a carbon copy of Adolf Hitler’s war-time genocide, a carbon copy of Hitler’s policy which is now



“The principal fact from which our attention must not be distracted, is, that, among all other matters which might be taken into account, the Catholic Church has continued, in fact, to be the principal rallying point, globally, against the current, largely criminal, British doctrine of global genocide....” Shown: Cardinals at St. Peter’s in Rome.

being promoted by Britain’s Tony Blair and his devotee U.S. President Barack Obama.

Therefore, when we consider the extent of the systemic mass murder now under way under the Obama Administration, as Obama has parodied what was launched by Tony Blair earlier, the present campaign against some Catholic clergy did not express, by any means, a “sincere” concern for the welfare of children; the criticism delivered against the Catholic clergy was not designed to remedy a problem of pederasty, but to intimidate a Church, which has been a strong critic of the Hitler-like British and President Obama’s globally genocidal, current, so-called “health-care” policies.

Child-molesting is bad, but the Obama administration’s policies of genocide are infinitely worse, a genocide promoted in the fraudulently employed name of “health care,” is a Nazi-like crime against humanity; they are explicitly Satanic policies.

Therefore, it must be emphasized, with full force, that these policies of the British monarchy and President Obama, are the same which were perpetrated by the war-time Adolf Hitler regime, policies later named

“genocide” against millions. It is these same policies which are being perpetrated by the former government of Britain’s Tony Blair, and the present government of President Barack Obama; these policies of those political officials, are policies which are at least as satanic, and are likely to become much worse, than those practiced by the Roman Emperors Tiberius and Nero, or Adolf Hitler!

However, when we speak of the current policies of global genocide promoted by the House of Windsor and its accomplices abroad, many among you, including much of our present Federal legislature, largely because of your own personal seduction by the influence of Sarpian philosophical Liberalism, have gone morally “soft” on the greatest crime launched against humanity today.

It is in this way, that you have yet to address the underlying, higher issue, the issue expressed by the essence of the Mosaic doctrine itself, the great Mosaic principle of the first chapter of *Genesis*.

That is a point, the British and Obama policies of genocide, which could, and should have been emphasized by Father D’Arcy in the statement publicized by the BBC. I address it, as follows here, now.

I. Nero, Obama, Tony Blair, Adolf Hitler & the State of Science Today

So, as I have just stated, the fact of the matter before us is, that, implicitly, the problem of pederasty among a clergy, is an issue which is not new to history, but reaches back as a kind of tradition over millennia. Why, then, did they wait until recently to attempt to use this fact as a lever employed to assist the destruction of the United States from within, as, speaking frankly, the treasonous Obama Administration, acting under foreign, British direction, has been doing to Haiti and other places?

Serious opponents of that implicitly treasonous practice of that administration, should have been forewarned by the way in which the recent campaign against the priesthood, on behalf of a policy of genocide, was orchestrated.

The essential issue here, is not, “sincerely,” a matter of a rather sudden discovery of a widespread practice of the clerical child-molesters. When we take

into account the ancient tradition of high-ranking pederasty as such, as under notable, rather longstanding, British customs in both high and low places, our attention is drawn more emphatically to the existence of a truly horrible, different kind of systemic disorder, one which views the practice of pederasty itself, among high-ranking Britons and others, as largely a reflection of the present British empire’s continued adherence to that inherently evil influence of that British Liberalism which was engendered by the British Empire’s traditional, inherently mass-murderous, population policies.

As I have emphasized in prefatory remarks, the issue of pederasty today, is, therefore, in reality, no recent matter, but a matter of a long-standing disease of a culture, a disease which is being spread still, in such places as those wherever the British Empire influences peoples around the world, still today.

Therefore, the crux of the issue of policy which actually confronts society in modern times, is, among other considerations, a philosophy of evil, sometimes called “behaviorism,” spread by such followers of the evil Paolo Sarpi as Adam Smith and like wretches. Wherever the influence of the British Empire exists, it is the British empire’s role as a cultural influence of a type called “liberalism,” which corrupts the top-down culture of entire nations, thus producing included globally direct effects, and also side-effects, such as those properly termed genocide, as this criminality is typified by the population policy of the World Wildlife Fund of Britain’s evil Prince Philip and his notable accomplices.

This issue is not limited to the case of an official lack of morality among even the highest ranks of a majority among British circles. It is also a subject of confrontations on all of the frontiers of contemporary science, as I shall address this cited matter here, from this point onward, as I shall indicate during the presentation of the following parts of this report.

On the Subjects of Sex and Sarpi

Therefore, the subjects of the foregoing remarks now bring us to today’s strategically crucial subject of the legacy of Paolo Sarpi which reigns over the British Empire and its policy-shaping through to the present day.

I suspect that I hear such objections to my remarks on the subject of Sarpi and his British Liberalism from sundry quarters: “Paolo Sarpi? Is he not dead since a

long time? Why do you keep bringing his name up today?"

The truth in such matters is, that human beings, especially very influential figures of historical record, enjoy a rather conspicuously immortal influence on the present society, even long since they were dead. Human beings, especially prominent figures in their time, whether good, or as Sarpi has been, evil, influence societies' future through a principled feature of the human personality which may exert an actively current influence even centuries after the individual's death.

True historians, in science, in law, and in the domain of Classical artistic work, recognize that fact; those who do not recognize the relatively immortal power of relatively efficient human ideas, must be classed as having been representatives of a far lower status, a status shared with the common gossips called "chroniclers," rather than actual historians.

So, to the subject of Sarpi.

By himself, Sarpi was an utterly unprincipled creature, one to whom the concept of principle was a virtually unknown practice; so, under Sarpi's continuing influence on the world still today, his diseased practice of "brainwashing," conducted in the name of "custom," or "our Liberal tradition," has managed to permeate much among the cultural influence rampant in the world. This effect has been the result of a habit which is merely "tradition," rather than expressing any active knowledge of principle, or of the essential distinctions of truth of true principles from fraudulent traditional, and popular opinions.

From the viewpoint of modern physical science, rather than the Laputan traditions of modern positivism, empiricism is thus properly identified as the special, pro-Satanic dogma of the founder of modern Liberalism, Paolo Sarpi, a dogma which was never intended to serve as an expression of science, but has been an



The opposition to the evil Paolo Sarpi's (above) philosophical Liberalism, was represented by the Italian patriot, and Leonardo da Vinci collaborator, Niccolò Machiavelli (right), the founder of modern European military-strategic doctrine and statecraft.



expression of certain habits perpetuated in a manner akin to what is called "the effects of brainwashing," or, similarly, arbitrary choices of precedent *per se*.

The most convenient illustration of this sort of method of morally corrupting Liberalism, is the comparable case of the use of that fraud by Aristotle's follower Euclid, in crafting what the great Bernhard Riemann exposed, from the outset of his 1854 habilitation dissertation, as a physically fraudulent tradition in the popular teaching of mathematics. Such was the ancient origin of modern positivism.

Similarly, it was intended to use mere mathematics as an alternative to actual physical science, as used by modern, anti-science, mathematical positivists, which has, in strict truth, no intrinsic competence for defining the principles of physical science, a corrupt notion of physical science which has been elevated to the reputation of science's being considered as merely a matter of mathematics, as has been done by, among others, positivists in the train of Ernst Mach, David Hilbert, and the unspeakably evil Bertrand Russell and his tribe.

The positivists have used mere mathematical and comparable formulas, which contain no actual principle, but only mathematical descriptions, as a substitute for physical science, as the case of Bertrand Russell and

his present followers typifies such an intentionally deceitful practice most luridly. Sarpi's fraudulent prank, usually known as modern Liberalism today, is the root of all currently leading trans-Atlantic, systemically moral corruption in the matters of science, and social policy more broadly. At its bottom, positivism has been a method of corrupting social control of targeted species of entire societies, such as that first installed in England under King James I.

That King James was, ironically, the emblematic, if essentially half-witting figure of an official British royal, empiricist theology, a theology of sorts which has administered the corrupting tradition of those high priests such as the hoaxster Galileo Galilei. After the swindler Galileo, and his follower, the swindler Descartes, there was a "perfected" succession of expressions of the alleged "principles" underlying British imperial theology, a body of evidence supplied by such cases as that of the science-hating, Venetian hoaxster Abbé Antonio S. Conti. In hindsight, this Conti is to be regarded, otherwise, according to rare copies of portraits, as the ugliest face known to contemporaries of his apprentice, Voltaire. Depraved creatures such as John Locke, Adam Smith, and Jeremy Bentham, are typical of the kindred human refuse to be listed in the same collection.

The specific relevance of this historical matter which I put before you, thus, is the following.

Sarpi's Biggest Lie

The great error which is committed, usually unwittingly, by most adherents of the cult of British empiricism and its offshoots, is the implicitly wrong presumption, that Paolo Sarpi actually believed even a virtual single word of what he had spoken or written.

Sarpi did not seek, but, in fact, abhorred science; what he attempted, was what he considered to be a less inefficient method of brainwashing dupes in his time, than had been practiced under some continuation of the cultural conditions of earlier, more backward, Aristotelean dogmas of ancient and medieval times. A new method was introduced by Sarpi for this mission: a system for duping the mass of the population of society, but also a system designed to supersede the earlier method which had relied upon the cruder, newly discredited and exhausted potential of what had become a threadbare Aristotelean swindle, such as those of the Venetian architect, Francesco Zorzi, as in Zorzi's role as marriage-counsellor for England's Henry VIII. This

was the swindle which had been the preferred oligarchical method of sophistry reigning in Europe, from the time of Aristotle himself, up to the present time of Sarpi's influence.

In short, Sarpi was a Mountebank, who used the occasion of the systemic quality of strategic failure of the Council of Trent, from its inception, to introduce what was an actually workable kind of new design for a system of what was intentionally, inherently, a method of fraudulent social control placed, like shackles, upon the minds of succeeding generations of credulous victims.

This was a design intended, by Sarpi, to be applied to those modern circumstances which had been developed through the course of the conflict between the modern culture of the Fifteenth-century Renaissance's figures such as Cardinal Nicholas of Cusa, on the one side, and the late Sixteenth Century efforts to re-establish a practicable likeness of the medieval oligarchical system which that Renaissance had superseded, on the other. The reign of England's James I was, therefore, the relevant point of re-entry of civilization to Hell at that time. The conflict between the heirs of the Fifteenth-century Golden Renaissance and the satanic forces of Sarpian Liberalism, has been the issue of a Titanic struggle of the world leading contending intellectual forces since that time.

Meanwhile, in a modern opposition to those who were really scientists, those who have echoed the faction of Nicholas of Cusa's new definition of modern society, additional counter-measures were introduced against Cusa's influence, measures of repression which were typified by the often Habsburg-led, pro-feudalist reactionaries. All of these countermeasures against the launching of modern science by Cusa, were launched in the effort to re-establish the then habitually failed oligarchical traditions of medieval and Habsburg times, as the case is illustrated by Friedrich Schiller in the **Wallenstein Trilogy**.⁴

4. The notion that Wallenstein of the trilogy (and, also, real life) was a "tragic failure," is a fraud foisted upon the sillier, soap-opera-like fans such as our literary sophists of current generations. In real life, as for Friedrich Schiller, it was the society which remained a tragic failure in need of a qualitative change upwards beyond the theatrical stage's compass; Wallenstein's failure was inherent in his failure to acquire the need to go a full step toward elimination of what the inherently evil Habsburg reign represented. All great compositions in tragedy, since Aeschylus, are never soap-opera-like fantasies respecting heroes and failures, but are dedicated to the task of inspiring peoples, who serve as the audiences for these dramas to learn to break free of the habitual institutions and systems such as those of the real life Brit-

For example. The common enemy of Trent and Sarpi at this time, was typified by that opposition to the oligarchs of Sixteenth Century Europe, as represented by an Italian patriot, and also Leonardo da Vinci follower, Niccolò Machiavelli.⁵ Machiavelli had created earth-shaking improvements in the form of the intellectual foundations of modern European military and related strategic doctrine and statecraft generally. Sarpi intended to succeed, against such as what all oligarchical factions of that time, and later, treated as the hated and much feared Machiavellian influence.

Sarpi's targets for that occasion were obvious. There were two such targets. On the one side, were, formerly, both Venetian spy-master Francesco Zorzi's inherently failed doctrine, as, for example, his wicked program of **De Harmonia Mundi**, and, also the failure of the Council of Trent which had been intended to contend against the new order of culture defined by the combined impact of the Fifteenth-century Renaissance. These reactionary forces were commonly arrayed against the policies associated with the influence exerted by the brilliant mind of the follower of Leonardo da Vinci's program in statecraft, the republican statesman and strategist Niccolò Machiavelli.

The systemic changes in social organization in Europe, which had been introduced during the Fifteenth Century, by, most notably, first, Cusa's **Concordancia Catholica**,⁶ and, second, the founding of modern physical science in his **De Docta Ignorantia**, had combined to transform the economic and related social practice in the foundations of the emergence of a qualitatively modern European society; Cusa's influence had changed the conditions of the practice of statecraft in ways such that the Aristotelean doctrine could no longer be an effective means for controlling societies premised on the impact of European maritime culture. Machiavelli's

ish Isles of **King Lear**, **Macbeth**, and **Hamlet**. As Friedrich Schiller pointed out, the function of the drama is to inspire the citizen, such as he, sitting in the balcony, to become his own hero, where the mighty on stage have failed humanity, and thus, seeing the hopelessness of the existing reign, to leave the theater, after the performance, determined to become, no longer a spectator in life, but, rather, a true patriotic citizen.

5. Luca Pacioli, Leonardo da Vinci, and Johannes Kepler were explicitly followers of Cardinal Nicholas of Cusa, as in the creation of a competent form of modern physical science. Machiavelli was in the orbit of Leonardo in the battle for the establishment of the republic of Florence.

6. Superseding the attempt by Dante Alighieri, as in **De Monarchia**.

elaboration of the principles of a modern strategic practice complemented the preceding achievements of Cusa and his principal followers.

On account of these mutually opposing factors, Aristoteleanism and Renaissance Christianity, being against him, Sarpi relied on a double compromise.

On the one side, Sarpi, in contrast to the Aristoteleans, allowed a certain latitude for changes coherent with technological progress, *on the condition that no scientific principle—no actual science—was also entertained in that process*. In this way, he adapted, strategically, to the realities posed by that modern form of European maritime culture's development during the period from the great ecumenical Council of Florence, through the late Sixteenth and early Seventeenth centuries; but, he also worked to prevent consideration of even the mere existence of any actually existing discoveries of universal-physical scientific and what were Classically artistic principles.

Hence, there are no actual principles of physical science permitted in the Liberal version of a modern European scientific tradition. Hence, a Euclidean-like, a-prioristic tradition prevails in most of academia today, using mere mathematical deduction, widely, as the positivists do, as a proposed substitution for a higher authority over actual physical science.

Hence, we have today, the implicitly scandalous fact, that, as Bernhard Riemann warned, in the opening and close of his 1854 habilitation dissertation, that no actually physical principle exists in the system of mathematics entertained by such devout followers of Sarpi's dogma as our modern positivists.⁷

It is on the basis of that strategic presumption located in the role of Sarpi, that we shall focus on what will now account for the treasonous-like turn under the Barack Obama administration, a treason on behalf of that foreign power known as the British Empire, which has now become apparent as the most crucial strategic issue of this entire planet for today. This is the matter addressed in this present report.

Treason as a Culture

That issue is fairly described as the fact, that the followers of Sarpi, such as Galileo, Descartes, and Abbé

7. A careful study of Bernhard Riemann's 1854 habilitation dissertation, reads there a reflection of the great principle set forth by Cusa's **De Docta Ignorantia**, the principle on which all competent modern science still depends.



As distinct from the Aristotelians, Sarpi adapted to the realities of modern European maritime culture's development, during the period from the great ecumenical Council of Florence (1439), through the late 16th and early 17th centuries. Shown: Benozzo Gozzoli, "The Journey of the Magi" (1459-61), portrays the arrival in Florence of the many foreign participants, for the Great Council whose purpose was to unite the Eastern (Byzantine) and Western (Roman) churches.

Antonio Schinella Conti,⁸ were deployed to lay the foundations for what became the amplified Sarpian dogma, the perverted doctrines of science and culture, doctrines which have led into the pure evil represented by the modern imperialist positivism of not only Karl Weierstrass, Felix Klein, and David Hilbert, but, also, the more extreme form of moral degeneracy of H.G. Wells and Bertrand Russell.

That feature of the corruption of the very idea of science, by Sarpi and his devotees, down to the present day, is embodied in a centrally controlling fashion in the Twentieth-century and presently continuing dogmas of the modern mathematical positivism including a range from the followers of Karl Weierstrass, David Hilbert, and the utterly contemptible Bertrand Russell,

8. The list includes prominently, such notable mid-Eighteenth-century figures as Abraham de Moivre, his accomplice Jean le Rond d'Alembert, Leonhard Euler, Joseph Lagrange, P.S. Laplace, and such Nineteenth-century figures as Augustin Cauchy, Rudolf Clausius, and Hermann Grassmann.

Norbert Wiener, and John von Neumann, and the Einstein-Born confrontation; the latter who have been used as a set of attempted replacements for actually competent, modern physical science,⁹ as against Riemann, Planck, Einstein, Vernadsky, et al.

The systemically crucial feature of the Liberal followers of Paolo Sarpi, and of those positivists from such a list as Karl Weierstrass, Felix Klein, David Hilbert, and the utterly depraved Bertrand Russell, is that they are positivists whose modern form of existence has been engendered by the influence of the philosophical Liberalism of Sarpi, which was set as a pattern by Sarpi's instrument Galileo, and, later, by such followers as Descartes and the Eighteenth-century neo-Cartesians such as Leonhard Euler and his followers. *In*

both varieties of the outcome of Paolo Sarpi's practice, no actual physical principles, physical or otherwise, are permitted to exist. Mere statistics, especially intrinsically dead mathematical formulations, are employed as a substitute for the function of a physical science based on the crucial physical principles defined by physically unique experiments.

Adam Smith is typical of such depravity among the followers of Sarpi, in his insistence, in his 1759 **Theory of Moral Sentiments**, where he asserts the common principle of all modern Liberalism since, that no knowable principle be authorized to explain why the effects of sensory experience do what they appear to do. With the attack on the method of Bernhard Riemann, as by Weierstrass, Clausius, et al., and the influence of positivist David Hilbert's failed set of merely mathematical hypotheses, the ground was prepared for a degree of

9. The highly relevant theological implications of positivism are identified here below.

Twentieth-century lunacy, as by Bertrand Russell and his followers, a latter group which Hilbert himself justly abhorred. This process of moral and intellectual degradation in the prevalent teaching of the practice of science today, included the destruction of much of taught Soviet science under the influence of Russell's neo-malthusian notions of radically positivistic forms of systems analysis.¹⁰

The fatal characteristic, intellectually, of the empiricists and their positivist progeny, is, that since Sarpi rejected any toleration of a provably discovered universal physical or related principle, mere mathematics as such, which machines might surpass, and often do, became a substitute for the function of the human mind, such as that of an Albert Einstein or Academician V.I. Vernadsky, as distinct from the mere brain by itself.

So, Paolo Sarpi's efforts enabled the enemies of science to pass, implicitly by fraud, for scientists, through Sarpi's and Adam Smith's policy of presenting radically reductionist calculations adapted from the Venetian usurer's account books, calculations adopted as a substitute for the actual physical science represented, during a slightly longer time, by the emergence of the physical chemistry in the work of such as William Draper Harkins, Max Planck, V.I. Vernadsky, Albert Einstein, et al.

Thus, from the frauds of the followers of Sarpi, we have the infamous case of Sir Isaac Newton, who has been proven as a matter of fact, to have made not a single actually original scientific discovery, but whose silly frauds in radically reductionist methodology, are often used as substitutes, still today, for actually discovered universal physical principles throughout much of the products of so-called "higher education" throughout much of the world.

This would have been no news to either the great Filippo Brunelleschi, who employed the non-Euclidean curve of the catenary for the otherwise impossible construction of the cupola of Florence's **Santa Maria del Fiore**, or, to the Nicholas of Cusa who demonstrated the folly of Archimedes' systemic incompetence in a matter of principle, when Archimedes had argued, contrary to the method of Plato's friend, the great Pythagorean Archytas of Tarentum, and Eratosthenes later, the falseness of the presumption that the circle could be

generated from plane geometry according to a principle of quadrature. Or, consider, additionally, the success of Johannes Kepler in founding the category of elliptical functions through the anti-Euclidean, experimental proof of principle for the planetary orbits of Mars and Earth.

It is this combined Liberal and positivist feature of modern European cultural corruption, which the Catholic Church has found it difficult to address efficiently, especially under the relatively depressing conditions defined by an environment which is dominated by modern European positivism and the post-World War II intellectual and moral depravity of the Congress for Cultural Freedom (CCF)¹¹ which continued, while it existed in an active form, as an important, morally rotten element in the aggregated culture and institutions of the U.S.A. still today.

II. Science, Pseudo-Science & Religion

Here, in that post-war corruption, we find the underlying root of the present-day problem which has recently challenged, once more, Father Brian D'Arcy, and others.

That is to say, to the extent the effort is made to maintain a devotion to the memory of Aristotle, official Catholic doctrine is poorly equipped to cope with the world outside the efforts to defend the image of a medieval European tradition of Aristotle in science.

With the passing of the exemplary role of Popes such as John XXIII and Paul VI, the post-1968 Papacy experienced the environment of a corrosive transition, even during the later part of the incumbency of John Paul II, into a direction, by some, leading away from the achievements under the leadership achieved by the post-war Papacy, to the effects of an attempted rear-guard accommodation to the deteriorating culture of the British Liberalism-dominated, London-based fi-

10. Russia's Anatoly Chubais, Minister Alexei Kudrin, and the Gorbachov circles, are typical of this specifically British corruption of much of Soviet and Russian science.

11. The U.S.A.'s World War II intelligence service, the Office of Strategic Services was divided, chiefly, between two factions, the one representing U.S. patriots, and the other the State Street and Wall Street crowds of kissers of London's bottom. Under the Truman Presidency, and the Dulles brothers' anglophile hegemony, the patriots were quickly shoved aside in the process of forming the CIA. The CCF was a center for the sink-holes of moral and cultural depravity, based largely on the virtually Satanic existentialism of the so-called "Frankfurt School" and kindred organs of depravity.



The attack on Aristotelean dogma by St. Peter's friend, Philo Judeas of Alexandria (above), was in implicit opposition to what became that medieval culture of ancient Rome and of Byzantium whose degeneration culminated in the outbreak of the 14th-Century "New Dark Age."

nance on the world represented, since 1971-72, by the Inter-Alpha Group in global finance. Those considering the history of the Catholic Church's troubles, should recognize the Inter-Alpha Group, which is at the center of British imperial financial interest today, as an echo of the same Venetian tradition which orchestrated the Italian merchant bankers, and European nations' destruction by the means of a dirty trick played by a Venetian monetarist cabal. There are, unfortunately, many nations who have proven sufficiently gullible to tricked in a similar way today.

This cultural degeneration away from an environment which had surrounded the leaders of the Church whose roots in a matured adult's experience had been largely in a time spanning and following two World Wars, must be compared to a later generation affected by a different direction in experience, that under the emerging influence of the products of the so-called "68er" depravity. Such has been the trend since that advent of the widespread trans-Atlantic depravity, which has been typified by an environment dominated increasingly by the degeneration under the rising influ-

ence of the "68ers." Such has been the traditional difficulty which presently cripples the western and eastern branches of the Christian religious hierarchies and their associated cultures.

The root of the problem faced by both world society and the Catholic Church, is certainly not a reflection of the Christianity of such as the Apostles Paul and John, or Pope John Paul II. Their problem, in their time, had been a different one, largely, that they, not only like the Apostle Peter's friend Philo, were in implicit opposition to what became that medieval culture of ancient Rome and of Byzantium whose degeneration culminated in the outbreak of the Fourteenth-century "New Dark Age." Philo's attack on Aristotelean dogma is illustrative.

The modern Protestant currents gained what might be deemed an advantage, by avoiding some specifically medieval traditions; but, when they attempted to substitute Sarpi for Aristotle, they have, nonetheless, incurred their own morally disastrous failures in their efforts to deal with the relics of both the Delphic Aristoteleans and Sarpian modernism. A **New Testament** gospel's actually Apostolic Christianity, considered strictly, has a much lesser degree of the economic burden of such inherent sort of specific difficulty; the failures of our present day, originate, chiefly, from the failure of the modern world, thus far, to free itself from the heritage of both Aristotle and Sarpi as such.

That point which I have just made, is not to be considered as in reasonable doubt. Doubt? Yes. But not "reasonable doubt." I shall now explain this.

The crucial point to be considered first, is that the letters of the Apostle Paul, for example, have no such systemic disagreement with modern experimental, anti-positivist science. The spiritual quality of Christianity in the century of its founding, had been Platonic. The great Jewish intellect Philo of Alexandria, with his ties to the Apostle Peter, is exemplary of the general nature of things then. Philo's specific attack on the obvious fraud inherent in the Aristotelean hoax, is a relevant illustration of the same point. On this point, we are faced with the essence of the problems to be considered by us here.

The form of the question which must be posed to today's audiences, is: *whether Christianity, which still embodies, at least nominally, the dominant matrix of*

trans-Atlantic culture now, is, in its true form, something efficiently within the actual universe of such as Kepler, Leibniz, Riemann, Einstein and Planck, which we inhabit, as opposed to that illusory faith which believes only in an unreachable universe which is regarded as merely a shadow of some imagined Paradise which exists outside our physical universe? My point is, that, in physical science, there is no “other place” to be called “Heaven,” other than the universe we inhabit as living persons now; it is devotion to that cause, the cause of the real universe in which the Creator’s reigning influence ultimately operates with our assigned participation.¹²

So, for example, the universe as defined by Albert Einstein’s description of Kepler’s uniquely original discovery of universal gravitation, as “finite, but not bounded,” describes the real universe as experienced by us from the inside. “Heaven” is, ontologically, according to the implicit rule of Albert Einstein’s writing on the work of Kepler, what the universe inhabits.

This notion of human participation in the universe and the part of a Creator, as an active participation in the one and only eternal creation, rather than some imagined “other world,” is the essential principle which theology adduces from an experience coherent with the summary presented in Mosaic **Genesis** 1.

That is to emphasize, that Man is a willfully creative being, in the person of the immortal aspect of that set of uniquely human, creative powers associated with the notion of the experience of the powers of the human soul. Mankind is endowed, as no other known living species, with that power of creativity, including physical-scientific creativity, which absolutely distinguishes the human individual from the beasts, a human individual who remains immortally existent as an active part of the universe, even long, long after the person’s biological death. This is an idea, of man and woman in the likeness of the Creator, which is not actually tolerated in any reasonable way, by the systemic features of either Aristotelean or modern empiricist theology.

There are no universes other than our own, although, we must concede, that our actual image of the premises we inhabit, taken by itself, usually leaves much to be desired.

12. This scientific matter touches upon those notions of the ontology of human “soul” which, in scientific terms, define the distinction of the immortality of the human mind from the mortality of the human brain.

Admittedly, the entire universe is a creative process, in the strictest sense of the term. Speaking in the terms of the work of Academician V.I. Vernadsky, all three presently known phases of the universe are imbued with obligation of the permanent creative power of all three presently known phase-spaces of universal existence: the Lithosphere, the Biosphere, and the Noösphere. However, among the presently known inhabitants of the universe, only mankind is a *willfully creative* being.

It is from this standpoint, and only this standpoint, that the meaning of physical-scientific creativity can be made clear to scientists, on the condition they are not reductionists such as our contemporary positivists. No positivist could ever enter the state comparable to a theological definition of “Heaven,” and would probably express, as Adam Smith did, a Hellish fear of being subject to a universe in which human creativity actually existed.

There is nothing which is merely speculative in what I have just written. People who think clearly have solid proof of that fact available to them. There is, in that sense, no “natural,” or otherwise categorical division between theology and science, precisely as the first Chapter of **Genesis** emphasizes the point. If you are not suffering some relevant mental, or moral incapacitation, you are already in “Heaven,” ontologically, unless you have denied yourself access to that habitation, not in some future faraway place, but in your active responsibility for the state of affairs in the remembrance of the here and now.

In theological parlance, if you are fulfilled as a human personality, science argues that you are already a virtual citizen in Heaven, not only as present, but as efficiently present in what you sense as the real universe. However, Heaven will not help you, if you are not.

The spirit of evil is thus to be found in its most commonplace expression today, in the intention expressed by the doctrines of such as Aristotle and Sarpi, as, for example, in the rabidly Malthusian, implicitly bestial ideology of the current British monarchy.

Both of those Delphic types, those of Aristotle and Sarpi, have importance in common, in their part as our civilization’s enemies. Both deny the most essential feature of known existence in our experience of the universe we inhabit. I mean the actual experience of an actual creativity which is defined, not by sense-perception, but by actual human creativity, as, for example, in



Hubble Space Telescope

The principle of creativity found among mankind, is also to be found in the composition of the galaxies, “which are creative in their own way, if without consciousness of that fact. We meet creativity in all forms of life, whose development to higher forms of life exists....” Shown: interacting spiral galaxies NGC 2207 and IC 2163, as photographed by the Hubble Space Telescope.

the discovery of actually universal physical principles.

We meet that same principle of creativity (anti-entropy) in the composition of the galaxies, which are creative in their own way, if without consciousness of that fact. We meet creativity in all forms of life, whose development to higher forms of life exists, but not by the conscious will of any known sort of living creatures but mankind himself. It is man and woman, as in **Genesis 1**, as made in the likeness of the Creator of the universe, which is the exception, under the reign of the Creator **per se**.

This exceptional quality of the human mind, is also expressed as the characteristic expression of the life’s purpose of a moral human individual: the expression of the generation, or even of the mere adoption of a discovery of universal principle through which mankind is enabled, at least potentially, to achieve a higher state of existence of mankind itself, as through scientific and Classical artistic qualities of progress in principle. The mortal human individual dies, but the benefit of an actual discovery of a universal principle radiates throughout physical space-time, to generations over thousands of years to come. We dwell eternally in the universe, so, even if our people often deny that reality.

To illustrate this point:

The common, a-prioristic commitment of the crude

materialists, the Aristoteleans, and the modern mathematical positivists, for example, is that they deny the existence of the universe itself, demonstrating that fact by the means of substituting actual or merely fancied appearances, such as mere sense-certainties, for the reality of the universe, thus excluding the existence of any actually universal principles.

The discovery of the geometry of Bernhard Riemann, for example, led to the recognition of the systemic nature of the fraud expressed by any attempted separation of space, time, and matter into separate, fixed dimensions. That discovery led to the recognition of a modern physical science premised on the experimentally validated notion of physical chemistry, rather than mere physics, and to the notion of physical space-time developed by the circles of Albert Einstein.

For example: the notion of Euclidean geometry premised on Aristotelean a-priorism, had always been an anti-scientific hoax, as had been the same hoax represented by such frauds as Newtonian thought, and the post-Leibniz frauds of de Moivre, D’Alembert, Leonhard Euler, Euler’s dupe Lagrange, Laplace, and the caught-out plagiarist of a crucial discovery by Niels Abel, Augustin Cauchy.

Truth is what both the implicit and actual positivists, such as the Aristoteleans, the “materialists” generally, and the modern positivists, prohibit. A materialist’s

world-view, like that of any Aristotelean or modern positivists, is the denial of a higher purpose for mankind's existence, the process of generation of an achievement of a higher goal than had existed in practice earlier. The effort of the individual for the purpose of achieving that contribution to the universe we experience, is the one and only proof of a true human morality. Essentially, nothing truly an achievement of an individual life lived is accomplished in any different way.

Some Would Doubt This

You might be asking me: "Be it true or not, exactly why are you saying this?"

Take the case of man's exploration of nearby Solar space. What is the exemplary moral function of the exploration of space? What is the importance, for defining the existence of the human species about the commitment to contributing to the feasibility of "getting there?"

To make this point clearer, take the case of a frankly Satanic belief in "zero technological growth," as illustrated by the image of the Satan-like Olympian Zeus of Aeschylus' **Prometheus Bound**, who bans the use of "fire" by mankind, in order to ensure mankind's degradation to the likeness of those who are condemned to live as like creatures without actually manifest human souls, who remain committed to do as their fathers and grandfathers before them.

Contrary to what are thus defined as the pro-Satanic devotions of the so-called "environmentalists," the existence of mankind is locked up within the notion of mankind as a species distinguished, in nature, by a creative impulse mustered to fulfilment of future missions for improvement of our existence in our universe. Whether expressed directly, or by relevant contributions to that ultimate effect, the life of the individual has an inherently implicit mission, to fulfill the mission of development of the universe. The exploration and colonization of bodies in relatively nearby space, can be considered as a kind of summation of what that mission for mankind implies. Such missions are achieved only through scientific and associated progress in discovery of both the nature of that mission, and of the powers required to bring that mission to realization.

It is the development of the "free will" powers of creativity of each human individual, which, at the same time, provides the means for conceiving and realizing a

contribution to mankind's advancement to that purpose, and in that teleological way. We are thus in the service of the Creator, by our mission-assignment to promote the effects of increase of mankind's powers of creativity, in the fashion implied by **Genesis 1**.

In physical science, morality and such a devotion to an anti-entropic condition of the universe, are one and the same mission, and the same passion.

Those questions lead us now to the closing chapter of this report.

III. Sex, Science & Eternity

This brings us now, to the great question toward which I have merely gestured in the opening remarks of this present publication.

My point is, that the purpose of breeding human individuals, and, indeed, the very essence of the true purpose for the existence of those persons, is the role of mankind, as distinct from all lower expressions of life, in the creation of the kind of future which can come into being only as the means of creating the purpose for the existence of mankind in this universe.

The expression of that intended mission, is to be read from the evidence of the specific distinction of all persons from all other presently known forms of life. That is to say, that the distinction of mankind is the creative powers of the human individual which exist in no other known species of living creature. This distinction is also expressed by the fact of the efficient immortality inherent in those qualities of discovered ideas which live on, efficiently uplifting the human potential of society, even long after the author of the discovery is deceased.

The fact of history is, that whereas the other living species reproduce their own biological likeness, the human mind's standard function is the production of discoveries of efficient universal principles, principles of the type whose embedded intention is typified by man's leap from Earth to the extended development in nearby space. All progress in physical science and in great Classical artistic compositions attests to this fact.

We breed people because their development is a key to the intention of that universe which we inhabit.

So, the human sexual act's ultimate implication is the perpetuation and advancement of an intention whose assigned consequence is the production of new people, whose existence will perpetuate the specific work of the



“The intention of human existence, as distinct from other living species, is the continuity of progress of man’s development and work on behalf of works which partake of a notion akin to ‘the greater glory of God.’” Shown: “Adam and Eve” (engraving by Albrecht Dürer, 1504), the metaphorical parents of all mankind.

human species, which is the work of qualitative progress of mankind’s condition and progress, and, thus, the advancement of the specifically unique creative-mental powers of the human individual’s ability to serve a yearning intention consistent with mankind’s leap from the bounds of our Earth, to colonize within our Solar System, and, beyond.

It is not the relevant sexual act which is the purpose, but only an essential means. It is an act which is sustained by the commitment of persons to joy in the fulfillment of that embedded intention of our species.

Once that much is stated, a further point of insight should have overtaken us.

The customary depravity which dominated most of the human cultures with which we are familiar from known history, is the tendency for “zero growth” in most European, and also other cultures known to us

from the past. This feature of such depraved sorts of cultures, is commonly expressed consciously as the assertion that the universe is entropic, at least implicitly so, and that man has no special powers of creation, but rather must be content to live, as the fabled Olympian Zeus of Aeschylus’ drama, or, the notorious Aristotle who forbade God Himself to continue to create, once the initial act of creating a universe were done.

Thus, all types of moral depravity expressed by societies, have their root in the avoidance of the obligation of a creativity which is eternally hostile to a policy of zero growth. It is the acceptance of the practice of that evil which is the worship of the notion of perpetual entropy, which is the essential root of evil within societies and their cultures in known history of the world thus far. It is that depravity of such a public policy which engenders evil in the practice of mankind, and thus turns the intention of man’s destiny into a force of depravity in such included ways as the sexual abuse of children.

The intention of human existence, as distinct from other living species, is the continuity of progress of man’s development and work on behalf of works which partake of a notion akin to “the greater glory of God.” It is a glory which depends in large degree, in particular, on men and women who have grown old, but also specially matured in their creative powers. It is the production of the development of the intellectual powers of creativity in the human individual which is the mission which expresses the purpose of the conception of the birth and development of the new human individual.

When that sacred devotion to the clearly implicit purpose of human existence and development is put aside, evil stalks the world, as it did under the Adolf Hitler whose practice of genocide has been embraced by the Obama Administration’s carbon copy of Hitler’s first venture into what became known as his practice of genocide.

We have reached the point, with the disgusting act of the Congress this past weekend, that the very continued existence of our republic depends upon impeaching President Barack Obama. So, if you do not do that, you will bring the punishment upon yourself, as those, even our entire nation, who have consented to the same Adolf Hitler legislation adopted by President Obama now. There could be no greater act of treason now, than not to make that correction.