

# New Learning: Book One

## ***THE HISTORY OF SCHOOL***

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FIGURE 1

The basis of "Old Learning" is Grammar. The basis of Grammar is the Inflection Chart. Old Learning, Grammar and the Inflection Chart are dealt with "deductively."

## INFLECTION

CONJUGATION	COMPARISON	DECLENSION
<b>1-I VERBS</b> <b>A. Voice</b> 1. active - 2. passive  <b>B. Mood</b> 1. imperative - 2. indicative 3. subjunctive 4. conditional  <b>C. Tense</b> 1. present - 2. future 3. past: 1. preterite 2. imperfect 3. perfect 4. pluperfect  <b>2. Person</b> 1. first 2. second - 3. third  <b>3. Number</b> 1. singular - 2. plural	<b>II ADVERBS</b>  <b>III ADJECTIVES</b> <b>(DEGREE)</b>  1. Positive -  2. Comparative  3. Superlative	<b>IV NOUNS</b> <b>[ ADJECTIVES PRONOUNS ]</b>  <b>1. Case</b> 1. nominative - 2. oblique 1. genitive 2. accusative 3. dative 4. reflexive 5. prepositional  <b>2. Gender</b> 1. masculine - 2. feminine 3. neuter  <b>3. Number</b> 1. singular - 2. plural

"New Learning" is the name of the language translation method that permits instantaneous computerized language translation. New Learning deals with the same language phenomena that Old Learning does ...

## HOW MAN LOOKS AND SEES "IT"

WHAT WE SEE			
H O W  W E  L O O K	I Pure Action	II Quality of Action	IV What we Name
	<b>A. "IT" 1.doing -</b> 2. done to  <b>B. "Eye" - eyes</b> 1. enthusiasm - 2. equanimity 3. depression 4. hope	<b>III Quality of</b> <b>What we Name</b>  1. Action -  2. Classes  3. Individuals	<b>[ Quality of What we Name Classes we Name ]</b>  <b>1. Action</b> 1. acting: name- 2. acted upon: 1. by possession 2. directly 3. indirectly 4. by oneself 5. through touches  <b>2. Classes</b> 1. male- 2. female 3. neither  <b>3. Individuals</b> 1. one - 2. many
	<b>C. Time</b> 1. present - 2. future 3. past: 1. simple 2. incompleted 3. completed 4. completed before		
	<b>2. Classes</b> 1. looker 2. looked at physically - 3. looked at mentally		
	<b>3. Individuals</b> 1. one - 2. many		

... but the way that it does so is the EXACT OPPOSITE.

## NEW LEARNING INTRODUCTION

The issue in human life is easily established: it is control of the minds of men. "Why" this is so is treated somewhat in this Introduction. "How" this is done is covered at some length in the three books entitled, "New Learning," that follow.

Every man has a choice in this issue: he can choose to control his own mind or he can let others control it for him.

Each child that is born is the controller of those mental facilities it is born with. This control is the creator of human language. New Learning is the language analysis method that analyzes, from the point of view of that control, human language in general and the most USEFUL monuments of human language in particular.

There is unparalleled financial opportunity available to people who are able to analyze these most useful monuments of human language by New learning. For these people are the automators of the transfer of these monuments — the most useful and valuable technologies known to man — from the languages of man where these technologies have been developed to the languages of those men standing in the greatest want and need of them.

The price to be paid to be ABLE to analyze language so that it can thus be automated is to constantly maintain personal control over one's mind. It may come as something of a insult that there is a suspicion that perhaps you DON'T always control your own mind; but that may well disappear as the scenario unfolds of the myriads of arbitrary things, which are pushed off on man as being his natural, moral obligation, are rehearsed in these three books.

### Inductive And Deductive Thinking

Man is born thinking "inductively": all of his thoughts are from specific to general. A single observation is automatically applied to all things. Although causing the amusing misconceptions that small children thus make while so learning, still small children learn so fast, so miraculously much this way and retain it so well that when confronted with the statistics of this phenomenon, man often feels constrained to say, "Surely this is the learning of the Gods!"

However, man's hold upon inductive learning has been so feeble across history that man till now has not relied on it.

Man must work to stay alive. The heart of work is mental concentration (the use of "Life") upon a single material object. Inductive and deductive reasoning are both concentration that fit this description. But where inductive reasoning concentrates, though a particular material object, upon Life itself (whereof the particular material object is seen as a part), deductive reasoning forces man to use his own mental energy, his life, to concentrate upon that single material object.

Inductive thinking has been considered play by nearly the totality of mankind. Mankind has, nearly in its totality, relied upon deductive thinking to do the work that keeps it alive.

### Work

As a consequence the concept of "work" evokes images of drudgery and boredom for the great multitudes of the world's people. But, since the rewards that beckon the ambitious lie on the other side of work, these people steel themselves for some exposure to the way mankind has decided that work is to be done by deductive reasoning before they get involved.

This preparation, or formal schooling, may take only a little time, or it may take many years. If it does take many years then the schooling experience will, of necessity, "bump" a person up against the thinking of those basic decisions that have been made (that are the foundation decisions of schooling) that give the formal reasons that mankind has to work deductively.

As men "bump" up against these decisions a great inconsistency is encountered. Authority in the making of these decisions is assumed by the people who got that authority for their explanation of human language. On the basis of that authority these people decided that humans must work together by deductive reasoning. The inconsistency — it can be shown in nature that human beings acquire their native language inductively.

### Language

The primary textbook for theoretic training in human language in the middle decades of this century was Leonard Bloomfield's book entitled, "Language."

In that book Leonard Bloomfield made his dramatic introduction of his subject with these words: "The division of labor and, with it, the whole working of human society, is due to language" (page 24).

Put in another way, "Language is THE means by which the decisions of the decision makers are communicated to those who are to do the physical work."

### The Issue

Approaching the issue, the control of human minds, after this rehearsal of its relationship to language, it may amaze the reader to discover how totally arbitrary, silly, false, etc., the foundation decisions of society (as they are formally studied) are.

The reason that these books are written, though, is not for the purpose that these foundation decisions may be ridiculed.

The reason that these books are written is to show the person who wants to be a competent analyst of human language, and of its most useful monuments (through the inductive approach whereby they may be automatically translated), how this can be done.

### Automatic Language Translation

The automatic translation of material from one human language into another presents no great problem at first blush.

Simply translate a sentence manually once, record the translation and automatically retrieve the translation whenever that sentence comes up again.

The difficulty that is soon discovered, however, is that because of the infinite variety and constant change of so many aspects of human language, the mathematical odds against ever coming upon that exact same expression in general, spontaneous conversation again are so remote that it isn't worth the time it takes to record it.

New Learning language analysis has enjoyed some success in this area because it has demonstrated the use of general laws of language, laws that work in all languages. In a general way these "common denominators" for all languages let a person obtain an automatic translation of about "first-draft" human quality by the use of a computer program employing these New Learning common denominators with the most frequently used vocabulary in a human language.

However, with a commitment to analyze all that is encountered in human language by these common denominators, a person could, theoretically, take on the analysis of all of the sentences in which a particular science is expressed in one language and if that person (or those persons, as the case may be) has enough analytical ability, he would be able to draw up a tolerable MINIMUM of rules to translate all of those sentences rather than facing the financially intolerable alternative of addressing each sentence individually.

That is the challenge.

Any science can be translated from one language to another using a computer programmed for New Learning language analysis. Any trained translator can use that computer program as a translation aid in doing the translation work. And, any analyst can take the material that, to the translator's mind, required human intervention (to make the translation that was produced automatically read acceptably) and devise SOME rules for completely automating the translation of the material.

These rules can have one of three results:

1. They can be so poorly conceived that each rule is only good for the specific material it corrected.

2. They can be devised well enough that they have some general application but not well enough that it is cost-effective to have them entered in the program.

3. They can be devised well enough that their general application is cost-effective.

### The Purpose Of These Books

These books are written with the aim of helping people become analysts expert enough in inductive language analysis that they can obtain the last of these three results. "How can some people help others to be experts?" In the first place, the others have to already be "experts" just waiting for an orientation. That then brings up the matter of the orientation.

The overall plan that has been chosen for this orientation is to show those who want it the reasons given by political leaders through history WHY people are unable to work on the basis of inductive thinking and must work deductively.

Working deductively means that people's minds are controlled by others, historically by their political leaders.

Working inductively means that one totally controls one's own mind.

That is the challenge of New Learning. If a person is able to become a totally inductive thinker there is every reason to believe that that person's mind will be fertile in the inductive (and thereby machine-programmable) explanation of general language phenomena encountered in analyzing the most useful monuments of language, modern technologies. The rewards for those persons are as unlimited as is the market for these technologies. However, the traditional intellectual leadership of human society has maintained that it is "impossible" for man to so totally control his own mind that he can effectively reason and analyze inductively, let alone work together in large undertakings in an inductive manner.

On these pages you will meet New Learning's answer. Let us see what you think of it.



## NEW LEARNING: BOOK ONE

### THE HISTORY OF SCHOOL

#### Introduction

When you were a small child and your mother buttoned up your overcoat and hustled you off to school you probably had little, if any, understanding of the origin of the institution to which you were being introduced.

"School" most likely meant to you your "particular" grade school then high school or college for which you and your friends and school-mates cheered when in competition with rival schools.

When you were grown the overall idea of the institution may be faintly associated with the brilliant provision for teaching the country's young that the Continental Congress undertook in the sale of the Western Lands, if you are a citizen of the U.S.A. Or, it may be the picture of competitive leaders of your people who saw that facilities for an adequate training of your country's young were indispensable if your country's production was to compete and win in the world market, if you, the reader, are a citizen of a country other than the U.S.A.

#### The Origin

However that may be, the origin of school is nowhere near the wholesome picture of the institution good-naturedly established to give you an opportunity to compete effectively that characterizes the teaching of modern young people.

The origin of school was in the competition, that was settled with the edge of the sword, to establish control of trade among the different peoples who inhabited the Middle East in its early history.

The scenario happened again and again; and, though the names of the principals changed, the elements of the scenes were essentially repeated.

A group, the speakers of a particular language, felt that they were faring poorly in competition with others. Someone would give voice to the fact that the group as a whole was faring poorly in competition with other groups, and this pejorization of the group was tolerated because that someone voicing the common feeling would take the same occasion to point out how the group's champion was the best in the world and could doubtlessly successfully lead them in a military adventure against their competitors that would give them all the subsequent lasting advantage they were longing for.

So they would prepare for war. In the preparations the principal preparers would "cast in concrete" the feelings of the people that gave them their positions as preparers. If

they won, these feelings so cast in concrete were preserved, added upon and passed down to succeeding groups as a part of the essential group understanding of those succeeding groups.

Therein is the real origin of the institution of "School."

### The Greek "School"

The word "school" comes originally from a Greek word and stood for the educational establishment devised by Aristotle to serve the Macedonian army in its war preparations to make the group of people who spoke the Greek language the masters of commerce among the peoples of the Middle East.

Remember, the words of Leonard Bloomfield, "The division of labor and, with it, the whole working of human society, is due to language."

We will see in the experience of the Greek language at that time the textbook example of the validity of that statement.

If the Greeks were going to be able to do business with the other peoples whom they overran in the Middle East, and thereby make it a profitable undertaking to overrun them in the first place, they would have to be able to negotiate with the business leaders of these overrun peoples. To do so these business leaders would need the simplest program possible to lift them above the barrier of Babel to learn the Greek language.

The man who came up with the program to do this, that met with the approval of the Macedonian military powers, was Aristotle.

It is his program that is used to teach human language among all of the different language-speaking groups of Western Civilization to this day.

### The Significance

To see how truly "the whole working of human society, is due to language," one may acquaint oneself (as the matter unfolds on the following pages) with how totally all thinking in Western Civilization hangs upon the authority given to Aristotle in consequence of the acceptance of his program for teaching the ability to negotiate in Greek to the soon-to-be overrun peoples of the Middle East.

But, far more significantly we will see in ultimate clarity the textbook example of how the self-doubt of a group of people is opportunely "dumped on their heads" as those who take the occasion cast in concrete for them, and all of Western Civilization after them, the fact that they are incompetent to reason inductively and have no route to success open to them other than deductive obedience to the decisions of their political champion.

## POLITICS AND LANGUAGE

Most people who have taken a high school history course may recall that the political institutions used in (and called) "Western Civilization" originated in "Ancient Babylonia."

What most of them may not know is that the way people in Western Civilization deal with human language also originated in Ancient Babylonia. And, what may surprise them is the fact that the origin of these political institutions and the origin of the way they were taught to deal with human language is one and the same event.

This surprise may lift a little or at least change to a different direction if a little surgery is done on the name, "Babylonia."

There never was a country whose people called their land "Babylonia." The Roman ending "-ia" is what Romans added to the name of the city the Greeks called, "Babylon." However, the Greek ending "-on" should also be removed to get to the name that the people who lived in it had for their city.

The Arabs who live in the area have always called that city, "Babeel." And though at present it may seem sophisticated in some circles in the secularized Twentieth Century to share doubts that there ever was such a thing as a "Tower of Babel," Ancient Babylonia, Babylon, or whatever name other people may have called it, is none other than Babel.

### A Way of Dealing With Language

The "single event" that is the ancestor both of the political institutions of Western Civilization and of the way it deals with language was the adoption of the "Alphabet."

In order to bring about the minimum amount of language understanding which the leaders of Babel needed to communicate with the business-people negotiating in that municipality in behalf of the different language-speaking groups they represented, those leaders hit upon the idea, used universally in Western Civilization thereafter, of making a printed sign for each of the principal sounds made by human speech organs.

The idea produced enough immediate success that the Arabic-speaking people there named the sign for the sound "A," "aleph," meaning "cow" (the "A" is, upside down, a cow's head with horns), and named the sign for the sound "B," "beth," which means "house" (the "B" is supposed to represent a two-story house).

As has happened regularly with this phenomenon, to the point of being its characteristic, a succeeding people accepted these very arbitrary signs (which do at least stand for something in Arabic) as being THE signs for the sounds "A" and "B." This succeeding people even made a stab at keeping on calling them "Aleph" and "Beth"; but the closest they got was to say, "Alpha" and "Beta."

## Language is "Sound"

This solemn acceptance of something that was arbitrary to the people who had it before, as THE way it is done by those who follow, this "casting things in concrete" that characterized the inheritance of the Alphabet concept from one group to those following it, also characterized the mentality of those heirs relative to the chance attitude, the "guess," of the leaders of Babel who hit upon the idea of the Alphabet, that the essential thing that human language is, that they all have in common is: SOUND.

The working of human society, depending upon language, was effected by the thinking of leaders, communicated through the words of their spoken language, conceived of and dealt with as a system of sounds. This was cast in concrete. People came to equate "thinking" with "talking." The Greeks did. And, because they did, they have provided us with the "drama" of the concept that "language is essentially sound" against the concept that "language is a human vocal reaction to human sight," as well as the drama of "a popularized human moral obligation to deductively obey the thinking of political leaders" against "a rationale for inductive thinking" that fill this and the two books that follow it.

## THE SYSTEM

Human life on planet Earth is maintained alive by human work. We work together if and when we agree. That agreement would understandably be "cast in concrete" to create a SYSTEM facilitating this working together. And, if the control of all human life is to be based upon words spoken from one man to another, there must be at least one word upon which all cooperating parties agree, if there is to be any cooperation. Moreover, since a system is a system because it has a starting point, this system of words would look to such a single word upon which all cooperating parties agree as the starting point for this system.

All formal cooperation among men takes place according to the specifics of an intensely rigid system. This intensely rigid system by which the entire human race formally works together, when it works together, is the system by which it formally learns together. The system is possible only because of the existence of a single word, the "starting-out point" for the system, upon which the entire human race agrees: either explicitly (that is, knowing what is involved) or implicitly — unknowledgeable of specifics but acquiescing to the demands of the system.

This system, by which the entire human race formally learns and works together, is most thoroughly illustrated for us by the way its details have been elaborated for its application and use in the U.S.A. The system is the "Classification Schedules" of the Library of Congress (see Figure 2). This is the "master plan" for its "Card Catalog," which seeks to put into its proper place or "classify" every bit of significant knowledge needed for the continuance of smoothly operating inter-human cooperation both in the U.S.A. and abroad.

Figure 2

LIBRARY OF CONGRESS CLASSIFICATION SCHEDULES

Classes A to Z:

- A General works: Polygraphy.
- B Philosophy and Religion:
  - Part I, B-BJ: Philosophy.
  - Part II, BL-B: Religion.
- C History: Auxiliary Sciences.
- D History: General and Old World.
- E-F History: America.
- G Geography, Anthropology, Folklore, etc.
- H Social Sciences.
- J Political Science.
- K Law.
- L Education.
- M Music.
- N Fine Arts.
- P Philology and Literature:
  - P-PA: Philology. Classical Philology and Literature.
  - PA Supplement: Byzantine and Modern Greek Literature.
  - Medieval and Modern Latin Literature.
  - PB-PH: Modern European Languages.
  - PG: Russian Literature.
  - PJ-PM: Languages and Literatures of Asia, Africa, Oceania, America;  
Mixed Languages; Artificial Languages.
  - P-PM Supplement: Index to Languages and Dialects.
  - PN, PR, PS, PZ: Literature-General, English, American.  
Fiction and Juvenile Literature,
  - PQ, Part 1: French Literature.
  - PQ, Part 2: Italian, Spanish, Portuguese Literatures.
  - PT, Part 1: German Literature.
  - PT, Part 2: Dutch and Scandinavian Literatures.
- Q Science.
- R Medicine.
- S Agriculture, etc.
- T Technology.
- U Military Science.
- V Naval Science.
- Z Bibliography and Library Science.

The system is organized according to the Alphabet and goes from "A" to "Z." The starting point is not found under "A," which is only for things of a general nature, such as encyclopedias, which would contain elements from a number of subsequent categories. The "starting point" is found in category "B, Philosophy and Religion." This main title is deceptive as regards the starting point, however; for, though the subject "Religion" seems to just blend right into the overall topic, the starting-out point, as we will now see, is found in the material of "Part I, B-BJ: Philosophy."

The starting point for Philosophy, in this cataloging system, is "Category B." Category B contains, first, generalities concerning philosophy and then the "History of Philosophy." The History of Philosophy begins with a few categories to accommodate the Asiatic chronological predecessors of ancient Greek Philosophy. However, it is at ancient Greek Philosophy (the term "Philosophy" is a term from ancient Greek) that the History of Philosophy branches out into the great number of categories that supplement one's encounter in Greek Philosophy with the tactical beginning of Philosophy as it is known by the human race today.

In Greek Philosophy that tactical beginning or the starting point of all Philosophy is arrived at by a process known to philosophers as "First Philosophy" or "Metaphysics," wherein the Greek Philosopher, Aristotle, after discussing the physical universe in which man finds himself, endeavors to find the starting point of it all in a treatise which his followers call, "The Metaphysics," since it follows "after" ("meta" in Greek) the treatise on the "physical" universe, called, "The Physics."

[Before proceeding on, to show how Aristotle arrives at his starting point upon which the entire human race is able to agree to serve as the basis of all of its formal cooperation, since they can all agree upon it to serve as the basis of all their formal learning — thereby accepting Aristotle's complete system for learning, the Greek concept "School" — it is appropriate to point out the fact that the cataloging system that may be in effect in the school the reader is most familiar with (as was the case at Brigham Young University where the first draft of this book was written in 1972) may be that presented in "Figure 3" rather than the one shown in "Figure 2." The system given in "Figure 3" uses numbers rather than the Alphabet; but, as you see, the starting point, "100 Philosophy ..." is the exact same.]

### Figure 3

#### Summaries

##### First Summary The 10 Classes

000	Generalities
100	Philosophy & related disciplines
200	Religion
300	The social sciences
400	Language
500	Pure sciences
600	Technology (Applied sciences)
700	The arts
800	Literature & rhetoric
900	General geography, history, etc.

We can conveniently point to Aristotle as the man who makes words the basis for all formal learning. He does this so automatically since by his time (as we shall presently see) the Greek expression "to reason" had become a word that just, literally, meant, "to put words together."

Let us examine how this concept is literally all around us in our world of learning today.

The Greek word for "word" is "logos" ("logos" also meant "conversation" and "reasoning"). Exchanging words is "dia-logos," the English word "dialogue." What philosophers name, "the dialectic method," the method that consists in simply having a "dialogue," is the entire basis of what we call, "Science."

To exchange words, "logos-es," upon a topic until the exchange of the words seems to make sense of the topic to the exchangers is "log-ic" or "Logic." To exchange words on the topic of "life," "Bios" in Greek, is "Bios-Logic" or "Biology." To exchange words on "minerals" until they seem to make sense to the exchangers is "mineral-logic" or "Mineralogy." Upon "theos" (the Greek word for "God") is "Theology." Etc. And so on it goes with all of the other "sciences," all of the other "-logies."

"Was this really a Greek invention?"

Not really. They merely carried on in the tradition of those down through whom their formal system of learning came to them. Their formal system of learning, based as it is upon the sounds of words, is in the tradition of the "schools" of the Persian Empire before them and Babylon before it. Babylon was the center that arranged all life upon the basis of the sense of sound and, the which to implement, invented the system representing



sounds through the symbols that have come down to us bearing the Greek designation, "Alphabet."

So, in the best tradition of Babylon, "to reason" or "to think a thing out" is "to put words together" to Greeks. Small cause to ponder, therefore, at the grand assertion at the start of "The Metaphysics," which sets the stage for all of Aristotle's thought to the effect that ...

---

In the following sections of text the top line of the three, or two lines, as the case may be, will be Aristotle's or Plato's original Greek. The second line, of three, when it is needed, is a word-for-word translation into English. The bottom line will be, generally, the translation into English given in the "Loeb's Classics" published by the Harvard University Press. In order for one to be able to quickly follow the thinking represented in this material, therefore, read the third line of these three lines of copy.

The "line references" given to the left of the commencement of a word, phrase or line of the original Greek being quoted are the formal "chapter & verse" references employed in these Loeb's Classics, published by the Harvard University Press, for the particular author being cited.

ARISTOTLE

980A 28 τὰ ζῶα ἀνευ τοῦ μαθάνειν ὅσα μὴ δύναται τῶν ψόφων  
animals [are] without learning which not are able sounds  
**“...animals...such as cannot hear sounds...cannot learn...”**

ἀκούειν  
to hear

He continues.

980A 28 οὐ δ' ἐνεκα νῦν ποιούμεθα τὸν λόγον  
of which because now we make ourselves the conversation  
**“...the reason for our present discussion is that it is generally**

τουτ' ἐστίν, ὅτι τὴν ὀνομαζομένην σοφίαν περὶ τὰ πρῶτα αἰτία καὶ τὰς ἀρχάς  
this is that the, as it is called, Wisdom about the first causes and principles  
**assumed that what is called Wisdom is concerned with the primary causes**

ὑπολαμβάνουσι πάντες  
assume all.  
**and principles...”**

1003A 21 ἐστὶν ἐπιστήμη τις ἣ θεωρεῖ τὸ ὄν ἡ ὄν  
[There] is science a which theorizes upon the being as being  
**“There is a science which studies ‘That which is, just because it is.’”**

1003A 27 ἐπεὶ δὲ τὰς ἀρχὰς καὶ τὰς ἀκροτάτας αἰτίας ζητούμεν  
since but the principles and the most ultimate causes we seek  
**“...since it is for the first principles and the most ultimate causes  
that we are searching...”**

1003A 31 διὸ καὶ ἡμῖν τοῦ ὄντος ἡ ὄν τὰς πρώτας αἰτίας  
therefore also by us of the being as being the first causes  
**“Therefore it is of ‘That which is just because it is’ that we too**

ληπτέον.  
must [be] grasped.  
**must grasp the first causes.”**

1070B 5      ἀνάγκη εἶναι αἰδιόν τινα οὐσίαν ἀκίνητον.  
 [there] must be eternal some substance immovable.  
**“...there must be some substance which is eternal and immutable.**

αἱ τε γὰρ οὐσῖαι πρῶται τῶν ὄντων,  
 Which (and therefore) substances [are] first of (the) beings,  
**Substances (ousiai) are the primary reality...”**

(By “ousiai” he means “spirit substances,” like your mind’s eye. We see this because of what he says in these next three sentences wherein he reaches the climactic point in his logic as he asserts ...)

1071B 20      δεῖ ἄρα εἶναι ἀρχὴν τοιαύτην ἧς ἡ  
 [There] must therefore be principle such a of which the  
**Therefore there must be a principle of this kind whose**

οὐσία ἐνέργεια. ἔτι τοίνυν ταύτας δεῖ τὰς  
 substance [is] energy. Yet moreover these must (the)  
**substance (ousia) is energy. Furthermore these**

οὐσίας εἶναι ἄνευ ὕλης ἐνέργεια ἄρα.  
 substances be without matter. [they are] energy therefore.  
**substances (ousias) must be immaterial. Therefore they ARE energy.**

“Why is this the ‘climactic point’ in his Logic?”

Because, when he has succeeded in taking his reader to agreement upon this point (that “these substances must be immaterial”), he knows that his reader has accepted that which is essential in his logic system. We see that he knows this because after two more questions he asks ...

1072A 18 τί οὖν ἄλλας δεῖ ζητεῖν ἀρχάς  
 Why therefore other is necessary to seek principles?  
**“...why need we seek any further principles?”**

1072A 30 ἀρχὴ γὰρ ἡ νόησις.  
 [The] beginning [is] therefore the thought.  
**“...it is the act of thinking that is the starting point.”**

(That is, somewhere in the universe there is an immaterial substance, like one’s mind’s eye, that is thinking.)

1072B 14 ἐκ τοιαύτης ἄρα ἀρχῆς ἡρτηται  
 From such a therefore principle is dependent  
**“Such, then, is the first principle upon which depend**

ὁ οὐρανὸς καὶ ἡ φύσις.  
the heaven and the nature.  
**the sensible universe and the world of nature.”**

1072B 31 τοῦτο γὰρ ὁ θεός.  
This therefore [is] (the) God.  
**“...that is what God is.”**

1074A 37 ἐν ᾧ καὶ λόγῳ καὶ ἀριθμῷ τὸ πρῶτον  
One therefore both in word and in number the first  
**“...the prime mover, which is immovable, is one both**

κινουῦν ἀκίνητον ὄν:  
moving one immovable being:  
**in formula and in number:”**

When Aristotle has his reader to this point he expresses the confidence to execute his critical social move. He began this treatise by pointing out something that is "generally assumed." He now links up the apparently spontaneous association in the nature of man of the concept of "God" to the concept of that which is "good": that is, as in the concept of "behavioral goodness." His Greek expression for "behavioral goodness" is "ethika (as in the English word "ethical") arete." The Latin rendition of the same concept is "moral virtue."

1078B 13 Σωκράτους δὲ περὶ τὰς ἠθικὰς ἀρετὰς πραγματευομένου καὶ  
Socrates but about the moral virtues diligently being studied and  
**“Now Socrates devoted his attention to the moral virtues, and was the**

περὶ τούτων ὀρίζεσθαι καθόλου ζητούντος πρῶτου... ἐκεῖνος δ' εὐλόγως  
about these to define general seeking [was the first one... that one but naturally  
**first to seek a general (“catholic”) definition (“horizon-ing”) of these... he naturally**

εἰσέτι τὸ τί ἐστίν· συλλογίζεσθαι γὰρ εἰσέτι,  
was seeking] the what is, to reason logically for he was seeking,  
**inquired into the ‘that which is’ of things; for he was trying to reason logically,**

(Here we see the Greek word "syllogizesthai" which means, literally, "to put words together" but which the Ancient Greeks used to express the concept "to reason logically.")

ἀρχὴ δὲ τῶν συλλογισμῶν τὸ τί ἐστίν:  
[the] beginning and of logical reasoning [is] the what is:  
**And the starting point of all logical reasoning is ‘that which is.’”**

1078B 28 δύο γάρ ἐστιν ἅ τις ἂν  
Two therefore there are which someone likely  
**“There are two innovations which may fairly**

ἀποδοίη Σωκράτει δικάίως, τούς τ' ἐπακτικούς λόγους  
would attribute to Socrates justly, ther both inductive reasoning  
**be ascribed to Socrates: inductive reasoning**

καὶ τὸ ὀρίζεσθαι καθόλου:  
and the defining general:  
**and general definition (catholic “horizon-ing”).”**

Here, now at The Metaphysics' end we are going to see who those “animals” are which "cannot learn" if they ""cannot hear sounds," as mentioned at The Metaphysics' beginning; and we will also find out what those "sounds" are. The Metaphysics now closes for us with these words by Aristotle ...

1086B 6 ἄνευ μὲν γὰρ τ οὐ καθόλου  
without then therefore the general [or universal]  
**“...without the catholic (the “universal” or “general”)**

οὐκ ἐστὶν ἐπιστήμην λαβεῖν,  
does not exist knowledge taking,  
**we cannot acquire knowledge...”**

"Who are those ‘animals’?” They are "us," if we cannot hear certain sounds.  
"What are these 'sounds'?" They are these words of Socrates which we encounter next.

The dialogue wherein Socrates “devoted” his attention to “Virtue” is called, “The Meno.” What follows are his assertions which, in the words of Aristotle, the founder of the formal system of learning employed throughout the World at this date: “SCHOOL,” are the “catholic horizon” or the “universal limit” or “definition” of “Virtue”: “That which is just because it is,” which is the starting point for all logical reasoning and without understanding which the human race cannot acquire knowledge.

SOCRATES  
(THE MENO)

Socrates: 71C NO MAN ON EARTH KNOWS WHAT “VIRTUE” IS.  
[This is “that which is.” This is THE STATE .]

Meno: 71C οὐδ' ὃ τι ἀρετὴ ἐστὶν οἶσθα,  
not even that which virtue is you know?  
**“...YOU do not even know what virtue is?”**

Socrates: 80D περὶ ἀρετῆς ὃ ἐστὶν ἐγὼ μὲν οὐκ οἶδα,  
as for virtue, what it is, I but not know.  
**“...I have no idea what virtue is...”**

Socrates: 71C οὐδ' ἄλλω πῶ ἐνέτυχον εἰδότει,  
Not another anywhere I happened upon [who] knows,  
**“...I never yet came across anybody who did know,”**

The whole world, recoiling at these words of Socrates, entreats him, through the mouth of Meno ...

Meno: 89E ἀλλ' ἀρετῆς διδάσκαλοι οὐ δοκοῦσί σοι εἶναι;  
but of virtue teachers not seem to you to be?  
**“...but do you think there are no teachers of virtue?”**

Socrates: 96C ἀρετῆς οὐδαμῶ φαίνονται διδάσκαλοι  
of virtue nowhere are found teachers  
**“...NOWhere are any teachers of virtue to be found...”**  
  
ἀρετὴ ἄρα οὐκ ἂν εἴη διδακτόν  
virtue hence not likely may be teachable  
**“...virtue cannot be taught...”**

Socrates tells Meno what ought to be done to...

91B    τούτους τοὺς ὑπὶσχνουμένους ἀρετῆς διδασκάλους εἶναι  
These    (the) (ones) professing of virtue teachers    to  
“...these men who profess to be teachers of virtue...”

(one ought to ask the townspeople what opinion, they hold of these men. They will tell you that...)

91C    οὗτοί γε φανερά ἐστι λώβη τε καὶ διαφθορά  
These certainly manifest is disgrace both and corruption  
“...they are a manifest plague and corruption...”

Meno want to know, then, how a person can learn to accomplish anything worthwhile. He asks...

Meno:        96D    τίς ἂν εἴη τρόπος τῆς γενέσεως τῶν  
What likely may be way of the creation of the  
“...by what possible sort of process good people

ἀγαθῶν γιγνομένων  
good being made  
**can come to exist?”**

Socrates advises Meno to keep his eye single...

Socrates:        96D    παντὸς μᾶλλον οὖν        προσεκτέον τὸν νοῦν ἡμῖν  
Than all else more therefore [we] must apply the mind to us  
**(So our first duty is to look to ourselves, and try to**

αὐτοῖς, καὶ ζητητέον ὅστις ἡμᾶς ἐνί γέ τῳ τρόπῳ βελτίους ποιήσῃ:  
ourselves, and must be sought anyone who us one at least way better will make  
**find somebody who will have SOME MEANS OR OTHER of making us better...”**

72C    εἰς ὃ καλῶς πού ἐχει ἀποβλέψαντα  
On which well anywhere [one] holds attention on  
“...and on which one would of course be wise to keep an eye...”)

... to the ORTHODOXY of an orthodox statesman (99B, C ,D and 100A).

That is the word that is the starting-out point; it is the word "orthodoxy."

A "statesman" in Greek was "politikos" — the English word "politician," and came into existence in Greece for a man who built what the Persians and Babylonians called a "Bab" (the first element in the name "Bab-el") but which the Greeks called a "polis." So a politician is a man who builds a "polis." And, a "polis" is a fortified stronghold or "castle," which the people to the east of Greece in the older civilizations called, "Babs."

Now, Meno, in his conversation with Socrates, shows how everybody who lives in a "polis" understands that the reason a politician builds a "polis" is to protect the "reasonable people" inside from the "barbarians" outside who cannot understand the "State." But, Socrates has to tell him why he should keep his eye single to the orthodox politician's "orthodoxy."

Socrates: "By what means do you think he got the castle built in "the first place?" He had "correct hunches." By sticking  
 98A ὁρθῆς δόξης 98A γίνονται 98A ἐπιστήμη  
 with the "correct hunches" "they turn into" the "(scientific) knowledge" which we know today. By being the means of its coming to us the  
 99D θεῖους  
 politician becomes a virtuous politician and more than that a "divine" and his "correct hunches," his orthai doxai ("ortho-doxo" literally means "correct hunches," "just put together to be formed into one word),  
 θεία μοίρα 99E (also 100B)  
 "divine dispensation."

Meno objects that this "orthodoxy," THE ACTUAL MEDIUM suggested by Socrates, BY WHICH THE POLITICIAN GETS HIS CORRECT HUNCHES, ITSELF, is not as trustworthy a guide for him as would be the case if the correct hunches had already become scientific knowledge. All formal inter-human collaboration, based upon Socrates' concept of Orthodoxy, through the years intervening from that day to this, hangs in the balance on Socrates answer, because: "If politicians had to wait until everything they wanted to do by 'Orthodoxy' had to be proven to the satisfaction of all for whom they were politicians, what could politicians have ever have been able to do by this concept of Orthodoxy?" But, Socrates came back with the phrase that has enthroned the concept of Orthodoxy in the position it has held from that day to this. He suggests the situation of the very most successful of these "castle-builders," the VIRTUOUS one whose "hunches," always prove out to be correct. He affirms that the correct hunches of  
 97B οὐδὲν χείρων 97C ἐπιστήμης  
 such a virtuous politician will be JUST AS GOOD as the "(scientific) knowledge" they will inevitably become, just as long as they  
 ἀεὶ τυγχάνοι 97C  
 "WORK ALWAYS."

"Work always" is the phrase.

Meno (and the world with him) "bought" the idea, that if a politician has correct hunches that always work, that is just as good a guide for the politician and for the people for whom the politician provides "guidance" as if the politician was proceeding by scientific knowledge.



## SOCRATES' WAY OF LEARNING

So the whole world asks Socrates how to learn. He answers, "Like politicians, the people who created your civilization."

We ask, "How is that?"

He says, "Oh, you know ... he gets smacked here, he never makes that mistake again; he gets smacked there, he never makes that mistake again. Before long he comes up with a 'polis-y,' POLICY, to run the 'polis,' the 'state,' that 'works always.'"

"This word POLICY, Socrates, exactly what does it mean?"

Socrates: Oh, it will be the entirety of all of the most carefully chosen WORDS ("logos-es") based upon all of the "-logies" (sciences) about which we know. Just look in any big dictionary, and you will find these long, specialized "words" by the hundreds of thousands that have become the "scientific knowledge" that forms the "Policy" that runs the "Polls."

I don't care what it is that you want to learn, read the big, long sentences that have been put together by the politicians that have made your State. The speech sounds which they have made, all of the way back to the speech sounds made by those first politicians of Babel when they created the idea of "the State," are the only source of learning from which man can learn. The speech sounds of the politicians who came after me are part of this source because of the fact that in some way they base themselves upon me and my definition of THE STATE. The State, as defined by me, is the only way man can learn. Therefore, examine the sounds of these statesmen, who have based themselves upon my sounds, and you will find all of the knowledge that you can ever hope to have.

Socrates, we are a group of people living in the last part of the Twentieth Century. All of the people in our group are working on a program suggested about twenty-five years earlier by the leader of the Radio Corporation of America. This program is the steps to the establishment of a world-wide Interlingual Telephone service whereby any person on earth can be in immediate sight and sound contact with any other person at any time.

The equipment to provide this service is already in existence.

The primary type of equipment hardware that we use is called a "computer." By the means of ultra-miniaturized electrical components, billions of tiny electrical circuits can almost instantaneously produce for us any element of scientific knowledge recorded in the speech sounds of any politician from the days of Babel to this day.

By a new method of language analysis we have even been able to make computers produce, instantaneously and automatically, translations from one human language to another that are about the quality of first-draft human translations.

This world-wide Interlingual Telephone service has so incredibly much potential, it could probably even bring peace on earth; but the central element of the service, the element that justifies all of the rest, is the advancement of the quality of the automatic translations from that of the first-draft quality, which is not acceptable to industry, to that of articulate message quality, which is acceptable to industry.

We are the group trying to make that advancement. Both from the point of view of the analysis of language itself, and from the point of view of analyzing the monuments of human language in the highest demand at present, certain modern technologies, it is indispensable that the members of our group have a unified concept of what is involved in absolutely correct human thinking.

There is so much pressure being exerted at this time by the people in the developing countries of the world in their demand for these technologies, so much fortune available to those able to facilitate the transfer of these technologies and so much promise of the capability of doing so through the modern electronic means that are currently being developed, that everybody involved in that development is, in their turn, exerting their pressure upon anybody who holds out any promise to them of being able to teach them how to think absolutely correctly. To the extent the people seeking the development of the electronic means to automate the transfer of these technologies succeed, "the World is theirs," so to speak.

Because of such things a severe financial strain is being put on the ability of modern man to sustain their educational systems. Their colleges are overflowing. The college classes dedicated to learning the steps involved in logic are overflowing. Any book written about Philosophy will sell. They are breaking the door down to get to any authority that they think can teach them how to "think" correctly, and that has come a STAMPEDE when it comes to getting to know you.

Socrates: Well, they are certainly coming to the right man, with all due modesty.

Wow, you take my breath away with all of these developments you have made basing your efforts on my Orthodoxy as it has turned into Scientific Knowledge!

And these people "stampeding" to get to meet me; they sure know where their bread is buttered!

Well, it's all very flattering. I'm happy. And, I'll do my best to see that they get what they want.

There is no little bit of theatre involved in this, you know: caps, gowns, diplomas, degrees, solemn processions, solemn music, tradition. It is soothing to the "also-rans" who know that they didn't really get anything, for one thing!

But for you, I like you. Let's get right down to the business at hand without any monkeying around.

Let's suppose that these people that are stampeding in upon your academia get through to the ultimate authority of academia, me. When they pose to me the question

upon the ultimate insight into how to think correctly, there is really only one answer that they can have.

The ultimate threshold of understanding in our civilization is and must always continue to be the most theoretic treatment possible of this enigma, this most fascinating topic, this phenomenon of audible sounds that create what we call, "human speech."

"Why?"

Well, just go to any large university campus, for one thing. "Who are engaged in the most far-out discussions that they will clothe with the dignity of academic recognition?" "Isn't it those engaged in various aspects of theoretic linguistics?" Of course it is!

It has always been this way.

The essence of intellect in Western Civilization is a fascination with, or even hypnosis by, this insoluble enigma of the significance of human speech sounds.

"Why speech sounds?"

This is the imponderable; it is true. But still the question must be pondered because we have no other choice. We must entrust the essential operation of our civilization to the way we use language. There is no other candidate suggested.

The political leadership of Babel understood this when they arbitrarily drafted the first alphabet. All people under their authority realized this when they accepted it. And, since the acceptance of the standards which they arbitrarily established, to "measure" this most imponderable "tool," language, that man uses in common with other men, people have accepted all of the other arbitrary standards, weights and measures etc. that politicians after them have established. And, after all, all that an education is, is learning these arbitrary standards and then learning how to use them the best one can.

"How can a person learn to use these arbitrary standards best?" "How can one become a success?" The same way that these politicians did. By entering into a sort of "mystical" relationship with your own speech sounds. By trusting them. Acting upon them, upon your "hunches." That maybe they will "work always." Then you will be a success.

### The Way People Use Language

So you see all that learning is, is learning to know the way that people use language. "What is involved in learning to think absolutely correctly?" Get freaky about speech sounds, about punctuation, big words etc. If you do, everybody will think that you are intelligent; and you are! Because that is all that human intelligence has been considered to be ever since Babel, and I can prove it.

I am in a position to give you a thumbnail sketch of learning from Babel right on down to your day and show you that the altar before which the human race bows is that of the obviously superior intelligence of the man who knows how to impress people with the sound of his voice. The human race BOWS before that. And, hey, you can't knock public opinion!

Watch while I prove it.

### Writing

The people of Babel thought up the idea of representing speech sounds by symbols. It wasn't long before some smooth talker had talked them into, first, using the symbols that became your alphabet and then arranging those symbols in lines left to right.

"How do I know that it was a smooth talker that got this done?" Because they are the only ones who ever got anything done. Because they are the ones able to wear everybody else out by talking. That is the way that I, Socrates, did it. That is the way that Aristotle did it. Nobody could stand up to us in our day. Nobody can stand up to us in this day.

### Socrates' Position

I have held the world in my power to the extent that Aristotle has "turned it over" to me. I am the ultimate authority for Aristotle. I became that to him because I was able to talk so smoothly. The question is, "How was Aristotle able to talk so smoothly that he has turned the whole world over to me, that I am the ultimate authority to whom people come to understand how to think, so that it today is in my power?"

Aristotle did it by man's hypnosis and fascination with the phenomenon which he has no other choice but to use as the basis of his collaboration with other men: the phenomenon of his speech sounds.

In one of his exhausting disquisitions named, "The Politics," he gets the point over that I will articulate, "Human language is a reaction on the part of human nature within us to 'That which is.'"

It is by that statement that he has been able to turn over the minds of all of mankind into my power.

### The Greek Language

The merchants of Greece were willing to finance a Greek-speaking army to conquer the centers of trade of the Eastern Mediterranean if only some smooth talker could convince them that they could make some money off of it.

Aristotle proved to them that ALL human nature reacts with basically the same reaction to "That which is" to produce language. Because of this, all of the merchants that were conquered by the Greek army, be their native language Egyptian, Persian or whatever, would be able to learn Greek through the description which Aristotle invented for Greek, which at the same time would roughly correspond to the like description given for their language.

This has proved to be true.

In fact every language in the world operates, in a general way, upon Aristotle's description of language. (That description is given, in a more completely developed form, as the top half of Figure 1.)

The way that Aristotle was able thus to give the world to me, into my power as the ultimate authority on how to think correctly, was that Aristotle's generalized description of the way human nature in mankind reacts in a general way to produce language, at the same time is a system that shows all people who write with an alphabet, specifically, how it is that they think.

### Thinking And An Alphabet

To anyone who uses an alphabet to write his language, it quickly becomes obvious that additional letters are required on words (typically at the end as "endings") and that these additional letters change according to the way we are thinking about what the word stands for. Examples are: "who," "whose" and "whom" and "he," "his" and "him." There is nothing added to the first form of these two words; a "z" sound is added in the second form (a "-se" and "-s" respectively) and an "m" sound added for the third form.

### Power

So, there you have it.

Aristotle showed how individuals think with individual changes on individual words for the individual thoughts involved in the individual tasks that an individual person does in his individual work.

AT THE SAME TIME he showed how all of these individual letter changes, involved in the individual's thinking, was just a part of that GENERAL REACTION ON THE PART OF ALL OF MANKIND to "That which is just because it is." And of course that is the description of the "theos" or god of the Greeks who only works with mankind through the orthodoxy which he gives to politicians. This was perfect reasoning for the Greek-speaking merchants to finance a Greek Politician, to have his army conquer the Middle East and install him as the dictator over the Middle East's commerce.

The success and power over the minds of the people whom the Greek-speaking merchants thus conquered, has resulted in all of mankind thereafter examining awe-struck

the smooth talking of myself and Aristotle that let all of this take place. They used Aristotle's description (see Figure 1) of the changes of the sounds in human language as the heart of their thinking ever since.

## THE WORLD'S USE OF ARISTOTLE'S DESCRIPTION

From one point of view a case could be made for the fact that Aristotle really doesn't deserve the credit for the description of language entitled "Inflection" (The top half of Figure 1). It could be said that all he provided was a skeleton. However, that skeleton does contain the basic elements, so let's examine it and move on to see how mankind has used it and built upon it.

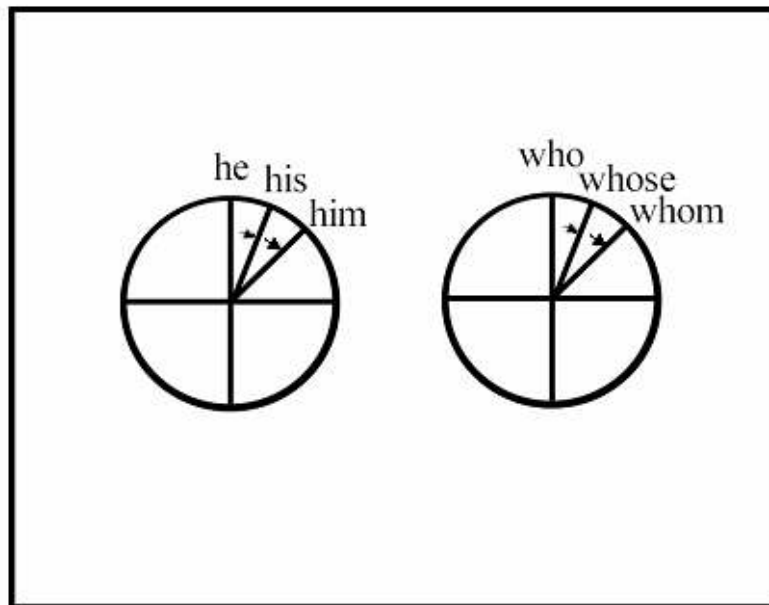
### "Ptosis"

Aristotle only had one word, "ptosis," for each of the three words: "Inflection" (at the top of the Inflection Chart), "Declension" (in the upper, right-hand corner) and "Case" (in the middle on the right, after the Arabic numeral "1").

The word "ptosis" really isn't earth-shattering at all. All that it means is "drop" or "dropping." He originally meant it for what is shown on the Inflection Chart as "case." The word "case" is the Old Italian way of saying "drop." German-speaking people use the word "Fall" on their Inflection Chart.

What Aristotle meant by "ptosis" or "drop" or "fall" or "case" is shown in Figure 4.

Figure 4



In this example we have circles divided into fourths. Each of these fourths originates in the middle in a right angle, an angle of 90 degrees. The citation form (the

form found in the Dictionary) of a noun (in these two instances they are personal pronouns, to show the effect of this rule in English) is placed at the top pole of the circle. Then the remainder of the number of lines, that are needed in a particular language, are drawn out from the center of the circle to the circumference line (between the line to the top pole down to the line going to the right side of the circle) to get as many lines (starting from the top) as there are total forms (the citation form and altered forms) of the noun (or pronoun, etc.) in the particular language.

So the line going up to "he" and "who" forms a 90 degree angle with the line going to the right side of the circle. However, you "drop" down (shown by the arrows) to a more "declining" angle for each succeeding form of the word to which is applied endings, changes or additions.

### Declension of Nouns, Etc.

Because of the tendency to "cast in concrete" the received arbitrary observations, by previous peoples, on language, when the Italians finally got a hold of these little circles of Aristotle's, Figure 4, they decided to call this drawing of these ever more "declining" angles, as one goes from the line at the top to the line at the right, to make a fixed place on the circumference of the circle to show each successive form of a noun, the "Declining" of nouns, or "Declension."

Simple as that.

People sometimes feel that there must be some intensely brilliant concept involved in the use of the words "declension" and "decline" with nouns. Not at all; it came from nothing more than those circles!

### Conjugation of Verbs

If it is true that the word "declension" ("one half," so to speak, of the concept of Inflection, and the source concept of Aristotle) is so bankrupt of any deep thinking on anyone's part, and still is used by the whole world in their study of language, most would not easily accept the fact that there isn't even that much thinking in the word "conjugation," which finds a much greater general use in the world (the bigger "half," so to speak, of Inflection).

However, here again the "casting in concrete" syndrome has made its presence felt.

After the Greek merchants had conquered Egypt they built a Greek city at the extreme west of the Nile Delta. From there they controlled trade that came over the short overland distance from the Red Sea to the top of the Delta, a sort of ancient version of the Suez Canal.



This city became a headquarters for promoting the Socrates-Aristotle system. A Greek-speaking man named Dionysius from a place next to Greece named Thrace was a leading Greek language teacher in the city.

Just as Aristotle had his little circles and declining angles for describing the way that endings, changes and additions are put on nouns, Dionysius had a idea for describing how endings, changes and additions are put on verbs.

If we can take the verb system of the Spanish language to serve as our example, we can say that Dionysius conceived of the "-a" verbs (see Figure 5) as a large, brawny "red" breed of oxen and conceived of the "-e" verbs as a scrawny, little "black" breed of oxen.

One wouldn't "yoke" a big, strong, red ox in the same yoke as a little, skinny, black ox; that wouldn't work. One instead would yoke like oxen in a yoke because they work the same way.

Dionysius then spoke of "yoking-up" "-a" verbs in one "yoke" and "yoking-up" "-e" verbs in another kind of or different size of "yoke."

His Greek word for "yoking-up" was "syz-zug-ia"; a "zug" means a "yoke" in Greek. In Old Italian "yoke" was "juge." When conquered people were "sub-jug-ated" they were, figuratively, "put under a yoke"; when oxen were put together in a yoke they were "con-jug-ated" in a "juge" or "yoke." So, all that the word "conjugation" means, as applied to verbs, is that to Dionysius the different classifications of verbs seemed like different breeds of oxen.

Figure 5

salva	save	debe	owe
paga	pay	cree	believe
visita	visit	lee	read
obliga	compel	comprende	understand
manda	command	corre	run
senala	point out	come	eat
aina	love	sucede	happen
emplea	employ	pretende	pretend
escucha	listen	recoge	pick up
compra	buy	posee	possess
dedica	dedicate	responde	answer
goza	enjoy	vende	sell
imagina	imagine	correspond	correspond
quita	remove	convence	convince
entrega	hand over	aprende	learn
llora	cry	mete	insert

## Inflection

And, of course, if there is a lack of ANY "rhyme or reason" in the use of the words "conjugation" or "declension" under the general heading of "Inflection," still less reason will be found for the word "Inflection," itself.

During the Middle Ages language study was sort of "dictated" by a little booklet put out by a man living in Old Italy, a Roman, named Donatus. Donatus sort of copied Dionysius' booklet for learning Greek and just "popped" the word "Inflection" up there as the general heading for "conjugation," "declension" and "comparison" (see Figure 1). Even I don't have any idea at all why Donatus did it or what he meant by it!

But this overall subject of the people of Old Italy, of the Romans, copying things from Greeks is a subject in itself.

## Romans Copying

Greeks had been very successful in the Eastern Mediterranean long before the Romans were even moderately successful in the Western Mediterranean.

Then they started getting pressure from the people who soon took over all of Europe, what are called, "the Germanic Nations," you Anglo-Saxons and the Goths who took over Spain etc. With this pressure behind them the Romans took over the entire Mediterranean.

And, of course, if they wanted to be successful they had to use the Socrates-Aristotle system originated by myself. They did.

They were the, so to speak, Japanese of 2,000 years ago. They copied everything successful that the Greeks had ever done and adopted me, Socrates, and Aristotle as their guiding light.

## When The Romans Lost

As long as Romans were winning, this story is rather boring; then all that they did was copy Greeks.

It was when they lost that the story got amusing.

When they lost ALL THAT THEY HAD LEFT WAS LANGUAGE STUDY; BUT, they were able to maintain some semblance of an economy afloat with that; and, what is more, that "bare bones" semblance of an economy that survived is "Civilization."

"Do you see how ALL powerful Language Study is?" All that survived of the entire Roman Economy was the way that they copied Language Study from me, Socrates, and Aristotle; yet that bare minimum proved itself mighty enough to displace EVERYTHING ELSE IN THE WORLD until my and Aristotle's method today is Civilization.

Let me show you how it happened.

### The Ultimate Weapon — Language Study

Among the Germanic Nations all men were held responsible to keep and bear arms, just as most Anglo-Saxons still do. Among Romans, as it had been among Greeks before them, nobody but professionals under the direct orders of politicians were trusted with arms.

As a result the Roman professionals eventually just disappeared as the result of skirmishes along the 1,500 mile dividing line between the Romans and the Germanic Nations.

When there was no more Roman Army, that could control Southern Europe from Italy, the politician left in charge got an idea. He would move his headquarters from Italy over to a naval base in Greece and keep on controlling the African and Asian parts of the Roman Empire with the Roman Navy.

With that done something that might have helped him a lot kind of backfired.

A swarming army out of China sneaked up behind the Germanic Nations and annihilated many of them. The ones that got away simply went down and took over Southern Europe.

When they took over Southern Europe, Language Study showed its strength.

In any part of Southern Europe there may have been tens of thousands of these men of the Germanic Nations, with weapons, among millions of the erstwhile followers of the politician that switched to the navy, who did not have weapons.

You would think that these people from the Germanic nations might have been able to have kept on doing things the way they always had in the part of Europe they had just come from. They weren't able to.

"Why?"

Because the Roman politicians that were left had one weapon left that the Germanic nations didn't have at that time. They would now have the chance to show how that last weapon was powerful enough to let the Roman Economy survive. Yes, they showed that. But, they also showed us more. That one last weapon also showed, at that time, just how powerful it was. "How powerful was it?" Powerful enough to take over the world, because that is what it did from that time.

## The Plan

You must remember that the Germanic Nations did not know the language of Old Italy, that the politicians used to control Southern Europe. As soon as these Germanic Nations, these refugees, took over Southern Europe, the politicians that remained started putting their plan together for using their ultimate weapon. The time was about the year 410 A.D.

In the year 425 A.D. a major part of the plan came out from these politicians. It was that from that time onward all learning was to be controlled exclusively by the politicians.

So now the plan was ready. "What was it?"

It was simply that they were going to make sure that everything that was done in Southern Europe that was important would be done in Old Italian.

"How could they make sure that they could do it?"

Well, in the first place there were still a lot of their old subjects around who did not know Old Italian. The popular story has been that when the Romans conquered the Western Mediterranean lands and Western Europe that they stamped out all other languages and made everyone learn Old Italian. Of course, though, that wouldn't be copying my Greek plan. When the Greeks conquered the Eastern Mediterranean they made the merchants and other dominant people learn Greek. They didn't have the time nor money to make everybody learn it.

We can see that that is the exact way of doing things that the Romans copied, in the case of the Roman conquest of Britain. There they only forced the merchants and other dominant persons to learn Old Italian. And, when those of the Germanic Nations that fled to Britain to get away from the swarming army out of China came over to that island (that was the Anglo-Saxons) the dominant people who spoke Old Italian left. And, even though the Anglo-Saxons called the non-dominant people who were left by the word of the Germanic Nations for "Romans" or Old Italians (the word is "Welchman"), these non-dominant people of the Romans' old empire were still speaking the same language which their ancestors always had spoken, a Celtic Language.

So in the early 400's the remaining Roman politicians passed a law that everywhere in Western Europe and Northern Africa, that used to be the Romans' Empire but now was occupied by small groups of armed people from the Germanic Nations, all learning was to be strictly controlled by these politicians. And, the first thing that they did was eliminate the possibility that the non-dominant people of Western Europe and North Africa would learn and adopt the ways of these small groups of people from the Germanic nations.

## The Educational System

With the non-dominant people forbidden by the remaining politicians from learning anything except from them, that put pressure on the remaining politicians to establish some kind of a system to educate the people in order to keep some kind of an Economy afloat.

This they did.

The politicians swore off marrying and spent their time teaching the non-dominant people how to keep the Economy going. "And, how were they to keep it going?" "What was Step One?" It was learning the Old Italian language by my and Aristotle's system.

## Everybody Had To Learn Old Italian

I have already mentioned the name of the Roman, who was known as Donatus, who copied Dionysius the Thracian's booklet.

Donatus' booklet was called, "The Minor Art," meaning the "art" of "Grammar."

"Why call Grammar an 'art'?" "And, what does the name 'grammar' mean?"

The Old Italians had copied Greece so completely that they said it was impossible for anybody to know anything. The most that a person could possibly have was a "correct hunch." The way that you work with a correct hunch, to get it to turn out into something, is a "art." That is what they thought learning from books written in Old Italian was.

"But, what does the word 'grammar' mean?"

Well, to really justify the use of the word "art" to be applied to anything there had to be some "art form" involved.

"What was the 'art form' involved in language study?"

Aristotle's little doodles, "Figure 4," the little circles with lines that Aristotle doodled out as his way to express how endings are put on nouns etc.

The Greek expression that has been "cast in concrete" as the English word "grammar" was "grammatike technē," which in Greek means "written art."

Aristotle's doodles are the "art" that is at the heart of showing how endings are put on Greek words. From those doodles originates all language study. The politicians teaching Old Italian would now make those doodles, "grammatica," as they called it in Old Italian, the basis of learning Old Italian; and, as I will show you, that made those doodles or "grammatica" or "grammar" the basis of learning.

These remaining politicians that had sworn off marriage quickly oriented all of the old non-dominant people in Western Europe and North Africa to carrying on all

dealings with each other in Old Italian and thus averted the adoption by the non-dominant people of the ways of the newly arrived refugees of the Germanic Nations, while these newly arrived refugees still thought of themselves as guests and still, therefore, considered that the remaining politicians had the right to force the non-dominant people to do anything that they wanted them to.

### Running Europe By Language Study

So, having thwarted the non-dominant people going over to adopting the ways of the people of the Germanic nations, by insisting that all learning be in their hands and having taken the requisite measures to see that any business that had been done in the remaining languages of the non-dominant people was done in Old Italian, the remaining politicians had to get a program going that would teach everybody who needed to know, how to do all of their business in Old Italian.

The plan that they settled upon came from what you might today call the plot of a popular movie: it was the plot of a play that was then popular. The man who wrote the play was a Roman politician named Martianus Capella. The play was written between 400 and 425 A.D. The play was about the different subjects which the politicians thought necessary to run the business of Southwest Europe and North Africa.

They called these subjects, "The Liberal Arts."

It is this book, on the "Liberal Arts," by Martianus Capella, adopted universally at that time by the monastics who created the European Educational System, that "cast in concrete," as the "formal" position of European Statecraft, the relationship between the human mind and language, that had existed before in Aristotle's writings, which now made the Inflection Chart the formal basis of Greco-Roman Statecraft: that it was the reaction by people's minds to "that which is."

Maybe the word "liberal" is used by Americans to mean "free" or "abundant." In Old Italian "liberal" means "having to do with books" (a "book" is a "libro" in Spanish, for example). So the Liberal Arts were "The Book Arts" to the politicians.

Let's go through these "Books Arts" and see how the remaining Roman politicians were able to hold on and then, eventually, take over Southwest Europe again, then almost all Europe and then all of the world by language study.

### The "Book Arts"

In the play the "first" of the Book Arts was Grammar.

1. "Grammar," as explained, meant essentially, Aristotle's doodles, given in Figure 4, as explained by Dionysius in his booklet that had been, in effect, copied by Donatus as his booklet.

However, since the present goal of the remaining politicians was to teach everybody who needed to know how, how to read Old Italian, the expression "Grammar"

came to mean in their plan, and throughout Western Europe for the following thousand years, how TO READ OLD ITALIAN.

Because learning how to read Old Italian had to take first place in their plan, as it was very conveniently in first place in the play, the little booklet of Donatus that they used to teach people Old Italian acquired an almost incredibly oversized position in the History of European Education.

It became something approaching a "bible" of learning. Little European children for the following centuries would learn to quote by rote out of it such of its observations on what language is as, "a noun is the name of a person, place or thing."

(The extent to which this "grammar book" of Donatus was ranked with the Bible in importance can be seen by the fact that when the plan of European Education finally came to Finland along with the Bible, the Bible was named "The Grammar Book," as it is called there to this day.)

Once the politicians had taught someone enough of Donatus' booklet that he was able to read Old Italian, the next task was to teach him to speak in Old Italian.

2. The study or "art" for teaching a person to speak in Old Italian was the second of the Liberal Arts in the traditional European Educational concept. It was called, "Rhetoric".

3. After a person was trained to speak in Old Italian he would then, at last, be able to speak in Old Italian and, theoretically, be able to REASON with another person in Old Italian. This, therefore, brought up the third Liberal Art in the European Educational System, which is known as, "Logic."

Now since the subject of "reasoning" or "thinking" is the overall subject of our conversation in the first place you must pardon me if I interrupt this narrative of mine in the History of School for a moment to dwell upon this subject.

### Logic = Thinking

"Logic" is the name of the subject in the European Educational System that has to do with thinking correctly. Remember, first and foremost, that by this educational system it is impossible to "know." The highest that a person can attain unto is to have "correct hunches," correct "guesses." So Logic is "thinking without knowing."

"Logic," in the European Educational Concept, meant, for the first 1,000 years of the existence of that concept, to be able to "reason" in the Old Italian language after first learning how to read and interpret the workings of the individual alphabetic letters representing the different sounds of the language and, then, secondly, learning how to mouth those sounds. "Logic" did not mean thinking that results in knowing but a type of thinking that is "riding" on speech sounds and which allows a person to use the next four

of the Liberal Arts which the remaining politicians felt would enable the non-dominant people of the Western Mediterranean area to conduct their businesses in Old Italian to the point where the area's economy could be kept afloat.

I cannot possibly stress this single point enough, that "thinking," by the formal European concept of Logic, does NOT involve "knowing"; it is a kind of thinking that works toward an end: keeping the Economy afloat. In this concept NOBODY IN ALL OF EUROPE knew anything for sure. Instead the remaining politicians established the idea that their newly devised leader (operating under the new circumstances) had Orthodoxy, that he always had correct hunches, and that THAT WAS ALL THAT WESTERN EUROPE'S ECONOMY NEEDED to keep itself afloat.

The whole world now has "bought" this system. The whole world today FORMALLY operates on the concept of "Logic" which means "thinking without knowing."

"Why?" "What is the reason for this?" Because, PEOPLE DON'T WANT TO KNOW ANYTHING; ALL THAT THEY WANT TO DO IS TO THINK CORRECTLY ENOUGH TO KEEP THEIR ECONOMY AFLOAT!

This the politicians remaining in Western Europe succeeded in giving to the non-dominant people of that area at that time, and since then the entire rest of the world, as well, has accepted this from them, as well.

"Do you see how 'earth-shattering' this is?"

The truth is that people really don't want to KNOW anything. All that they might really want to be, if they are exceptionally ambitious, is to be successful. If they do want that, they need in some way or other to become politicians, and politicians don't know anything; they just SEEM to know because they have learned to use speech sounds so well.

That is the highest thing that human nature can attain unto: to be a politician, perhaps even reaching up as high as hoping to be the leader, that the politicians, remaining in Western Europe, who swore off marrying, established as the leader to direct their economy under the new circumstances.

So, my friend, give up this idea that you and your associates are going to learn to think correctly enough that you are going to be able to transfer KNOWLEDGE through a "machine." That isn't what you want, not what you really want. All that you really could possibly hope for is to be rich and famous like politicians. And, you can do that by just making a "beautiful gesture" in the direction of accomplishing your project that you say that you think might be able to bring peace on earth. You can do that by merely SOUNDING like you are trying to do something significant, just like everybody else that has been successful in your civilization for the past 1,500 years.

All that you could possibly really want to accomplish is the purpose of Logic.

"What is the purpose of Logic?"



Historically it has been to be able to reason well enough in Old Italian that you can adequately use the next four of the Liberal Arts.

"What are they?"

Well, while these first three Liberal Arts deal with "language" these last four, numerical, Liberal Arts are the basis of all modern "Sciences." All of the modern sciences originated out of the numerical measurements, by European scholars, trained in these four numerical arts, over the last 1,500 years in which the European Educational System, established by the remaining politicians, has been in effect.

But now, as I am leaving my favorite subject, of language or speech sounds, to go over to the subject which you seem most interested in, the sciences, let me just give one more plug for my basic proposition.

"If you comb through the scientific language or the scientific words in your English dictionary, what language are those words in?"

They are all in Old Italian ("Latin" as most people like to call it).

"Why are they all in Old Italian?"

Because in the Sciences of the European Educational System established by the remaining politicians NOBODY was presumed to KNOW anything. All that they were doing was using the sounds of the Old Italian language to measure what had to be measured in order to keep the Economy afloat. And, all eyes were kept fixed upon the leader of the remaining politicians, who had sworn off marriage, as the self-proclaimed expert on these speech sounds (because he presumably knew best what Aristotle meant by his system for analyzing these speech sounds).

You see, to this day you Angles don't KNOW ANYTHING. All of your science you have to say in Old Italian, or Latin, because your eyes have been trained to stay fixed on somebody who has the orthodoxy to keep your Economy afloat.

When any of your Anglo, your American, scientists want to say ANYTHING about their specialities, it is literally impossible for them to say ANYTHING in English. They HAVE to express themselves in Old Italian. Oh, I know that they are a little embarrassed by the overall concepts of the remaining politicians who swore off marriage and therefore try to make all of their expressions in Ancient Greek, which is a step or two back beyond the remaining politicians, the step or two back to the Greek source from whence the remaining politicians got their concepts; but, try as they may, all of these multiplying millions of pseudo-Greek expressions that they use nowadays, in their efforts to avoid this partially-sensed embarrassment, are still pseudo-Greek which they have obtained through their established European conduit of Old Italian.

## The Numerical Liberal Arts, The Ancestors of The Sciences

4. The first of the numerical Liberal Arts is "Arithmetic." This "art," the art of numbers (in Greek the word "arithmos" meant "number"), is the father of all of your sciences.

So, again, as soon as a person was capable of "reasoning" in Old Italian, it was possible to get him reasoning enough in Old Italian to measure the things, in the Old Italian words for numbers, which needed to be measured to keep the West European Economy afloat.

5. "But, what were these things?"

Well, since the Earth is the center of the "One-spin," the "uni-verse," about which the sun, moon and stars, that is all of existence, is locked in a constant daily spinning, the logical thing to make the measure of all existence is "the Earth." The "Earth" in Greek is "geos." The Greek word for "measure" was "metron." So, to "measure the Earth" was "Geometry."

6. The sixth Liberal Art, the third of these numerical arts, is the source of some embarrassment. Of course Aristotle's starting point, purely as regards his long-winded discussion, itself, with other men about what the starting point is, was his assumption with these other men that the sky spins around the Earth every day.

Now even though we know today that this most basic of all of our starting points is false, that in fact the sky doesn't spin around the Earth every day, and in spite of the fact that for 1,000 years the remaining politicians summarily executed any of the non-dominant people of Western Europe whom they suspected of doubting this falsehood, still and all the mystery of space has had such an allure to the mind of man from the beginning that the remaining politicians had to include its numerical measurement in as one of the essential things that just had to be measured in order to keep the Economy afloat, in order to not seem totally out of harmony with the popular superstitions of the people.

In order to make the most capital out of this artificially urgent necessity felt by the popular mind, the remaining politicians included, as we Greeks had held to for centuries before, the "Logic" or "message" that the "stars" seem to be telling us, as something so important to man that its numerical measurement had to be included as one basic needed to keep the Economy afloat.

Of course modern mankind which now universally uses the remaining politicians' European Educational System has been so embarrassed by this feature of the system that now they have renamed this sixth Liberal Art to be "Astro-" ("star") "-nomy" ("law"), "Astronomy" or "the Law of the Stars" (which is the heart of the matter and is needed for calendars etc.) rather than my Greek and the remaining politicians' name "Astro-" ("Star") "-logy" ("Logic"), "the Logic of the Stars" (which is a bunch of bunk).

7. There is very mixed feeling on the parts of different people as to the absolute necessity of the inclusion of this seventh or last of "The Liberal Arts," (which, again were the formal European Educational System for at least 1,000 years after the remaining politicians who had sworn off marriage started the system); that is, "Is it really essential to measure the subject matter of this last Art in order to keep the Economy afloat?"

At first you may even be inclined to discount it. But I feel that after discussing the story of this Art with you and then at the end of the discussion giving you almost ultimately profound insight into the matter that you will be inclined to agree with me that, "Yes, this Art must be included."

This seventh and last of the Liberal Arts is "Music."

The word "muse-ic" in Greek meant the way that human nature in man spontaneously responds to any of the "Muses." In our Greek way of thinking, beside the big "theos" or god that made the sky spin around the Earth every day, there were a whole bunch of little "godlets," each of which presided over some particular human happiness or other. When one just lets his hair down and "goes native," chasing after one of these Muses, as his spontaneous human nature may haphazardly push him, that is "Muse-ic" or Music.

However that might have been among us Greeks, we have got to remember that the remaining politicians who established the formal European Educational System that taught these seven Liberal Arts did what they did in a panic. Unless they acted promptly the non-dominant people of Western Europe and North Africa, whose dominant people had conducted their businesses in Old Italian for the past number of centuries, were just as apt to turn their backs on all of the brainwashing of those centuries that had got them to accept The STATE and have gone over to the easy-going folkways of these refugees now among them from the Germanic Nations who could do as they pleased since they alone had and knew how to use weapons.

In their panic they saw how one particular species of their "muse-ic" was of life and death importance to the survival of their State. That was the "muse-ic" typified by the picture of the ancient Greek chasing off through the wild after that one of the Muses that made his EARS feel good.

The way that this last of the Liberal Arts was hit upon was probably what saved the whole idea of The State from going down into utter ruin in Western Europe.

In the first place it was absolutely essential, to keep all of the non-dominant people that had been under their control remaining under their control, that all of these persons know how to use at least enough of the Old Italian language that they could all negotiate the bare essentials of statecraft with the State in that language. The idea that was struck upon that did the trick was to teach all of these people "to sing" in Old Italian.

That did it.

That pulled the State up out of its slump and insured its survival for the next thousand years, by which time the idea of the State had become so mighty that the rest of the world had no choice but to accept it or be crushed by it.

"So, you see how important the use of this Art was?" This idea that saved the State in Western Europe, this idea to teach all of the non-dominant people of Western Europe to "sing along with the State in Old Italian" was the idea that, as it were, "at the last minute pulled the airplane of the State up out of its nosedive to certain destruction and lifted it up to incredible heights never dreamed of before," so to speak.

Think of this.

People like to sing. It makes them happy. They enjoy it. And, those were hard times, what with the swarming armies out of China devastating all of the north and east of Europe, driving great multitudes of refugees to and through Southwestern Europe. The people were glad to just be able to get together in large groups, feel the "security" of other people around them and just "sing" anything, even if it was a bunch of "mumbo jumbo" in another language which they couldn't understand, Old Italian.

So now, whatever you may think of the absolute necessity of measuring the audible noise that is rhythmic to the point where people seem to think that they enjoy it, let me give you a concluding piece of advice as we close this subject of the beginning of the modern world's school system. If you really want to bring "peace" to the world, if you really want to let these enthusiastic persons, who have joined with you (who have resolved with you to pursue this impossible dream of a world-wide Interlingual Telephone company) to sense the only real self-satisfaction that it is possible for man to sense, then let them off the hook.

They are not going to find any satisfaction following impossible dreams. The only way that they are ever going to feel any real contentment is the way that we Greeks did. By dashing off through the wild in pursuit of the MUSE that just happens to have caught your fancy at the moment! Just give up! "Abandon," that is the word. Your hippies have the right idea. Just get together in a great big happy band of people, like at Woodstock, drop a little cocaine, inhale some marijuana, let it all hang out and be happy.

And, remember, all that you need to give some cohesion to that throbbing multitude enjoying this Greek dream of mortal bliss is JUST one person, who knows how to measure audible noise which is rhythmic to the point where people seem to think that they enjoy it, measuring that audible noise to that point as he picks away at his guitar.

## BARBAROUS OPTOMISM

I'm shocked. Socrates, I can hardly believe my ears.

I came to you as the representative of my group seeking, in good faith, to find out from you the inner workings of how to think correctly, in order to use those insights in our computer work, and this ... "defeatism" ... I just can't believe it! I'm shocked, confused, disappointed and not a little embarrassed at this reasoning that just doesn't hope or ...

Socrates: Well excuse me!

Hey, you know, you really are a tough guy! "Aren't you?" I bet that YOU never do give up, on anything at anytime.

How unreal!

Listen, I have been speaking to you like you were a "civilized" man who understands the State. I can see that I have been mistaken so I am going to talk to you as what you really are.

You are a "barbarian"! You haven't yet really learned what the State is.

Your ancestors were barbarians when they took Europe away from the Romans; and, although their descendents may have remained "hypnotized" by the State ever since, they still don't understand the State. They are still "barbarians."

Now, don't be too offended by the word "barbarian." It is just the Greek word for someone who doesn't understand the State. [Your ancestors had a worse word for us. They called us "heathens" because our homeland only had scrub brush, like a North European moor with heath bushes, rather than luxurious forests and meadows like their lands.] All that I'm trying to do by using the word is make a point of the fact that your people really never did grasp the idea of the State and maybe, because the word is pejorative, encourage you to the energy that it takes to really grasp the idea of the State.

"Why does the world come to me, instead of you?" Because I have something that works. I have proved it.

When your ancestors took over Europe, took it away from the Romans, they had their chance. The world could have copied them. They didn't. "Why?" Because these "easy-going folkways" of your ancestors don't work. My idea of the State works.

They were both tried and tested, and your folkways lost. My idea of the State won. "How?"

## How The Romans Maintained The "State"

When the refugees from the Germanic Nations came pouring into and through the lands of the Romans around the year 400 A.D., the remaining politicians had some tough decisions to make.

They had no more army, weapons or military resources to protect the State with, so they had to retreat to their "last ditch" and make their stand there.

"What was that 'last ditch'?"

My biographer was my pupil, Aristotle's teacher, named Plato.

Plato took my basic thought, the "State," and wrote a book about it.

The Greek name for the book is "Politeia," euphemistically called the "Republic" by its apologists. The point is that the name of the book is "Statecraft," or maybe "Politics," if you prefer.

What the remaining Roman politicians did, in the face of their challenge without any military power, was what all Romans had been doing for centuries, they copied our instructions on statecraft to the limit.

Copying "to the Limit" means that they took as deep a dive to the bottom of Plato's "Statecraft" as they could. In "Statecraft" Plato suggested that, in order for people to become fully organized around my idea of the State, the politicians renounce: 1. typical family life and 2. private possessions of any kind. This frees them from the normal distractions of ordinary men and women and allows them to concentrate full-time on their only remaining possession, my idea of the State. And, at the same time, they are concentrated on how they may best communicate that idea of the State to other men. The remaining politicians followed Plato's instructions, as he had written them in "Politeia," "to the letter." They became so expert in communicating the idea of the State to all men that "Politeia," in effect, saved the idea of the State for the Romans.

So, these remaining politicians swore off marriage, swore off owning anything, concentrated constantly upon the idea of "the State," and busied themselves with teaching the idea of "the State" to the non-dominant people who had theretofore been their subjects. Whenever these remaining politicians did come out of the castles to which they had retreated it was to teach the principles of the State, as they had been instructed in "Politeia." Because of this it seemed that they had become, primarily, teachers. The principles of their teaching thus survived in the difficulties of those days. They have survived and triumphed in these days. Their principles of teaching are today THE principles of teaching; they are the first principles of teaching. It is no wonder that 1300 years later Jean Jacques Rousseau would say that "Politeia" was, "the finest treatise on education ever written."

## "Absorbing" Refugees

The one part of Western Europe that was not bothered by refugees from the Germanic Nations fleeing through it was the "basin" in the middle of which one finds the city of Paris. Because of the fact that there were no disruptions there caused by fleeing refugees, "the State" in that area survived very much intact.

There was a sort of "renegade" group of people who were racially descended from the Germanic Nations but who didn't share in their folkways because this group was living in exile on the western or Roman side of the Rhine river in the first century of the Christian era while these folkways in question were spread on the Germanic or east side of the Rhine.

This group was approached by the remaining Roman politicians operating in the Paris basin area to see if the group wanted to serve as the army for the remaining politicians in exchange for being a new sort of "second-in-command rulers" of the state there in the Paris area.

The Group agreed to this. This Group called their own people and the numerous groups of Germanic refugees now living around them, "The Eastern Races." The group called the Romans etc., living in the Paris area, "The Newest Races."

The remaining Roman politicians turned teachers of the State called themselves, "The First State." They called the rulers among their newfound army in the Eastern Races, "The Second State."

This arrangement, shaky as it was, is the way that the idea of the State was restored to some order in a Western Europe now dominated by the easygoing folkways of the refugees from the Germanic Nations.

This arrangement was the State called, "France," named after the predominant group of The Eastern Races.

Because the basic idea of the State is an aggressive, "conquer" ethic, the State, after it got to feeling comfortable again in what was now France, began sending out the remaining politicians to infiltrate and teach the principles of the State among the other peoples of the Germanic Nations around them, that is other than among the people who lived in the area called, "The Eastern Races," proper.

They had tremendous luck teaching the principles of the State among all groups that had been refugees, that is in Germany west of the Rhine, in France and in Spain; and they had almost as good luck in the areas of Germany that had been either corridors for escaping refugees or devastated by the swarming armies out of China.

However, they had bad luck in the part of Germany that had been least affected by these commotions, the north of Germany, which also happened to be the closest to the area of the ancestral homelands of all of the Germanic Nations, the area of Scandinavia.

After a prolonged effort on the part of the remaining politicians, with no success, to make some headway in North Germany teaching the first principles of the State, they finally gave up trying to accomplish their goal by rhetoric. Instead they went back and asked the rulers of their newfound army, their "Second State," to just go up and crush the folkways out of these North Germans militarily.

The Second State went and did that, and then the remaining politicians went up to North Germany and successfully taught them the first principles of the State.

Then the remaining politicians cast their eyes up northward to the original homeland of these Germanic Nations, Scandinavia. The story of what the remaining politicians and the Second State had done in North Germany had gone over very poorly in Scandinavia. And, when the remaining politicians suggested to the Second State that they go and do the same thing in Scandinavia that they had done with North Germany, the Scandinavians reacted by coming down to France and Germany and destroying the Second State there and the very nearly destroying the First State as well.

#### The First, Second and "Third" States

The Scandinavians, who so strongly reacted to the First State and Second State of France to destroy the latter as it then existed in France and Germany and who almost also destroyed the former in those places, are called in History either, "the Northmen" or "the Vikings."

(History, as Socrates and his followers tell it, would have the Scandinavian people suddenly creating the largest of navies, composed of the largest and best ships, from scratch in the late 700's A.D., the time when the French Second State resolved on the military conquest of Scandinavia. They will also have everyone suppose that the total familiarity with which these Northmen piloted their fleets on all of the commercial waterways of Europe at this time was learned suddenly, in the same ways as the fleets were suddenly supposed to have been created out of no previous substantial maritime experience. The truth is, and it is easily demonstrable, that the people of Scandinavia were accustomed to a centuries-old custom of regulating all of the business of Northern Europe, which business was made physically possible by the excellence of Scandinavian naval architecture, the best in the world at that time, and feasible because of the centuries of experience of Scandinavian sailors in plying their craft in this custom of doing business that for centuries had regulated trade upon the northern seas of Europe. Of course, since Socrates' followers find it convenient to ignore this, we can't have this explanation of history come from the mouth of Socrates.)

Advancing from their control of the ports and commerce of the seas of Northern Europe they proceeded in taking over the ports of the seas that make up the Mediterranean Sea. By first taking over the international commerce upon which the Second State of France and Germany depended, the Vikings weakened their opponents. After they were weakened they ruthlessly pursued them until they were destroyed.



Much more than the Second State, though, when the Vikings first struck back their object was their more ultimate enemy, the First State. At first they were those whom they pursued so relentlessly.

However, around the time when they decided that they were going to take over the Mediterranean, they came upon what must have been to them the most awful truth.

Not only did the people of France and Germany operate upon the idea of the State, the Moors who ruled Spain and North Africa operated upon the same idea. And the Moors' co-religionists, the Arabs, who ruled Egypt and the Middle East, they also operated upon the idea of the State.

Not only them but the Roman politicians who had continued running things in the Mediterranean from their naval base in the Eastern Mediterranean, they also operated upon the idea of the state.

And, not only them, but the Persians to the east and all of the mighty sections of the world's population to the east of them in India, in the Indies, in China, (from whence the world trade that entered the commerce of Europe through the ports of the Eastern Mediterranean came) apparently ALL based their lives and governments upon the idea of a "state" in one way or another. Babel had been far greater than these Vikings may have supposed.

Around the year 1,000 A.D. these Vikings came to a conclusion. The heart of their folkways, the customs by which Northern Europeans do business, they would keep. If they could only conquer and control the trade of the Mediterranean they could control all of the trade of Europe; that would be enough for them. Their cause would be served. However to conquer that trade was only the beginning. They then had to CONTROL it, and they saw no way that it could be controlled except through their also adopting the idea of operating upon my concept of "the State." So, overnight, so to speak, the Vikings effected this. They started calling themselves, "Crusaders" instead of "Vikings" and took over the ports and trade of the Eastern Mediterranean as well.

However, as they did this they "shoved down the throats" of the other Europeans the part of their folkways that they retained, the custom by which they did business, that was called, "The Third State." They retained the remaining politicians, they stayed on as the First State; and the leaders of the Crusaders muscled in to take away the leadership positions from all of their previous enemies who had called themselves the Second State.

### The Folkways of Northern Europe

Before I can make sense of my next topic, how the way that the Crusaders shoved the folkways of Northern Europeans down the throats of Europeans changed schooling, I first have to cover this topic of North European folkways, the folkways of the Germanic Nations.

The basic way that the Germanic Nations used to live in the first centuries of the Christian Era can be seen from the way that they still live in the parts of Europe where they have been least disturbed, such as in Switzerland or Scandinavia.

Their clothing was what are today called "folk-costumes"; and they liked to live in exposed-beam buildings, frequently larger at the top than at the bottom, the "chalet" concept.

The farmers there had each country or "land" divided into "shires," the shires into "counties" (called various names), these "counties" down into "townships," and the "townships" down into farmsteads.

The craftsmen living in the larger business settlements, the towns, where the skilled crafts were extensively practiced, had the exact same division for those towns.

They had about the same number of people living in these large business settlements as lived in a shire so they organized these larger towns like a countryside shire.

If a boy wanted to practice one of the crafts of the large business settlements he first had to take an oath, in the small portion of the settlement corresponding to a township, to uphold the folkways common to all of the lands of the Germanic Nations. After he learned the craft his activities in it were supervised by the leadership of the next larger section of the settlement, corresponding to a countryside county. Then, the relationship of the production of the entire settlement to other production, for which it was exchanged elsewhere, was managed by the leadership of the entire settlement (which, once again, corresponded to the leadership of the countryside shire) according to the folkways of all of the North European people.

The men practicing a particular craft in a division of a large business settlement corresponding to a countryside county formed a "brotherhood" of such craftsmen. They shared the advancements in their skills with men who, as a brotherhood, practiced the same craft in other large business settlements. They shared a great deal among such brotherhoods practicing the same craft and with all of the other brotherhoods practicing other crafts, all of which brotherhoods were called by the Germanic word for such entities: "gilds."

### The Gilds and School

So the Crusaders shoved their "gilds" idea down the throats of all of the people of formerly Roman Europe where they hadn't been before.

The most conspicuous "transplanting" of this particular type was the explosion of these North Europeans' Germanic, gild-commanded business settlements in the ports of

North Italy, which were to receive the trade in transit from the Crusaders in the East Mediterranean bound through and around the Alps for North Europe.

These gild-commanded business cities stood out like sore thumbs in the thoroughly "give-up, state-oriented" countryside of North Italy. And, since the inhabitants were racially different from the Italian people living in the countryside (they were of the typical Crusader stock from Northern Europe) that stood out too. For this reason the merchants from these towns, when plying the wares of their business settlements' gilds elsewhere, were never called, "Italians"; they were called, "Lombards," for the last group of Germanic refugees that had settled in the Italian countryside, even when their business settlement wasn't in that part of Italy called, "Lombardy."

The gild life of these North Italian towns "didn't last long. It was a foreign influence artificially "grafted on" in the area; and as soon as the Crusades "failed" for South Europe, it was "rejected" by the host countryside.

But, at the time when this gild life first came to Italy, that is at the time when the Northmen first started calling themselves "Crusaders" in North Italy and in North France, particularly in Paris, the "phenomenon" happened that is the next development in the History of School.

You see these Northmen, all of the North Europeans, you, were "barbarous" to the people who believed in "the State" in Ancient Times. And, they were still somewhat barbarous even when they started calling themselves "Crusaders" and realized that they had to make some accommodation with the First State but shoved their "Third State" or gild system down everybody's throat. And, to some extent, they are still barbarous today.

Mediterranean people have an expression. It is "barbarous optimism." The optimism that only a barbarian could have! Someone who is so unsophisticated that he cannot understand that there is "no hope" other than that slightest glimmer provided by the concept of the State!

It is this "barbarous optimism" of yours that offends me so, now — that you actually have the gall to hope that you and your group are going to be able to understand human knowledge so well, human language so well, that you are going to be able to get them to run automatically in a machine!

This is "barbarous optimism" at its limit!

But, then, it was barbarous optimism running rampant that created the development that occurred at the time the Northmen started the Crusades and shoved their gild system down the throats the people in the countryside of Northern Italy and Northern France.

These incredibly optimistic Northern barbarians, shoving their gild system down the throats of these people, divided up the labor in their business settlements among their various gilds (each gild getting the right to perform the particular kind of labor it specialized in) and then came upon a challenge. "What (or who) is going to address itself to the concept of handling this new entity that had become part of their existence, the

entity of 'the State'?" It was simple, they felt; THEY WOULD JUST ESTABLISH ANOTHER GILD TO TAKE CARE OF IT. And this other gild dominated education in Europe for the next 500 years and then, in a changed form, education throughout the world thereafter.

Up until the time when the Crusaders made these innovations, schooling in Europe had been pretty much the same as when the remaining politicians in Italy pushed "Politeia" to the limit in the 400's A.D. They had kept the basic way that they fostered "the State," through the Liberal Arts, fairly secretive in their castles to which they retreated upon swearing off typical family life. In these retreats these men, who called themselves "monks," from the fact that they had sworn off "marriage," were very protective about who got to know how they propagated the State. However a number of them would often be in "league" with others to teach something of the Liberal Arts to certain people. Because they were in "league" with one another to do this they called each other their, "col-leagues." The place where they did this was called a, "collegiate church"; and the over-all idea of doing this in these circumstances is the origin of the word, "college."

More important than these in the history of school, though, are the men who formed a "capital," in Latin, "chapter" in English, in a cathedral church. The men of these chapters were responsible for making the Liberal Arts available to certain people under certain conditions; and it is from them that we get words that are so much a part of modern higher learning such as: dean, professor, chancellor, chapter, etc.

When these gilds came upon the scene in North Italy and Paris, on the other hand, they were just going to take all of the secrets of the State and its seven Liberal Arts and "have at them" like a bunch of carpenters at lumber. The clerks of Western Europe were aghast at this secularization of the Liberal Arts. But, these gilds had enough of the political power on their side so they could do as they pleased.

"But, these different gilds, studying these Liberal Arts and the 'State' from whence they all sprang, what shall these gilds call themselves?" Well, the essence of the "State" is the concept that it is the sole connection between man and the "One-Spin," between man and the power that makes the sky spin around the Earth every day. They would call their new gild operation a "One-spin-ity." In Old Italian that is, "universitas," in Modern English, "university."

### The Early "Universities"

The first of these early "Universities" was at the trade crossroads of Bologna, in North Italy. There the Lombard merchants tried to establish a system whereby they could deal systematically with the rulers from the Eastern Mediterranean who had ruled the people of this particular part of Italy.

However at Paris, the site of the second "university," the general issue was this concept of "the State" that had found it possible to survive there on a continuous basis since Ancient Times.

These first few universities, at Bologna, Paris and Oxford, multiplied up to 79 by the year 1500 A.D., when the next twist in the history of school takes place. And, this era, marked by this barbarous optimism of these North European guilds, gone to work on the State and its seven Liberal Arts as so many carpenters on lumber, was really only handed a challenge at that time, when this era was considered to have ended. In reality that barbarous optimism, still totally illogical, pervades school to this day.

## THE "ILLOGIC" OF MODERN SCHOOLING

When the Mongols and the Turks at length drove the Crusaders out of the ports of the Eastern Mediterranean the merchants whose predecessors came from Northern Europe but who had made Italy and adjacent places their home base, found their adopted portion of Europe entering into a period of economic decline.

But, to these merchants, now transplanted and established in Northern Italy, there was a far greater problem than an economic slump.

After the Mongols drove the Crusaders out of certain key positions in the Middle East, the Turks pursued the battle across Asia Minor. Then crossing over into Europe, they proceeded to take over the Balkan Peninsula. This meant that they were advancing up the east coast of the narrow Adriatic Sea, just across from Italy, and were closing in on Venice and the other cities of Northern Italy.

This was a living terror for Italy. So, the powers of Italy got together to try to come up with something to save themselves.

It was easy to understand the power of the Turks. The Turks operated under an absolute dictator, such as Tamerlane, to whom they gave all power. When he commanded his followers obeyed; and, since there were many of them, they operated very successfully to achieve their conquests.

In Italy's past, in the Roman times, there had been such absolute dictators. And, if only all Europeans could be mustered out against the Turks behind such a modern European dictator, the Europeans would have far more manpower than the Turks. The problem was that it was very doubtful ALL Europeans could be counted on to muster out behind anybody.

It is true that around this time (about 1500 A.D.) the remaining Roman politicians had a leader whom they held up as the leader of the First State and that most Europeans still acknowledged a token loyalty to that leader. It is also true that that leader endorsed another person who was theoretically the leader of the Second State of Europe. But the fact of the matter was that in their numerous town councils, gild courts, hanse parliaments, diets, national parliaments, "riksdags," houses of commons, etc., the Third State ruled in the populous and powerful north of Europe; and only lip service was paid to a loyalty to the First and the Second States which were headquartered in the south of Europe.

Therefore it was very doubtful if the North Europeans would really trouble themselves to come to the rescue of the South Europeans.

To encourage them, the man who was theoretically in charge of the Second State went out and acquired personal control of most of the powerful positions in the Second State on the Continent in Western Europe.

Then the process was accelerated by a program of insinuation that this leader was the military leader of the Second State of Europe and that everybody owed him allegiance. This massive propaganda campaign collapsed dismally.

The next step taken shows the "illogic of schooling today." When the propaganda campaign for the leader of the Second State failed, the leadership of the First State was brought in to remind the North Europeans, happily operating in their novelty of a Third State, that in the pure Roman ideal, which the idea of the "State" comes from, it is the leader of the First State, the leader of the remaining Roman politicians, who is the ONE BIG POLITICIAN that is in harmony with the Energy that makes the sky spin around the earth, and not all of the multitudinous little leaders of all the organizations in the Third State of Northern Europe. The leader of the First State was at pains to show the Northern Europeans that if they wanted to continue working in a "Logical State" (and the basis of the everyday workings of the "State," the four numerical Liberal Arts, is "Logic") then they had no option but to continue recognizing the leader of the First State as the politician in harmony with the "One-spin." And, once that recognition was obtained, he took the occasion in the full authority of his office to tell the leaders of the Third State in Northern Europe that although they had been tolerated since the Crusades their Third State was not logical and they had, in the future, to render absolute obedience to the leader of the Second State and to cease and desist from holding themselves out as leaders of the State.

The "barbarous optimism" of the leadership of Northern Europe, that all of them were orthodox politicians capable of running the State, now faced the cold, hard Logic that the Leader of the politicians from whom they learned of the State held their barbarous optimism, their Third State, to be cancelled by THE State.

In the typical illogic of their barbarous optimism the North Europeans decided to split off from THE State and establish themselves — operating on their own barbarous optimism rather than on the logic that defers the leadership of the State to the top leader who logically is the orthodox one — as the orthodox leaders of numerous tiny little "states" of Europe rather than of one big one.

And, since the ultimate basis of the State is Aristotle's explanation of language, it is not peculiar that the people of Northern Europe soon fell to thinking that the leader of their State, to which orthodox leader they owed loyalty, was the leader of the people who shared with them their native language.

So Northern Europe divided up into many little States, one for each different language, so to speak, each with its own orthodox politician at its head and each with a number of universities operating in the native language (rather than in Old Italian) wherein people were taught how to keep that State's economy going.

Gone was the State from which they got the idea of the State.

Come was the illogic that the great numbers of leaders at the head of Europe's many new "Language States," constantly at war one with another, were all always right (that is, each language State felt that its leader was always right, orthodox, and the others

always wrong) or that many could be orthodox while in total disagreement with one another.

And this is the illogical mess that you North Europeans have made of the Modern World. Today the whole World has accepted my Socratic concept of the State; but, since they got it through your North Europeans' barbarous optimism, it has come out that whatever politician happens to be able to scramble to the top of the heap in a modern Language State, he is orthodox, or "always right," even though he is diametrically opposed in all that he does to all of the other "Language States" on all sides of him.

This is the reason for all of your wars!

"Why can't all of these crazy modern politicians just admit that they don't know what they are doing, just give up and return to being logical?" "Why can't they just admit that they don't know how to think right, shake off this 'Barbarous Optimism' that they can think right, which they have gotten from you North Europeans, return unto me and let me do their thinking for them again as was the whole idea of the concept of the State when I first developed it?"

"Well let's say that they do, Socrates, what would you tell them?"

Socrates: Just what I have been trying to tell you, that they have got to go back to basics.

"What 'Basics'?"

Socrates: The ultimate beginning. The start of everything. The SOUNDS of human speech. They should spend most of their time locked into a concentration that is trying to solve this ultimate mystery.

"Are you saying that people should be locked into a perpetual study of language?"

Socrates: Of course. "Can't you understand a straight-forward statement?"



## LANGUAGE STUDY

"Well, then, Socrates, how do you suggest that we study language?"

Socrates: Just the way I have been telling you.

"Please be specific."

Socrates: Now that is cute. You want Socrates to be "specific," rather than general or universal or catholic.

All right! I'll be "specific " for you. "Study that chart!" (pointing to the "Inflection Chart," the top of Figure 1).

"Well, all right, let's say that I do 'study' this specific chart; how long do you say that it will take before a person like me could become a master of the material on that chart?"

Socrates: "Master?" "Of THAT chart!?" You have got to be about the most hopeless case of an optimistic barbarian that I have ever met!

"Didn't you hear me when I was speaking about the European Educational System?" It is all built squarely over that chart. The universality of that chart for all languages is what has struck the world dumb with an awe for the glorious brilliance of the Greek civilization: the fact that that chart reveals the reaction on the part of human nature to "that which is just because it is," which has given the mind of mankind over into my power, from which position of power I have been able to give that mind of mankind over to politics.

No. Nobody is EVER going to be the "master " of that chart.

Don't you understand. This chart is EVERYTHING. All learning based upon my concepts has rested squarely over that chart for the last 2,300 years.

If you could "understand" that chart, if you were the "master" of it, as you said, you would be the master of my concept that is the basis of that chart. "Do you get that?" My concept, "Virtue," you know, "what nobody can ever know," THAT is the basis of that chart. "What is GOODNESS, the Virtue that all human nature loves and responds to naturally?" It is WHATEVER it is that is behind that chart.

"Did you hear that word?" It was, "whatever." Whatever it is, it is something that no man can ever understand. The agreement that man can never understand it is the understanding that IS "The State."

"So give me a break, will you?"

Spare me this barbarism that you can treat that chart like a carpenter treats lumber and that you can become its "master."

I didn't suggest that you or anybody else study the chart so that you or they could become its master. I suggested it so that through it, using it as an art rather than a science, a person can become familiar with the APPARENT opinions behind language. It should be used to "guide."

My question remains, "how long should one study that chart?"

Socrates: My suggestion is that one concentrate upon that chart for the first eight years of his schooling. Call this, "grammar school," in honor of that chart which is "grammar." There is such infinite variety in that chart that you could study a different little part of it every day for all of those years and still not run out of something to do.

Of course one couldn't possibly say that you understand, or really even "grasp" that chart after only that amount of time, so you have to concentrate on it for at least one hour per day during your next four years in high school.

However your familiarity with it would still be so weak that you will also need to spend at least one hour per day dealing with it during your first year of college.

A word of caution, though. After such a casual introduction, don't think that you are going to be able to work with that chart well enough to learn a new language by using it. If you want to use it to acquire a foreign language, you will still have to spend at least one half of your time going over its details.

All right, Socrates, let's say that I am in college and want to learn how to use that chart effectively enough to learn a foreign language. "How long will it take me?"

Socrates: Oh, I'd say about two years; but don't get the idea that "learn how" means anything like "really understand" that chart.

That chart, again, is the description of the reaction on the part of human nature to "that which is just because it is" or "VIRTUE." If anybody could really understand that chart he would understand what Virtue is, and nobody can do that.

You could go on and get your Ph.D. in languages or in linguistics and then go on to devote your entire life to the study of just one tiny part of that chart; but, then, don't get the idea that even that would let you really understand that tiny part.

That chart is the tactical basis of my system for learning. My system for learning is the concept, "the State." By knowing how to use that chart politicians can get ultimately precise about their grammar and can thereby make their words, their logic, into the tools whereby they may probe deeply into the mysteries and develop the innumerable "-logies" which contribute to the formation of their "POLICY."

And, it is precisely in that same vein that I suggest that all people use that chart. Not with the barbarous optimism that they are ever going to be able to be its "masters," but in the resolve to "follow after" it in a manner that never anticipates an end, a quest, a never-to-really-be-fulfilled "pursuit" to sort of always "winnow" more and more "harvest" from the seemingly never-to-end, seemingly numberless crop of new scientific words ever springing into existence as my politicians are ever widening the numbers of and the contents of their "-logies."

That brings up a very interesting topic, Socrates. If a person wishes to acquire a new language there are about 5,000 words which, at the same time, constitute the vocabulary of children in that language and constitute, by frequency, about 97.5% of the words encountered in reading. "How do you suggest that these words be learned and remembered?"

Socrates: Well, I don't see why that is so interesting, and I have already given my answer. People should learn these words, as all words, in the same way that politicians learn.

"And how long should that take?"

Socrates: Oh, I don't know, maybe a couple of years more. But, that is providing that you, of course, keep going over them again, and again, and again, and again ...

Wait a minute, Socrates.

"Why not learn them in the same way that we learned these same basic words in the language of the people among whom we were born?"

Socrates: I beg your pardon.

"Why not learn these words in the same way that we learned this, the basic vocabulary of our native language, when we were little children?"

Socrates: "Well, how was that?"

Well, you know that, Socrates. Everybody knows that. You and I and everyone else did it when we were young. This is the very MOST common thing in common knowledge.

The way that we learn when we are little children is by our own feelings. Your own disciple Aristotle said as much when he articulates your position that language is a

"spontaneous" reaction by human nature within us, when we are little children, to "that which is just because it is."

We all see how little children learn. It is all around us constantly. What they see that "works always" is what they react to spontaneously. "Why do they react to it that way?" Because they "feel" that it is right. This UNIVERSAL "feeling" on the part of all little children, that what they see that "works always" is right, produces that spontaneous reaction on their part that also "works always" to create this universal pattern for all human languages that we see on the Inflection Chart. Learning this way they thereafter always remember what they learn.

It is the element of this "spontaneous learning" that my computer is "hungry" for. It is the elements of this spontaneous reaction of the part of human nature in little children to "that which is just because it is," regardless of the language spoken by the people among whom a child is born, which elements are the same, which gives computerized language translation its hope. To the extent that these elements are the same, that these concepts (to which little children react to learn the basic vocabulary of their language which they thereafter always remember) are the same, computerized translation has arrived, that is, it has arrived to the extent that we who are involved in the programming are able to understand this spontaneous reaction of human nature in little children to "that which is just because it is," which they feel is right, and whereby they learn the elements of language and thereafter always remember them.

Now this is what I want to know from you Socrates, "How can I learn to understand this spontaneous reaction of human nature in little children to 'that which is just because it is' which they see, which they 'feel is right,' this reaction that 'works always' to teach them language, creates these similar elements in language and, in fact, IS the language that thereafter they always remember?" Can you teach me that, Socrates?"

Socrates:           You despicable barbarian! "How dare you humiliate me with that question?"

No, I can't teach that. And, all civilized adults have given up hope of making a science out of such things as these.

## FOLKWAYS — "AN OPTION?"

This book, up to this point, has been written specifically to dramatize this particular inconsistency in the Greek thinking regarding language, which underlies the European Educational System.

The Greeks made a point of the fact that human nature responds spontaneously to "that which is just because it is" to produce human language. And, they use the moral strength of that spontaneous reaction to establish the authority which they have in the world's educational apparatus, which, as we have seen, is, at the urging of the Ancient Greeks, an apparatus which champions the deductive method and asks why there is any need to consider the prospect of any good coming out of further inductive reasoning.

They fail to stress that that part of the human race that does learn language as a spontaneous reaction to "that which is just because it is," is the little children of the human race. And they totally ignore the fact that that spontaneous reaction, which they cite as the basis for their authority in this "deductive apparatus" of theirs, is an INDUCTIVE SPONTANEOUS REACTION.

Perhaps this book, written as it has been to this point, in drawing the most critical attention possible to the total surrender of the Greek mind vis-a-vis inductive thinking, will dissuade a reader, wishing to become an analyst of these inductive dynamics in human children, which makes computerized translation feasible, from harboring feelings that he can profitably refer to traditional educational sources, resting as they do on Greek thinking with its total abandon as to the inductive dynamics that are sought.

"If this does so dissuade a reader from pursuing traditional authority in teaching one how to analyze language for automatic translation, what other authority is there?"

There is a possible source of information.

"What could it be?"

It is the "easy-going folkways" that have come up as a topic several times in this book already.

### The Only Agreement

Although the subject of these folkways has only been mentioned in passing in this book so far (except for the derogatory remarks made about them by Socrates), it is a fact that one part of these folkways is the only thing that is agreed upon between the Capitalistic and Communistic camps of the world as being totally good as respects government.

The fact of this agreement gives a social kind of authority to this subject; but in a totally impartial analysis of this subject, that is not what recommends this aspect of the folkways to us. THE aspect of these folkways that are of a solemn interest to people trying to understand how children learn language is the fact that children learn by their

FEELINGS: what they "feel" is correct they accept. The overwhelming impact of these folkways upon modern Mankind as it (following Europe's wars of Religion and the French Revolution) has grasped at the parliamentary idea, is that the essence of government by these folkways — whether in "town councils, gild courts, hanse parliaments, diets, national parliaments, 'riksdags,' houses of commons or in jury trials" — has always rested and today rests squarely upon one thing and one thing alone: what all of the people FEEL IS RIGHT.

A fascination with the prospect of finding something from the subject of these folkways, that might shed light upon the way that children learn language by their feelings about what is right, could entail a lot of effort into an area not generally considered to have any bearing on understanding language; but this could be very rewarding to those willing to pay the price to understand the heart of the matter.

Harking back to the subject of these folkways as it has already been discussed, it may be remembered that there are two parts to these folkways: one of the farmers who lived in the townships of the countryside shires and one of the craftsmen who lived in the larger business settlements, the large towns that were organized like the countryside shires.

The Germanic words for these large towns was "burg" in the Germanies and the Netherlands, "borg" in Scandinavia, "burgh," "bury" or "borough" in the British Isles.

The French way of spelling this word was "bourg," and the French word for a craftsman who practiced his trade within a "bourg" is (that he was a) "bourgeois."

When the Third State decided to strike out on its own around the year 1500 A.D., a new name came into use. The way to show that a word is the name for a country, in many languages in Europe, is to have it terminate in "-ia." In many languages Italy is called "Italia." The French add "-ie" onto a word to show that it is the name for a country. They say "Italie." So the French word "Bourgeoisie" is the name for the "theoretic country" made up of all of the "bourgeois," that is to say, "the Third State."

Now everybody knows that as far as the Communists are concerned the "Bourgeoisie" are the "bad guys." For them the "good guys" are the people from a certain type of "commune." We know who the bourgeoisie are; they are the craftsmen following the folkways of Northern Europe in the larger business settlements. "Who are the people from the 'certain type' of communes?" They are the farmers, following the folkways of Northern Europe in the way that they work in the "townships" (variantly called "communes") of the countryside shires.

Capitalists are for both the "bourgeoisie," following those folkways in the large towns, and for the farmers, following those folkways in the townships or "communes" of the countryside shires. Communists are for the latter and against the former.

"Well, if both groups base themselves upon those folkways, why has there been this split that has been the main fact of political life in the second half of the Twentieth Century."

The reason is that the craftsmen in the towns at the time of the Crusades began operating upon the Roman concept of "money" in their industrial life, whereas the farmers out in the country continued on with their traditional way of doing things, governing themselves by what they "felt to be right," and were not profoundly effected by the introduction of this Roman idea. This subject is dwelled upon at the length in "New Learning: Book Two, The History of Money." (For the moment it might only be observed that the substance of this "main fact of political life" is a difference in attitude toward the Roman idea of money.)

Both sides, though, champion the folkways fostered by the farmer in his countryside township or "commune."

The way that these folkways, cheered by all, came to such a point of international prominence is, interestingly (since Communism sees the U.S.A. as its greatest opponent), the transfer of these folkways of North Europe from England to North America in the commencement of what was to be the U.S.A. We will examine this transfer and examine how these folkways help one understand language after we examine how they came to be cheered by all.

#### Universal Political Acceptance of the Folkways

The Turks began making their thrusts at the "vital organs" of Western Europe's commerce at the same time that Columbus sailed to America (Columbus did what he did because of what the Turks were doing).

This had a two-fold effect on those controlling the politics that controlled that commerce. The first effect was that they were weakened by the Turks. The second effect was that by being so weakened there was a chance that the folkways of Northern Europe rather than the Greco-Roman politics of Southern Europe would transfer to and perhaps rule a great portion of America.

The most potent part of these folkways, in the eyes of the political leaders of Europe was the way that commercial paper, paper currency, arising from North European folkways was replacing metal coins that came from Southern European politics (these subjects are discussed in detail in Book Two, "The History of Money," under the topics of "Coinage," the Gilds of Money Counters in the North Italian cities, which during the Crusades began calling themselves "banks," the paper bills they exchanged, and then how the way that the modern world works is dominated by Banks). [And, it must be borne in mind, or else these subjects are almost incomprehensible, that the most populous and powerful parts of Europe at that time — the Netherlands, Northern Italy, Germany and Eastern France — were organized as "The Holy Roman Empire": theoretically the continuation of the Roman Empire ruled over by leadership established by Jesus Christ to rule the Roman Empire.]

These leaders, the Pope who was the leader of the First State and the Holy Roman Emperor who was theoretically the leader of the Second State, first established direct personal rule by the Emperor over these most populous parts of Europe and over Spain,

which theoretically owned nearly all of America. Then they established Capitalism. They got certain persons in Southern Germany, the Emperor's base of power, to imitate the procedures of the Money Counters' Gilds of Northern Italy, now called "banks," and subsidized these new South German bankers to control Europe by these new "banking procedures." The attempt to so control Europe by these parties is the birth of what is known as "Capitalism." These efforts failed big with the failure of the Spanish Armada in 1588. However in the huge financial undertakings to equip the Armada, in 1587, the tiny naval state of Venice (allied to the mighty states of the Holy Roman Empire and Spain) struck upon an idea that has revolutionized the world.

Venice, a "state," the Southern European idea, would operate as a "gild," the Northern European idea, to finance itself by these gild procedures, that had come to known as "banking," in those most costly war efforts.

Shortly thereafter in Amsterdam and in Northern Germany this idea of a "state" acting as a "Money Counters' gild" and calling itself, in this capacity, a "bank," took hold.

Then a most destructive war broke out between Spain and Southern Germany, on one hand, against Northern Germany on the other. When this was over Spain and Germany were in ruins. This was at about 1650 A.D. For the next 150 years England, France and the Netherlands could grow throughout the world without competition from the former greatest powers of Europe.

Shortly after that time the "state" of England also decided to function as a "gild" and run its finances by a "bank," the "Bank of England," as the Netherlands had done with the "Bank of Amsterdam." France, on the other hand, was not as thoroughly Northern European as these other two countries. Indeed, it was the source from which the Southern European concept of the "state" had spread to the rest of Western Europe.

The traditional political leaders of France, with their traditional outlook of Southern Europe's statecraft, looked with increasing mystification and reacted with increased violence at the industrial working of the "Third State" during the beginning years of this 150 year period wherein France was left as the most powerful country on the continent of Europe. Those French political leaders at length mercilessly drove the adherents of the Third State from France and tried to run France by ancient Greco-Roman ideas.

But those ideas were hopelessly out of date.

The states of England and the Netherlands, acting as gilds through banks, were able to finance their activities around the world so well that they easily took over all of France's principal possessions outside of Europe, which resulted in the financial ruin of France at the end of the 150 year period.

At the end of this time France, the author of the concept of the "state" for Western Europe, also decided to work through a "gild," a "bank." This turnabout was momentous. It was the French Revolution, that turned its back on the traditional concepts of statecraft for new ones.



France was divided up into shires, which were subdivided into counties, subdivided into townships (called "departements," "arrondissements" and "communes") just like all of Germanic Europe. And, set up to run its finances, they imitated the Bank of England with "la Banque de la France."

Thereafter every significant country on Earth has copied this establishment in France that imitated the establishment that had done so well in England.

"If, then, the whole world has now imitated France's imitation of England, why is it then that the whole world still uses Socrates' traditional concept of statecraft as the basis by which the whole world works together?"

That is a most engaging question. You see the folkways of England are not WRITTEN.

One could perhaps say that Englishmen have never trusted their ancestral LAW to be committed to the print of Bab-el. To this day "The Common Law of England" (variantly called "the law of the land" or the "constitution") has never been written down in the alphabetical print of Rome.

However, on the day when the politicians of France got the word from the party of "BIG SLAVERY," in the new government of the U.S.A., that it would be possible to "amend" with ALPHABETICAL PRINT the ENTIRETY of the "COMMON LAW" (discussed in detail in Book Three), they immediately began their reorganization of France that imitated England.

On this date the politicians of every significant country on Earth have in some way followed suit with something imitative of the British Parliament as the "theoretic" basis upon which life turns in their country rather than upon some despised "religion" of all cooperation based upon "keeping your eye single" to the orthodoxy of the catholically orthodox politician at the "Head of State."

So, following the wars and Revolutions of which we have spoken, all people on Earth have been allowed by their politicians to revolt against Socrates' suggestion for how we work together and instead to work together with far greater effect by, theoretically, those folkways based upon people voting according to what they FEEL is right. The politicians of the Earth still remain in the exact same position, though, but today for just one reason. By making it possible to AMEND with "written print" the entirety of the Common Law as they knew it, the people of the non-slave states of the U.S.A. put themselves at the mercy of Big Slavery's politicians who thereafter did not cease to ever hold before them the fact that there is NO SINGLE WORD ANYWHERE IN WRITTEN ALPHABETIC PRINT that can be used in the place of that single word of Socrates.

## THE TRANSFER OF THE FOLKWAYS TO THE U.S.A.

For a variety of reasons, its insularity (protecting it from continental influences), the Magna Carta and other things, the ancient folkways of the North European peoples were preserved in a state of quite remarkable, pristine purity in England.

These folkways have been intensely related there to the Gospel of Christ and are the substance of the Puritan resistance to the attack upon the Third State in England by the First and Second States after the year 1500 A.D.

It came up fairly naturally in the chain of events, therefore, that certain of the leading men in the Third State of England got the idea to found an ideal Puritan Commonwealth at Massachusetts Bay (when the struggle, from the First and Second States in England, was about to break out into civil war against the Third State there in the early 1600's) to get these Puritan folkways beyond the grasp of those who would destroy them.

These Puritan folkways that were at the heart of the issue in this warfare were those practiced in the large towns, the guild system, which had at that time already precipitated a most destructive civil war in Germany. Given the intensity of the hatred of the First and Second States in Old England at that time against that portion of these folkways, there was no way that they would be allowed to be transferred to New England.

Instead it was the ancient North European folkways as practiced by the farmers of Old England that were allowed to pass over in an amazing state of pristine preservation to become the American Way of Life in Massachusetts, then through all New England, then throughout all of the Northern States and then throughout the whole of the U.S.A.

### Townships

The heart of the folkways that were the life of the North European farmer, from time immemorial centered upon the township. This was so because the township was the area that drew all believers in the Son of God to a central meetinghouse; this was the definition of a township; this is a reason why these folkways are so identified with the Gospel of Christ.

New England at its first founding and as it remains today is chiefly characterized in its rural life by the townships which draw its people to the townmeetings that regulate rural life.

When the Continental Congress passed the Northwest Ordinance the practice of holding townmeetings was extended throughout the Midwest and eventually extended, somewhat, even across the continent to the Puget Sound. However, because political parties were developed before these latter townships were and because of the fact that political parties tend to draw away local attention to more general matters, the townships of the Midwest never did demonstrate the vitality that New England townships have always had.

Still and all, the intense standardization of the rules for each of these townships of farmers, recopied so faithfully by the newer hundreds of townships springing up in the ever extending West, was the standard used by the U.S.A. to become the industrial leader of the Earth when that finally took place.

### The American Business Corporation

There were no such things as "business corporations," as they now exist, in the U.S.A. much before a hundred years ago. Before that time there were only "municipal corporations": the townships.

There were two flurries of incorporations of townships: one at the beginning of New England and the second at the opening up of the public domain in the settlement of the Midwest. The concept of a "corporation" is a township. The word "corporation" is fraught with significance in relation to the aim of this section of this book, but it brings up such a broad spectrum of questions that it is dealt with in another book. The point is that the North European folkways that were intensely standardized in the townships of New England became the pattern for the hundreds of townships which were thereafter incorporated in the Midwest.

So, in the early 1800's the "corporations" of New England and of the Midwest were their "municipal corporations"; and these were, except for the few large incorporated "cities," the rural townships.

The principal industrial undertaking in those Northern States in those years, located as they were by the Great Lakes, was the digging of the large canals that connected the Great Lakes with certain rivers for transportation purposes. The great "utility" companies that dug those canals chose the pattern of the rural townships of their area as the pattern for their organization. Therefore they called themselves "corporations," in imitation of these rural townships.

This organizational pattern of the canal companies was copied by the railroads when they supplanted the canals as the principal mode of transportation in the U.S.A.

Then, after the American Civil War, when the great businesses were begun that have dominated U.S. commerce till this day, these businesses chose the concept of the "corporation" (or township) as the one which they felt it was the most in their interest to do business by, just as the canal companies and the railroads had done before them.

### Purposefulness

Prior to the First World War one American industrialist made an observation about these North European folkways, as they had been embodied in townships and adopted by American industrial organizations, that gave the developer of the language translation method that translates automatically on the computer the insight that permitted this development.

This particular industrialist had come to the U.S.A. with his family as an impoverished immigrant child from Scotland. From that poor beginning he rose through the post Civil War era, of the adoption of the corporation idea by U.S. industry, to become perhaps the leading U.S. industrialist and one of the U.S.A.'s two most wealthy men.

He felt that in addition to the money he had earned by becoming the leader of the steel industry, his company became the U.S. Steel Corporation, he also had acquired a wealth of knowledge about how one uses the American Way of Life to become a "success."

He made arrangements to have a young reporter repeatedly interview the 500 most successful persons in the U.S.A. so that he could definitively demonstrate the truth of this insight.

The reporter spent 20 years in these interviews. He then wrote a number of books that popularized the idea in the U.S.A. that anyone can be successful in business if only that person will take certain specific steps.

The first step, upon which all others depend, is that the person who will be a success MUST know what his or her "purpose" in life is.

### "Incorporation"

If a person wishes to establish a corporation in the U.S.A. that person goes to the Secretary of State of his State and tells that official three things: 1. the name of the corporation, 2. if it is to last perpetually or not, and 3. what its PURPOSE is.

Essentially, what the insight of the industrially successful immigrant from Scotland amounts to is this: "If you want to make of your life one that is successful in the U.S.A., you must 'incorporate' your life — ESTABLISH ITS PURPOSE — and then direct it toward that purpose in as businesslike a manner as a successful business is directed toward its purpose, and you do that by the act of CONSTANTLY VISUALIZING that purpose."

### The "Purpose" of Language

In the spring of 1969 the developer of the computer translation program, who had previously worked as a translator of a number of foreign languages, was working to establish a success motivation business. The basics of that business were those of the Scottish industrialist and his young reporter. That summer a certain man, who was also in the success motivation business, asked the translator what he would do to

"systematize" the standard success motivation appeals, in order that they could be presented to people in a more effective way.

The translator knew of the systematization of the Socrates-Aristotle point of view that is the basis of all learning, in such systems as that of the Library of Congress Cataloging System. The translator told this man that he felt those appeals could be systematized in the same way that the Library of Congress is. The translator knew that the basis of this new motivational system had to be an explanation of language based upon its PURPOSE, just as Socrates and Aristotle had based the World's current system of learning upon Aristotle's demonstration of the universal applicability of the Inflection Chart to all languages.

That summer the translator asked himself if he could explain the universal pattern of the Inflection Chart as the universally seen purpose of life, to which all little children react to both create and learn language, as the same thing that a person establishing his personal purpose in life and then constantly visualizing it does, as he tries to make a success of his life, in the context of the North European folkways that have become successful American business practice.

He knew that he could.

From that day in the summer of 1969 — when the translator felt certain that he could explain language as a spontaneous reaction on the part of human nature to a PURPOSE OF LIFE that is universally seen by all human young and could logically explain the actual "ACT" that the mind in human young is doing as it visualizes this — dates the development of that translator's explanations of the elements of language that till now have been successful enough to automate by computer about 85% of the work normally done by a human translator translating languages.

So to the person who wanted to know of Socrates how "to understand this spontaneous reaction of human nature in little children to 'that which is just because it is' which they see, which they 'feel is right,' this reaction which 'works always' to teach them language, creates these similar elements in language and, in fact, IS the language that they thereafter always remember" (so that that person can use that understanding to develop generally applicable rules for automating the translation of languages), because American industry has been established upon the premise that success comes from resolutely directing one's efforts to a constantly visualized "purpose in life," which one "feels is right" to set as one's purpose, it can be said what this spontaneous reaction of human nature in little children that creates language is. It is an act whereby human nature within little children reacts spontaneously to the Purpose of Life which they universally see "working always," a Universal Concept of what Life is, which they "feel is right," that creates and teaches them language according to the pattern that has been discussed.

## SOCRATES' REBUTTLE

Socrates: "Say, what kind of jibberish is this that you seem to think is adding some dimension to things?"

I don't know how that translator set up that computer so that it will perform about 85% of the work normally done by a human translator! It was probably just some trick. But, as far as hearing anything significant as relates to language in this attempt at justifying what you call the "purposefulness" of North European folkways but what I call "barbarous optimism," by this last bit of talk about North European townships, corporations, and having a personal purpose, this didn't show me anything.

"Let me see now, what did you finally arrive at?"

This translator says that townships, corporations, a corporate purpose etc. gave him the idea that all children are born seeing a common purpose, that they are born with a universal Concept of what Life is, and that is the explanation of the universal pattern of the Inflection Chart for all of the world's languages.

Let's even say that that might be true. "Of what possible good can talk like that be in conveying any LOGIC to anyone to help that person better understand the Inflection Chart?"

Your and my conversation had terminated after you asked me if I could explain how children learn the few thousands words of basic vocabulary in languages so that they thereafter always remember them. You caught me off guard. Then you followed that up quickly by asking how you could, "understand this spontaneous reaction of human nature in little children to 'that which is just because it is' which they see, which they 'feel is right,' this reaction that 'works always' to teach them language, creates these similar elements in language and, in fact, IS the language that thereafter they always remember?" That involves key words from what my Socrates-Aristotle formula said CANNOT be done; so I, of course, told you, "NO."

But let's be fair. "What have you accomplished by this 'universal purpose of life' or 'universal concept of life' 'that little children see' as far as LOGIC goes by which one adult could teach another about how little children learn and thereafter always remember vocabulary or anything more about the Inflection Chart than my followers teach?"

Maybe you don't have enough imagination to see that you don't have one iota of LOGIC more than my followers have always had, so let me help you out with a little information, free from me to you. Let's talk a little about the "Universal Concept of Life of Little Children."

### The Universal Concept of Life of Little Children

You have glorified the way that little children learn because of this "universal concept of life of little children," which you speak of, in these words: "... small children

learn so fast, so miraculously much this way and retain it so well that when confronted with the statistics of this phenomenon, man often feels constrained to say, 'Surely this is the learning of the Gods.'

I am going to shut up this craziness once and for all right now.

Everybody knows what "the universal concept of LIFE of little children" is, and everybody knows that it is false.

"What do little children think of life?" "LIFE?"

I'll tell you.

A little child's personal concept of LIFE is that somehow or another he or she is going to be able to keep on LIVING FOREVER. This is, "Oh so easy!" I am now going to tell you, in my own terms, why, in general, no one is ever going to be able to develop a system for learning that competes with mine and, SPECIFICALLY, why no one is ever going to be able to do it by teaching another person the SPECIFIC ACT "that the mind in human young is doing as it sees this universally seen purpose or Concept of Life"; and, at the same time I will show you why the whole world must continue to use my system to learn by even now when they have thought that they can discard my suggestion for how they formally work together. This is the only issue: the whole world must keep using MY system for learning because of the fact that there is NO man on the face of the Earth who can tell another the act which he can do by which he will always remember what he sees or learn like he did at birth, because he can FEEL that act keeping him alive FOREVER. "Have you ever met anyone who could do that for you?"

But just thinking of what we DO have for certain, we shouldn't be at all hasty in overlooking the benefits of MY system. Using this chart (Figure 1.) as our entire operational base, which is the "Grammar" of every language on Earth, which has served as the basis of the schooling of every child to have received a formal education among us for the last 2300 years, we politicians are able to take all of the mental energy that the whole human race has to give to us and direct it against all of the enemies of the human race.

Nobody on Earth can teach another the act by which he always remembers what he sees as he did at birth because he can feel that act keeping him alive forever. THERE IS NO SUCH ACT. This stupid America and the dizzy English Common Law that gave rise to it! They're fantasies. Them and all the simple childish folkways of their ancestors! If you want to know the truth about your ancestors, they were packs of roving, howling BARBARIANS; that is what they were.

But I can tell you why the people who get older can't learn the words of languages like they did when their life was new. Every child is born thinking that he or she is going to live forever; this is common knowledge. But, the fact is we don't! So all that any man will spontaneously react to is his personal concept of what life is, and so the personal concept of life of all kids is the fanciful falsehood that they will live forever, and so that is why they learn words like they do. If, therefore, the only thing that any person will spontaneously react to is his or her personal concept of what life is, I'll tell you what it is

that I and all of the other reasonable people of Earth are reacting to — it's to those things WHICH WE CAN ACTUALLY SEE ARE KILLING US. That is the way that all of us get over that "childish mind" bit, but "right now!"

But, just once again, look at OUR chart, which has served as the basis of all of our science for all of these millennia now. We use this chart to refine our dialogue, all of our words, and then develop all of the "-logies" with which we then are able to fight all of the things which the human race knows is killing it. Look at the way we work. We politicians take all of the human mental energy given to us and dedicate it to probing into the physical universe. Ever since me it has been but a matter of course for everyone of us to say, "Why need we seek any further principles?" We need proceed back to no more general or "catholic" a basis than that which I have found. All that we must do now is take all of the "general" that we can get and use it to probe into the specific. Our science takes all of the mental energy given to it by mankind and uses it in our all out fight against all of the material individuals which the human race can actually see are killing it. This is what we mean when we use the term, "serious business." We go "exclusively" from the general, "ENERGY," to the specific, "MATTER." And just so that you will understand, we are keeping guys like you alive and kicking in the real work-a-day world, instead of dreaming of some pie in the sky of English Law. And, remember, this system will be "just as good" as any that anybody could devise, just as long as our hunches keep on "working always."

"And, once more, how long did you say it will take to learn how to use that chart to read a new language Socrates?"

Socrates:           Oh, about two years.

And, once again, how do you suggest that I try to learn the vocabulary of a little child in another language?"

Socrates:           In the only way that any scientific knowledge can come to any man, like an orthodox politician learns. He gets smacked here; he never makes that mistake again. He gets smacked there; he never makes that mistake again.

But Socrates, that learning that we get because we see something never works or because we know it is wrong, by your own catholic definition of what "Virtue" is, is just exactly the opposite of the way that we learned words as little children, where we learn because we see something always works and we know it is right. What you are doing with your "orthodoxy" is YOU ARE basing all of the learning of the human race upon human knowledge of "evil" and are thereby consecrating all human work to a war against that which we hate.



Now at the Center of Learning where I received my training I was taught to never learn anything except by my knowledge of good and thereby consecrate all of my mental energies to the cause of that which I love.

Socrates: "And what kind of a 'Center of Learning' was that, may I ask?"

Brigham Young University.

Socrates: "And just exactly how does one go about learning all that one learns by one's knowledge of good?"

It is usual to regard the modern commencement of the Church that operates BYU from the incident of a boy reading and believing these words from the Bible: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." By exercising obedience to this command of God, the boy became the means by which God restored a new way of learning to his children on the Earth.

Socrates: "A 'new' way of 'learning'?"

Yes, God revealed to him, "The glory of God is intelligence," that "it is impossible for a man to be saved in ignorance," and that "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."

God gave to the World through him a new volume of ancient scripture. Its last author wrote concerning the volume, "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ he will manifest the truth of it unto you by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things."

That is our "new learning," Socrates, we "may KNOW THE TRUTH OF ALL THINGS" "BY THE POWER OF THE HOLY GHOST."

This is our way of life; and because we all, "may know the truth of ALL THINGS" "by the power of the Holy Ghost," we are anxious to follow the words: "And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach."

After that the Lord said, "Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in principle, in doctrine, in the law of the gospel, in all things that pertain unto the Kingdom of God, that are expedient for you to understand; of things both in heaven and in earth, and under the earth; things which have been, things

which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms — , " ... seek ye out of the best books words of wisdom; seek learning," and " ... it is my will that ye should ... obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man ..."

So when BYU was founded by Brigham Young, a prophet, it was with the words, "... you ought not to teach even the alphabet or the multiplication tables without the spirit of God."

You see, Socrates, at BYU, in obedience to all of these words, which came to us through prophets of God, people both learn and teach "all things" that they learn and teach by their testimonies.

Socrates: If you please. You must remember the rules of Logic. I have no idea whatsoever what you seem to mean with that word. "What word?" Why that word, "testimonies." Now, just by the basic law of reason you can't presume I continue on in some dialogue with a term whereof I admit no comprehension as to its use. It would be a duty which I feel to continue to reason on with you if you could but grant me this courtesy? Thank you.

Now. We have got to be completely truthful one to the other, blunt and frank; then I think that we may bring our dialogue to its proper imminent conclusion. I want you to think of one BYU professor that will take the stand in court proceedings, at his life's peril, with all of his former students, colleagues, administrators and his own conscience as witnesses for the prosecution, to answer to the question whether or not he has always abided by this injunction of Brigham Young in every teaching situation for which he had ever received pay at BYU.

"Well now I think that you are getting a little on the severe side, Socrates."

Socrates: Perhaps, but then on the other hand our conversation terminates with your recognition of the fact that not a single one of them has ever been able to follow Brigham Young's injunction in any teaching situation for which he has ever received pay while at BYU. That it is in fact an impossibility. Being able to teach nothing they teach but by the Spirit of God would make them all "teachers of virtue," and they are not capable of such a thing. But this is all so silly. The way that they have to get their jobs in the first place is to become Ph D's, "Doctors of PHILOSOPHY": and the only way that they can become such in all good conscience is by becoming my disciples in the enlightened admission that there can be "no" teachers of virtue.

"Well, now you can hold on right there, Socrates; I'm not going to have you first insulting and then insinuating anything like hypocrisy about them while engaged with me in a conversation about these people.

Socrates: "Insinuate?" "Hypocrisy?" I SCREAM at the top of my lungs that anyone who says that he is a teacher of virtue is a "manifest PLAGUE and CORRUPTION"; and I have continued to do so for the past 2,400 years, now; and that statement is among the founding few words of the concept "School" in all Greek civilization. But, my dear young man, you get so "up-tight" over such non-essentials. Your "center of learning" is just a "place to earn a living," nothing more! All such exist for a most specific purpose: to instruct people to perform in the vast, overall scheme of how the whole human race works together; of which purpose, because of the vastness of the scheme, perhaps no one, certainly not the students who are at the very lowest of levels, has any real grasp at all. In this your "school" is not one bit different from any other. If one of them performs this purpose it stays able to provide livings for those working there. If it doesn't, it closes. It is all so simple. Now, some of them have a difficult time in performing this purpose. Some do a very poor job of it. So, they make up slogans in order to keep contributions rolling in. But please, don't go crazy and lose your mind over it. It's just a place where teachers can make a living.

No, BYU has been far more than "just a place where teachers can make a living," Socrates; and many fine, sincere people there try with all their ability to follow these words I have quoted to you of God's Latter-day prophets in all they learn.

Socrates: Then all of the more reason to have pity on them. I'd hate to see the grades of the poor wretches who are dumb enough to actually try to understand the benefits of the experience of all of the real scholars that Earth has ever produced down through times by means that fly right in the face of the tried and tested dictum that produced it. And I would like to see them try to survive using their childish, Sunday-school mentality in the dog-eat-dog market place of human demand and supply. You hurt me to think of how your lambs that you talk about must get ground under in the trample. They either wise up fast when the screws of business start to tighten or they must perish. I talk no more of any such willfully obstinate who ignore the sagacity of History as their help to get ahead in the way the human race has got to, and always has had to, work together. I save my breath for those who are in all earnest to "get down to business" and make some kind of meaningful contribution to mankind. "What could any man have ever accomplished, that the world can recognize as important, by such a baby's outlook for the preparation of his life's work?" "What have you ever learned that the World can recognize as having the tiniest measure of importance to it?" Nothing! That's your answer. The World is engaged in a maddened, all-out lunge to remain physically alive. Unless you can perform some realistic service in that scheme of things you shall always remain totally worthless to the world. That, is what you are! That is what you stay — until the day when you start getting SERIOUS about your learning process. "Get yourself some cause that you can become devoted to, always!" "Get mad about it!" "Mean!" "Fight for it!" "Lie!" "Steal!" "Cheat!" "Don't rest until you have destroyed all of its enemies!" "Hate them!" "Annihilate them!" "Kill!" Then at least will you have accomplished the memorable.

Well, Socrates, I admit that gaining learning in this "new" way that prophets of God have outlined is diametrically opposed to your way; and I admit that it flies right in the face of that entirely negative trend on the part of human nature that enjoys brooding over the aches and pains that it is only too well aware are afflicting it. But, as far as "getting down to business" goes, by obeying the inspired utterances of the Latter-day Prophets it was possible to show people how to use that chart (that your Greek philosophers discovered, which you say ought to take about a year to learn how to use) to read anything with 100% comprehension in a new language immediately and resulted in a machine that can do the same thing. And the key to doing so was just really believing in America like prophets of the Latter-day Saints have said people ought to, from the first. That was, that in the first place, we just turn our backs entirely upon the basis of the European "State," your statement that there can never be any teachers of virtue, and accept Latter-day prophets of God as, in fact, teachers of virtue. The next step is to turn our backs on the statement of yours that says that no man can know what virtue or goodness itself is. The basic idea of America is that all men are born knowing what is right. That is why it is possible for people to have RIGHTS. That basic idea holds that no one has the power to alienate rights from any person except by the acts that that person him or herself does. This has been safeguarded by juries since as far back as can be remembered by Americans.

Believing this way let the developers of the translation computer regard with dignity the achievements of other portions of mankind which your followers (who founded or fostered "School") have called "Barbarians." These authors thus had enough trust in the achievements of the Japanese and Chinese to become charmed and then fascinated with the hope of being able to show people how to be able to read another language immediately, just like Japanese do with Chinese and Chinese with Japanese, since for them the idea that one has to put words together in order to be able to reason, that is, to make a sentence in order to get a complete thought, has never been in their way. Words are meaningful all by themselves and may be shown as pictures that are immediately understandable. Though childishly simple, it works. As a matter of fact it seemed to be this meaningfulness of words that children seem to react to as they learn.

Then, after supplying all of the pieces we could from the worthy systems of others, whom the people of "School" had called barbarians, by belief in revelations of Latter-day Saint prophets concerning the holiness of the LAW that we had received from our own ancestors, we held on to the basic message of the Restoration of the Gospel and were able to use the basic idea of the law as the tool to explain all language with one picture and thus make it possible for anyone who wants to, to read anything in any language immediately and a machine that can do the same.

Recapping, We were told by LDS prophets to believe in America. Emerson spoke of believing in America to the extent that we "turn our backs on the courtly muses of Europe" and try to "learn" in the "new" way that America's LAW was pointing toward. Doing so, we executed a 180 degree turnabout from your way of learning, Socrates, and it followed as automatically as day follows night that we were able to show anyone who wants to how to be able to read with your chart (that you say ought to take years to learn

how to use) with 100% comprehension anything, in any language, immediately and went on to make a machine that can also do it.

Socrates: "What?" "What?" "What?" "What are you talking about?" You're dreaming. You're in a daze. You didn't; explain "orthodox philosophy's base." You are a simpleton. "Can't you get that through your blockhead?" You don't know anything and CERTAINLY not my chart. IF you did you would be able to explain what "VIRTUE" is. And NO MAN KNOWS WHAT VIRTUE IS! NO MAN KNOWS WHAT VIRTUE IS!! NO MAN KNOWS WHAT VIRTUE IS!!! "Don't you get it?" "That is the STATE!"

Socrates, that statement is a declaration of war against the Freedom of Americans: the LAW of America. They all have their freedoms because of what juries have declared, and the basis of juries has been that anybody who is really "free" knows what LAW is. Law is what is "right"; and "right" is what is "good."

But, then, I guess that that would be but natural for a person barreling down the high road of materialism, abandoning all hope that he, himself, personally has any knowledge at all of what Goodness is. However, if only we will but treasure the slightest hope that we have any hold at all upon personally knowing what Goodness is, then we, you and all who have followed you who have felt so pressed to devote all of your mental energy to the attack of the material things which you feel you must hate, wouldn't feel the hate anymore. Then we would be like we were as little children all over again. A little child is not constantly preoccupied with the material things which he can actually see are taking life from him. A little child has hardly any concept of such things. The little child's mind isn't traveling in the direction, on that chart (see Figure 1), from energy to matter — that is, from the general to the specific or deductively — as "all scientific knowledge" has from that ancient time when the chart was adopted for use as its base (and even before that time). The child's mind is going in just exactly the opposite direction. Far from fretting about what is taking life from him, he has life; he just wants to enjoy it: to have fun. His life is all from the specific to the general — from matter to energy on the chart — in the inductive direction. If we can just get ourselves to do this again: no "always hate" — always love; no "always zeroing in on material enemies, general to specific" — just enjoying life again, specific to general; then we would be just like we were when we were little children, all over again! Then it would be easy, with other persons of like feeling, to listen to the counsel of the prophets of the Latter-day Saints; for then we, you and I and every other such person, would know what VIRTUE is. "Would you like to know what 'Virtue' is, Socrates, 'that which is just because it is,' that all of the little children of the earth are born reacting to with speech sounds from out of their throats?"

Socrates: "What???" "What are you talking about?" "Are you completely insane?" No, you're serious. You really think that you can. Sure! Yeah! Go ahead! Make more of a complete fool out of yourself than you've already proven that you are.

Well, if that is the way that you are going to talk ...

Socrates:           No, no, I mean "please!" "Please do."

Well, from the point of view of every child that has ever been born, all that his or her personal concept of what life is, at birth, to which he or she reacts with total spontaneity, is just these black marks here on the chart going from the most specific to the most general (refers to the black marks on the "How Man Looks And Sees 'It'" Chart in Figure 1).

Socrates:           "Huh?"

Socrates, if only we will but hold on to the slightest hope that we ourselves and all other persons with us, are born knowing what is right — what is good, what our PURPOSE in Life is, that which has been the Message of America — that is, if we will only repent of all of the negative attitudes or negative mindedness that "all" of your "Science" has proved itself to have been through all of these millenniums of going from the general to the specific; then by the very tool that all "Science" has based itself upon since your time, the "Inflection" chart, it is the very most obvious thing in all Existence what Virtue is. This is "Virtue," — going from the black mark by the most specific thing on The "How Man Looks And Sees 'It'" Chart to the black mark for the most general —

ONE, MAN, who is ACTING but never "acted upon" that is, touching but "NEVER TOUCHED." Because of this, that he is "acting" but never "acted upon," that makes Him the One that is the ACTION or power that we see CREATING ALL QUALITY. "Why does this, 'that He is acting but never acted upon,' make Him the ONE that is the action or power that we see creating all QUALITY?" Because He is the ONE, LOOKED AT PHYSICALLY, on whom, RIGHT NOW, the PRESENT time, the instant we are born, we are born with our MIND'S "EYE" fixed; and we wish ENTHUSIASTICALLY to see Him with our PHYSICAL EYES because we see Him as the ENERGY, the Power or "It," WHICH IS DOING EVERYTHING, NEVER DONE TO.

Socrates:           Uuh.

"What is that, Socrates?"

Socrates:           Uuh.

Tell him boys and girls.

"God?"

That is the universal childhood concept of God.