



FIRE-BRINGERS!

An epistemological approach to the discovery of Benjamin Franklin

By Pierre Beaudry, June 16, 2013.



“So that, for the most part, in thunder-strokes, 'tis the earth that strikes into the clouds, and not the clouds that strike into the earth.”

Benjamin Franklin

“Herein lies, without doubt, the significance of the Prometheus image. Aeschylus’s Prometheus did not simply defy the pagan gods; he pointed toward a real God, the same God identified in Plato’s Timaeus, upon whose justice for mankind Prometheus implicitly relied.”

Lyndon LaRouche

“You don’t know anything unless you ACTUALLY know it.”

Lyndon LaRouche

Figure 1 Benjamin West, *Benjamin Franklin Drawing Electricity from the Sky*. (c. 1805)

FOREWORD

People think that Benjamin Franklin's most important discovery was the lightning rod. That is not true. The lightning rod was merely a by-product of his discovery of principle about the connection between electricity and mind. What Franklin discovered was the existence of a universal principle of reciprocity which pertains to both the spiritual nature of electricity and the physical nature of the human mind; and that is, as he demonstrated, where the true power of the Fire-Bringers lie.

Thus, the time has come to understand the power of reciprocal action between mind and matter in the universe and to examine how it relates both to the human mind and to the universal phenomenon of electricity as Benjamin Franklin discovered it almost 300 years ago. That is one of the relationships between man and nature that need to be mastered if you want to understand the Solar System.

1. THE RECIPROCAL NATURE OF ELECTRICITY AND OF THE HUMAN MIND
 2. WHY MAKE THINGS SIMPLE WHEN YOU CAN MAKE THEM COMPLICATED
 3. THE FRANKLIN KITE EXPERIMENT OR HOW TO DRAW FIRE FROM HEAVEN
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INTRODUCTION

"We have to bring the future into being, because the locals aren't providing it."

Lyndon LaRouche

How does gravitation and electromagnetism relate to cognitive and living processes? That's the problem we face with our lack of knowledge of electricity today. What is the true nature of electricity? How do you locate electricity within the three universal manifolds of Vernadsky, the Noosphere, the Biosphere, and the Lithosphere? How does electricity act on the inanimate, the animate, and the cognitive principles of the universe? How can gravitation, electricity, and magnetism be understood as proportional to non-living, living, and cognitive processes? Are all these questions answerable? Those have always been the questions of the future.

The only way to answer these questions is to decide willfully to steal the answers from heaven from the future. Take the idea of time, for example. Most people have no understanding that the idea of time comes from heaven and from the future. They don't understand this because they think of it as something logical that takes place here on Earth and in empty space according to experience. That is wrong: Time reversal is part of the substance of the universe that is always ahead of itself, because it exists as something that always takes place before it comes to be. The difficulty in understanding this, lies in the fact that you no longer have a fixed sense perception frame of reference of absolute time and absolute space and that you don't have a leg to stand on, from that standpoint. So, because it is uncomfortable without a leg, people avoid doing that. Imagine, then, that space-time reversal represents the substantial measure of change in the universe. However, don't feel uncomfortable about this, if you

don't fully understand this new concept of space-time, just change your way of thinking about space and time by pulling the rug from under your own two feet. That'll send you into the future; that's what Lyn keeps doing all the time.

Think of this in the same way that Einstein conceived the universe as being "finite but unbounded." What is the difficulty, here? The problem is that the frame of reference is changing and space-time reversal becomes that new measure of change. This new measure exists in a finite manner as the substance of the universe, and yet, it is unbounded by upward changes into the future at the same time. It is in that sense that the unknown cannot be derived from the known; it must always come from the unknown of Cusa's *De Docta Ignorantia*. In that sense, the unknown is the only *a priori* worth knowing, because it is always there before you get there.

Don't even try to get a picture of this, because only an irony can depict that idea, and that irony is the paradox of "learned ignorance." Lyn is right; the point is to understand how the increased power of the human mind progresses only by leaps and bounds of a continuous process that is held together by the reciprocity of its opposites, such as mind and matter, or matter and antimatter. But, the point is to adopt Lyn's new performative method of changing the universe; and not fall into the traps of Aristotelian explanations. Explanations and descriptions don't cut it. This is the performative way Lyn put it on the subject of "The Fire-Bringers!"

"To begin to understand the uniqueness of our human species, we must pivot our investigation on the subject of the notional principle called "fire." Only human beings bring fire willfully in the form of mankind's unique 'choice' of access to progress. It is the course of necessary, unique powers for development of mankind as a 'fire-bringer,' which marks out the contrasting evolutionary qualities of both the good and the bad in the progress of our own, uniquely human species. We are then enabled to proceed in a language of leaps upward into successfully higher categories of 'fire' as the pre-condition for the progressive survival of our species. In modern physical science, we have named this latter effect, as during the preceding century's use of modern science, as 'energy-flux density.' We have now progressed, on that account, past the controlled use of a fossil sort of nuclear-fission means, toward the lurking prospect, and proximate goal, of the 'matter/anti-matter realm." (Lyndon LaRouche, [GLASS-STEAGALL AND NAWAPA NOW](#), May 31, 2013.)

1. THE RECIPROCAL NATURE OF ELECTRICITY AND OF THE HUMAN MIND

“The more you look forward, the more you see back, in order to avoid the mistakes of the past in the future.”

Dehors Debonneheure

The fact that both the human mind and the universe as a whole proceed by increases in energy-flux density implies that there must exist a psycho-physical parallel between the human mind's power of discovery of principle and the universal phenomenon of electricity. The closest the British came to this idea was with the use of electroshocks in psychiatric wards such as the Tavistock Clinic in London, or the John Memorial Clinic in Montreal during the 1970's. The experiments of brainwashing they attempted were all failures. Psycho-physical parallelism is not the so-called ability to draw electricity with your brain as some people pretend they have the power to do. Think of the correspondence between electricity and mind as a general process of axiomatic change and transformation. Let me give an example with the Promethean discovery of Benjamin Franklin.

During the summer of 1743, while he was visiting Boston, Benjamin Franklin had the opportunity to observe some electrical experiments executed by a Scottish scientist, Dr. Archibald Spencer, who produced static electricity by rubbing a glass tube. Shortly after returning to Philadelphia, Franklin began to make his own electrical experiments with the use of Leyden jars that the English scientist, Peter Collinson, had sent him from London. Franklin, then, embarked on the most extraordinary discovery of the nature of electricity; which could only be rightly compared to a Promethean discovery of the universal physical principle underlying the nature of electrodynamics.

It is not sufficient to say that Franklin discovered the technology of the lightning rod, or the discovery that lightning is an electrical phenomenon. What Franklin discovered is much more profound and much more important. For the benefit of all of mankind, Franklin discovered that the creative power of electricity and the creative power of the human mind pertain to the same underlying principle of power that created the human mind and the universe as a whole in the first place. Consider the very first experiment that Franklin related to his British friend, Peter Collinson:

Sir,

July 28, 1747.

“The necessary trouble of copying long letters, which perhaps, when they come to your hands, may contain nothing new, or worth your reading (so quick is the progress made with you in electricity), half discourages me of writing any more on that subject. Yet I cannot forbear adding a few observations on M. Muschenbroek's wonderful bottle.

“1. The non-electric contained in the bottle differs when electrified from a non electric electrified out of the bottle, in this: that the electric fire of the latter is accumulated on its surface, and forms an electrical atmosphere round it of considerable extent: but the electrical fire is crowded into the substance of the former, the glass confining it.

“2. At the same time that the wire and top of the bottle, etc. is electrified *positively* or *plus*, the bottom of the bottle is electrified *negatively* or *minus*, in exact proportion: i.e. whatever quantity of electrical fire is thrown in at the top, an equal quantity goes out of the bottom. To understand this, suppose the common quantity of electricity in each part of the bottle, before the operation begins, is equal to 20; and at every stroke of the tube, suppose a quantity equal to 1 is thrown in; then, after the first stroke, the quantity contained in the wire and upper part of the bottle will be 21, in the bottom 19. After the second, the upper part will have 22, the lower 18, and so on until after 20 strokes, the upper part will have a quantity of electrical fire equal to 40, the lower part none: and then the operation ends: for no more can be thrown into the upper part, when no more can be driven out of the lower part. If you attempt to throw more in, it is spewed back through the wire, or flies out in loud cracks through the sides of the bottle.

“3. The equilibrium cannot be restored in the bottle by inward communication or contact of the parts; but it must be done by a communication formed without the bottle, between the top and bottom, by some non-electric, touching both at the same time; in which case it is restored with a violence and quickness inexpressible: or, touching each alternately, in which case the equilibrium is restored by degree.”

“4. As no more electrical fire can be thrown into the top of the bottle, when all is driven out of the bottom, so, in a bottle not yet electricized, none can be thrown into the top when none *can* get out at the bottom; which happens either when the bottom is too thick, or when the bottle is placed on an electric *per se*. Again, when the bottle is electricized, but little of the electrical fire can be drawn out from the top, by touching the wire, unless an equal quantity can at the same time *get in* at the bottom. Thus, place an electricized bottle on clean glass or dry wax, and you will not, by touching the wire, get out the fire from the top. Place it on a non-electric, and touch the wire, you will get it out in a short time,—but soonest when you form a direct communication as above.

“So wonderfully are these two states of electricity, the *plus* and *minus*, combined and balanced in this miraculous bottle! Situated and related to each other in a manner that I can by no means comprehend! If it were possible that a bottle should in one part contain a quantity of air strongly compressed, and in another part a perfect vacuum, we know the equilibrium would be instantly restored *within*. But here we have a bottle containing at the same time a *plenum* of electrical fire and a *vacuum* of the same fire, and yet the equilibrium cannot be restored between them but by a communication *without*, though the *plenum* presses violently to expand, and the hungry vacuum seems to attract as violently in order to be filled. (Emphasis added)

“5. The shock to the nerves (or convulsion rather) is occasioned by the sudden passing of the fire through the body in its way from the top to the bottom of the bottle. The fire takes the shortest course, as Mr. Watson justly observes. But it does not appear from experiment that, in order for a person to be shocked, a communication with the floor is necessary; for he that holds the bottle with one hand and touches the wire with the other, will be shocked as much, though his shoes be dry, or even standing on wax, as otherwise. And on the touch of the wire (or of the gun-barrel, which is the same thing), the fire does not proceed from the touching finger to the wire, as is supposed, but from the wire to the finger, and passes through the body to the other hand, and so into the bottom of the bottle.” (Benjamin Franklin, [Experiments and Observations on Electricity: made at Philadelphia in America](#), Sabin Americana Print Editions 1500-1926, London, 1751, p 1-5)

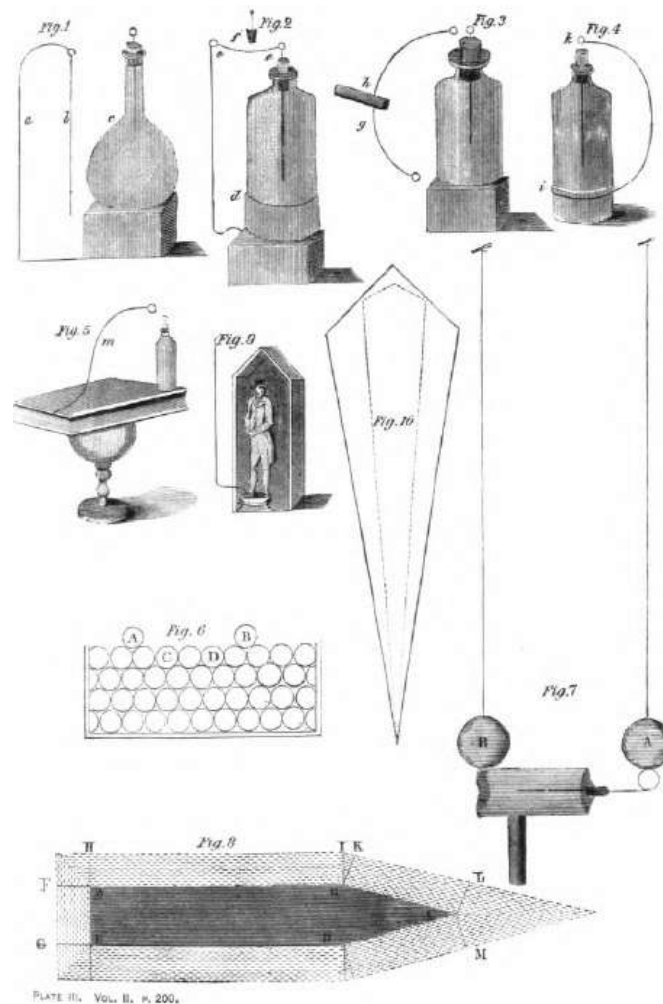


Figure 2 Benjamin Franklin’s illustrations included in his letters to Collinson.

Now, apply the same process to what Carl Gauss said about the metaphysics of complex numbers: “Positive and negative numbers can be used only where the entity counted possesses an

opposite such that the unification of the two can be considered as equivalent to their dissolution. Judged precisely, this precondition is fulfilled only where relations between pairs of objects are the things counted, rather than substances (that is, individually conceived objects.)” (Karl Gauss, *Metaphysics of Complex Numbers*, from Werke, Vol. 2, p.171-178, translated by Jonathan Tennenbaum in 21st Century Science and Technology, Spring, 1990.) This Franklin idea, as expressed by Gauss, is the key to understanding the relationship between mind and matter.

Here, your mind has to be loose enough to make this connection without focussing of the nature of different things that appear to have no correspondence whatsoever. Take the trouble of considering that it is the intervals of relationship that count, not the things that they relate to. And this way, the characteristic relation between pairs is represented by their reciprocity, as described by Franklin in his first experiment with the Leyden jar. However, the crucial point that Franklin made, in his first letter, notably in reference to the stroking operations of section 2, is precisely the question of reciprocity that most scientists have neglected to investigate as a function of their minds; possibly because Franklin, himself, had stated that “*I can by no means comprehend!*”

There is, indeed, a great deal of perplexity to be had in formulating such an induction, because the inference of this phenomenon of reciprocity has not been brought before us with sufficient force and conviction to warrant further investigation. Yet, this is precisely what has to be done if we are to comprehend anything about how the principle of electrodynamics relates to the doubly-connected function of the human mind that both Franklin and Gauss were referring to. As the Philadelphia friend of Franklin, Dr. Henry Stuber reported:

“He (Franklin) showed clearly that when charged the bottle contained no more electricity than before, but that as much was taken from one side as was thrown on the other; and that to discharge it nothing was necessary but to produce a communication between the two sides, by which the equilibrium might be restored, and that then no signs of electricity would remain. He afterwards demonstrated by experiments that the electricity did not reside in the coating, as had been supposed, but in the pores of the glass itself. After a phial was charged he removed the coating, and found that upon applying a new coating the shock might still be received. In the year 1749, he first suggested his idea of explaining the phenomena of thunder-gusts and of the *aurora borealis* upon electrical principles. He points out many particulars in which lightning and electricity agree; and he adduces many facts, and reasoning from facts, in support of his positions.

“In the same year he conceived the astonishingly bold and grand idea of ascertaining the truth of his doctrine by actually drawing down the lightning, by means of sharp-pointed iron rods raised into the region of the clouds. Even in this uncertain state, his passion to be useful to mankind displayed itself in a powerful manner. Admitting the identity of electricity and lightning, and knowing the power of points in repelling bodies charged with electricity, and in conducting their fires silently and imperceptibly, he suggested the idea of securing houses, ships, etc., from being damaged by lightning, by erecting pointed rods that should rise some feet above the most elevated part, and descend some feet into the ground or the water. The effect of these he concluded would be either to prevent a stroke by repelling the cloud beyond the striking distance, or by drawing off the electrical fire which it contained; or, if they could not effect this, they would at least conduct the electric matter to the earth, without any injury to the building.

(Benjamin Franklin, [PLAIN TRUTH OR SERIOUS CONSIDERATIONS ON THE PRESENT STATE OF THE CITY OF PHILADELPHIA AND PROVINCE OF PENNSYLVANIA](#), The Online Library of Liberty. *The Works of Benjamin Franklin*, Compiled and Edited by John Bigelow, Vol. I., G.P. Putnam's Sons, New York, 1904, XLIII, To Peter Collinson, Philadelphia, 28 March, 1747.)

2. WHY MAKE THINGS SIMPLE, WHEN YOU CAN MAKE THEM COMPLICATED!

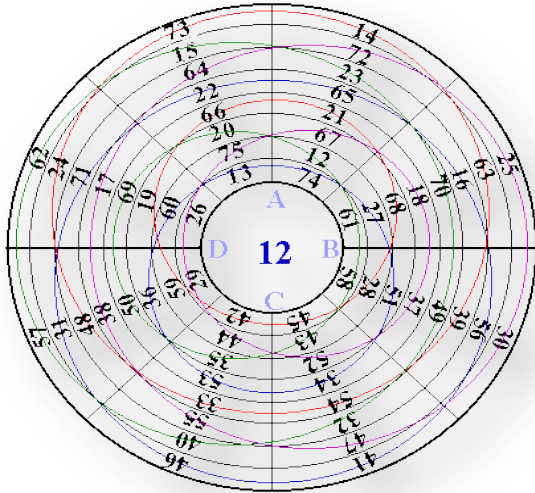
When one pays attention to the intention of the process that Dr. Stuber described above about the mission of Franklin, one also realizes that the power that is involved in mastering electrical charges and distributing it at will, for the purpose of securing and improving human life, is as distinct from the animal in terms of power as it is congruent with the power of the Mind of God. This is how the human mind can discover its true nature in the mission-orientation of developing the mastery over the universe, by way of increasing the human power to look at people by telling them what they are doing wrong.

In his Letter XVII to Peter Collinson, Franklin confessed that when he was younger, he had spent some time fooling around with numbers, but that the exercise “*may not be altogether useless, if it produces by practice a habitual readiness and exactness in mathematical disquisitions, which readiness may, on many occasions, be of real use.*” (Ben Franklin, Op. Cit. Lxvii: to Peter Collinson.) Franklin was writing this, tongue in cheek, because, in that letter, he was giving to Collinson the key to the mystery of electricity and of human mental power. Franklin was developing an analysis situs game to illustrate what he had termed earlier the “electrical atmosphere” of positive and negative forces that he had identified for him in his first letter of July 28, 1747 and which he had expressed in what he called his “Magic Circle” or “*Circle of Circles.*”

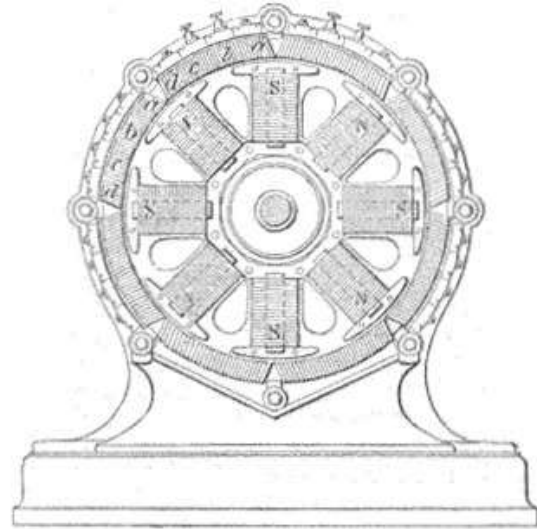
To this day, people are still looking for the ordering principle behind Franklin’s “*Circle of Circles,*” and they still don’t see it because Franklin is drawing circles around them. The answer to that question is actually quite simple when you pay attention to the intention and you act on it: Franklin was playing electrical games with Collinson’s mind and with yours! Of course, there was no magic involved, because Franklin simply used his mind and applied it to electricity in the same way that he applied it to numbers, like Leibniz had done before him with *Analysis Situs* games, and like Gauss will also do later in *Disquisitiones Arithmeticae*. Take this heuristic example that Franklin included at the end of his Letter XVII to Collinson; but don’t be fooled by the look alike of circles. Think of what the electromental motions look like in your own mind. As Franklin wrote:

[...] I did not, however, end with squares, but composed also a magic circle, consisting of eight concentric circles and eight radial rows, filled with a series of numbers from 12 to 75 inclusive, so disposed as that the numbers of each circle, or each radial row, being added to the central number 12, they make exactly 360, the number of degrees in a circle, and this circle had, moreover, all

the properties of the square of eight. If you desire it I will send it, but at present I believe you have enough on this subject.” ([1749 Lxvii: to Peter Collinson.](#))



Franklin’s “Circle of Circles” (1747)



[Gramme’s AC Alternator](#) (1879)

Figure 3 Benjamin Franklin “Circle of Circles.” In 1879, the Franklin idea was applied by the Belgian engineer, [Zénon Théophile Gramme](#), to the construction of the first successful alternator for alternating current (AC). In 1873, Gramme had also constructed a direct current (DC) dynamo that was reversible and could be connected to either AC or DC currents.

Benjamin Franklin’s “Circle of Circles” is a beautiful example of a biquadratic function that he developed during his experiments on electricity, because it showed how the underlying processes of his mind and of electricity work together. Franklin did not show or discuss how he established the ordering principle of those numbers, but he implied that they related to his principle of discovery of electricity by creating an underlying ordering that was congruent with his principle of reciprocity of *plus* and *minus*. That is the ordering that we must now rediscover with the little game that Franklin played. On the surface of sense perception, Franklin designed a single integral function showing three different ways of generating the same series of eight integers that add up to 360 or can be subtracted from 360, alternately.

- The eight concentric circles of eight numbers plus 12 add up to 360.
- The eight radii of eight numbers plus 12 add up to 360
- The eight eccentric circles of eight numbers plus 12 add up to 360.

This merely makes the point that what Franklin is attempting to show is the connection between the electric field as a doubly-connected circular action of circular action pertaining to the field of the creative process of the human mind. How so? By hinting at the fact that there is a deeper principle behind the mere sense perception function of those series of numbers, the intention is not to focus on mathematics, but on the reciprocity behind the process of generating electricity. Franklin’s intention was to identify this relationship by increasing the power of energy-flux density of the human mind. And he

did it by generating a self-reflective process of circular action within another circular action; that is, by performing *a noesis of noesis*. Therefore, he gives you his “*Circle of Circles*.” That’s the point to focus on, not the numbers. And that focus must be as sharp as the finest pointed rod that Franklin was able to produce in order to attract or repel any electric charge. As Franklin put it, vicariously:

“But the force with which the electrified body retains its atmosphere by attracting it, is proportioned to the surface over which the particles are placed; i.e. four square inches of that surface retain their atmosphere with four times the force that one square inch retains its atmosphere. And as in plucking the hairs from the horse’s tail, a degree of strength insufficient to pull away a handful at once, could yet easily strip it hair by hair; so a blunt body presented cannot draw off a number of particles at once, but a pointed one, with no greater force, takes them away easily, particle by particle.”

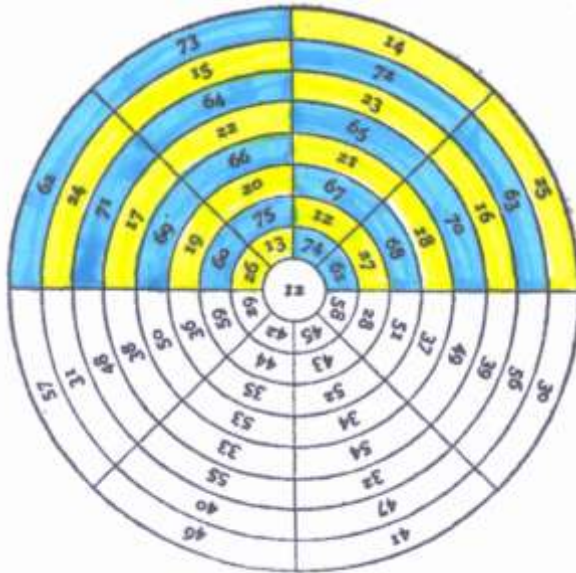
“18. These explanations of the power and operation of points, when they first occurred to me, and while they first floated in my mind, appeared perfectly satisfactory; but now I have wrote them, and considered them more closely in black and white, I must own I have some doubts about them: yet as I have at present nothing better to offer in their stead, I do not cross them out: for even a bad solution read, and its faults discovered, has often given rise to a good one in the mind of an ingenious reader.” (Benjamin Franklin, [*Experiments and Observations on Electricity: made at Philadelphia in America*](#), Sabin Americana Print Editions 1500-1926, London, 1751, p. 58-59)

Thus, the sharpest ideas are not always the clearest, and like Pasteur used to say about the Cartesians: “I have thought for a long time that the person who has only clear and precise ideas must assuredly be a fool. For the most precious notions harbored by human intelligence are deeply behind-the-scene and in semi-daylight, and it is around these confused ideas, whose interrelations escape us, that the clear ideas gravitate, extending, developing, and germinating themselves.” ([Louis Pasteur, the Viral Power of the ‘Inner-God.’](#)) Like he described in his first 1747 letter to Collinson, Franklin shows that the *electromental field* he is looking at inside of his mind, can go in any direction he wishes, as long as it is based on the same reciprocity function as do the balancing of the *plus* and *minus* electrical changes inside of a Leyden jar. Thus, the secret of the underlying principle of Franklin’s so-called “Magic Circle” is demystified, because it simply lies, not in numbers, but in discovering the reciprocal resonance patterns between mind and electricity.

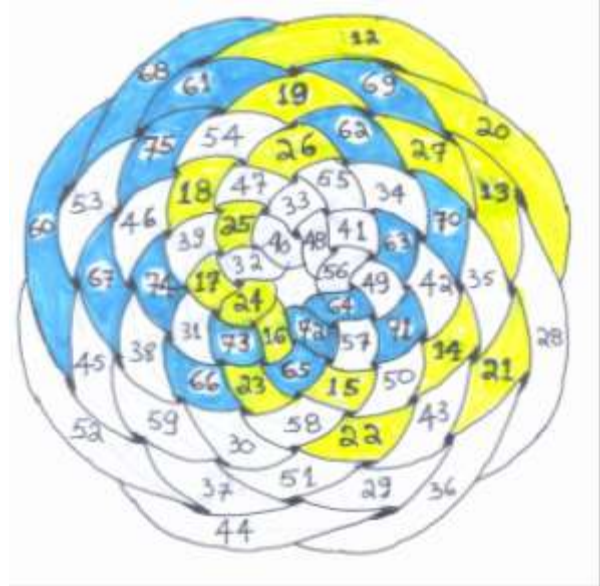
In order to discover how this underlying principle of reciprocity works, do the following experiment. Since in Franklin’s circle there are 32 reciprocals forming a total of 64 units of action, as shown in the above **Figure 3**, find the first 16 intervals of *minus* and *plus* electrical actions, starting with 12 and 75, and apply them as in **Figure 4**, below. The respective positions of *plus* and *minus* can easily be found by means of *analysis situs*, and thus, their ordering will become quite “perceptible.” No explanation is required, here, because explanations will kill the idea. Simply think of this process of change as a metaphor of the self-generating mental dynamo underlying the number game of **Figure 3**. Let’s focus on the step before the change and on the step after the change.

Positive electricity: 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27

Negative electricity: 75 74 73 72 71 70 69 68 67 66 65 64 63 62 61 60



“Circle of circles”



Modular Torus

Figure 4 The underlying reciprocal ordering of the Franklin “*Circle of Circles*” (left) and its transformation into the higher manifold of a doubly-connected modular wave manifold (right) demonstrate, performatively, the change in energy-flux density that must take place between the two different manifolds. Note how, in the two images, the integers of the reciprocals are distributed differently, but their alternating color patterns are similarly distributed in the upper halves of the Circle and the Torus. It is as if the intention of the circular patterns that Franklin wished to produce had been realized inside of the torus, where the two components of the *positive* and *negative* electricity have been interwoven as reciprocals to form an *electromental atmosphere* of reciprocity.

Suppose that you have an empty container that has the possibility of absorbing a total amount of 64 units of electrical power, but that you must fill only a part of it with *positive* electricity in order to get the other half in the form of *negative* electricity. The two parts of electricity, *plus* and *minus*, will remain balanced inside of the circular container, with separate *positive* and *negative* electricity in a definite form of left and right chirality. Next, imagine that the *positive* content is identified by number 12 and the *negative* part by 75 as Franklin indicated the process in his first 1747 letter to Collinson. Rub the container in such a way that every stroke throws an equal quantity of *plus* and *minus* electrical charge inside of the container. Then, after the first stroke, the quantity contained in the right part of the bottle will be 13, and the left part 74. After the second stroke, the right part will have 14 and the left part will have 73, and so on, until after 16 strokes, the container will have filled the container with 32 of the 64 units of actions with *positive* and *negative* electricity.

As Lyn pointed out, and that is a most important factor to stress at this point, what you are looking for is not located in the numbers, but in the causal ordering process behind those numbers. The

numbers don't tell you anything about causality; they are just counting shadows pointing at something else that organizes their ordering process. In other words, it is not the numbers which define the process; it's the process which defines the numbers. And it's that causal process that you are looking for, and not the numbers. As Lyn put it:

“What you're dealing with is the report of causality, and what people do is they start with mathematics, and they use number theory as a way to measure and define this process. And the fact that they have numbers which seem to coincide with the way the flow of events occurs, they presume that the mathematics has defined the flow of events; which is a fallacy, a complete piece of stupidity. When the point of fact is that, creativity lies outside of the department of mathematics.

“What lies out there, is the action of change, among things which have no intrinsic relationship to mathematics. The thing is causality; the essence of causality is a question of creativity. What are the processes which without regard to mathematics, determine the behavior of processes in the universe? What is the foundation of the measures you use, to *define life*?”

“Now, how many things are there that involve life? In terms of the Solar System? Almost everything. And the attempt to create a mathematically *descriptive* treatment of a living process, is intrinsically a fraud, because it did not derive the formula from the reality; it simply tried to interpret the reality, according to numbers. And that's the problem. Therefore, you find that in Classical composition, true classical composition, as a drama, as in art generally, as in music, of course, that these things are the reality of the universe! But mathematical numbers are *not* the reality of the universe; they are not causal factors in the universe. They are accidents, like the droppings from the rear end of some animal. You can count them, but they ain't your motivation.” (Lyndon LaRouche, *NEC Meeting*, Tuesday, June 11, 2013.)

Lyn has made clear as have I in numerous previous reports that numbers are mere footprints of something else that passed you by and that you missed because you failed to pay attention to the intention that was behind it. For instance, see my report on [FUSION POWER IS NOT DEMOCRATIC](#).

The question is: how do you prove to yourself that Lyn is right? It's simple. There cannot exist any simple geometry of the universe, because the universe changes all the time. There is no formula, there is no model; there is only searching and discovering of principles to express the progress of change in the universe. However, if numbers can be used heuristically to illustrate a mental process of change in the universe, as the illustrations of **Figure 4** showed, then, do it. It is an illusion to think that geometry can otherwise provide anything else but mere crutches to help you walk. It's the change to a higher geometry that counts. People, who are hung up on mathematics or geometrical models, should just cut it out; and use them simply for what they are worth; that is, for measuring distances. You can only do that by going cold turkey on your sense perception dependency and start looking for the truth as amatterofmind.



Figure 5. The shadows of Lyn’s ACTUAL June 2013 axiomatic change: Lyndon LaRouche warning people to be performative in *looking at themselves and acting on their cowardness at the same time*, before it is too late: “[Impeach Obama Now or Face Dictatorship.](#)”

3. THE FRANKLIN KITE EXPERIMENT OR HOW TO DRAW FIRE FROM HEAVEN

“There is no thunder-cloud without negative electricity!”

Benjamin Franklin

The intention behind the drawing of fire from heaven is not aimed at generating free energy. This Franklin experiment is not a Tesla fantasy. The purpose of that intention is to develop human creativity, and that is a lot of hard work. Historically speaking, the connection between electricity and magnetism took a very long time to master. Even though the ancient Greeks had discovered how to produce static electricity by rubbing amber (*elektron*) with fur or silk, and were familiar with the magnetic capability of loadstones, each process expressed fundamental similarities and differences. However, the real connection between those two processes remained hidden in the future during a period of about 2,000 years before it began to be understood at the beginning of the eighteenth century.

One of the great ironies of electricity is the discovery of the two types of electricity, one of attraction and the other of repulsion, which was made by [Charles Dufay \(1698-1739\)](#), and whose findings were published in his 1733 memoirs in the history section of the French Academy of Sciences. Dufay discovered that every time he tried to find one type of electricity; he kept finding another, and thus concluded: « It is a constant that when bodies become electrified by communication they are repulsed by the same bodies that have made them electrical.” (Gérard Borvon, [Histoire de l’électricité. La découverte des deux espèces d’électricité. Attraction et répulsion.](#)) What Dufay had discovered was that electricity always manifested an “*attraction-contact-repulsion*” each time it was being communicated and that behavior changed with different conductors. He concluded that there were two different types of conductors: *glass electricity* and *resin electricity*. This is the singularity that Benjamin Franklin later investigated when he identified the two Dufay types of electricity as *positive* and *negative* electricity. The Dufay experiment is worth being replicated as it is still performed in every French Secondary school to this day.

THE DANCE OF THE GOLDEN LEAVES. ([Click here to see the video](#))

“Strongly rub a glass tube with a cotton cloth.

The gold leaf dropped above the tube is repulsed.

The metallic leaf, which was first neutral, is electrified by the tube as soon as it comes close.

Since it has an electric charge of the same nature as the glass, it is repulsed.

One can juggle for a long time like this...

The glass ball is even better electrified than the tube.

Rose rubs a plastic stick.

What will happen if you bring this stick close to the gold leaf?

Repeat the last sequence in slow motion.

Start again.

The gold leaf, repulsed by the glass, is attracted by the plastic stick.”

<http://www.ampere.cnrs.fr/parcourspedagogique/zoom/video/18ency-danse/video/>

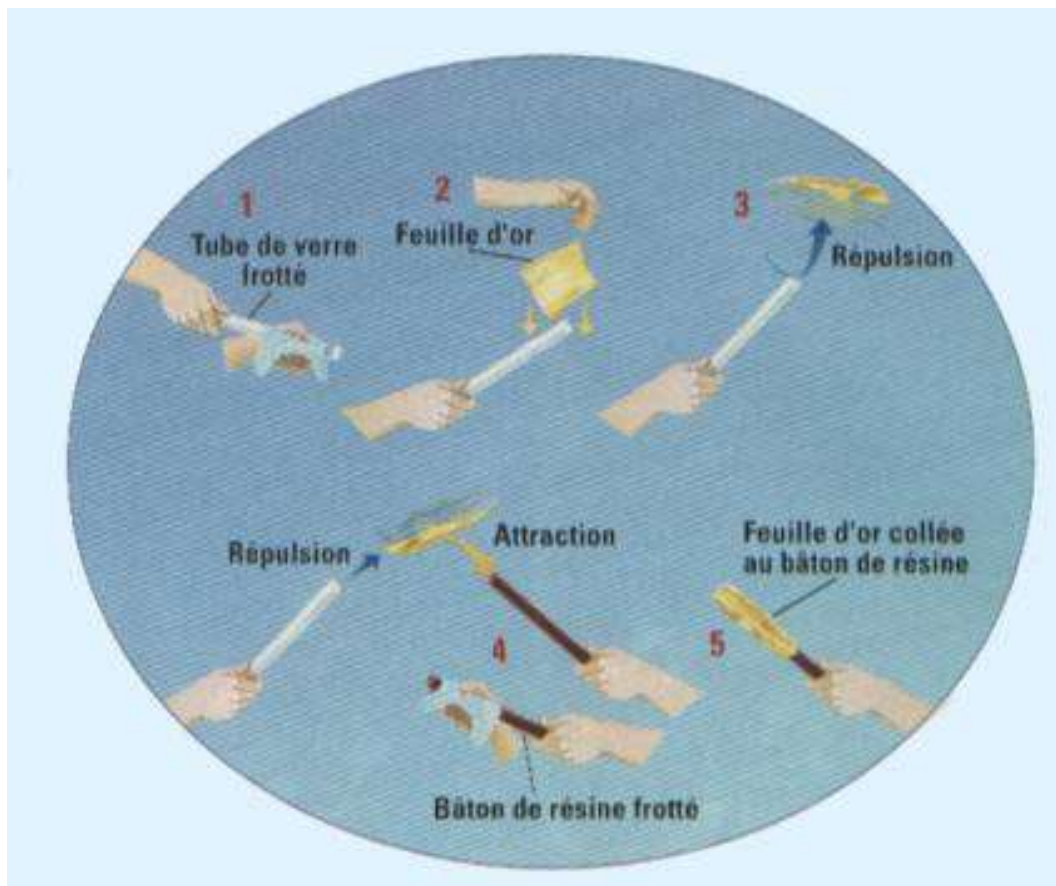


Figure 6 The Charles Dufay experiment of two electricities. Note how the gold leaf is first attracted then immediately repulsed by the glass tube.

A crucial understanding of this process came about after Benjamin Franklin had discovered the reciprocity principle underlying positive and negative electricity; that is, when he realized that neutral bodies contained an equal amount of positive and negative electricity and that friction between two bodies caused an excess of positive electricity to be transferred from one body to another. (Benjamin Franklin,

Experiments and Observations on Electricity: made at Philadelphia in America, Sabin Americana Print Editions 1500-1926, London, 1751.)

Thus, fourteen years after Dufay's discovery, in 1747, Franklin showed that the process of creating electricity by friction of silk or wool on glass, for example, was not created on that piece of glass out of thin air. The friction caused transference of electricity from the rubbing material to the piece of glass in such a manner that the glass gained as much electricity as the wool or silk lost. In other words, the total sum of electricity involved appeared to remain constant. As a result, Franklin created the terms "*plus*" and "*minus*" electrical charges in order to facilitate the understanding between positive and negative states in the transfer of electricity between bodies. In substance, glass was gaining negative electricity and silk was losing positive electricity.

Electricity was then properly understood as a single universal fluid (Ampère), which could be transmitted from one body to another, in a form that was identified as either positive to negative. What does that mean? Why is an electrical charge positive or negative? What is the meaning behind this language? What did Franklin mean when he said that the electrical charge of a thunder cloud is mostly "negative"? Franklin first expressed the idea of the different charges in his Leiden Jar experiments as something that he did not completely understand: "*So wonderful are these two states of Electricity, the plus and the minus combined and balanced in this miraculous bottle! Situated and related to each other in a manner that I can by no means comprehend!*" (Benjamin Franklin, Op. Cit., First Letter to Peter Collinson: [The Online Library of Liberty](#).)

What is the significance of this admission of ignorance? That is the crucial question. As far as I can make out, there are two aspect of this "learned ignorance." On the one hand, Franklin wants to know how electricity is transferred from silk to glass. On the other hand, he also wants to know why the increased amount of electricity on the glass corresponds to a decreased amount on the silk.

In a certain sense, the transfer of electrical charges functions like the transfer of ideas when they are transmitted from one mind to another. Even though the exchange from one mind to another implies that something is gained, but that nothing is lost as a result. Or is that the case? American historian, Aziz Inan, reported Franklin's discovery as follows: "Ben's idea that there are two states of electricity, positive and negative, that charge is never created or destroyed but only transferred from one place to another, is what is known today as the principle of conservation of electric charge." (Aziz S. Inan, [Happy 300th Birthday, Ben Franklin!](#), p. 89) How can that be true? How do you create something that "is never created or destroyed"? There is obviously something missing, here, and which pertains to energy-flux density.

Although the transfer of electrical charge from one body to another may be observed and recorded, it doesn't mean that it is understood, and Franklin, himself, admitted as much. As a matter of fact, the phenomenon is not understood at all, and up until now, no one has a satisfactory explanation as to how and why such a transfer takes place at all. *Thus, my hypothesis that such a transfer of electrical charge must be like amatterofmind and is taking place like the transfer of ideas that must change the world by increasing the power of mind from one human being to another human being, but within a relationship that must account for both repulsiveness and attractiveness, because certain ideas are repulsive to others. Therefore, somehow, the transmission of ideas and electrical fluids must act like lightning does.*

The discovery of principle that Benjamin Franklin made in 1752 is of the same nature as the discovery of principle that Lyndon LaRouche made in 1957. It is the principle of increase in energy-flux density. The experiments that Franklin made with his kite and later with the pointed rod not only follow the same process of the creation of ideas, as Lyn develops in his discovery of principle, but both experiments are Promethean in character. Moreover, both discoveries are discoveries of ideas in which the life of the discoverer and the life of the society they belong to are both at risk.

The kite experiment that Franklin made with the lightning bolt was more easily acceptable by popular opinion standards, because the concluding results were more tangible and practical. On the other hand, the discovery of the fire of knowledge represented by the discovery of universal physical principle that Lyn made, was much less effective in changing public opinion, because it was not accessible to sense perception, and the nature of the danger was not perceived. In point of fact, the only way for public opinion to accept that Lyn was right in his Promethean experiment was only after his opponents had been proven wrong by failing visibly before the “eyes” of the world. And this is the fire of the lightning strike that is currently consuming the world, at this time, with the collapse of the British-Dutch monetary system.



Figure 7 Dalibard's rod experiment, May 1752.



Figure 8 Ben Franklin and His son setting up his kite experiment, October 1752.

However, something much unexpected took place in Franklin's observations about the relationship of the positive and negative electric charges. He discovered that the clouds of a thunder-gust are most commonly in a negative state of electricity, but only sometimes in a positive state. From this state of affair, Franklin concluded: *“So that, for the most part, in thunder-strokes, it is the earth that strikes into the clouds, and not the clouds that strike into the earth.”* (Benjamin Franklin, Op. Cit., p. 91) This point is extremely important, because the underlying causality of lightning represent a self-generating dynamic process relating to positive and negative polarities, rather than a simple mechanical effect apparently originating from the heavens and falling on our heads by some vengeful god.

The point that Franklin made about the positive change coming from the earth was demonstrated with deadly consequence when in 1753, Georg Wilhelm Richman was instantly struck dead by a bolt of lightning in a Saint Petersburg experiment that he was performing without following Ben Franklin's precise instructions, as they had been explained in his *Poor Richard's Almanac* of 1752. The news of Richman's accident became rapidly known everywhere in Europe and America, and to such an effect that American fundamentalist preachers were everywhere warning against installing protective rods on buildings on the ground that lightnings were the power of God, and that human beings should not interfere with the prerogatives of the heavens.

This was just one more case of thinking from the bottom up instead of from the top down. The impotent argument was immediately countered by the American Astronomer, John Winthrop of Harvard College, who issued the proclamation: "It is as much our duty to secure ourselves against the effects of lightning as against those of rain, snow, and wind, by the means that God has put into our hands." (John Winthrop, *Relation of a Voyage from Boston to Newfoundland, for the Observation of the Transit of Venus, June 6, 1761*. Boston, N.E. Edes and Gill, 1761.) In the same Promethean spirit of protection of mankind, the United States should also adopt the required measures against the danger of asteroids.

The irony of this whole matterofmind is that Ben Franklin was stealing the thunder from the gods of Olympus, and not from God. Franklin's lightning experiments were so successful in America, as in Europe, that in 1756, he even received the Sir Godfrey Copley gold medal award from the Royal Society of London for his efforts. However, the solution he had found was to use his mind like a transformer generating equal power with high tension and low intensity, as will later resonate in the difference between direct and alternating currents.

4. JACQUES DE ROMAS AND HIS PARIS KITE EXPERIMENT

Some people, and mostly the British oligarchy, have questioned the veracity of Franklin's kite experiment on the grounds that no one witnessed the event, except his young son, and that Franklin only reported it in a brief letter to Peter Collinson and to Joseph Priestly fifteen years later. The point to be stressed, however, is not so much the details of the experimental observation itself, but the creative aspect of the experiment based on the grounds of a sound scientific principle demonstrating lightning as an doubly-connected electric phenomenon, differing only in scale from an electrical discharge observed in a Leyden jar, but otherwise similar in every other respects.

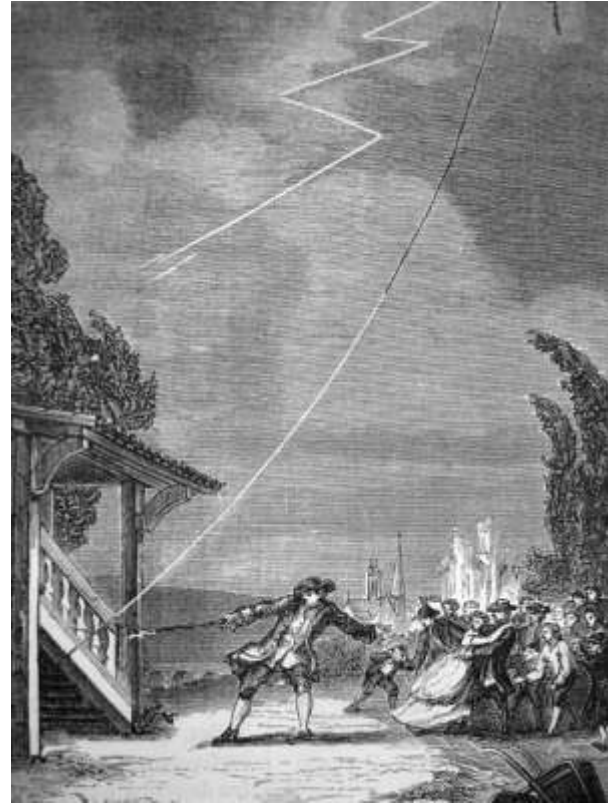
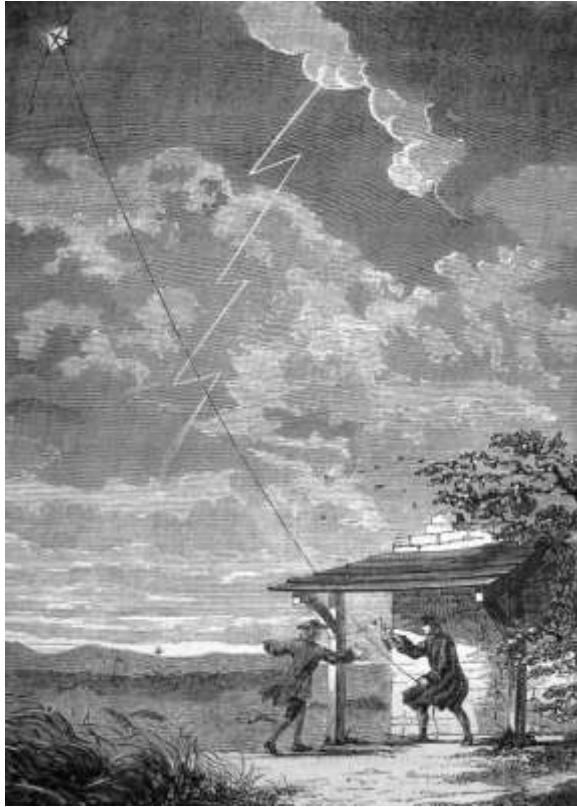


Figure 9 [The experiment of Benjamin Franklin](#) **Figure 10** [The Experiment of Jacques Romas](#)

The irony, however, is that, a year later, on July 7, 1754, a Frenchman by the name of [Jacques de Romas](#), conducted with success a similar kite experiment in France before an enthusiastic crowd of onlookers. (Reported by Berger Gérard ; *Ait Amar Sonia, Journal of electrostatics*, 2009, vol. 67, no. 2-3, pp. 531-535.) Benjamin Franklin recognized this independent effort in a letter to Romas, dated Philadelphia, July 29, 1754. The daring idea of using a kite, in such a dangerous experiment, is aimed at demonstrating that the power of creativity is not a child's game, although children should participate in them with the company of safety-minded adults. Romas reported that, although the power of the experiment had the greatest creative value for the human mind, it only cost him a few franks to make. As Romas put it:

“Then, [after the first electrification took place] everyone recovered from their excitement and came forward to participate in the experiment, some with their fingers, others with keys, and still others with their swords, their canes or their sticks. As for myself, I wanted to follow them and do the same, but with the knuckle of my right hand. Then, I got such a terrible shock, that I felt it in all of my fingers, in my wrist, all the way through the elbow to the shoulder; and then through my stomach all the way down to my knees and to the ankles of my feet. The shock was so powerful that it couldn't even compare with the experiment of the best globe of a Leyden jar, with the two bottle experiment of Dr. Bevis, or with the vacuumed bottle of M. l'Abbé Nollet.

“Seven or eight observers, who witnessed the convulsions I was going through realized that although the shock was quite violent, they did not hesitate to expose themselves and held their hands together, like in the Leyden experiment, but without closing the circuit, because of the danger that was involved. And the shock went through all the way to the feet of the fifth person.”

[...] “I can say that the fire was not merely sparks, because there were fire blades which were ejected from the distance of a foot and which had at least three inches in length and three lines in diameter, and whose cracklings were heard from more than two hundred feet away.” (My translation. Quoted from an electronic report by Gérard Borvon, [*Histoire de l'électricité. La découverte du paratonnerre*](#), Éditions Vuibert, 2009.)

Moreover, there was also a few years later, during the pre-revolutionary period, a famous French court case against a physicist, Charles Dominique de Vissery, who lived in the little town of Saint-Omer near Pas de Calais, and who wished to protect himself and his neighbors against the dangers of lightning strikes by erecting a lightning rod on top of his house following the method of Franklin. As a result of his humanitarian action, instead of the expected firestorm from the heavens, the man attracted the crushing fears of the neighboring population against him. Local officials of Saint-Omer petitioned to have his installation taken down as a public menace and took him to court. Willing to brave the opposition, the physicist resolved to defend himself under the banner of defending the “truths of science” against the “prejudices of public opinion.” He won his case and was permitted to keep his lightning rod. However, the bottom line of the story is that this event would have fallen to oblivion between the cracks of history if the lawyer defending Mr. de Vissery had not been called Robespierre.

5. WHAT DO FRANKLIN'S BELLS TELL YOU ABOUT ENERGY-FLUX DENSITY?

“The electrical field is like a noetic field, it can shock you out of your socks.”

Dehors Debonneheure

By attaching one bell to a lightning rod on his chimney and another bell to the ground, Franklin was able to detect the electrical energy outside of his house during a storm. Each time electrically charged clouds passed over his house, the pointed rod on his roof would transmit electrical energy from the clouds to his house, and his bells would chime. This is how music can not only tell you what you cannot see, but it also tells you how the mind works like an electrical transmission. I do not recommend you do this experiment physically, unless you know how to deal with the life and death risks involved.

Franklin's Letter XII of September 1753 to Peter Collinson, represents to me, the most profound attempt in understanding the dynamic relationship between the human mind and electricity, through an understanding of the electrodynamic relationship between the sphere of the earth and its atmosphere. Don't get me wrong here: I am not talking about making weather forecasting! What Franklin is talking

about is forecasting how to increase the energy-flux density of the human mind under the stress of a discovery of principle. That's the true object of inquiry behind Franklin's Letter XII to Collinson.

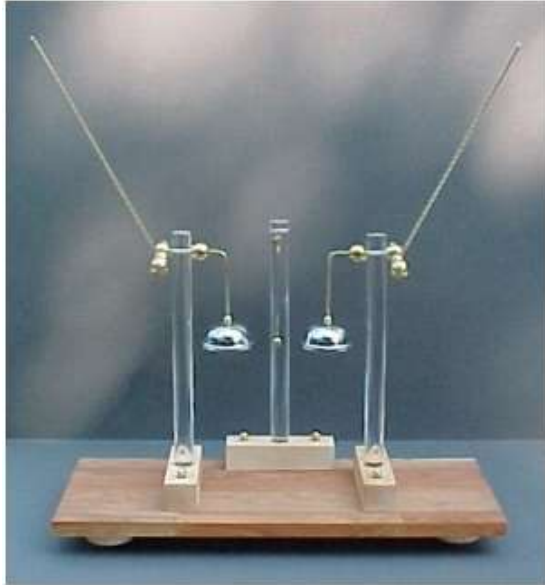


Figure 11 [Gordon's Bells](#).

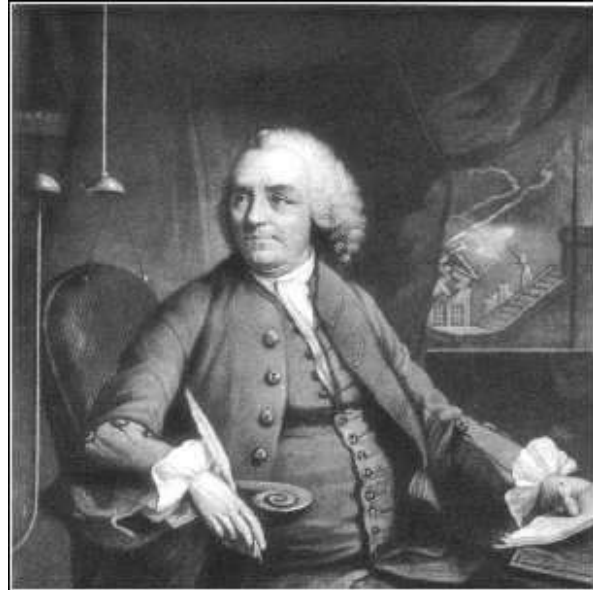


Figure 12 Benjamin Franklin's Bells.

The explicit purpose of Franklin, here, is about the need to understand how to master the idea of both positive and negative electricity, by means of knowing when the electrical charge of clouds changes from negative to positive, and vice versa. However, it is one thing to know when this change takes place under the warning bells; it is quite another to understand why the bells are going to ring, and why they are going to be silent. The question, here, is not when, but why. Moreover, this question is not completely resolved in my own mind, because I don't know how far one can push the comparison between mind, electricity, and the transformation of water to cloud-making. So, I will simply let the reader think about what Franklin says about that.

The fascinating thing, here, is that Franklin compares the electric fluid going in and out of a body to water going in and out of a sponge. The point that he made was: "*What the sponge is to water, the same is water to the electric fluid.*" Therefore, the following hypothesis: *If the sponge is to water as water is to electricity, can the mind be to discoveries of principle as the clouds are to electricity?* This means that when compressed under a stressful situation, the mind becomes extremely dense and might become incapable of taking in a greater amount of new ideas from another mind, and might even send lightning strikes against that other mind in response, unless it becomes looser and in a more open state as does the willful power of *agape*. I am not certain of this, so I will let Franklin speak to you directly. His letter XVII reads partly as follows:

LETTER XVII TO PETER COLLINSON, Philadelphia, September, 1753.

[...] "At length, while I was charging a phial by my glass globe, to repeat this experiment, my bells of themselves, stopped ringing, and, after some pause, began to ring again. But now, when I approached the wire of the charged phial to the rod, instead of the usual stream that I expected from the wire to the rod, there was no spark; not even when I brought the wire and the rod to touch; yet the bells continued ringing vigorously, which proved to me, that the rod was then *positively* electrified, as well as the wire of the phial, and equally so; and, consequently, that the particular cloud then over the rod was in the same positive state. This was near the end of the gust.

But this was a single experiment, which, however, destroys my first too general conclusion, and reduces me to this: *That the clouds of a thunder-gust are most commonly in a negative state of electricity, but sometimes in a positive state.*

The latter, I believe, is rare; for though I soon after the last experiment set out on a journey to Boston, and was from home most part of the summer, which prevented my making further trials and observations; yet Mr. Kinnersley, returning from the Islands just as I left home, pursued the experiments during my absence, and informs me that he always found the clouds in the *negative* state.

So that, for the most part, in thunder-strokes, *it is the earth that strikes into the clouds, and not the clouds that strike into the earth.*

Those who are versed in electric experiments, will easily conceive, that the effects and appearances must be nearly the same in either case; the same explosion, and the same flash between the one cloud and another, and between the clouds and mountains, &c. the same rending of trees, walls, etc which the electric fluid meets with in its passage, and the same fatal shock to animal bodies; and that pointed rods fixed to buildings, or masts of ships, and communicating with the earth or sea, must be of the same service in restoring the equilibrium silently between the earth and clouds, or in conducting a flash or stroke, if one should be, so as to save harmless the house or vessel: for points have equal power to throw off, as to draw on, the electric fire, and rods will conduct up as well as down.

But though the light gained from these experiments makes no alteration in the practice, it makes a considerable one in the theory. And now we as much need a hypothesis to explain by what means the clouds become negatively, as before to show how they became positively electrified.

I cannot forbear venturing some few conjectures on this occasion: they are what occur to me at present, and though future discoveries should prove them not wholly right, yet they may in the mean time be of some use, by stirring up the curious to make more experiments, and occasion more exact disquisitions.

I conceive, then, that this globe of earth and water, with its plants, animals, and buildings, have diffused throughout their substance, a quantity of the electric fluid, just as much as they can contain, which I call the *natural quantity*.

That this natural quantity is not the same in all kinds of common matter under the same dimensions, nor in the same kind of common matter in all circumstances; but a solid foot, for instance, of one kind of common matter may contain more of the electric fluid than a solid foot of some other kind of common matter; and a pound weight of the same kind of common matter may, when in a rarer state, contain more of the electric fluid than when in a denser state.

For the electric fluid, being attracted by any portion of common matter, the parts of that fluid (which have among themselves a mutual repulsion) are brought so near to each other by the attraction of the common matter, that absorbs them, as that their repulsion is equal to the condensing power of attraction in common matter; and then such portion of common matter will absorb no more.

*Bodies of different kinds having thus attracted and absorbed what I call their **natural quantity**, i. e. just as much of the electric fluid as is suited to their circumstances of density, rarity, and power of attracting, do not then show any signs of electricity among each other.*

And if more electric fluid be added to one of these bodies, it does not enter, but spreads on the surface, forming an atmosphere; and then such body shows signs of electricity.

I have in a former paper compared common matter to a sponge, and the electric fluid to water; I beg leave once more to make use of the same comparison, to illustrate farther my meaning in this particular.

When a sponge is somewhat condensed by being squeezed between the fingers, it will not receive and retain so much water as when in its more loose and open state.

*If **more** squeezed and condensed, some of the water will come out of its inner parts, and flow on the surface.*

If the pressure of the fingers be entirely removed, the sponge will not only resume what was lately forced out, but attract an additional quantity.

*As the sponge in its rarer state will **naturally** attract and absorb **more** water, and in its denser state will **naturally** attract and absorb **less** water; we may call the quantity it attracts and absorbs in either state, its **natural quantity**, the state being considered.*

Now what sponge is to water, the same is water to the electric fluid.

When a portion of water is in its common dense state, it can hold no more electric fluid than it has: if any be added, it spreads on the surface.

When the same portion of water is rarefied into vapour, and forms a cloud, it is then capable of receiving and absorbing a much greater quantity; there is room for each particle to have an electric atmosphere.

*Thus water, in its rarefied state, or in the form of a cloud, will be in a negative state of electricity; it will have less than its **natural quantity**; that is, less than it is naturally capable of attracting and absorbing in that state.*

Such a cloud, then, coming so near the earth as to be within the striking distance, will receive from the earth a flash of the electric fluid; which flash, to supply a great extent of cloud, must sometimes contain a very great quantity of that fluid.

Or such a cloud, passing over woods of tall trees, may, from the points and sharp edges of their moist top leaves, receive silently some supply.

A cloud being by any means supplied from the earth, may strike into other clouds that have not been supplied, or not so much supplied; and those to others, till an equilibrium is produced among all the clouds that are within striking distance of each other.

The cloud thus supplied, having parted with much of what it first received, may require and receive a fresh supply from the earth, or from some other cloud, which by the wind is brought into such a situation as to receive it more readily from the earth.

Hence repeated and continual strokes and flashes till the clouds have all got nearly their natural quantity as clouds, or till they have descended in showers, and are united again with this terraqueous globe, their original.

*Thus, thunder-clouds are generally in a negative state of electricity compared with the earth, agreeable to most of our experiments; yet as by one experiment we found a cloud electrified positively, I conjecture that, in that case, such cloud, after having received what was, in its rare state, only its **natural quantity**, became compressed by the driving winds, or some other means, so that part of what it had absorbed was forced out, and formed an electric atmosphere around it in its denser state. Hence it was capable of communicating positive electricity to my rod. [...]" (Benjamin Franklin, Letter XVII to Peter Collinson, extracted from [The Life and Essays of Dr. Benjamin Franklin](#), Printed by John M'Gowan, London, 1838. pp. 294-298.)*

CONCLUSION: WHY YOU MUST KEEP THE WATCHDOG OF YOUR MIND ALERT.

Lyn keeps asking the crucial question: What makes a human action intrinsically willful in character? What is this uniquely human quality that we call a voluntary power that no animal has? And, what is the intention of such an efficient willful action? Those are the three questions that Benjamin

Franklin had to deal with in his dialogue with the British subject, Peter Collinson, throughout the period of his experiments on electricity. The answer to the last question is the simplest: A willful action has to cause an axiomatic change in the minds of other people for the future benefit of mankind. But, why did he use electricity to do it with? The only way I can answer this is by saying that it was because the mastery of mankind over electricity in the universe, holds the secret to the creative powers of the universe. Therefore, anyone who wishes to understand how to make the next step of increasing the energy-flux density of mankind, beyond what Lyn has already done, and beyond nuclear fission and fusion, must investigate the nature of electricity and its relationship to the human mind. But, the way to keep the watchdog of your mind alert with these questions is to make sure that the message of your intention and the action of the medium that carries it are the same.

When Rhode Scholar and Satanist controller, Marshal McLuhan, wrote his book, *The Medium is the Massage*, in 1967, he had discovered how to brainwash an entire society by “massaging” the minds of its people with the equivalent of electric shocks on the human brain; because he had discovered how the media of information could be used to do it in such a way that people wouldn’t know they were being manipulated. This was the modern version of Aristotle manipulating what goes on inside of Plato’s Cave. In fact, McLuhan discovered in Oxford what Aristotle had discovered at the Oracle of Delphi; that the content of any medium contains a different message, which is aimed at controlling people under oligarchism.

For example, the message of a terrorist attack like September 11, 2001, is less about the terrorist event itself than about the change it forces on the population’s mind with respect to how they will be forced to live with terrorism in the future. In other words, what McLuhan realized was that a medium was, as he said: “a juicy piece of meat carried by the burglar to distract the watchdog of the mind.” (Marshal McLuhan, *Understanding Media*, Routledge, London, 1964, p.32) However, that was the message that he sent to the population controller. It is not the truth, because this statement has a weak flank to it. What McLuhan did not say is that, in reality, “*the real content of the medium is a poisoned piece of meat that the burglar brings to the watchdog of the mind in order to kill its creative potential.*” That’s the point to be emphasized and to be remembered about British Delphic Operations like the Obama Administration, for instance. Combine the brainwashing method of McLuhan with the *Future Shock* (1970) of Alvin Toffler and you get the present terrorist situation inside of the United States.

The willful act of a Delphic Operation is always a diversion away from the mind and toward sense perception; a sense deception which is directed against an abused and dumbed-down population in order to prevent an axiomatic change that will enhance the creative will power of that population to develop in the future. Their explicit intention is to create future generations that will have lost the ability and the will to know about knowledge. It’s an act of terrorizing the will of the people and of forcing obedience to the oligarchy. This is how most people get manipulated into believing that what they used to consider white, twenty years ago, is now perceived to be black (cf. Bertrand Russell). It is the voluntary powers of the human species which are being manipulated and destroyed. This is why Marshal McLuhan, like his mentor Gilbert Keith Chesterton, converted to Catholicism, because Rule 13 of the *Society of Jesus* code represented for them the principle of manipulation and control they were looking for.

On the contrary, what Benjamin Franklin showed, with his experiments in electricity, was that the medium of electricity is like the Promethean process of a discovery of principle that is the opposite of the

Jesuit rule 13, and which represents a principle of discovery that liberates your mind from the shackles of sense perception by constantly keeping the watchdog of your mind alert. Take the example of the experiment that Franklin described in his Letter II, Sept. 1, 1747 to Collinson:

“1. A person standing on wax and rubbing the tube, and another person on wax drawing the fire, they will both of them (provided they do not stand so as to touch one another) appear to be electricized to a person standing on the floor; that is, he will perceive a spark on approaching each of them with his knuckle.

“2. But if the persons on wax touch one another during the exciting of the tube, neither of them will appear to be electricized.

“3. If they touch one another after exciting the tube, and drawing the fire as aforesaid, there will be a stronger spark between them than was between either of them and the person on the floor.

“4. After such strong spark neither of them discovers any electricity.

*“These appearances we attempt to account for thus: We suppose, as aforesaid, that electrical fire is a common element, of which every one of the three persons above mentioned has his equal share, before any operation is begun with the tube. A, who stands on wax and rubs the tube, collects the electrical fire from himself into the glass; and, his communication with the common stock being cut off by the wax, his body is not again immediately supplied. B (who stands on wax likewise), passing his knuckle along near the tube, receives the fire which was collected by the glass from A; and his communication with the common stock being likewise cut off, he retains the additional quantity received. To C, standing on the floor, both appear to be electricized; for he, having only the middle quantity of electrical fire, receives a spark upon approaching B, who has an over quantity; but gives one to A, who has an under quantity. If A and B approach to touch each other, the spark is stronger, because the difference between them is greater. After such touch there is no spark between either of them and C, because the electrical fire in all is reduced to the original equality. If they touch while electrifying, the equality is never destroyed, the fire only circulating. Hence have arisen some new terms among us: we say B (and bodies like circumstanced) is electricized *positively*; A, *negatively*. Or rather, B is electricized *plus*; A, *minus*. And we daily in our experiments electricize bodies *plus* or *minus*, as we think proper. To electricize *plus* or *minus*, no more needs to be known than this, that the parts of the tube or sphere that are rubbed, do, in the instant of the friction, attract the electrical fire, and therefore take it from the thing rubbing; the same parts immediately, as the friction upon them ceases, are disposed to give the fire they have received*

to anybody that has less. Thus you may circulate it as Mr. Watson has shown; you may also accumulate or subtract it, upon or from anybody, as you connect that body with the rubber, or with the receiver, the communication with the common stock being cut off. We think that ingenious gentleman was deceived when he imagined (in his *Sequel*) that the electrical fire came down the wire from the ceiling to the gun-barrel, thence to the sphere, and so electricized the machine and the man turning the wheel, &c. We suppose it was *driven off*, and not brought on through that wire; and that the machine and man, &c., were electricized *minus*—that is, had less electrical fire in them than things in common.” (Benjamin Franklin, [Letter II to Collinson](#), Sept 1, 1747.)

Ask yourself: “What is the message, here?” The message is the self-reflexive power of the willful performative medium itself; that is, the power of increasing the self-conscious power of your knowledge by increasing the amount of positive electrical fire that you can communicate to other people by means of creative ideas. However, in order to be effective, once the electric fire is introduced through the mind, it cannot simply reside in the mind without also going down into the belly. This is where, as Lyn noted, the brain is incapable of recognizing *agape*.

The process, as I have reported several times before, works in accordance with the principle of the advantage of the other as in the Peace of Westphalia. The same phenomenon takes place in the process of establishing the Peace of Westphalia, which is the only process capable of eliminating the state of war. When the “*common stock*” of mankind is in a state of war, one of the three members of the dialogue must be made to recognize that some kind of opposing force connects the other two people. The moment that A or B steps into the “*common stock*” of mankind; he loses his power to change. The point, therefore, is for a third, C, to eliminate the difference which exists between A and B. As I have shown in a previous report that while the principle of the *advantage of the other* of the Peace of Westphalia had to be based on a reciprocity of congruence between three minds, that relationship had to be such that a third should always be willing to sacrifice his own personal self-interest for the higher purpose of benefiting the other two. That is the key to a lasting peace. Any other intention opens the door to war. See [UNHEIMLICH!](#)

Thus, instead of distracting the watchdog of people’s minds with the intention of stealing their creativity, the Promethean action of Franklin is waking up the creative powers of your mind in order to intervene and change mankind from its present mental state of war.

FIN