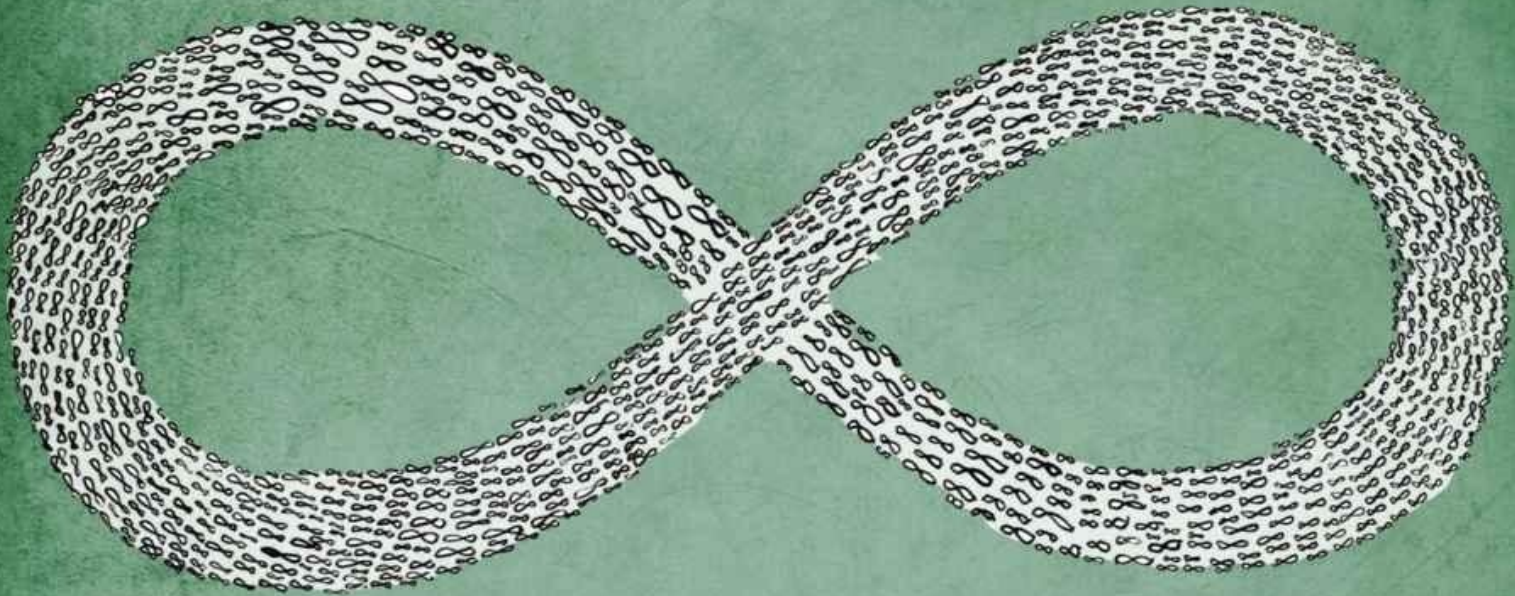


Sašo Dolenc

THE MAN WHO COUNTED INFINITY

and Other Short Stories from Science, History and Philosophy



Sašo Dolenc

**The Man Who Counted
Infinity**

and
Other Short Stories
from Science, History and
Philosophy

Kvarkadabra

Sašo Dolenc
THE MAN WHO COUNTED INFINITY
and Other Short Stories from Science, History and Philosophy

Copyright © 2012 Sašo Dolenc

Cover design by Arjan Pregl

Published by:
KVARKADABRA – DRUŠTVO ZA TOLMAČENJE ZNANOSTI
Slovenska cesta 15, 1000 Ljubljana, Slovenija
www.kvarkadabra.net
info@kvarkadabra.net

A CIP catalogue record for this book is available from the
Slovenian National and University Library.

001(081)
5/6(081)

DOLENC, Sašo, 1973-
The man who counted infinity and other short stories from
science, history and philosophy / Sašo Dolenc. - Ljubljana :
Kvarkadabra - društvo za tolmačenje znanosti, 2012

ISBN 978-961-93297-0-2

261392896

TABLE OF CONTENTS

TITLE PAGE

ABOUT THE BOOK

INTRODUCTION

NUMBERS

A mathematical melodrama

What is randomness?

When our sense of probability deceives us

The man who counted infinity

The hermit of the Pyrenees

Is marriage a mathematical operation?

A mathematical intrigue at the Swedish court

Worshippers of mathematical infinity

The man who believed machines could think

Chaos and the butterfly effect

ATOMS

Searching for the beginning of time

The priest who came up with the Big Bang

How black holes are born

The origins of continents and oceans

In search of the perfect machine

How to release the energy of atoms?

What are quantum particles telling us?

What can we know about the world of atoms?

MOLECULES

Cannibals, insomnia and mad cow disease

EPO – The story about 2550 liters of powdered urine

Cell police

The Black Death pandemic

When a new, unknown disease breaks out

A deadly virus from the heart of Africa

Malaria

The child prodigy who became the father of cybernetics

Statistics against poverty and disease

The Pasteurization of heretical ideas

LIFE

What wiped out the dinosaurs?

The afterlife of Henrietta Lacks

[A Russian Indiana Jones](#)

[Creating a second paradise](#)

[Alexander von Humboldt – adventurer and scientist](#)

[Feral children](#)

[The war of images](#)

[Hobbits from the isle of Flores](#)

[Lucy, more precious than diamonds](#)

[Paracelsus – Martin Luther of medicine](#)

[No more bananas?](#)

[The bioethics of conception](#)

[BRAIN](#)

[How can I tell you're not a robot?](#)

[The man with no memory](#)

[She's blind, but she sees](#)

[How babies learn languages](#)

[Why people are exceptional readers](#)

[Watching the birth of a new language](#)

[Pseudo-patients in psychiatric hospitals](#)

[Most submitted to authority](#)

[Too much safety can be dangerous](#)

[What does the peacock's tail say?](#)

[Who really makes the decisions in our minds?](#)

[Mirror neurons](#)

[Brain plasticity](#)

[The invention of permanent innovation](#)

[Are rewards bad for innovation?](#)

[Einstein and Freud: the meeting of two universes of knowledge](#)

[Why dessert comes last](#)

[ACKNOWLEDGEMENTS](#)

[A NOTE ON THE AUTHOR](#)

[IN PRAISE OF THE BOOK](#)

INTRODUCTION

The universe is made of stories, not atoms.

Muriel Rukeyser (*The speed of darkness*)

Albert Einstein once said: “Everything should be made as simple as possible, but not simpler.” This is the guiding spirit of the books in this series of “Short stories from science, history and philosophy.” The objective here is to explain science in a simple, attractive and fun form that is open to all.

The first axiom of this approach was set out as follows: “We believe in the magic of science. We hope to show you that science is not a secret art, accessible only to a dedicated few. It involves learning about nature and society, and aspects of our existence which affect us all, and which we should all therefore have the chance to understand. We shall interpret science for those who might not speak its language fluently, but want to understand its meaning. We don’t teach, we just tell stories about the beginnings of science, the natural phenomena and the underlying principles through which they occur, and the lives of the people who discovered them.”

The aim of the writings collected in this series is to present some key scientific events, ideas and personalities in the form of short stories that are easy and fun to read. Scientific and philosophical concepts are explained in a way that anyone may understand. Each story may be read separately, but at the same time they all band together to form a wide-ranging introduction to the history of science and areas of contemporary scientific research, as well as some of the recurring problems science has encountered in history and the philosophical dilemmas it raises today.

NUMBERS

For a moment, nothing happened. Then, after a second or so, nothing continued to happen.

Douglas Adams (*The Hitch Hikers Guide to the Galaxy*)

A mathematical melodrama

On the 30th of May 1832, when the day had barely started to dawn in the southern suburbs of Paris a young man called Evariste Galois, still drowsy, but with a gun in his hand, stood facing an artillery officer named Pescheux d'Herbinville. A classic duel was about to take place, one where opponents use weapons to defend their honor and reputations. Today, it is not known precisely what the argument was really about, but it seems likely that the main cause of dispute between the two men was the beautiful Stéphanie Félice Poterine du Motel.

From the distance of twenty-five feet the rivals aimed the barrels of their guns at each other and only a moment later the young Evariste fell to the ground, wounded. The bullet hit him in the stomach puncturing his intestines, and only an immediate operation might have saved his life. However, no doctor was at hand and those watching the duel as well as Evariste's opponent left the scene as soon as he fell. It was only three hours later that the injured Galois was noticed by a passer-by who managed to get him to a nearby hospital. At that particular moment Galois was still fully conscious, but he was aware that his time was fast running out. When his younger brother came to see him, he uttered his last words: "Don't cry, Alfred! I'll need all my courage to die at twenty years of age." The next morning he would not wake up.

Even before this fatal May morning, Galois was well aware that accepting the duel would almost certainly sentence him to death. He was a brilliant mathematician, but hardly as skilled in wielding weapons as his opponent d'Herbinville, the soldier. And so he spent the night before the duel trying to jot down as many of the mathematical ideas that had occurred to him during his short working life, but which he had not had chance to record. We all know that we are usually much more productive when haunted by a deadline than when we have plenty of time at our disposal. However, it is something quite different to be only twenty years old and, in your mind's eye, see the solutions to several mathematical problems which you are certain nobody else knows, while a duel that you are bound to lose is set to take place the very next morning.

That night, Galois filled several sheets of paper with equations and sent them to a good friend asking him to pass them on to the famous mathematicians Jacobi and Gauss. On these sheets he tried to gather all the ideas that he thought relevant. However, as the surviving notes imply, he found it difficult to focus on mathematics alone. The edges of the pieces of paper contain the words "une femme" (a woman) and a cry of desperation: "Je n'ai pas le temps!" (I don't have time!).

Evariste Galois was undoubtedly a great mathematical genius, but his short life was not without difficulties. Even though he came from a fairly wealthy family – his father was the mayor of a small town near Paris – and received a good education, the trouble was that his teachers, at least when it came to mathematics, could not measure up to his standards. At the early age of fifteen he was already reading – in the original – through every possible paper published by his contemporaries. In order to find a more appropriate study environment, he tried to enroll into the prestigious Ecole Polytechnique but unfortunately failed to pass the entry exams. When he had already published his first scientific paper later he tried his luck at the Polytechnique again, but was no more successful in convincing the board of admissions than he was the first time.

He also sent his mathematical ideas to be evaluated by the French Academy of Sciences (*L'Académie des sciences*) which was at that time at the centre of scientific work in France and indeed Europe. Galois' work was reviewed by the Baron Cauchy, one of the giants of the French school of mathematics, who praised the achievements of the young mathematician and suggested that he be given a special award from the Academy. Galois developed his ideas further and sent them to the

Academy's secretary, but he died shortly after, and the young mathematician's article was nowhere to be found, so he regrettably never received the award even though everybody agreed that he was a most talented young man.

After Galois' sudden death rumors started spreading that the unfortunate incident was not really the result of an honorable duel, but a murder, plotted against the young mathematician because he was thought to be an ardent republican. It is true that he was often present in the first lines of protests and had been arrested on several occasions, but there is no proof to support the theory of premeditated murder. It was actually when serving a prison sentence because of his political beliefs that he made the acquaintance of the fatal Stéphanie. She was the daughter of the doctor of the clinic to which the youngest prisoners were transferred during a cholera epidemic.

Galois' friends and his brother tried to save Evariste's notes after his death, to organize them as much as possible and to pass them on to renowned mathematicians so they could prepare them for publication. However, it took several decades before the world of mathematics came to understand the extraordinary significance of the ideas of this young mathematician.

Anyone who has gone to school in the past couple of decades will remember the unusual mathematical structure called the group. Such knowledge escapes from the head of the average student right after he hands in his last math test, but we should be aware of the fact that modern physics would be quite inexplicable without the use of the group theory. Groups are not only essential to describing the elementary particles which make up the universe; they are a fundamental mathematical tool used by experts from all fields of science. Groups as a basic mathematical structure, indeed one of the foundations of modern mathematics, came into existence on that very fatal night in 1832 when Evariste Galois decided to scribble down equations from his head when he would have done better to practice his shooting.

What is randomness?

You might think it must be easy to define randomness, but nothing could be further from the truth. Not only is it difficult to create random events or sequences of numbers, verifying whether something that we have produced really is random is no easy task either. Many great mathematicians throughout history have examined the problem of randomness, but it was only a short while ago, in the era of computers and information technology, that the questions concerning randomness revealed themselves in all their complexity and appeal.

The paradox of the definition of randomness

It would be easiest to define randomness as a series of events taking place without any meaning independent of any possible rule. Random is what has neither cause nor meaning. Nevertheless, it is very important not to confuse our subjective unawareness of rules with the objective nonexistence of such laws. We can quite easily come to the conclusion that a certain sequence of numbers is random when we cannot recognize any rule that might govern it, while it is likely that we just cannot make out the pattern. A good example of this is the number pi which represents the ratio of a circle's circumference to its diameter. The definition of pi is very simple, but if we were to see nothing but the long list of decimals with the beginning 3.1415... hidden, it would be extremely difficult to figure out that it is, in fact, a sequence which is far from random.

One could even say that the definition of randomness is, in a way, a paradox. On the one hand, we say that a truly random sequence cannot conceal any rule that would enable us to recreate the sequence, while on the other hand, requiring the absence of all patterns within a sequence leads to a very restricting definition which is almost impossible to apply in practice. For something to be random, it must meet very well defined conditions. Randomness is thus defined by the complete absence of form which is, on the other hand, a very strictly defined form in itself, only with a negative sign.

The shortest possible instruction

In the mid-1960s, the mathematicians Andrej Kolmogorov, Gregory Chaitin and Ray Solomonoff all independently invented a way to effectively define randomness in the era of computers and the digital recording of information. They linked the definition of randomness to the concept of algorithmic complexity. This sounds very complicated, but is actually based on a simple idea.

Andrej Kolmogorov, a renowned Russian mathematician, defines the complexity of a thing as the length of the shortest recipe (algorithm) required to make it. Cakes are usually more complex than bread, because the instructions for making them are normally more extensive. Similarly, orange juice is less complex than beer, for example, as we can reduce the recipe for making the juice to no more than two words: "Squeeze oranges", while the instructions for making beer are much longer.

Following the same pattern, the complexity of a number is defined as the length of the most simple computer program that can write it out. The sequence 010101010101010101 can be reduced to "1 times 01". We notice immediately that the sequence can be memorized in a shorter and clearer way. When observing a sequence like 01000101000011101001, however, it is not possible to recognize the rule right away, so we have to memorize it as a whole.

If your phone number happened to be 01 1111-111, you would be able to memorize it straight away just as you would the number 01 2345-678. The rules hidden behind both numbers are simple and we need no more than a single piece of information to recall them. When it comes to more complex

numbers, though, we have to commit several pieces of information to our memories. Sometimes a part of the number contains the date of our birth or a similar sequence that we can easily recall, so memorizing such numbers presents a smaller difficulty than memorizing numbers that possess no apparent pattern. These are, in our eyes at least, completely random.

No recipe for randomness

We can use the concept of algorithmic complexity to define what is random as being a thing for which there exists no shorter recipe than a detailed description of the thing itself. If we limit ourselves to number sequences, then the sequence which is random cannot be reduced to any shorter form or algorithm than the entire actual list of numbers. As there is no rule to sum up the list of numbers, we can only memorize it in its entirety, like a phone number which does not contain a single set of numbers we can recognize.

A binary number, used in the language of computers that can only read ones and zeros, is random when its complexity is equal to the number of its digits. A program that a computer reads in binary code as well cannot be shorter than the number itself. In simpler terms, there is no shorter recipe to write down the number than writing it with all the digits it contains. There can be no other shorter algorithm or program.

All programs for creating random numbers built into our computers are actually only creating the so-called “pseudo-random numbers”. The algorithms that create them are shorter than the numbers they produce, so they do not really meet the strict criterion of randomness based on algorithmic complexity. In an article in 1951, John Von Neumann, the famous mathematician, physicist and father of computer science, summarized this problem in a single sentence: “Anyone who considers arithmetical methods of producing random digits is, of course, in a state of sin.”

The “Monte Carlo” method

However, modern science could hardly progress without generators of (pseudo-) random numbers. Today, random numbers are most frequently used to enable simulations or to help with more complex calculations. The method of using random numbers to solve mathematical problems is very similar to public opinion polls. If we pose a certain question to a smaller sample of population and if the sample only contains randomly chosen representatives of a population that are not, for example, mostly senior citizens or students, their answers can give us a pretty good idea about the population’s opinion concerning a certain subject.

In science, we can deal with the problem of random numbers in a similar way. Suppose we had to calculate the surface of an irregular shape in the form of a heart. Using a procedure that mathematicians named the Monte Carlo method we can evaluate the surface of the heart by circumscribing it with a rectangle, the surface of which is not difficult to calculate. Now, all there is left to do is to evaluate what part of the rectangle is covered by the heart and the problem is solved. But what is the easiest way to assess the ratio of the surface of the entire rectangle to the area covered by the heart? Try randomly placing dots on the rectangle and counting whether you have hit the heart or not. If the dots are really distributed in a random manner, the ratio of the number of dots inside the entire rectangle to the number of dots on the heart will gradually approach the ratio of the rectangle’s surface to the heart’s surface.

Compressing data

Naturally, verifying whether a long sequence of numbers is random is no easy feat. However, mathematicians have developed several methods for testing different random number generators and checking if the random sequences are good enough to be used for a given task.

In our daily lives, we encounter the process of evaluating the degree of randomness when compressing files on our computers which happens almost every day. As we all know, we can use special software devised to compress data and greatly reduce the size of a file on our computer. These file compressing programs look for repetitions within data and create new dictionaries to write down the information in shorter form. Suppose we repeatedly used the word “problem” in our document. A good file compressor will notice that and substitute all the occurrences of the word with a single sign like *. The sentence: “The problem lies in the problematical approaches to solving problems”, will be written in a coded and compressed form: “The * lies in the *atical approaches to solving *s”. And the dictionary will add the explanation that the asterisk (*) means “problem”.

The following rule applies: the more that the size of the file is reduced by compressing information, the less random data is being compressed. When compressing a written document it is thus easy to evaluate the size of our vocabulary. The more we repeat words in our text, the easier it will be for the file compressor to reduce the size of the file containing our document.

This is why file compressing programs are a relatively good judge of the randomness of a certain sequence. The more the data can be compressed, the less random it is. A truly random sequence cannot be compressed by using file compressing programs because the entire computer algorithm is also the shortest possible algorithm describing this sequence. A file of a truly random sequence cannot be compressed.

When our sense of probability deceives us

The influence of numerous columns published in popular newspaper supplements where so-called “experts” shower us with all kinds of advice is not to be underestimated. These columns do not only form people’s opinions and change habits of entire nations; every once in a while they can also provoke large-scale polemics involving wider audiences as well as more professional circles. In the area of health and nutrition such fervent reactions are to be expected, but it is a completely different thing when they are brought about by a mathematical question.

Two goats and a car

Parade magazine, which is distributed as a supplement of more than four hundred American newspapers every Sunday and reaches around seventy million readers, has long featured a column called “Ask Marilyn”. It is edited by Marilyn vos Savant who became famous in the 1980s when she was listed in the Guinness Book of World Records for the highest IQ on the planet. In her column, she has been answering various questions and solving problems posed by readers for more than twenty years.

Among all the questions she has ever dealt with, a special place belongs to a seemingly very simple problem which was posed to her on September 9, 1990 by a Mr. Craig F. Whitaker:

Suppose you're on a game show, and you're given the choice of three doors. Behind one door is a car, behind the others, goats. You pick a door, say #1, and the host, who knows what's behind the doors, opens another door, say #3, which has a goat. He says to you, "Do you want to pick door #2?" Is it to your advantage to switch your choice of doors?¹

The question became known as “the Monty Hall problem”, after the host of the popular American television show *Let's Make a Deal* in which the host Monty Hall challenged his guests to accept or refuse different offers he made. In her column, Marilyn answered her reader that it would definitely be wiser to switch doors because the probability to win the car would increase by two times. This was her answer:

Yes; you should switch. The first door has a 1/3 chance of winning, but the second door has a 2/3 chance. Here's a good way to visualize what happened. Suppose there are a million doors, and you pick door #1. Then the host, who knows what's behind the doors and will always avoid the one with the prize, opens them all except door #777,777. You'd switch to that door pretty fast, wouldn't you?²

Could the most intelligent woman in the world be wrong?

Of course, all of this would have gone unnoticed if it had not provoked a storm of critics aimed at Mrs. vos Savant. *Parade* magazine received more than ten thousand letters sent by outraged readers, among which a great many were teachers of mathematics. Nearly one thousand letters were signed with names followed by a PhD and numerous letters were written on sheets of paper bearing the titles of renowned American universities (many of these letters are available on Marilyn’s website www.marilynvossavant.com). All the critics agreed that Marilyn was misleading readers with her answer, because the probability of winning could not be changed by choosing the other door. One professor of mathematics was very blunt: “You blew it, and you blew it big! ... As a professional mathematician I am very concerned with the general public’s lack of mathematical skills. Please help by confessing your error and in the future being more careful.” Another was so upset that he ended up calling Marilyn herself a goat.

The argument quickly spread across the limits of the Sunday magazine and even landed on the cover of *The New York Times*, and some well-known names from the world of mathematics joined the

debate. This is how a reporter described the atmosphere created by vos Savant's explanation: "His suggestion to switch the doors has been the subject of debate in the corridors of the CIA as well as of Air Force bases by the Persian Gulf. It has been analyzed by mathematicians from the MIT and computer programmers of the Los Alamos laboratories in New Mexico." Apart from the offensive letters which denounced her response, Marilyn did receive some letters of approval. Among them one came from a professor at the prestigious MIT: "You are indeed correct. My colleagues at work and I had a ball with this problem, and I dare say that most of them, including me at first, thought you were wrong!"

Marilyn was not discouraged by the critics - after all, she was objectively proven to be smarter than all her critics in terms of her IQ - and in one of her following columns she gave teachers across the country the task to play this simple game with their students in class (without real goats and cars obviously) and send her their results. She later published these results and they were completely consistent with her advice that in the case in question, it was actually wiser to choose the other door.

Who's right?

The debate brought about by the Monty Hall problem falls into the category of what mathematicians call conditional probability. Simply put, this is a branch of mathematics dealing with the question of adapting the probability of an event taking place when new data enters the equation. The essence of the problem which provoked such a widespread and emotionally charged reaction from readers was that most overlooked a crucial piece of information. It is very important to take into consideration the fact that the game-show host already knows which door hides the car.

In the second part of the challenge when the host opens the door which hides the goat, he already knows that there is no car behind this door. If the host did not possess this knowledge and were to open the doors completely at random - as the contestant must - the probability of guessing correctly really would not be increased by changing the decision. In this case, the more than one thousand readers who had concluded that Marilyn was not familiar with the basics of mathematics and sent angry letters to the magazine would have been right. Our mathematical intuition suggests that the probability that the car is behind one or the other door when two of the doors are still closed remains equal. This would of course be true, if there were not for the host who knows more than we do.

This problem is most easily clarified, if we take a look at the action from behind the scenes where we can see which door hides the car and which hides the goats. If the contestant guesses where the car is in his first try, the host will open any of the other two doors in which case it is unwise for the contestant to change his decision. However, this only applies if the contestant chooses the door which hides the car in his first try for which the probability is 1:3 or approximately 33 %. But if in his first try the contestant chooses the door which hides a goat, the host will have to open the only remaining door which hides the other goat. In this case the contestant would be wise to switch the doors because that would certainly win him the car.

If the contestant chooses the goat in his first try it is always to his advantage to switch doors which this does not apply if he chooses the car. The probability that he will choose the goat in his first try is 2:3 while the probability that he will choose the car is only 1:3. If the contestant follows the tactic of switching doors, the probability of winning the car is 2:3; if he refuses to switch doors the probability decreases by half and is only 1:3.

If the contestant chooses to switch doors when the host offers him the chance, he will win the car every time when he chooses the goat in his first try. This choice will win him the car in twice as many cases as it would if he decides not to switch. The probability of guessing correctly increases from 33 percent to 66 percent.

If you are having difficulties understanding this right now, do not worry. Many mathematicians

needed quite some time to clarify the issue.

~~Let us conclude with a similar puzzle that you can try to solve yourselves: a family with two children has at least one boy. What is the probability that it also has a girl if we presume that on average an equal number of boys and girls are born? Of course, the correct answer is not 50%.~~

The man who counted infinity

“There is a concept that is the corrupter and destroyer of all others. I speak not of Evil, whose limited empire is that of ethics; I speak of the infinite.” Even though one might expect these words to have been written down by a mathematician or a scientist, this is not so. Their author is an Argentine writer, Jorge Luis Borges, who succeeded in revealing the very essence of a problem that had intrigued many thinkers before him. Infinity is a concept that has appeared time after time in all kinds of different philosophical, mathematical and physical discussions, but has always been clouded by difficulties and contradictions. People simply cannot grasp infinity directly as they do other concepts. We have to imagine infinity in an indirect way. Usually, we describe infinity as an endless or limitless sequence, but we quickly come upon problems, as with infinity we enter a dimension where our intuitions may not be trusted completely.

There is no single infinity

Throughout history, a great number of thinkers and scientists have pondered the concept of infinity and reached many interesting and important conclusions, but the greatest development in understanding this difficult idea occurred in the second half of the 19th century, when the mathematician Georg Cantor (1845-1918) approached the subject from a completely new angle.

With a couple of simple definitions Cantor succeeded in setting new boundaries to this complex area of thought, which allowed him to examine the concept of infinity thoroughly and systematically. To the great amazement of the scientific and philosophical community he demonstrated that there is no single infinity, but, in fact, an infinite number of different infinities. He came to this conclusion after careful and accurate consideration and was also able to prove formally all the stages leading to his conclusion. His ideas subsequently became incorporated into the very core of modern mathematics.

One of the first challenges he had to overcome was defining what infinity actually was. Of course the simplest way to define infinity was to describe it as having no limits: infinity is what is larger than anything finite. This is where Cantor made an important step forward: for he defined something as infinite, if some of its parts are as big as the whole. This might sound contradictory as we are already intuitively used to finite dimensions whose parts are always smaller than the whole, but as we have already mentioned, when it comes to questions of infinity, intuition does not offer the best answers.

How to compare infinities?

Not only did Cantor invent new ways of dealing with infinity, he also came up with the well-known set theory that children have been learning in elementary school for decades. When thinking about his new theory, he soon had to face the question of how to compare the size of two sets. He proceeded from the completely intuitive supposition that two sets were of the same size if each element from the first set could be matched-up with exactly one element from the second set. Two groups of children are of the same size if a child from one group can hold hands and pair up with a child from the other group.

Cantor generalized the method of comparison by “holding hands” to infinite sets. Two infinite sets are of equal size if we can match-up each element from one set with an element from the other set. According to this definition, the set of even numbers is just as big as the set of all natural numbers since we can pair up each natural number with an even number simply by multiplying it by two. One holds hands with two, two holds hands with four, three holds hands with six and so on all the way to infinity. As we have matched up each element from the first set with an element from the second set

both of the sets, according to our definition, are of the same size, even though we could also say that the entire list of natural numbers is twice as large as the list of all even numbers, because natural numbers are made up of both even and odd numbers.

It was with the help of this strange notion that two sets were of the same size even though one is twice as large as the other that Cantor defined the infinite set. An infinite set contains a subset of the same size, when size is defined according to the principle of holding hands. Natural, even and odd numbers thus represent infinite sets.

How to count points on a line?

The question that immediately arises is whether all infinite sets are of the same size. For example, is a set of all points on a line as big as the set of natural numbers? In other words: is it possible to count all the dots on a line? One of Cantor's important achievements is the proof that it is impossible to count all the dots on a line. Let us have a look at his proof, also called the diagonal argument.

Suppose we are counting points on a line which is one unit long. Each point is matched up with a number between zero and one. As points fill out all the line because there can be no space between them, otherwise we would not have a line, but a sequence of dots, all of the points on a line can only be matched up with numbers if we use numbers with an infinite decimal representation, called real numbers. Every point on a line which is one unit long can be matched up with a real number between zero and one.

Now imagine we wrote down all of the real numbers one under the other in an endlessly long list of lines, which every line contains one real number and the lines are marked with natural numbers. Cantor proved that we can always find at least one real number missing from every such list of numbers. How come? We simply take away the first decimal from the first real number on the list and change it, then take the second decimal from the second number and change it ... If we continued to do so until we came to the end of the list, we would create a new real number different from any number already written on the list.

Coming back to our analogy with the two groups of children that we have compared in size by matching the children up in pairs, we have now proven that pairing up natural numbers with points on a line or real numbers never works. We can always find one real number or point on the line left that has no pair.

Infinites come in infinite numbers

The diagonal argument can also be used to prove that the set of all subsets of a given set is always larger than the set itself. It is the easiest to do so with natural numbers. We write down the subsets of natural numbers as lists of on and off numbers in the set of natural numbers. Odd numbers, for example, are written as $\{1,0,1,0,1,0 \dots\}$, and prime numbers as $\{1,1,1,0,1,0,1 \dots\}$. Next we arrange these sets into a long list and apply the same argument as before to show that we can always construct another subset of natural numbers that has not been on the list before, simply by taking one element from each subset and changing its value. The set of all subsets of an infinite set is larger than the set itself. Infinite sets come in infinite numbers.

However, a problem already occurs with the smallest infinite sets. We know that natural numbers are the smallest infinite set. It still remains unclear though which is the next largest infinite set. Is it the set of real numbers or points on a line? Or is there another infinity in between, bigger than natural numbers and smaller than real numbers? Cantor presumed that such a set does not exist, but he was unable to prove it. Many years later, mathematicians solved this question not by finding the answer but by showing that the question had no answer at all.

Many books about Cantor's efforts to solve problems concerning infinity also mention his illness.

which caused him to spend the last years of his life in a mental hospital. Today, he would have been diagnosed with bipolar disorder or manic depression, but at the time most people suffering from this illness were simply labeled insane. Many writers have implied it was actually his work on infinity that drove Cantor over the edge of sanity. This might sound like a reasonable theory, but it is unlikely that his illness and his research were directly related.

The hermit of the Pyrenees

In August of 1991, Alexander Grothendieck, generally regarded as one of the most important mathematicians of the 20th century and whose influence is often compared to that of Albert Einstein, suddenly left his home in the south of France and headed for the Pyrenees. Since then, he has been living as a hermit high in the mountains somewhere between France and Spain, completely cut off from civilization. In the mid-nineties, a few mathematicians managed to reach him at his home in the wilderness, but for the last couple of years he has remained unseen. His mail is still piling up at the University of Montpellier, but he explicitly prohibited even the handful of his friends who, at the beginning, knew where in the mountains he lived, to bring it to him. Today, even his closest relatives are not completely certain if he is still alive.

Even before his departure into the deep wilderness, Grothendieck lived a very secluded, ascetic life in an old house with no electricity in a village near Montpellier in France. After a successful mathematical career in the 1950s and '60s, when he was also one of the principal members of the infamous Bourbaki group, he became increasingly interested in ecological and anti-war political movements in the 1970s. He became so involved with the struggle for social justice that he traveled to Vietnam in protest, participated in numerous demonstrations and even went so far as to refuse a national research scholarship, in order to avoid even tacitly supporting a system of national politics he utterly opposed.

Merely to begin understanding Grothendieck's complete devotion first to mathematics and then to politics and ecology, one must look back to his childhood. His father Sasha was a convinced anarchist and participated in several rebellions in imperial Russia at the beginning of the 20th century. In 1921 he moved from Russia to Berlin where he moved in radical circles and met his future partner, Hanka, who came from a wealthy bourgeois family, but associated with members of avant-garde movements. They had little Alexander on March 28, 1928. At the time, the young family also supported Hanka's daughter Maida from her first marriage.

In 1933, when Nazis came to power, Alexander's father Sasha fled Berlin for Paris and was soon followed by Alexander's mother, but she did not take her son and daughter with her. She placed Alexander into foster care with a family that lived near Hamburg, and left her daughter in a institution for handicapped children, even though she was a perfectly healthy child. Alexander lived with his foster family from his fifth to his eleventh year. He rarely received letters from his mother and never even heard from his father nor from his other relatives who lived in nearby Hamburg. Naturally, this period of separation from his parents left a deep mark on young Alexander.

In 1939, the political pressure became too great and the foster family could no longer take care of all the children. The problem with Alexander was that he looked distinctly Jewish, an appearance with ominous implications not only for him but also the rest of the family. So his relatives found Hanka with the help of the French consulate, sat little Alexander on a train and sent him from Hamburg to Paris. Both of his parents had spent some of the years away from their son in Spain, where they fought against Franco. On his return to France his father was arrested as a "dangerous foreigner" by the French authorities of the time and sent to an internment camp. He died a few years later in Auschwitz.

Hanka and Alexander spent the war in different internment camps, but as soon as the war was over he enrolled at university to study mathematics. He was not impressed with his teachers, so he mostly studied on his own. Before his twentieth birthday, much like young Einstein, he independently made several important mathematical discoveries, unaware that they had already been made and published by other mathematicians.

When he moved to Paris he started to spend time with the most prominent French mathematicians of the time and joined the Bourbaki circle of which he quickly became a driving force. He was becoming more and more famous for his highly abstract approach to solving mathematical problems. His friends later claimed that he was unable to think about concrete things, because his mind only functioned on a universal level.

After a long and productive collaboration with the Bourbaki, he left the group in protest, because most of the members refused to accept his suggestion to replace the old set theory for formalizing mathematics with the new more general category theory which he had helped create. The set theory was constrained by a number of paradoxes and so it became too narrowly oriented to be appropriate for describing the entire diverse scope of modern mathematics. The mathematician Pierre Cartier, one of the more important members of the Bourbaki group summed up the essence of the problem: "Set theory is too restrictive: an element is either a member of a set or not, there is nothing in between."

The decision of the Bourbaki to refuse Grothendieck's suggestion to move away from the set theory to the category theory was, as it soon turned out, a big mistake. Category theory became a very important area in mathematics in the years to follow, and Grothendieck received many awards for his achievements, among others the Fields Medal, also known as the "Nobel Prize of Mathematics".

Is marriage a mathematical operation?

One autumn Sunday in 1934 the director of the prestigious Parisian school *École Normale Supérieure* (ENS) called up a young philosopher called Claude Lévi-Strauss and asked him if he might be interested in applying for the position of Professor of Sociology at the University of Sao Paulo in Brazil. Lévi-Strauss, who had not yet reached his thirties, accepted the offer to leave for this faraway place mainly because he wished to distance himself mentally from the European intellectual scene. He thought it to be too involved in dealing with abstract problems and was more interested in immersing himself in anthropological field work.

A World on the Wane

Lévi-Strauss later remembered that the director of the ENS was, at the time he offered him the job in Sao Paulo, certain that natives of the country's interior were already to be found in the suburbs of the Brazilian metropolis, and that the philosopher, interested in the relatively new discipline of gathering information about peoples of different cultures and their customs in the field, could study their culture during weekends.

Naturally, there were no natives near the university where Lévi-Strauss spent the following couple of years lecturing. On several occasions, however, he did set off for more remote places in the rainforest where he could learn about the customs and way of life of the Indian tribes. Even though he spent a lot of time in the field and is today considered one of the principal names in twentieth-century anthropology and philosophy, he was neither a classical field anthropologist nor a classic philosopher who almost never leaves his desk.

In fact, he was interested in solid data describing the customs of specific cultures and wanted to use the information he gathered to reveal the universal structure, characteristic not only of a certain tribe but of all human societies. He later described his expeditions to the Amazon region in detail in his book entitled *A World on the Wane*, which combines his autobiographical notes with an analysis of the lives of Indian tribes.

Are you the guy who makes jeans?

On his return from Brazil he quickly realized that the situation in Europe was even worse than when he had left for South America. The air was thick with the anticipation and anxiety as the Second World War drew near, and because he was of Jewish origins, he only thought it wise to leave France once again. He decided to accept an invitation from the renowned private institution, *The New School for Social Research* in New York, which offered him tenure.

Immediately after his arrival to the US, his acquaintances kindly suggested that he change his name as soon as possible. If he refused to do so, anyone who met him would think that he sold jeans. Even though it all seemed to be a joke at first, he quickly came to realize that the similarity of his name to that of the famous jeans manufacturer was more of a nuisance than an entertaining coincidence. In order to avoid unwanted misunderstandings he decided to sign his name Claude L. Strauss during his stay in the US. However, this change was not effective enough to save him from receiving orders for the legendary blue jeans to his address every once in a while.

The French in Manhattan

In New York, Lévi-Strauss made the acquaintance of the Russian linguist Roman Jakobson who also lectured at The New School. They quickly discovered they had very similar approaches to science

Lévi-Strauss tried to introduce the method that Jakobson had been developing in the field of linguistics to anthropology. In order to become familiar with each other's past research they also frequented each other's lectures.

Many other French intellectuals spent the wartime years in New York. During the week, Lévi-Strauss spent his time with Jakobson, immersed in problems concerning anthropology and linguistics while at weekends he joined the painter Max Ernst and the writer André Breton to look for Native American art in the local markets.

The Elementary Structures of Kinship

Jakobson was very impressed with Lévi-Strauss's doctoral thesis so he encouraged him to publish it in book form as well. In his thesis, Lévi-Strauss examined the structures of family relations in different cultures around the world. Each culture has its own specific rules determining who can marry whom, and determines which newly created family bonds are strictly forbidden.

The Elementary Structures of Kinship, as the book was called when it was finally released after the Second World War, is still considered to be one of the most important works in the field of anthropology. It also had a great influence on other fields of science.

When Lévi-Strauss was preparing his manuscript for publishing in New York, however, he realized that he was still missing the essential part. He had plenty of data which he had gathered in the field but he wanted to arrange it into a coherent whole, and in this he hit an obstacle. While using the same approaches that Jakobson had been applying to linguistics, he failed to find the inner logic within his field data on the acceptable and prohibited ways of creating new family relations.

As he knew that finding a structure within data was also a mathematical problem, he turned to his mathematician colleagues, but they were not of much help. One of the representatives of the older generation even advised him to stop looking for principles because he would not find any. "Mathematics only knows four operations and marriage isn't one of them."

A mathematician comes to the rescue

After a while, he finally found some good fortune. In New York, he met a young French mathematician, André Weil, who also gave lectures at one of the American universities. Weil was a mathematician of a new breed who did not have much in common with his elderly colleagues. He was one of the founders of a group of young French mathematicians who published their scientific discussions and university textbooks under the collective pseudonym Nicolas Bourbaki.

Their basic principle was to set mathematics on a new footing, mostly with the aid of set theory. In fact, The Bourbaki group was responsible for the famous new mathematics reform, moving the focus from arithmetic to sets and operations involving sets.

In his research, Lévi-Strauss gathered a large quantity of data on family relations in different cultures of the world. He found out, for example, that similarities exist even between family structures of groups living as far apart as the Indian tribes of Brazil and the Aborigines of Australia. However, he could not succeed in revealing the general structure or system of all the acceptable newly formed family bonds.

"When in doubt, look for groups!"

After Lévi-Strauss explained his problem to him, André Weil immediately suspected that the structure that could organize the mass of anthropological data into a coherent whole could be a mathematical group. This completely abstract algebraic structure, which was not as well known in the mathematical community then as it is today, turned out to be one that can also be found governing the most unlikely situations, such as marriages between Australian natives.

Weil was well known for his motto: "When in doubt, look for the group!" And this abstract algebraic approach was indeed useful when applied to anthropology. The essential principle that Weil applied to Lévi-Strauss's data was that he ignored the very elements among which he was supposed to seek out regularities. He did not focus on the types of marriages, but on the relations between weddings. The structure was not hidden in the marriages as such, but in the differences between types of marriages. This approach was in complete accordance with the ideas of the Bourbaki group: relations and structures are the central elements of mathematics.

Weil found out that the structure of relations between the marriages of the members of different generations and tribes was defined by what he called a permutation group. He described his findings in a discussion which was published as an appendix to Lévi-Strauss's influential work. More than a concrete analysis of family relations, this book is important because of its influence, as it introduced the notion of structure as a system of differences, causing a veritable intellectual revolution.

The interdisciplinary cooperation of Lévi-Strauss, Jakobson and Weil in New York in 1943 became a thing of legend. Three leading experts on anthropology, linguistics and mathematics, each brilliant in their own field, so different at first glance that it is hard to imagine how they could talk about anything other than the weather, came together to achieve an amazing scientific breakthrough. According to science historians, this was when the structuralist movement, which influenced all social sciences, mathematics and philosophy in the second half of the 20th century, came to life.

A mathematical intrigue at the Swedish court

Monetary prizes for solving complex scientific and technical problems are not awarded as often as they used to be. Today, tenders where a committee of experts offers prizes for the best creations sent to its address by a certain date are a common way of finding solutions in the fields of architecture and other artistic/technical disciplines, but not so much in science. Every once in a while an organization or an individual still announces that a prize will be given to anyone who can solve some seeming insoluble problem, but these awards are not really significant in terms of maintaining or increasing the financing of scientific work. In the past, however, this used to be quite different.

A little more than a hundred years ago, the Swedish mathematician Gösta Mittag-Leffler persuaded King Oscar II of Sweden to organize a mathematics competition in honor of his sixtieth birthday. As the king was a student of mathematics himself, he took to the idea quickly, especially because Mittag-Leffler had succeeded in convincing two highly distinguished European mathematicians to take part in the jury that would set the tasks and evaluate the solutions. The invitation was accepted by Karl Weierstrass of Berlin and Charles Hermite of Paris.

Is the solar system stable?

Four tasks were given, all relating to problems that were also principal subjects of mathematical research at the time. Even though the king's birthday was not until 1889, preparations for the award already started in 1884, so that scholars from across Europe would have enough time to examine the problems thoroughly and come up with their solutions. In the middle of 1885 *Nature* magazine printed an announcement inviting scientists to participate in a mathematical competition in honor of King Oscar II's sixtieth birthday. The deadline for submitting the solutions to the Swedish court and the president of the jury Gösta Mittag-Leffler was June 1, 1888. Naturally, a precondition of entry was that all submissions be made anonymously, to guarantee unbiased evaluation of the work. That is why all candidates were required to enclose with their solutions a sealed envelope containing their names.

The first of the four questions which were given in formal mathematical language pertained to the problem of the movement of three bodies. In other words, the jury was interested in the question of the stability of our solar system. Today, more than a hundred years after the event took place, what happened a couple of months after the announcement of the winner is more interesting than the initial question and its answers. When the winning solution was already being prepared for publication the editor of the magazine noticed that the jury had rewarded a work which was not completely flawless. One of the mistakes actually turned out to be of key importance.

The winner was no surprise

The winner of the competition was none other than the eminent French mathematician Henri Poincaré who, despite his young age at the time, already enjoyed a very high reputation. In the period between the announcement of the competition and the deadline for submissions he was even elected member of the French Academy of Sciences, a great honor for a man of only thirty-two.

The competition was not about winning the money. The awarded sum came nowhere close to that of today's Nobel Prize. The winner received 2500 Swedish kronor which was approximately one third of a professor's yearly salary. The award improved the young mathematician's scientific career significantly and enabled him to secure a good position at a renowned university, but it certainly did not make him rich. As we shall see shortly, the prizewinning Poincaré actually lost more than he gained from the award.

sample content of The Man Who Counted Infinity and Other Short Stories from Science, History and Philosophy

- [Interpreting Nietzsche: Reception and Influence pdf, azw \(kindle\), epub](#)
- [read Oral Sex mini book \(Quiver Minis\) for free](#)
- [read **Exposure: A Sociologist Explores Sex, Society, and Adult Entertainment**](#)
- [Between Debt and the Devil: Money, Credit, and Fixing Global Finance pdf, azw \(kindle\)](#)

- <http://diy-chirol.com/lib/Apocalypse-Z--The-Beginning-of-the-End.pdf>
- <http://honareavalmusic.com/?books/Imperialism-in-the-Twentieth-Century.pdf>
- <http://aneventshop.com/ebooks/Exposure--A-Sociologist-Explores-Sex--Society--and-Adult-Entertainment.pdf>
- <http://www.mmastyles.com/books/Between-Debt-and-the-Devil--Money--Credit--and-Fixing-Global-Finance.pdf>