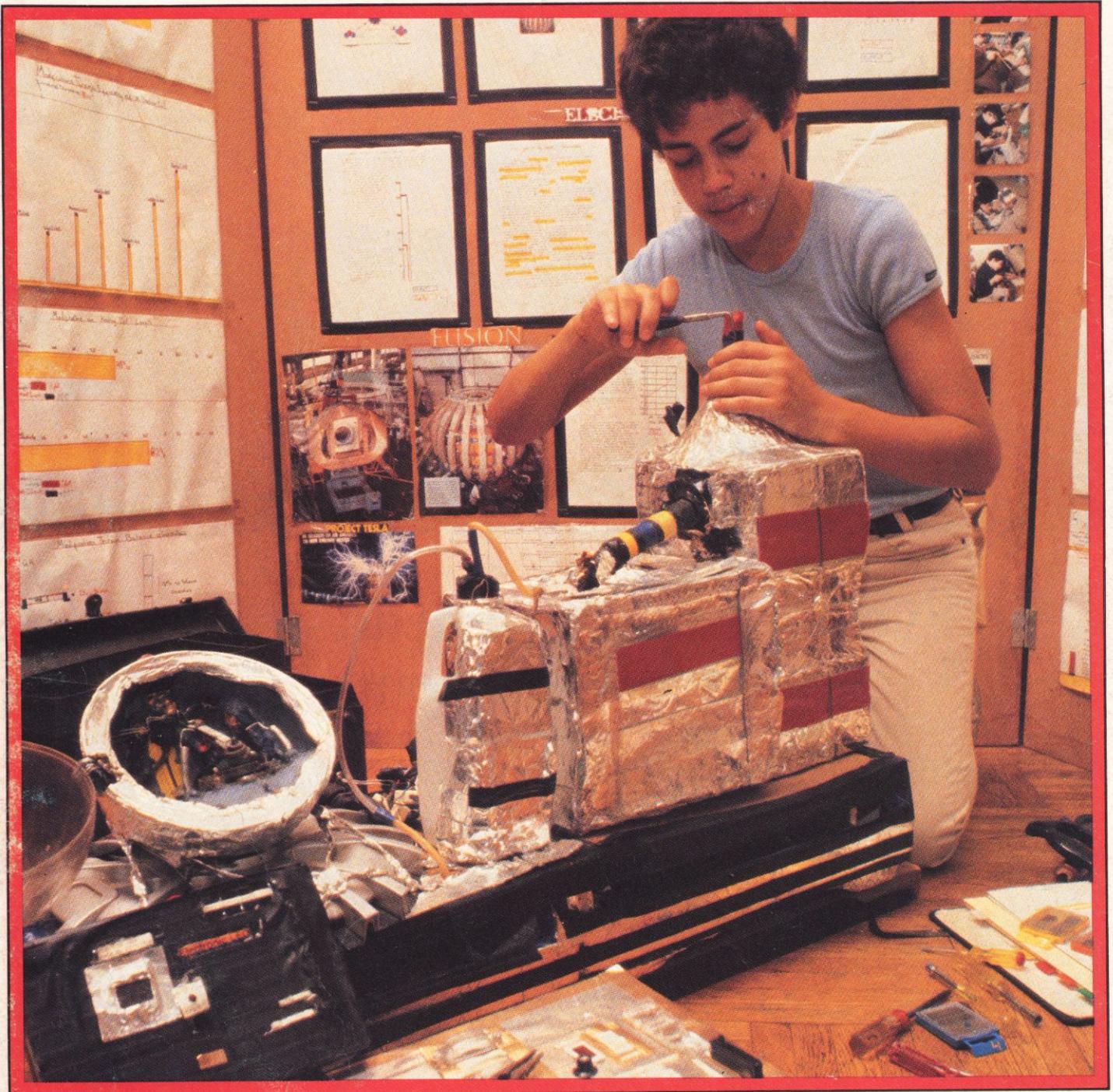


SPECIAL EDUCATION ISSUE

the Campaigner

August 1981

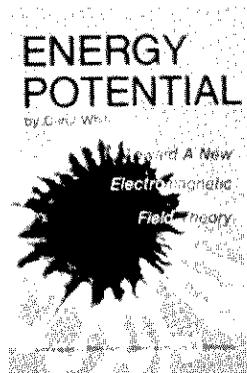
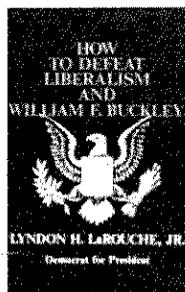
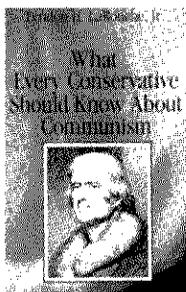
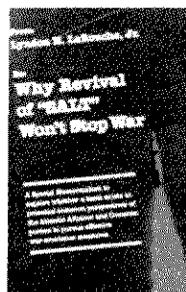
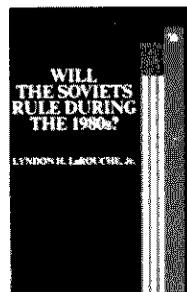
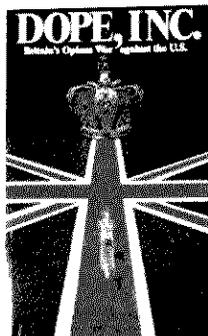
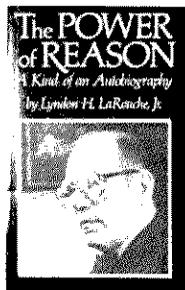
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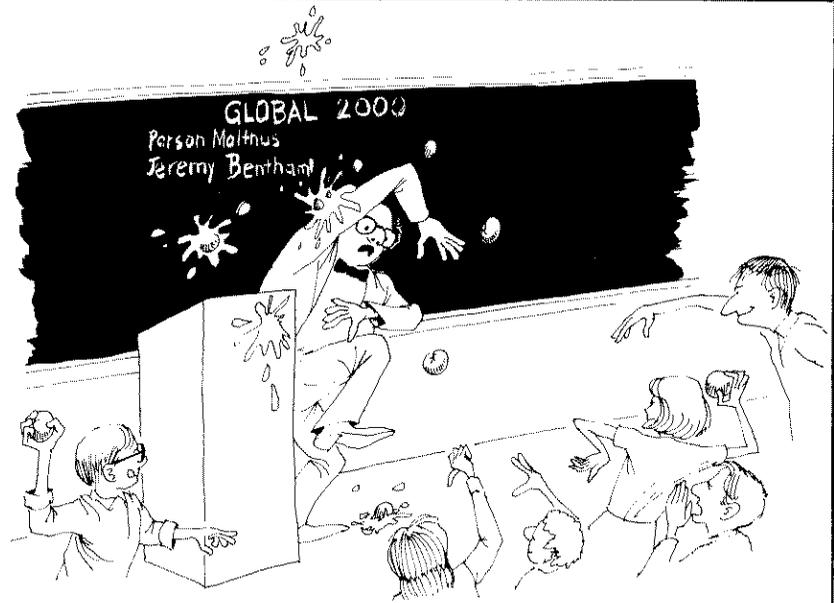
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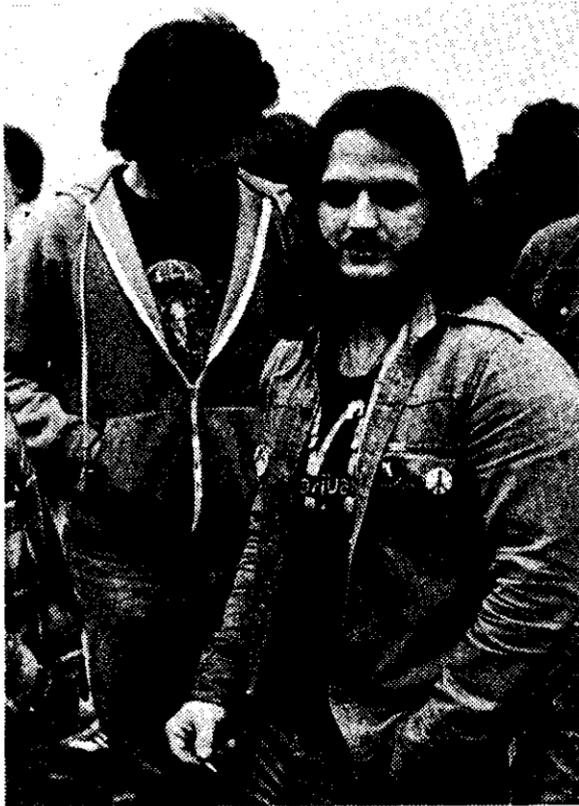
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Special Education Issue



6

War Against "Liberal School Reforms"
by Lyndon H. LaRouche, Jr.

38

Principles of the New Kameralist Curriculum
by Lyndon H. LaRouche, Jr.

42

The Humboldt Brothers' Classical Education System
by Carol White



EDITORIAL	2	Needed: Classical Education
LETTERS	2	Poe Slander Challenged
	3	Egypt and Atlantis
		Cultism at the Movies
EXHIBITS	4	A Tour of Houston's Space Center
BICENTENNIAL	44	Pensacola Relives Galvez Victory
NOTES	49	Primate of Canterbury Runs Amok in U.S.
	53	Chicago's Germania Club: Republican Stronghold
MOVIES	56	Soviet Director Stricken with Oblomovism
BOOKS	59	The Obscene Hoax Called Modern Art
	61	Quack Archaeologist Puffs Race Science
	63	Post-Mao China: Coming Alive or Apart?
	64	Book Briefs

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On the cover

Yaroslav Shoikhet with a simulated fusion tokamak power plant, the design and construction of which won him and Michael Masterov first prize in the regional and national SEER science competitions sponsored by the National Energy Foundation.

Cover design: Virginia Baier

THE CAMPAIGNER is published 10 times a year by Campaigner Publications, Inc., 304 W. 58th Street, New York, N.Y. 10019. Telephone (212) 247-8820. Subscriptions by mail are \$24.00 for 10 issues in the U.S. and Canada. Air mail subscriptions to other countries are \$48.00 for 10 issues.

Second class postage paid at New York, New York.

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Poe Slander Challenged

To the editor:

Shortly after I read Allen Salisbury's excellent article about Edgar Allan Poe in the June issue of *The Campaigner*, I participated in a walking tour through the old newspaper district of Manhattan where Poe worked in the 1830s and 1840s. The tour was advertised with a lengthy article in the "Weekend" section of the *New York Times*, and attracted about 250 people, mostly elderly New Yorkers.

I was dismayed to find out that the tour guide peddled some of the same hoaxes that Mr. Salisbury so neatly demolished in his article, namely that Poe was a drunkard and that he never traveled to France.

The tour was poorly organized and after about three stops I asked a question, although this was not the protocol. I asked about Poe's political activities in New York; as a suggestive opening I mentioned that Poe's mother was an actress in a troupe that performed many plays by the German republican Friedrich Schiller, and whose members were involved in publishing and performing Beethoven's music.

This immediately caused a buzz in the crowd, but I was informed that the question could not be answered until after the end-of-tour lecture by Mr. Paul Zweig, a poet and Poe authority.

At the designated lecture place, a little park, Mr. Zweig began to hold forth on Poe. He started off on the right foot by establishing Poe's reputation as the foremost magazine editor of his time, but from there descended into slanders, culminating with the assertion that Poe was apoliti-

cal because "he did not like democracy and basically didn't like people."

As soon as he was finished, I asked him what he thought Poe was doing in France as an agent of the Lafayette and Washington Cincinnatus Society, if in fact Poe was apolitical.

Zweig snapped back, "Poe was never in France."

At this point, a young woman stepped forward, identified herself as the former curator of the Richmond Museum, and gave a little speech on Poe's classical *British* education as a child. "And," she said, "he was never in France."

This did little to satisfy the crowd's curiosity. As the debate intensified, I found myself surrounded by about ten of the other tour participants, all of whom had questions on Poe's political activities. I referred them all to Mr. Salisbury's article in *The Campaigner*.

Geoffrey Steiner
New York City

Egypt and Atlantis

To the editor:

In the review of *Before Columbus* (April 1981), you mention "Egyptian input into Central American and Mexican civilization."

Does this have any connection with the Book of Mormon?

Martin Wishnatsky
Long Branch, New Jersey

The editor replies:

Dr. Samuel Marble, the author of *Before Columbus*, cites primarily comparison of Mexican and Egyptian pyramids which, he contends, indicate that pre-Columbian Central Americans used the same metric system as the an-

cient Egyptians. To this I add evidence of Egyptian plants being introduced into the Americas in pre-Columbian times.

In documenting Egyptian-American pre-Columbian contact, two periods are of the greatest significance. The first, the Middle Bronze Age rise of the Egyptian Twelfth Dynasty, which played a formative role in the development of the Minoan-Mycenaean "Atlantean" civilization. The second, beginning in the seventh century B.C. when the Pharaoh Necho is known to have sponsored an expedition by Phoenicians around the Cape of Good Hope. Via Carthage, Punic culture maintained identifiable transatlantic contacts from the fifth through first centuries B.C., when Sertorius, the leader of the last significant rebellion against Roman imperialism before Christianity, considered retreating across the Atlantic from his base in Punic Spain. This period is broadly contemporary with the zenith of pre-Columbian civilization in the Americas.

The Book of Mormon recounts that around 600 B.C., some Judeans, foreseeing the destruction of Jerusalem, repaired to America, where they founded a great civilization. Their language was not Hebrew, but Egyptian, in which they kept the records allegedly revealed to Joseph Smith in 1827. That civilization was destroyed, primarily in a great cataclysm which struck the Western Hemisphere at the time of Christ's crucifixion.

Therefore, there exists an independently verifiable historical context in which the events recounted in the Book of Mormon might plausibly have occurred. Science must, however, account for two other facts before the Book of Mormon can be regarded

Needed: Classical Education

With national reading levels down to what was considered in 1950 a fifth grade level, and the proliferation of high school graduates who are unable to balance a checkbook, it is no wonder that parents across the country are raising the alarm about the condition of America's school system. When these frightening statistics are put alongside recent studies showing that the Soviet Union massively outstrips the United States in the training of scientists and engineers, it becomes clear that the collapse of our educational system is a life and death issue for our nation.

But those who propose that this crisis can be met by a "back to basics" movement in the schools are dead wrong. Everyone needs the "3 R's," but these alone are as bad for our children as

the liberal reforms that piloted the decline of our schools. Rudimentary readin', 'ritin', and 'rithmetic by themselves will never produce citizens capable of republican self-government.

As this Special Education Issue of *The Campaigner* details, we must return to the principles of classical education developed as a leading feature of the Leibnizian *kameralist* tradition of Western Europe. Lyndon H. LaRouche, Jr., initiator of the Humanist Academy movement internationally and an adherent of the *kameralist* tradition today, outlines why we must ensure for our children instruction in classical Greek, geometry, physics, the historiography of nation-building, and the compositional method of the great masters Bach, Mozart, and Beethoven. These are the fundamentals of a republican education used by our founding fathers to create, by the time of the Revolution, the most culturally advanced population in the world. They remain the "basics" to which we must return.

as having any historical value: one, what happened to all the great cities described in detail as having existed on this continent before the Crucifixion? and two, how was Moroni, the last tablet writer, able to resurrect himself 1,400 years after his death in the fifth century A.D. in order to deliver his tablets for translation out of Egyptian to Joseph Smith in 1827, and take them back in 1838?

—Paul Arnest

Cultism at The Movies

To the editor:

Robert Zubrin's article on science fiction literature in the April 1981 *Campaigner* was not only very informative, but also leads us to the conclusion that the truth about the oligarchs' destruction of culture is stranger than the strangest of fiction.

Another subgenre that also

merits scrutiny is the type of horror pulp fiction sometimes classified as fantasy, or even more vulgarly, "science fantasy." This strange mutation is now a widespread phenomenon, much of which can be traced to the likes of a failed writer of the first half of the twentieth century named H.P. Lovecraft. Apparently based on Dr. Carl Jung's notion of an in-born unconscious life—or "connective unconscious"—Lovecraft's stories depict the archetypical images and symbols of mystical gods and hideous creatures as having some real existence on other, mystical "planes of existence."

A prime example of Lovecraft's modern protégés is Robert Bloch, author of the screenplay *Psycho* directed by British intelligence's late Alfred Hitchcock.

The theme of mythological creatures battling their opposites in Manichaeic diametricity underlies so much of popular pulp

fiction and grade-B celluloid that even the highlights are too numerous to begin to mention. What unifies them is C. G. Jung's premise that the human mind is no more than the demon-infested pit, rooted in the primordial.

One outstanding example in the recent film *Altered States*, a movie based on the novel by Paddy Chayevsky, the cynical playwright with a perverted talent for taking antihuman themes to their utmost conclusion on film (*Network*, *Hospital*).

This summer, parents who are anxious to find surrogate babysitters for their children in lieu of the schoolyear classroom, are being bombarded with promotion for what are actually mind-destroying films hiding behind the sophisticated veneer of "special affects" sensationalism. These parents should beware of the true nature of some of these films.

Ric Barbagelata
Albany, New York

A Tour of Houston's Space Center

Happily, Americans have found somewhere better to visit this summer than Disneyland.

The spontaneous captivation of the nation's imagination and rekindled sense of national purpose that occurred in April with the successful launch of the first Space Shuttle has led to a tourist boom at "mission control," the Johnson Space Center a few miles south of Houston, Texas.

Over 4,000 people a day now flood the facility to pour over life-size exhibits and to tour the mission control room for a half-hour briefing on the Shuttle. For those awaiting a tour, giant-screen films of the Shuttle liftoff and commentary of astronauts Young and Crippen describing extensive footage shot on board during the flight are shown eight times a day.

On self-guided tours, a constant stream of tourists, including a high percentage of youth of all ages, winds its way through impressive life-size mock-ups of the Shuttle and Skylab, peering through glass windows to examine dummies of the astronauts conducting experiments, sleeping, and going about their routines in their orbital surroundings.

Children get to try on a variety of designs of actual helmets worn by the astronauts.

Moon Rock on Display

The public can see training facilities used by the astronauts in prep-



Parents and children inspect an Apollo landing capsule.

aration for their missions. They are allowed into the Space Environment Simulation Laboratory, which houses the world's largest vacuum chamber used to simulate the environment of outer space for testing and experiments on hardware planned to be used in space.

Over eight hundred pounds of moon rock and large infrared photos of the earth's landscape taken from space are also on display.

Overall, the exhibits and the tour are tremendously impressive and rewarding for demonstrating the nuts and bolts of the space program. It is unquestionably preferable for American youth than some fantasy amusement park, a better stimulus to the imagination, and certainly the mind as well.

But the exhibit falls short of what it could . . . or should be.

A New Space Center

The nation's space program should be a unifying point for a revitalization of America's founding commitment to progress, science, and the development of the creative powers of the individual.

The artifacts and demonstra-

tions of our space program should be conceived as the centerpiece of a new national museum and cultural-scientific center dedicated to this notion. It would be appropriate for President Reagan to initiate a program to construct, either on or adjacent to the grounds of the Johnson Space Center, the kind of national center that could virtually change the lives of all who came to visit it.

Emphasis should be placed on inspiring the young in the development of a scientific world outlook. Key elements in designing the new museum to achieve this goal are:

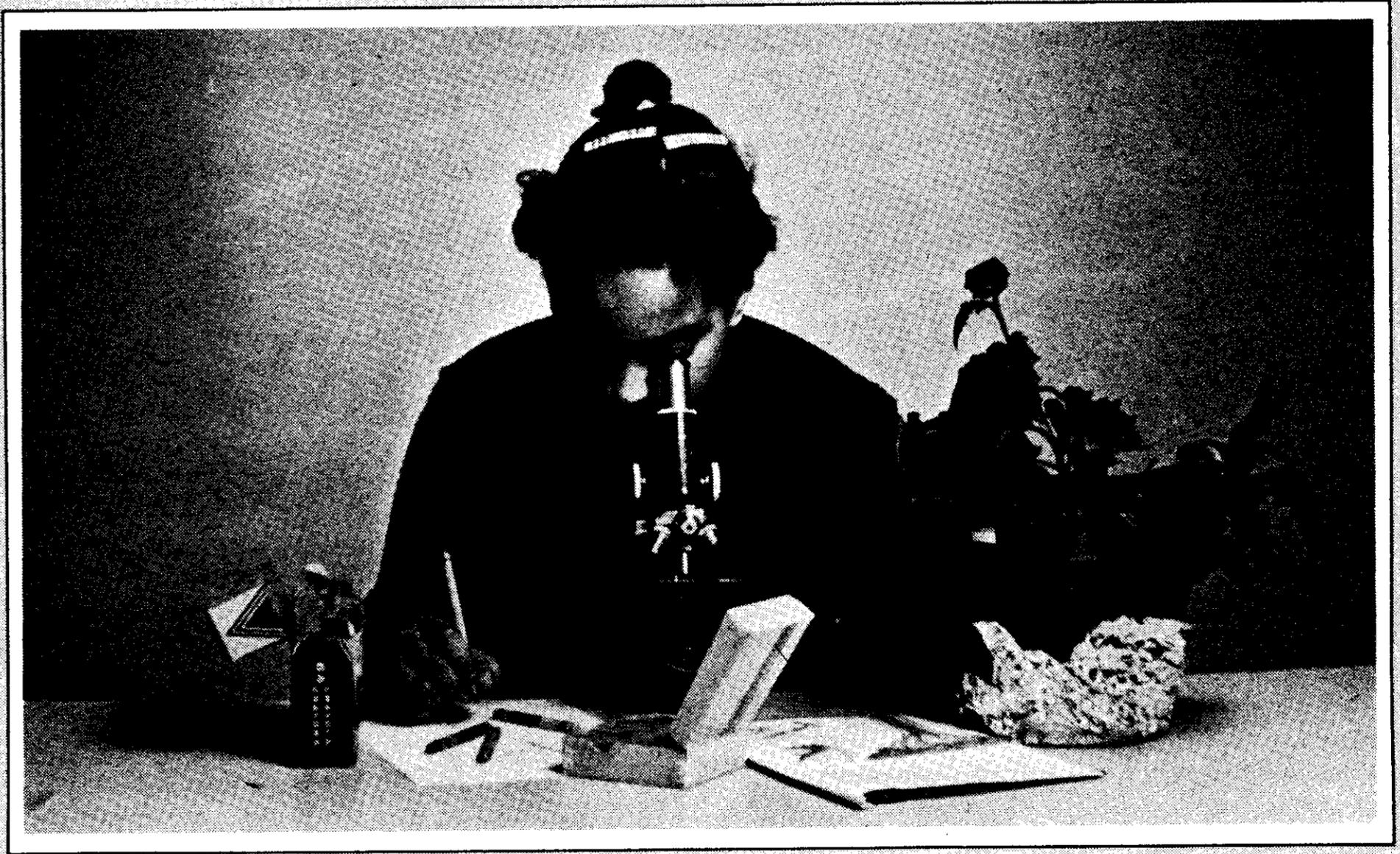
- an emphasis on the development of the scientific and moral outlook appropriate to the achievement of great discoveries in science, as represented by our founding fathers and their republican forebears;

- a step-by-step depiction of the development of modern science, which would bring young viewers to an understanding of the lawful method by which successive scientific advances are achieved. This approach would go a long way toward enhancing young people's awareness of their own powers for scientific creativity. It would also help to counteract the influence of the science fiction craze now polluting our schools and the media;

- a presentation of the social benefits of man's conquest of space in terms of the scientific and industrial revolution in space as well as on earth that will result.

Conceived and constructed along these lines, the expanded Johnson Space Center would become a national monument to our nation's moral purpose, and would serve as a model for the development of dozens of similar facilities in other cities across the country.

Special Education Supplement



War Against “Liberal School Reforms”

by Lyndon H. LaRouche, Jr.

**Principles of the New *Kameralist*
Curriculum by Lyndon H. LaRouche, Jr.**

**The Humboldt Brothers’ Classical
Education System by Carol White**

War Against "Liberal

In the United States, Mexico, France, and many other nations, there is an urgent need to reverse all of the "liberal education reforms," beginning with the "new math," introduced over the past two decades. For reasons to be outlined here, the best model of reference to be studied, in that war to save the minds of our children from destruction, is the effort now being launched in the Federal Republic of Germany.

The new effort in defense of education in the Federal Republic is being spearheaded presently by my wife, Helga Zepp-LaRouche. She outlined the proposed campaign following a sweep of speaking engagements and private meetings around that nation earlier. Her proposal was adopted, and it was agreed that she as a party leader in Germany should spearhead the effort. The subsequent response—from parents-groups leaders, from industrialists, political figures, and others—was predominantly joyous.

No sensible person tries to accomplish every useful thing simultaneously, nor does any sensible person undertake to lead every necessary effort, unless there is no better qualified person available to do so.

President Abraham Lincoln, during 1862-1863, was forced to prepare to fight a war against Britain, Napoleon III's France, and the Hapsburgs. All three were the deadly, dedicated enemies of the United States, all determined to deploy military forces to ensure the crushing-out of the American republic.

By using the military logistical methods of Lazare Carnot, the economic and monetary policies of Alexander Hamilton, Lincoln conducted the most decisive phase of industrial revolution in modern history over a span of five years.

It was clear to London by the fall of 1862 that Lincoln had already won decisively the battle of

logistics against the British-directed puppet forces of the Confederacy. Only the development of a military campaign congruent with Lincoln's Carnot-modeled approach to arms and logistics was needed to transform the potential victory into an actuality on the North American continent itself.

Lincoln neutralized the British and French enemies militarily by an alliance with Czar Alexander II of Russia. The czar dispatched naval forces in naked military support for Lincoln against Britain and France, to New York City and San Francisco, and threatened Britain and France that any European power seeking to provide military support to the Confederacy would be crushed by Russian arms. Lord John Russell (the grandfather of the evil Bertrand Russell) had a rug-chewing fit in the presence of his chief accomplice, Lord Palmerston.

The British nonetheless made one more effort. If they could not crush the United States militarily, they could hope to divide it between Union and Confederacy for the moment. Given Lincoln's accelerating, vast superiority of forces and logistics, the Confederacy—Lord Palmerston's slaveholder puppets—could be saved only by weakening the desire of the Union forces to continue the war to its logical conclusion. For the British the Union must be induced to seek armistice and negotiated peace with Judah Benjamin's puppets during 1863. It was presumed that stalemate in arms would provide Britain the basis to proceed with the military conquest of the United States at a later date.

The one more effort was the simultaneity of the Battle of Gettysburg and the New York "draft riots." Lee was induced to make a desperate and a strategically suicidal thrust into Pennsylvania, which was coordinated with the efforts of New York City

by Lyndon H. LaRouche, Jr.

School Reforms”

Anglicans and Jesuits in setting off the so-called “draft riots”—using these riots as an effort to draw off sufficient reserves from Pennsylvania to permit Lee’s desperate military gamble to succeed in forcing the negotiated armistice.

Lee was decisively broken at Gettysburg. The chagrined British abandoned the Mexico project which Palmerston had initiated, leaving the evil Hapsburg “Emperor” Maximilian and the foolish (but sufficiently wicked) Napoleon III to live out the fag-end of that invasion against the United States’s southern flank.

What nation but Ireland ever had greater cause for invading and subjugating Britain, than the United States under Lincoln? Britain had been engaged in the continuing effort to crush the United States militarily from 1776 through 1863. In addition to two major wars fought openly against the United States, and Britain’s direction of the Confederacy, Britain had induced a corrupt President Polk to launch a war against Mexico, and had then sent the Duke of Wellington to direct the forces of General Santa Anna. When General Winfield Scott, sent into Mexico by Polk and then treasonously abandoned logistically by Polk, was not crushed, Polk had Scott court-martialed (unsuccessfully) for his failure to be defeated. These are only the highlights of Britain’s continuing atrocities against the United States over the 1776-1863 period.

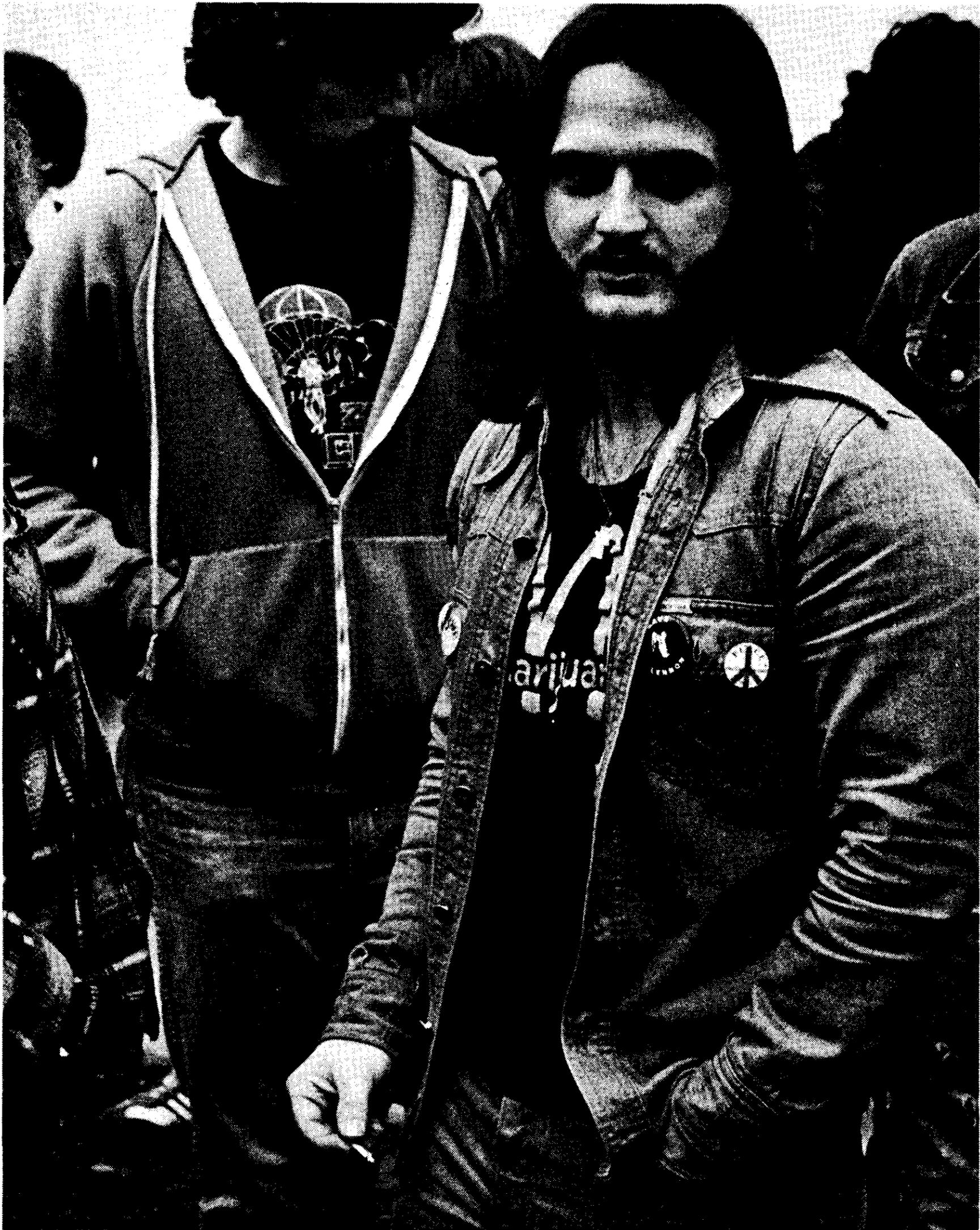
To crush Britain during the late 1860s or 1870s would have been sweet and just revenge. To place England under joint U.S.-Irish administration for a generation or two, and to send the Welf family, on the throne of Britain, back to the Franconian primeval forest from which Mathilde of Savoy had dredged them up to importance during the eleventh century.

LYNDON H. LAROUCHE, JR., the internationally active economic scientist, is most widely known as a prominent challenger for the 1980 U.S. presidential nomination of the Democratic Party, opposing Senator Edward Kennedy and Jimmy Carter.

LaRouche is also the initiator of the international humanist academy movement, which seeks to restore classical music, language training, art, and science to prominence in the schoolroom, and the author of the feature-length “What is a Humanist Academy?” in the November 1979 issue of *The Campaigner*.

Lyndon LaRouche is presently the chairman of the advisory committee of the National Democratic Policy Committee in the United States, and a member of the board of directors of the scientific association, the Fusion Energy Foundation. He has written over a dozen books, the latest of which is titled *Restore the American System*.

His wife, Helga Zepp-LaRouche, is a leading figure in the Federal Republic of Germany’s Private Academy for Humanistic Studies. Mrs. LaRouche’s 1980 candidacy for the chancellorship of West Germany brought the issue of education policy to center stage throughout that campaign.



The issue of education coincides with the majority's hostility to both drugs and "drug decriminalization."

It would have been just, and it would have saved the world from the two preceding world wars of this century and the threat of a third.

Nonetheless, although the justification for crushing Britain was great, and although the United States under Lincoln had developed the means to prepare for such a successful undertaking (beginning with the assimilation of Canada, and then the British West Indies), only existentialist children propose to fight a war each time they believe that they have just cause or capacity to do so.

Generally speaking, the master of statecraft avoids even justifiable wars unless there is no alternative. There are exceptions to this, especially in political efforts which serve—so to speak—as substitutes for war. The same principles apply to the necessary war against the “liberal education reformers,” such as the networks of the London Tavistock Institute and Socialist International.

This is a necessary fight, a fight to save not only the minds of our children and youth, but by saving our posterity, to save the very existence of civilization. In the United States, in particular, citizens are no patriots unless they are committed to rolling back every one of the evils of “liberal educational reforms” all the way back to John Dewey and William James.

If we must engage in that war to save our children’s minds, are we properly prepared and equipped for that struggle? Does the allocation of limited forces to this combat so weaken us on some other front of engagement against the same liberal enemy, that our possible victories in the educational front might be nullified by lost battles in other locations? Why should Helga’s immediate associates, with cruelly limited material resources, choose to spearhead a new battle for education, when the other issues on so many fronts are so immediate, so deadly?

There are two most essential reasons for the choice which was made. First, the education issue has a very special quality of shorter-term strategic significance. It expresses the deep concern of a majority of the adult electorate within many nations, and is the issue around which that majority is most readily assembled for immediate and positive action against the enemies of civilization. Second, the International Caucus of Labor Committees, a resource of which Helga is a part and upon which she draws, has developed unique and crucial knowledge bearing directly on the deepest issues of educational policy.

In other words, the questions are reduced to: Should a renewed fight on the educational issue be given political priority of effort at this time? Are the forces Helga represents the proper agency to spearhead such an effort?

Assuming that the answers to both those two questions is “Yes,” we pose a third: Is the fight against “liberal education reforms” in the Federal Republic simply another aspect of the same struggle in many nations, or does that campaign there have some very special features which justify choosing it as a pivot-point for a reinvigorated effort internationally? The answer to that question is also “Yes.” It is the second and third questions on which we focus emphasis here—after we have put unavoidable preliminary matters out of the way.

The Political Significance of the Education Issue

In the Federal Republic of Germany, perhaps even more so than in the United States, the division of the electorate among the existing majority parties is predominantly counterproductive—at least, in terms of the ways in which the parties are constituted and led at the present time.

Chancellor Helmut Schmidt, for example, is among the best statesmen to emerge during the 1970s, of whom it is often said in Germany today, “Schmidt’s weakness is that he is carrying the party of Willy Brandt on his back.” He is immensely respected by the majority of the citizens, and has personal support from such powerful constituency organizations as the trade-union federation and the employers’ associations. At present, the opposition party, the Christian Democratic Union, is suffering extremely poor quality of nominal leadership—despite some talented figures and excellent citizens in the CDU generally.

The problem among all the leading parties—the SPD, the CDU, CSU, FDP—is the virtual dictatorship exerted by extremist minorities within the parties. The minority, most notably the ultraliberal (“neoliberal”) and radical elements centered upon miseducated youth strata, threatens to deprive the party as a whole of its margin of political support. These neoliberal minorities can be compared to a fifteen-year-old child produced by modern permissive methods: “Mommy, if you don’t buy me that new motorcycle tomorrow, I’ll kill you.”

This sabotage of parties by neoliberal minorities coincides with a popularized myth, which asserts (falsely) that it was the proliferation of minor parties

under the Weimar Republic which paved the way for Hitler's legal coup d'état. So, because of this mythical falsehood, the major parties, most visibly the SPD, follow predominantly a policy of attempting to absorb all radical dissidents within the existing leading parties, and to make even outrageous concessions to anarchoid elements at the expense of most vital aspects of national interest.

It is by such methods, under the influence of such misguided tactical policies, that a wretched minority pushed through "liberal education reforms" in many nations, in addition to the Federal Republic; that this permitted a wicked, irrational little minority of hooligans to sabotage the indispensable development of nuclear energy; and that this minority imposed upon governments a softness toward terrorists and political assassins of the kind typified by former, Carter Attorney General Benjamin Civiletti.

So, by dividing the sane and moral forces of the majority of the citizenry, by exerting marginal forces' blackmail over each part of that divided electoral majority, a relatively small wrecking crew of neoliberals and radicals reduces governments to impotence and contemptibility.

Abstractly, one might imagine a reassignment of the electorate which brings the good people into one party, a majority party, and leaves the neoliberal minority to divide itself into a Hobbesian rabble of as many nasty little parties as it may choose. Practically, there exist variously sound and purely subjective reasons such a reassignment of parties is not feasible.

In the United States, the healthy political forces are divided between the moderate American nationalists rallied behind President Reagan in the Republican Party, and the moderate opposition to the so-called McGovernite neoliberals in the Democratic Party. Although the moderate majority among trade-union forces is naturally inclined to President Reagan (in contrast to Jimmy Carter and the Institute for Policy Studies's rabble), there are divisions between the Republican and Democratic parties on such issues as labor policy, which are by no means unimportant.

It is clear—and ought to be clear—that what is needed in most nations is more effective forms of bipartisanship on crucial matters of policy. We require cooperation "across the aisles" among the moderates of all parties.

In the United States, for example, the moderates of the Republican and Democratic parties ought to agree in practice that they will never target one another's candidates in such a way as to strengthen the position of the extremists of either party—neither the wicked Buckleyite, world-federalist neoliberals,

or Heritage Foundation neoliberals of the Republican Party; nor the neoliberal "left-wingers" allied to Willy Brandt's Socialist International, on the Democratic side. We desire a predominance of good moderates of both parties in the national and state legislatures. This must be buttressed by bipartisanship on crucial matters of national interest among these moderates.

That is the tactical approach required for making the moral impulses of the majority of the electorate efficient in government, and for effectively containing the wicked extremists of the nominal "right" and nominal "left."

Although most moderates of the two principal U.S. parties tend to agree with such perspectives, such impulses, by themselves, never seem to bring about the needed and desired configuration. The same problem exists in the Federal Republic—in a slightly different form, but with ultimately the same essential content.

The gap between intent and practice must be bridged. In Germany, this bridging of the will to practice has been termed "Entschlossenheit" ever since von Clausewitz's *On War* was popularized. Contrary to the usual reading of von Clausewitz, this desired bridging of the gap is not effected by mere flooding of the will with adrenalin, or by waiting for leaders with presumably magical qualities to effect this. Such bridging of the gap is effected by political momentum around issues which unify the forces to be unified.

The issue of the drug traffic is such a means. Every moral person among the majorities of the United States and the Federal Republic—as in many other nations—hates the spectrum of "recreational substances," such as marijuana, hashish, cocaine, heroin, methadone, and what have you. They hate the immoral proposals, by such figures as Professor Milton Friedman and the wicked *Chicago Sun-Times*, to legalize the use of such mind-destroying substances.

The issue of education coincides with the majority's hostility to both drugs and "drug decriminalization."

It is not accidental that one of the most vicious and outrageous campaigns of libelous falsehoods was deployed internationally by the corrupt, liberal and allied news-media, against this writer and his associates, because of the launching of an international antidrug campaign. These neoliberal enemies of civilization—including the *New York Times*, the *Washington Post*, the *Los Angeles Times*, the *Chicago Sun-Times*, the pot-pushing *High Times* ally of the *Sun-Times*, *Der Spiegel* in Germany, the *Süddeutsche Zeitung* in

Germany, the *International Herald-Tribune*, the international porno-publishing mafia centered on *Playboy* and *Hustler*, Willy Brandt's Socialist International, and the networks of Major Louis M. Bloomfield and the London Tavistock Institute, have all been engaged in an unprecedented campaign of libel, harassment, and assassination threats against this writer and his associates since May-June 1978, in cahoots, naturally, with the British Fabian Society's front-organization in the United States, the Heritage Foundation.

Naturally, Roy Cohn, William F. (for "Fabian") Buckley, and the other denizens of the rabidly pro-British, New York East Side Conservative Club, have been up to their ears in some of the dirtiest sides of this operation.

The increasing importance those neoliberal forces have attributed to the writer and his associates has many causes; in the manifest reactions of the prodrug lobbyists allied to the *New York Times* and *Business Week*, the attack on the drug traffic is the tactical thrust those neoliberal enemies of civilization manifestly have most feared so far.

Their hysterical reactions to this attack on the drug traffic has a certain rational, if perverted aspect. These enemies of civilization are aware that hatred of the drug traffic is potentially one of the leading unifying issues which threatens to bring the majority of the electorate into an alliance which would contain and defeat the sort of extremists, such as the *New York Times*' Anglopagan gangsters, presently destroying civilization—and quite merrily, or "gaily,"—as you wish.

The issue of defeating "liberal educational reforms" overlaps the drug issue. The two overlapping issues, brought together, threaten to create precisely that vigorous political momentum within the electoral majorities of nations by which the neoliberal enemies of civilization could be defeated.

The emphasis on both the drug and education issues is in no sense a diversion of energies away from other important matters. Directly the opposite. If these issues are made *emphatically political*—as they must be—they have the effect of assembling majority forces in such a way as to create the capability for winning many other issues, other issues which could not be won without such a mustering of the majority's forces.

That is the situation in the United States. An analogous situation has been examined for the case of the Federal Republic of Germany.

In politics, as in warfare, one seeks to avoid meatgrinders such as the World War I "Battle of the Marne." The push-and-shove of a frontal encounter

on a fixed front of the moment is useful only insofar as it defines a base-point of reference for a combination of bold flanking assaults which, somewhat like a well-developed chess-attack, create a situation of tactical surprise against effectively enveloped adversary forces.

To attempt to fight the political wars of the moment according to established lines of confrontation among nations or the uniformed forces of existing political parties is essentially a fool's method of warfare.

What is needed is to break up the present configurations, to redefine the field of political battle—as Cromwell's New Model Army redefined the field of battle in the war against the wicked Stuarts in seventeenth-century England, or Carnot's artillery in the 1790s. In physics terms, we must make the proper "Dirichlet cuts"—the Riemannian amplification of degrees of freedom of action—which reduce the situation to the new geometry of a winnable combination.

We must cease to be the proverbial goldfish swimming in habitual goldfish-bowl circles, must project ourselves into what is in fact a broader field for action.

The international war against the drug traffic and "drug legalization," combined with the war against "liberal educational policies," is one of the indispensable "Dirichlet cuts" through which to transform the geometry of the existing world strategic situation.

In practice, the issues of drug traffic, "drug decriminalization," and "liberal educational reforms" separate the sheep from the goats within parties. Most of the Democrats and Republicans who are rotten elements will either support the drug traffic, or "drug decriminalization," or "liberal educational reforms," or will merely attack libelously those who do attack such evils. By such behavior we discover which are the goats, the enemies in friendly clothing.

By such tests, one proves once again such facts as that the voice of the Anglopagan Cathedral of Saint John the Divine, the *New York Times*, is a nest of snakes in U.S. national life. Anyone who attacks libelously those who attack the *New York Times*' allies on such issues is a person to be viewed as self-exposed as an agent of the same evil. The moral individual citizen, witnessing the allies of the *New York Times* attacking vilely, libelously, those who are leading the fight against drugs and against "liberal educational reforms," will recognize efficiently that the *Times* and its accomplices are purely and simply the enemies of civilization. Then, the *Times* and its ilk loses the greater part of its present power for evil.

Humboldt Versus Hitler

We have answered the first of the three questions in the affirmative. The emphasis on mobilizing against "liberal educational reforms" is shown to be a proper allotment of political efforts at this juncture.

Before turning directly to the second of the three questions—Do the forces Helga represents embody an agency qualified to spearhead such a renewed campaign?—it is important to acknowledge and deal with a commonplace, but grossly misinformed objection to reviving the educational policies set into motion by Wilhelm von Humboldt during the period of the Napoleonic wars.

The misinformed observer reacts to the proposal to return Germany to the *Humboldt* system: "Yeah, but that educational system did not prevent Germans from supporting Hitler."

The wisecracks ignore the great debt of the United States to the contributions of German-Jewish and other German refugees during the period following Versailles and during the Hitler period itself.

This is in addition to the contributions of German immigrants during the nineteenth century, contributions which reflected increasingly the additions to United States's science and culture from the Humboldt reforms in German education.

Since such ignorant, wise-guy opinion cited is rather widespread among the uninformed and myth-ridden in the United States today, we are obliged to take the matter into account here, before proceeding to the main topics of our report. A few leading facts help to put the "German culture created Hitler" output into the cesspool where it belongs.

The first, and most important fact to be recognized concerning the Hitler regime, is that Adolf Hitler was put into power in Germany *on orders from London. The documentation of this matter is abundant and conclusive.*

Second, as Prime Minister Winston Churchill stated to the British Parliament at the close of the last world war, it was the British government which kept Hitler in power, even during the course of the war.

Every American qualified for a driver's-license literacy-test knows that British Prime Minister Neville Chamberlain was responsible for giving Hitler a free hand against Eastern Europe. Few persons have

carried an umbrella without a sense of shame since Munich 1938, for that reason. Churchill's wicked admissions, although made openly to the British Parliament, were curiously—or, perhaps, not so curiously—overlooked during the postwar Nuremberg proceedings.

Churchill openly admitted two things to the British Parliament. First, that the British government had acted to neutralize the German generals' plot against Hitler, both those of 1936–1938 and 1942–1944. Second, Churchill reported that *the British government had acted so because it preferred Hitler to Hitler's opponents: even during the war!*

If true justice had prevailed at Nuremberg, Winston Churchill, Neville Chamberlain, and the kit-and-kaboodle of the Astor family's Cliveden Set would have been strung from the gibbet even before the trials of German nationals were begun.

It is also of considerable relevance to stress that Hitler was no German. He was an Austrian hippie—as hippies went in those times.

To have told a German nationalist of the nineteenth or early twentieth century that Germany and Austria represent the same culture, would have been like instructing Benjamin Franklin to kiss the foot of King George III. German culture and Austro-Hungarian culture are, like the United States and Britain, two cultures whose unbridgeable, separating gulf in morality is more sharply defined by vestigial similarities in language.

Austria's Hapsburgs did have a few nobler moments, typified by Maria Theresa and Joseph II. As U.S. secret intelligence and diplomatic services determined in the Lafayette affair, during the period of the Napoleonic wars, the Austrian government of Ludwig van Beethoven's period was on a much higher moral plane than the Britain of the degenerate William Pitt the Younger.

Otherwise, from the late thirteenth-century period onward, the Hapsburgs were puppets of the Venetian oligarchy and family funds, and Austria (Ostmark)—later Austro-Hungary—nothing but an obscene Venetian's feudal plantation. Most among the evils to which German culture was subjected over recent centuries, including the devastating Thirty Years War of 1618–1648, was a Venetian-Genoese obscenity mediated northward chiefly by way of a complicit Austria. The case of Adolf Hitler falls into precisely that pattern.

For related reasons, Austro-Hungary was not properly German, but a region ruled by German-speaking Italians. Not good Italians, but predominantly wicked Italians, such as the Pallavicinis, the



*Let us lift the child out of existentialist infantilism,
out of the self-perpetuating degradation of a culture of poverty and semiliteracy.
Let us cry out and enforce: "No comic books in the schools!"*

Kalergis, and so forth. As Venetian-owned *Ostmark* conducted its conquests of Magyar and Slavic populations in the Venetian-controlled Balkans and toward the East, offspring of Italy's "black nobility" families acquired feudal holdings—as *Markgrafen*, looting the subjected Slavic and Magyar serfs. For related reasons, the horde of offspring of Austro-Hungarian aristocratic families, and their traditional *Hofrat* hangers-on, is one of the worst pestilences which not only Germany but even our United States has suffered over recent centuries.

Through the early sixteenth-century feudal (e.g., Franz von Sickingen) and peasant wars in Germany, and through the bankrupting of Augsburg culture by the Genoese and Venetians during the last half of the same century, southern Germany, especially Bavaria came predominately under top-down Venetian-Hapsburg and later British control. So, from the sixteenth century onward, the regions defined today by Bavaria and Baden-Württemberg became the area of continuing warfare between German and Hapsburg culture. Accordingly, Bismarck was rather astonished that Bavaria joined the formation of the German Reich in 1871. German culture proper has its historical basis since the Thirty Years War in the regions associated with the Rhineland and Prussia.

This is the key to understanding the unbridgeable gulf of opposition between the brothers von Humboldt and Adolf Hitler.

Southern Germany, before, during, and after Hitler's time, has two main thrusts. One thrust, the thrust of German technology and culture, follows today the line of extension of the power of German industry. The opposing thrust is centered in the array of forces associated during the 1920s and 1930s with Richard Count Coudenhove-Kalergi's Pan-European Union, and in the connected, but opposing forces immediately behind the creation of the Nazi Party in Bavaria. The first thrust, associated with German technology and culture, is industrial-capitalist culture. The second thrust, including both the opposing forces of the Pan-European Union and Hitler's backers, is anticapitalist, feudalist, oligarchist.

The chief difference between the Hapsburgs and Hitler's backers during the 1920s and 1930s is most interesting, and important for understanding peculiarities of the Hitler problem internal to the German-speaking regions of Europe.

The Hapsburgs represent forces which are at least nominally Christian—of the Roman Catholic confession, and, to be more precise on the point, Jesuit or Jesuit-controlled. It is the incidental feature of this

same faction that it is deeply committed, predominantly, to monarchism, and maintains recurring efforts to ally itself with German (Protestant) monarchist factions.

Hitler's backers in Bavaria were pagans, closely tied to the British theosophy cults and their German anthroposophical offshoots.

The overall arrangement from the south persists today. The international Solidarist movement, which controls top-down the Socialist International, is primarily directed by Venice-based and Vienna-based Jesuits, with Munich in Bavaria the urban center of deployment of such forces from within Germany itself.

At the top rank, the Solidarist international is historically an alliance between *the Venetian faction of the Roman Catholic confession* and *the Mount Athos-centered faction of the Eastern Autocephalic churches*, including the official Russian Orthodox Church interfacing the Soviet "state within a state," the KGB. These forces are interfaced with an international Protestant element, centered in Geneva-Amsterdam-London-Edinburgh Calvinist elements, under the coordination of the foreign-intelligence bureaucracy of the Church of England and the World Council of Churches. Underneath those nominally Christian elements, and allied with a faction within Judaism as well as Islam (Sufism), there are the pagans, exemplified by the theosophists, the anthroposophists and wierd cults such as Moral Rearmament ("Moonies"), and the Hare Krishna today.

For example, Gregor Strasser, the leader of the northern Germany portion of the Nazi Party and creator of the Nazi youth movement, was an anthroposophist. Josef Goebbels, Strasser's former key aide who went over to Hitler's faction within the Nazis, was a Jesuit-trained operative from childhood.

The circles which created the Nazi Party in Bavaria were immediately British, not German in pedigree of command. The two persons chiefly responsible for selecting Hitler for his career and guiding him to power were Houston Stewart Chamberlain, a second cousin of Neville Chamberlain (and the political theoretician behind Richard Wagner's celebrity), and Chamberlain's leading Bavarian protégé, Professor General Karl Haushofer. It was Chamberlain, in his death-bed years, who authorized the promotion of Hitler, and it was Chamberlain's protégé Haushofer who guided Hitler's career in Bavaria. (Haushofer was a collaborator of Bertrand Russell in China and other points during that same period.) It was Chamberlain and Haushofer who staffed the

leadership of the Bavarian Nazi Party with such protégés of the Stuart-allied Wittelsbach court as Hermann Goering, Heinrich Himmler, and Alfred Rosenberg, as well as the obscene, Franconian anti-Semite Streicher.

The Nazi inner core was quite seriously, and fanatically, pagan. They were fanatical advocates of "small is beautiful," "back to the primeval forest" cult dogmas, precisely as cultist Alfred Rosenberg identifies this. Hitler, for reasons of expediency, often kept this side of the Nazis in the background, as part of the British arrangement for keeping the sensibilities of German industrialists, churches, and others soothed.

The pagan religious cult to which the inner Nazis adhered—the pagan cult of Wagner's Ring cycle, and the pseudo-Christian Isis-cultism of Lohengrin and Parsifal—were the "Nordic cults" which the Gnostic Bishop Arius had introduced to northern Europe during the fourth century A.D., transparent parodies of the ancient Hesiodic cults also dominating the Roman, pagan imperial pantheon. The "Aryan" features of the Nazi dogma have the double meaning of "Arian" in the sense of the wicked Emperor Constantine's Bishop Arius, and in the contemptible, British-created myth of an "Aryan race."

On this point, the backtrail of Hitler's ideology leads most directly to the Pre-Raphaelite Brotherhood of John Ruskin and Benjamin Jowett in nineteenth-century Britain, the same Pre-Raphaelite Brotherhood which dredged up the swastika as the cult-symbol for that Brotherhood. It leads, over a longer trail, but in a more fundamental way, to Venice's ancient role as outpost of the Mount Athos faction of the eastern Church, the faction of the eastern Church which represented the unbroken continuity of the Bishop Arius's faction. It is that connection between the Venetian elements within western Catholicism and the eastern Autocephalic congregations which is the origin of modern Solidarism, and is the controlling force behind both Solidarism and the creation of the Socialist International.

In brief, *the Nazi dogma was an offshoot of Solidarist dogmas*, from the paganist aspect of Solidarism which included anthroposophist Gregor Strasser. It was a sickness brewed in Austria and cultivated in Bavaria, an odious stew cooked up by the networks of John Ruskin's followers in British intelligence.

To understand the secrets behind Adolf Hitler, one must understand the related cases of KGB General Harold "Kim" Philby and the late confessor to the Queen of England, Herbert Waddams.

All of this swinishness spawned out of Austria and the Wittelsbach court circles, has nothing to do with German nationalist culture. It presents, in fact, what German nationalists recognized and fought as the most immediate of the enemies of German culture. It was what the British created, and what "His Majesty's Government" of Prime Minister Winston Churchill preferred over Hitler's deadly enemies among German nationalists.

Hitler's Likeness To Jimmy Carter

True, apart from the German generals' plots, Nazi Germany tolerated the Hitler regime. Yet, on the whole, the majority of Germans who tolerated Hitler are no worse for that than the U.S. citizens who tolerated President Jimmy Carter.

This comparison of Carter to Hitler will no doubt provoke initially howls of outraged sensibilities from those citizens who are not thinking clearly about the matter. Yet, it is a simple fact that the Carter administration, during its four years and its continuing, immediate aftermath, will probably have ruined more nations and caused the deaths of more people than the Hitler regime did in almost thirteen years. Look at Africa, for example, where approximately 70 million black Africans are already dead or faced with almost certain death, because of the past and continuing consequences of actions and policies which Henry Kissinger's Trilateral Commission and the Trilateral Commission's Carter administration set into motion.

We who have lived in the United States during four years of the worst presidency in our national history have watched, week after week, one evil obscenity after another being perpetrated by the Carter administration, and have watched our foolish fellow citizens, in the main, putting up with that monstrosity. We have justly asked ourselves many times, as many Germans did during the 1933-1945 period, whether our nation's majority had not lost the moral fitness to survive.

The key to understanding such phenomena is a book on the German problem widely circulated during the 1930s, Hans Fallada's *Little Man, What Now?*

Among the majority of those U.S. citizens who



The ordinary moral person is focused unfortunately on narrow matters, such as my career and saving for my pension, and lacks almost entirely the power to think through the connections between policies and their consequences.

were individually moral, intelligent persons, as among a similar non-Nazi majority of Germans during 1933-1945, there is a susceptibility to tolerating and even supporting pure evil—such as Jimmy Carter or Adolf Hitler—which arises entirely out of a moral sickness best described as “littleness” of soul and intellect.

The ordinary moral person—as distinct from the radicals or William F. Buckley—is focused unfortunately on narrow matters, such as *my career, saving for my pension, the favorable opinion of his friends, family and neighbors, and (usually) avoiding trouble* with established authorities. This citizen's fixation upon what he or she perceives to be his or her narrow special self-interests in those terms of reference, produces in such an otherwise moral citizen a mind so shrunken in scope of comprehension, that that mind lacks almost entirely the power to think through the connections between policies and their consequences on a national, to say nothing of an international scale.

On this premise, the mass of ordinary citizens is often described, all too accurately, as politically like a “mass of sheep.”

Happily this “mass of sheep” gave President Ronald Reagan a landslide victory last November 1980. They did so, not because they had thought through any of his leading policies, but because they rightly liked Reagan and rightly abhorred Jimmy Carter, personally. However, if by mischance, or successful rigging of the votes, Carter had won, most of those same persons who rejoiced at Reagan's victory would be licking Carter's shoes today. The majority of U.S. citizens, most of the time, would “respect” Genghis Khan were that nasty Venetian-allied gentleman to be reincarnated as President.

The great problem of politics, as noted since the dialogues of Plato treated this subject, has continued to be the frustrating labor of elevating the mass of ordinary citizens above that “littleness,” their disposition to behave like a wretched pack of sheep in face of the great issues of policy on whose outcome the fate of nations, even entire civilizations depends. The person who does not understand this problem and its practical implications, understands nothing of real politics.

That this is a continuing problem is attested amply by the case of the “Global 2000” policy set into motion by the Carter administration. Few events since Adolf Hitler's demise have been so disgusting, so degrading as former Secretary of State Edmund Muskie praising the publication of “Global 2000” at a press conference. There stood Muskie, his big, bare, dumb face hanging out, openly praising a policy

document which he admitted to be a proposal for global genocide on a scale a hundred times greater than accomplished by Adolf Hitler!

Where was the hue and cry for Muskie's ejection from government on that issue! Where was the hue and cry to throw Carter off the Democratic ballot on that issue! The same folk whose eyes could be filled with tears and rage at memory of the Nazi holocaust, stood bare-faced, stupid, and complicit, when the Carter administration proposed genocide *a hundred times worse than that of Hitler!*

This evil policy of genocide was—in fact—set into motion within the U.S. State Department under President Johnson. It was a policy consciously promoted by Henry A. Kissinger during his two administrations, and by Alexander Haig today. The evil in this matter is thoroughly bipartisan, and, as the primate of Canterbury has emphasized, ecumenical as well. That evil archbishop of Canterbury, in the same instant, proposes to organize a peace movement, and also knowingly embraces publicly a proposal for genocide on a scale a hundred times greater than that effected by Hitler. Have we witnessed any mass exodus from the Episcopal Church on this account?

By this test, the German educational system prior to the 1960s was as morally beneficial as U.S. education, and visibly superior to the British. Let us, therefore, hear no more wisecrack babbling about “Hitler and German education” of the sort we have identified in this connection.

The Humboldt Program

Examining the postwar Federal Republic of Germany at closer range, there is no doubt but that it was chiefly the German educational system, based on the Humboldt program, which enabled the nation's people to rebuild successfully after the treble horrors of Hitler, World War II, and the British-directed postwar occupation. As was generally recognized among leading U.S. educators during the late nineteenth century, and into the present century, the German educational system was a quantum-leap superior to the American educational system, and, in fact the best yet developed by any nation in the world.

Specifically, until the savagery of recent “liberal

educational reforms," set into most barbaric motion under the chancellory of Willy Brandt, the graduate of a German *Gymnasium* or *technische Hochschule* had a significantly better education than an American generally completing a sophomore year in university.

If there were prominent shortcomings in the German curriculum, these were not the fault of the immediate collaborators of the brothers Humboldt.

The effort to move Lazare Carnot's Polytechnique to the University of Berlin, with Lazare Carnot himself personally on the scene to further this effort, was an effort violently opposed by a group of gangsters centered around the Metternich asset G.W.F. Hegel. British and Austrian agents exploited the events of 1848-1849 to drive leading scientists out of the University of Berlin, forcing the heart of German science to fall back upon the bastion at Göttingen. Scoundrels from Vienna invaded and attacked the German universities at every open point of access, backed vigorously in this attempted destruction by British influences. These were circles associated with Ernst Mach, von Mises, and included the pernicious influences of Weber, Simmel, Wundt, and later Freud; they completed a massive destruction of German culture from within.

German education, the best in the world until a recent time, was the net result of what survived the massive and largely successful effort of London and Vienna to crush German philology, German classical literature, German classical music, and German science. It was the more or less successful crushing of the core of German education, *Germanistik*, during the Brandt administration, which gutted the educational system, and helped to foster the evil irrationality pouring violently into the streets of so many German cities today.

There is no proper motivation of national pride which might occur to a citizen of the United States, France, or Mexico as objection to such relative praise for the Humboldt educational system. If that citizen is informed of the essential rudiments of the history of the Humboldt program, the citizen is inspired to discover that the brothers Humboldt assembled the very best previously contributed, most immediately, by American and French sources. He or she discovers, for example, that the leader of French science, Lazare Carnot, personally coordinated the attempted transfer of the Ecole Polytechnique to Prussia, following the 1815 defeat of France, and the British-Metternich efforts of that post-1815 period, to crush every vestige of French science on French soil.

This writer and his immediate collaborators are

faced directly with an analogous problem today. Because of the evil corruption of the situation inside the United States today, we U.S. patriots are engaged, in cooperation with the best in our government, in intensive efforts to implant—and so preserve—elements of our best science in friendly other nations.

Radical neo-Malthusian fanatic David Stockman has destroyed water research in the United States (among other things). I have approached friends in Japan to take up part of this research and development, so that this indispensable work might be saved for the benefit of all humanity, including the United States. I hope to see established other centers of advanced water research in Israel and Egypt, if the present government of Egypt and the next government of Israel concur, and if cooperation to aid this can be mustered from other sources. I have also proposed that the same research be made part of a proposed education and research center I have recommended for Sonora in Mexico.

There is a similar problem in advanced plasma physics. Stockman and others are acting to destroy plasma physics and space research in the United States. As a patriot, I must help patriots in our government to find friendly places in which to save these valuable undertakings for humanity generally, and the United States's future in particular.

Mexico has extensive uranium reserves. Mexico ought to have uranium-enrichment capabilities. I probe around the world for the best enrichment technology which might be made available to Mexico. I think immediately of isotope separation—sometimes termed loosely "laser isotope-separation." There are advanced laboratories in the United States where this technology is existent, but laying fallow, relative to what should be done with the potentiality. Why not offer to share this technology with a Mexico, which appreciates its advantages of economy and by-product benefits, in treaty-cooperation with the Reagan administration, so that this very valuable technology might be developed in timely fashion—for many applications apart from uranium and related applications?

Science centers are being destroyed in the United States. The French nuclear industry is imperiled by the election of François Mitterrand. Can we rescue Sweden from the menace of Henry Kissinger's sidekick, Olof Palme, and move some of these endangered capabilities to a new Leibnizian Academy-modeled education and research center there? What can we move into centers directed by our friends in India? Can we create a place of safety for science, by

moving some of this to African nations which urgently require research and educational centers as matters of national and regional vital interests?

Every true patriot faced with circumstances analogous to those Lazare Carnot and his circle faced in 1815, will wisely, rightly act for his nation's future interest by seeking friendly "back-up" locations in which to preserve and develop further knowledge and technology needed for his or her nation in future times. Where can we shift copies of the treasures of United States, French, and German science, to keep them secure, and also to enrich their development, against the day we are able to bring the fruits of that home again?

So, following 1815, the French and German collaborators of Lazare Carnot and Alexander von Humboldt conducted a massive operation, dedicated to shifting the science of the Ecole Polytechnique, into the safehouse facilities of the Prussian educational system launched by Alexander's brother, Wilhelm von Humboldt. According to the picture disclosed by primary source-documents from that period—from the archives of several nations, and the pens of the leading personalities themselves—what became known worldwide as German science's excellence was grafted onto the body of Leibnizian *kameralism* and German, classical-Greek-oriented *philology*.

In due course, and one hopes soon enough, those responsible for the ongoing researches into the archives will prepare crucial primary documents for publication, together with connective material provided by other primary documents. The picture we outline here is a summary of conclusive documentation already compiled by several research teams.

This identifies the general nature of the answer to the second of the three questions posed earlier: Are the forces at Helga's immediate disposal those suited to spearhead the effort? Do they command some special qualifications for leading this new effort to reverse the wicked "liberal educational reforms"?

The special qualifications involved, the special qualifications of the resources at Helga's immediate disposal, are knowledge not generally at the disposal of most other defenders of the Humboldt program, knowledge of the "why" of the crucial features of that program.

Clearly, our proper object is not to imitate blindly each feature of the former German educational system—the pre-Brandt system. We must know what in that system was essential, what merely accidental, and what not worthy of replication.

Certainly, although *Germanistik* is the proper pro-

gram for students of the German language in any nation, there are features of the program which, although excellent features, are peculiarly adapted to the specifics of German national culture. We must adduce from the example of the development and experience of the Humboldt system those principles which are valid above and beyond national cultural distinctions, principles which we, so informed, can translate into their proper form of expression in other cultures.

The task before us is broader than the necessary fight to reverse the past two decades' destruction of education in the United States, France, Germany, and so forth. We are faced now with the need to assist developing nations in designing educational programs suited, variously, to Spanish-speaking regions, Francophone and English-speaking nations of black Africa, Arabic-speaking nations, and so forth. What is required is not a "turn-key" finished product of any one national-cultural brand. What is required is a science of education which serves as a reliable guide to any nation, of whatever cultural background, whatever present condition of development.

We do not propose to the reader that we shall resolve the entirety of the matter in this report. Our object here is more modest. We wish to inform, and also to encourage others to assemble themselves, each to make his or her necessary contribution to the needed result. We wish to further this by indicating some of the aspects of this matter in which we, of that Platonic-academy organization called the International Caucus of Labor Committees, have specialized contributions to offer in this effort.

To this purpose, we sketch the principal features of the historical background to the Humboldt program, from a global, rather than a German standpoint. By situating the program in that global historical setting, we identify two of the leading elements of the program which, in our presently informed view of the matter, are of the greatest importance for education today.

Immediately, the Humboldt program should be seen in its original setting as complementary to the efforts of Baron von Stein and the great Scharnhorst. The defeat of the old Prussian military doctrine by Napoleon in 1806 exposed a broad spectrum of correlated weaknesses in the Prussian order of society. The German republicans used the Prussian court's rude awakening to such weaknesses to introduce a complex of reforms, in which Scharnhorst's military reforms and Wilhelm von Humboldt's reordering of education are outstanding for their results.



*Education, therefore, is the coupling of important conceptions
with the communication of such conceptions by means of the physical-geometric
potentialities of a developed language.*

The immediate setting for the thinking of German republicans was the double impact of the American and French Revolutions. The German republicans, like Friedrich Schiller, abhorred Jacobinism and Napoleon, but located as their ally within France the forces centered around Lazare Carnot from 1793–1794 onward, and in the same general fashion the constitutional-monarchist variant of republican, the Marquis de Lafayette. It was Benjamin Franklin and Lazare Carnot who represented for these German republicans the chief contemporary reference points outside Germany itself.

There were two leading elements within Germany with direct and important connections into republican circles of France. The one was expressed by the Rhineland networks of reading societies which had been developed in supporting admiration and study of the American Revolution. This was not an original development, *de novo*, in the wake of the American Revolution, but the American cause was the principal catalyst around which those republican forces previously existing had rallied themselves as a strengthened force. The second of the two principal French connections into Germany was the colonization of Huguenots into Prussia following the 1685 revocation of the Edict of Nantes. Those Huguenots as transmitters of culture are the true secret of the rise of Prussian power in the eighteenth century. Both of these two channels were to be decisive during and following the French Revolution.

To understand adequately the manner in which the connections of the eighteenth and early nineteenth centuries operated, one must look back a century further, to the alliance between the France of Mazarin and Colbert and Cromwell's England, against the Hapsburgs. One must focus upon the circumstances and consequences of Gottfried Wilhelm Leibniz's work as the young protégé of Jean-Baptiste Colbert in Paris.

That explains much, but not yet enough. It explains the alliance between the Americans around Franklin to the heirs of Colbert in eighteenth-century France, and explains the circumstances of Franklin's visit to Göttingen University, and the role of Leibniz's networks, together with France, in making the existence of the United States possible.

To understand Leibniz, one must next move back about a century to three-quarters of century before young Leibniz's arrival in Paris, from the Mainz center of *kameralism* in Germany. One must focus on the person, the influence and the travels of Giordano Bruno—the most powerful international figure of the

late sixteenth century, and to Bruno's allies in Tudor England, France, Germany, and the Campanella circles in southern Italy.

To understand Bruno, one must go back another century, to Machiavelli's Florence and Ludovico Sforza's Milan, during the fifteenth century. One must examine more closely the leading figures of the circles out of which Leonardo da Vinci and Machiavelli emerged as the greatest masters of statecraft in their time, to such predecessor figures as Cardinal Nicholas of Cusa, the great anti-Aristotelean canon of the Vatican, to Cusa's ally, the great Byzantine Platonist Plethon, and Plethon's collaborator, Cosimo di Medici.

To understand adequately the fifteenth century, one must go back to Dante Alighieri's work a century earlier.

The pivot-point around which to trace out the way in which this span of history leads into the work directed by the Humboldts during the early nineteenth century is the case of Johannes Kepler, a leading figure of the international networks led by Giordano Bruno. The understanding of the successful features of the Humboldt program is best accomplished by focusing first on the matter of physical science so-called, and then attacking the more difficult subject-matter, the hidden physical geometry of Plato's form of the Greek language.

The great discovery to be made, to understand adequately the Humboldt program's success, is that the mastery of classical philology against a background of classical Greek literature, is the method proven most effective for developing a *potentially* great master of discovery in physical science. Among the best sources consulted on this matter, there is no reason to doubt that the shaping of educated mastery of use of the German language according to methods derived from classical philology, is the key to the decisive role of *Germanistik* in the classical German educational program.

What we discern, examining these matters in light of primary sources discovered in archives as well as those already in print, is that what the collaborators of the great organizers, the Humboldts, built into the German educational system's achievements is nothing other than a distillation of the greatest contributions of European civilization—including the young United States—up to that point. Thus, although the result appeared under the auspices of the German language, that result, like the music of Bach, Mozart, and Beethoven, belongs properly to us all, and we should so claim it as our own.

Concerning Science

One among the several principal coordinators of the indicated research effort, Dr. Uwe Parpart, is preparing for early publication a text which will include the following principal elements: A corrected translation of Bernhard Riemann's 1854 habilitation dissertation, *On the Hypotheses Which Underlie Geometry*; an English translation of Riemann's famous 1859 paper defining the generation of acoustical shock-waves in an "infinite" cylinder; Riemann's development of the method of the "Riemann surface," combining the Dirichlet Principle with the contributions of Niels Abel, Legendre, Jacobi, and others; the roots of this in the work of Kepler and the Ecole Polytechnique generally, in opposition to the incompetence of the Jesuit agent Cauchy, who attempted to destroy French science—with considerable success down to the present date.

This is a matter of profound practical importance, apart from being one of the most important academic achievements of scientific scholarship during the past half-century. There are crucial problems of both astrophysics and plasma physics which we shall not master until we junk more or less entirely the heritage of René Descartes, Isaac Newton, Cauchy, and Maxwell, together with the related blunders which Einstein and Hermann Weyl incorporated into their failed efforts at general relativity.

It was not necessary to have the discoveries made by the Voyager exploration of Saturn to prove afresh that Newton's physics was hogwash, but that evidence forces stubborn people to face at last the conclusive evidence which they considered themselves privileged to reject until those Saturn pictures were radioed back. A similar predicament exists in plasma physics. The effort to project experimental hypotheses on the basis of algebraic analysis derived from the Cauchy-Maxwell influences does, as it must, fail at predictable points in the extension of work. As Kepler insisted, as Leibniz insisted, and as Riemann insisted, together with Dirichlet and Cantor, *the lawful composition of cause and effect in the universe is not algebraic, but physical-geometric.*

To illustrate the psychological state of affairs in this connection, we shall repeat here a proposal I offered at a recent seminar, and which Dr. Parpart informs me was, in effect, made earlier by Hermann Minkowski on the same basis. As we consider this, be

forewarned of the hoots and howls of alleged "Numerology!" which will erupt from presumably educated scientists and others at the reading of this.

Although Fermat's famous marginal notation concerning the solution of the ordering of prime numbers is lost somewhere, it has been recognized since that time by all serious thinkers that this involves a problem in geometry, not "pure" arithmetic of numbers. Prime numbers, viewed from the standpoint of topology, are *singularities* in the domain of integers.

For example, in geometric solids, edges and points of intersection of edges are singularities. So, in counting, the numbers 1, 2, 3, 5, 7, 11, 13, 17, . . . are singularities, which function in the rudimentary case exactly as singularities function in the geometric domain.

In physical systems, a singularity of a process (or, of the phase-spatial representation of that process) is an independent degree of freedom. That is, action defined in terms of variable x_i can be reduced to (go over into) a definition of action within the terms of variable x_{x+1} . The "separation" of such respectively independent variables is a *singularity*, in the functional sense of an edge or point-intersection of edges on the surface of a solid.

As Riemann proves the method of his 1854 habilitation dissertation, in the case of the 1859 paper on acoustical shock-waves, reality is characterized by processes, such as the double- (or multiple-) refraction of the shock-wave process in that case, or in the case of plasma solitons, in which no algebraic projection of such a physical result is possible. Hence, from the antigeometric standpoint of the fanatical algebraicist, such as Lord Rayleigh in the 1890s, Riemann's mathematics in the 1859 paper might appear to be algebraically absurd. Yet, modern aerodynamics and thermonuclear physics prove that it was Raleigh who was in fact absurd, together with the morally imbecilic fanatic, Bertrand Russell.

This is the applicability of the Dirichlet Principle. To understand what are ostensibly complex processes, beyond the powers of algebraic analysis, one must fall back on geometric physics. By counting the number of added degrees of freedom which dissolves the singularities of a process, and by determining what the physical nature of those added degrees of freedom must be, the most complex processes can be directly resolved, where algebraic analysis intrinsically fails.

This is key to the intrinsic incompetence of Descartes, Cauchy, and Maxwell—to say nothing of the wretched plagiarist Newton. Cauchy's assumptions eliminate the power to recognize the existence of singularities, as do Maxwell's. (It is most probable,

from circumstantial evidence, that Maxwell's work is chiefly a bad plagiarism of work completed two decades earlier by Riemann and Wilhelm Weber at Göttingen.) The only interesting physics is that which deals with precisely nothing but the lawful ordering of singularities of developing (or degenerative) processes.

If one wishes to map the field of integers to a physical problem, one would be justified, therefore, in choosing a number-field defined by a highest-number prime number corresponding to the number of singularities of the process being studied. I was delighted, as well as amused to hear from Dr. Parpart that Hermann Minkowski had projected such implications of the Dirichlet Principle in a memorial lecture dedicated to Dirichlet. It is, in any case, a legitimate undertaking, provided one has some useful purpose for resorting to such a permissible option.

"Numerology!" shriek the algebra-freaks.

"You are shouting utter nonsense," we rightly rebuke the protesters.

We happen to be on entirely sound grounds, and our critics are merely exhibiting the defects of their education in scientific matters. It is more interesting, however, to examine the premises on which Dr. Parpart and others among us are attracted toward such interesting topological speculations. He is impelled to that from education in philology and other matters in the old German educational system, as well as his recent and continuing engagement in important researches. I am impelled to that from a conversion to Leibniz's point of view during early adolescence—which made much of the U.S. educational system morally intolerable to me, but stood me in excellent stead in the course of my own achievements in scientific work. Let us look at Kepler, and emphasize the common methodological standpoint of Kepler and Leibniz.

Kepler proved that the ordering of solar orbits was composed on the same principle of fifths we encounter in the well-tempered system of musical composition. These were shown to be determined by a series of *Platonic solids*, of inscribed and circumscribed spheroids and regular polyhedra. Moreover, as Parpart has emphasized, it was shown by this method that an unstable additional planet must have existed in the position of maximum dissonance we know today as the asteroid belt—the "F-sharp position" in the orbits.

This Kepler system is the only system of determination of orbits which works—an incidental, but important implication of the Voyager's reports from Saturn.

That is by no means the end of the matter.

As Max Planck emphasized much later, and as Kepler's writings show that he already knew, Kepler's laws, derived directly from the principle of Platonic solids cited, defined the work which must be done in the solar system to displace a body—in other words, such matters as the "force" of gravitation. Yet, in Kepler's analysis, no prior consideration of the relative masses of the planets is required.

Again, the miseducated students of physics howl protests, accusing Kepler of "Numerology!" in the field of geometry.

Since we are outlining a methodological problem of education, not writing a tract on physics, we restrict ourselves here to only as much as is needed to communicate the working-points in view. Two directions of further inquiry suffice to establish the point immediately at hand.

First, it should be noted that even Isaac Newton confessed embarrassment at his reliance on "action at a distance," which he admitted to be an absurdity, just as he was also aware explicitly of the absurdity of his universe, which "God must rewind" periodically, as Leibniz underscored that admission in the letters to Newton and Clarke. Today, because of brainwashing in the educational system, otherwise sane and intelligent students of physics have not the slightest difficulty in swallowing the assumption of action-at-a-distance, or a related, wildly metaphysical definition of inertia and rotational inertia, as plausibly objective scientific method, and yet shriek protests of "Numerology" against Kepler's discovery.

The protests of "Numerology" bespeak not scientific rigor, but raving occultist ideology built into the educational curriculum, a raving, but habituated occultist obsession which prevents most among the present-day physics-students community from accepting and understanding the only variety of physics which works—Riemannian physics.

Looking in another direction, prior to Kepler, we discover in Dante Alighieri's "Paradise" canticle the same outline of the laws of composition of the solar orbits we find elaborated and proven on an empirical basis in Kepler's founding of modern mathematical physics. As Parpart has emphasized, we are led from this back to the matter of Fibonacci series. Immediately, we think again of Fermat's marginal notation on prime numbers. We are impelled to view the entire matter from the vantage point offered by Plato. Faced with the matter of convergence of geometric-means and number-means, we are obliged to regard the numerical aspect of this as *a counting of geometrical singularities*, of arithmetic as a shadow of geometry.

We are obliged to recognize that the golden-mean relationship is indeed the subsuming ordering of least-action relationships which corresponds with all the crucial evidence respecting the lawful composition of the universe.

If we are sensible, intelligent persons, at this point in our reflections on the matter, we look quickly over first one shoulder and then the next. There is something very spooky afoot. Which is the reality, and which the fantasy?

The accumulation of evidence, from Plato through the Italian Renaissance, through Kepler, through Leibniz, Euler, the Ecole Polytechnique, into Riemann's Göttingen, is that the lawful composition of the universe is a physical-geometric ordering, as the Dirichlet Principle and Riemann's physics indicates, and as the evidence to date proves Riemann correct against all extant alternatives.

How, then, shall we assume the universe to be organized? From that standpoint, how do we judge what is scientific rigor, and what occultist numerology?

The answer depends upon the manner we define the object of science. For my part, I choose the standpoint of Plato, Cusa, Kepler, and Leibniz. The lawful composition of the universe is what we discover that to be, by the successive ordering of man's progress in increasing his power over and submission to the lawful ordering of the universe.

At first glance, any thoughtful parent would desire no different standpoint for the education of his or her child: "Learn the process of discovery of the human race which has gone before you. Master the principles of discovery which have been successfully tested again and again in many fields of knowledge, at many points in the progress of civilization. Master those adducible principles until you, too, are qualified to make new, useful discoveries in the same way. And, when you have a free hour this weekend, describe to us something we have always been curious to know: by what method did Kepler solve the determination of the solar orbits?"

In order to place the opposing view into proper contrast, we should restate the point we have just made.

The method of scientific discovery is not a matter of *isolated experimental observations*. The level of scientific knowledge in any age is necessarily imperfect in some respects, imperfections awaiting a new scientific revolution. The only thing which is durable in the course of successive revolutions, is that adducible principle of *successive* scientific revolutions which is proven empirically to order those successful revolu-

tions, one after the other.

The particular theorems and formulas of any age are transient, ephemeral in value. The next successful scientific revolution will send them all to the antique shop. Every properly educated school-child of the coming generations will "know better" than to repeat the theorems and formulations chanted regularly and solemnly by the most respected scientific thinkers of our own age. What, then, endures?

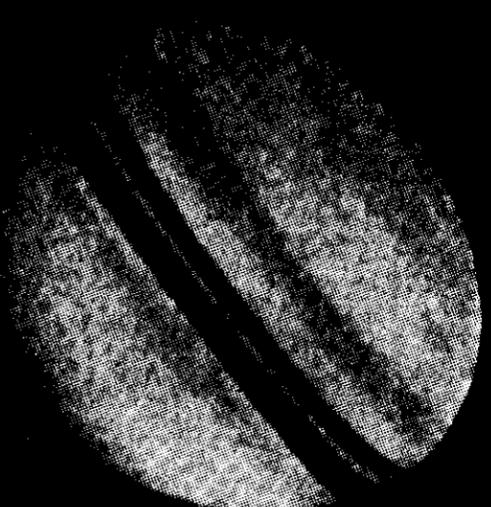
Obviously, if we measure technological progress as advancement in mankind's power to increase its potential relative population-density, this advancement in man's power over the lawful composition of the universe does indeed represent qualitative progress in knowledge. Therefore, although the particular theorems and formulas of each stage of that progress must each become antiquated in order, there is something more durable in the entire sweep of such successive revolutions in knowledge.

Any scientific knowledge deserving of that name, distinguishes rigorously between the transient, ephemeral, but empirically validated theorems and formulas of each age, and those persisting conceptions which are proven to be valid repeatedly in every age.

This rigorous approach to the history of scientific progress impels us to examine the scientific knowledge of each age on three levels.

- *On the lowest level:* There are those particular theorems and formulas—as of present-day physics, chemistry, and so forth—which have been adopted because they have been proven valid by means of experimental testing of a corresponding experimental or observational hypothesis.
- *On the next higher level:* The manner in which each age formulates the hypotheses leading to successful experimental results is governed by a notion of *sufficient reason*. These are the *principles of scientific reasoning* which scientists of that age employ in the process of formulating the hypotheses which lead to successful experimental results. These are principles of scientific reasoning which state explicitly or implicitly how that age suspects that the universe is lawfully organized. This set of prevailing principles of scientific reasoning represents a *higher hypothesis*, the hypothesis which "rules over," and thus subsumes, all those particular hypotheses which have led to successfully demonstrated experimental results.
- *On the next higher level, beyond that:* we are examining the process of overthrow of the *higher*

What we isolate for examination is a persisting principle of discovery, which repeats itself as the efficient action of discovery in each successful revolution. This is Plato's notion of the hypothesis of the higher hypothesis.



Clockwise, from top: Three sketches of Saturn by 16th-century astronomer Johannes Kepler; Saturn as observed through a land-based telescope; a 1977 Pioneer space probe picture transmission; a 1980 Voyager 1 transmission.

hypothesis, of one age by the transformed and superior *higher hypothesis* of a new age. Here, we are examining as a succession the principles of discovery which can be empirically demonstrated to "rule over," and thus subsume, ever-more-advanced degrees of human knowledge.

These are proven empirically to be more advanced, because advances in scientific knowledge can be measured as increases in man's power to command the lawful ordering of the universe, a power which reflects its increase in the demonstrable form of increases in the potential relative population-density of one form of society over another. This is the empirical basis for examining the successive scientific revolutions which correspond to a manifest increase in mankind's potential relative population-density.

On this empirical foundation, what we isolate for examination is a persisting principle of discovery, the principle which repeats itself as the efficient action of discovery in each successful scientific revolution.

That consistent principle of scientific discovery is one which determines the ordering of progressive advances of each new quality of advancement of the higher hypothesis over its properly defined predecessor. This is Plato's notion of the *hypothesis of the higher hypothesis*.

This notion has two inseparable aspects.

What we discover, most immediately, in the course of action just described summarily, is a proven principle of discovery. It is the only proven method by which mankind increases repeatedly its manifest power over the lawful composition of the universe. It is the only form of willfully directed activity of discovery which leads to such increase in knowledge.

Immediately we understand that, we are confronted by a shocking question. *Does the progress in knowledge so ordered actually conform to the way in which the universe is ordered apart from human knowledge?* With one essential qualification, the provable answer to that troublesome question is "Yes."

Since the principle of discovery increases man's power over the lawful composition of the universe, this ordering of knowledge is efficient, and is therefore in efficient correspondence with the lawful ordering of the universe apart from the act of knowing by conscious members of the human species. It is the only form in which the lawful ordering of the universe can occur as human knowledge: *any other interpretation of the universe is lunacy, occultist nonsense.*

One leading difficulty remains to be identified, and removed.

The principle we have identified, the notion of the hypothesis of the higher hypothesis, may seem to

some readers to be analogous to a compass, a device for ordering the direction of a successful journey. Although each step of that journey is an assured improvement in knowledge, it must seem to some that true knowledge is never reached, that we come closer to knowledge in fact without ever reaching it or hoping to be able to reach it. This has been, in fact, a recurring psychological difficulty over the ages.

This recurring fear, this false view of the universe, is a true mental pathology, the specific pathology which has repeatedly driven talented scientific figures into intellectual sterility.

We submit to the reader a pair of terms of roughly equivalent meaning, terms which may appear, at first glance, strange to most among them. These are, next to the associated notion of the higher hypothesis, the most important terms in all scientific knowledge: "actual infinite," or what the great Georg Cantor defined as the "transfinite."

The notion of the higher hypothesis reduces the elaboration of scientific knowledge to a *generating principle*. In other words, every subsequent qualitative advancement in scientific knowledge is implied in that notion.

Think of the series of integers, 1, 2, 3 . . . , n, Once we have conceptualized the notion of integers we have conceptualized *implicitly* every integer which could be encountered by present or future generations.

We have replaced the act of an endless journey of attempting to count all the integers, by a notion which implicitly defines all of the integers which might be counted "from now to eternity." The counting of all integers is the "bad trip" into a non-existent infinity. The rejection of that "bad trip," in favor of the notion of the integer, defines that latter notion as one of an *actually infinite* or *transfinite* number.

Apply this same notion to the ordered, successive transformations of the higher hypothesis.

Instead of attempting to experience, step by step, each of the successive scientific revolutions yet to come, think of the conception which orders such successive scientific revolutions as analogous to the notion of an integer.

If we adduce successfully the principle which is proven empirically to order the successive scientific revolutions to date, the notion of that principle of discovery is the *actually infinite*, or *transfinite* notion of the lawful composition of the universe.

The universe is neither "infinite" (in the vulgar sense of that term) nor "finite," but a *self-bounded*, *otherwise unbounded* transfinite.

That is the standpoint of the most advanced level

of science today. Although the work of Max Planck and others represents an invaluable elaboration of the particular form of the higher hypothesis of this present scientific age, there has been no advancement in the quality of the prevailing development of the higher hypothesis itself since the middle decades of the last century. Apart from the Ecole Polytechnique of Gaspard Monge and Lazard Carnot, and such surviving products of that in France as Louis Pasteur, *nineteenth-century science was German science*, which means especially Göttingen and the pre-1848 University of Berlin. Apart from French scientists among Carnot's collaborators, Gauss, Jacobi, Dirichlet, Wilhelm Weber, Weierstrass, Riemann, and Cantor exemplify the kernel of nineteenth-century science. It is the viewpoint of all science leading into that circle's accomplishments which we have summarized as a matter of method here.

We have summarized this not to give an account of science, except insofar as we must define a benchmark for weighing the results and purposes of education. Insofar as competence in technology is a leading facet of the tasks of an educational system, the function of education may *not* be seen as the requirement to make a polished scientific genius out of each child who has reached the mature age of eight or ten years. The object is to shape education so that the matured product of that educational program will be reasonably free of the pathologies which prevent that individual from competently assimilating the technology of his or her age.

It happens, that the method of education which develops in students the potential for becoming effective scientists is also the method which yields every other desirable moral, cultural outcome of the educational process. This is underlined in the ease of the best aspects of the German educational system of the Humboldts by the emphasis on *classical philology*—*not mathematics*—as the foundation on which mental development in all respects, including scientific potentials, was effectively directed. It is that emphasis upon classical philology toward which we are leading attention here.

To summarize this portion of our review:

The development of the notion of physical geometry in the Platonic current of focus upon the significance of the geometric "golden mean" is the attribute of the proven principle of higher hypothesis governing all successful advances in scientific knowledge over the recent 2,500 years of civilization. On this count, the method of Kepler was also the method of the great hydrodynamicist Leonardo da Vinci, of Cusa, and of Dante Alighieri's physical geometry of the solar orbits before them. It is also the method of

Leibniz, Euler, the Ecole Polytechnique, and Göttingen of Riemann's time.

Any contrary approach to scientific discovery or analysis is mere algebraic numerology, essentially nonsense.

The contrary view, the so-called viewpoint of reductionist "logic," or algebraic analysis, also has a history.

It occurs as *Taoism* in the long decay of the ancient culture of China up to modern times. It is the *hermeticism* of the "magicians" of the Middle East, the source of the *cabalism* worshipped by the pagan cultist Isaac Newton. It is also the method of Aristotle, and the Jesuit method of Descartes, Hegel, Cauchy, as copied faithfully by Maxwell, and as met in the Grand Guignol lunacies of French mathematical structuralism.

This Taoist or cabalistic method is otherwise the empirist method of the murderous, embezzling chancellor of James I's exchequer, Francis Bacon. Bacon's method is expressed as social philosophy by his personal secretary Thomas Hobbes, and later in David Hume's irrationalist doctrine of human nature, and the "hedonistic calculus" of Jeremy Bentham, John Stuart Mill, and that plague of moral degenerates called sociologists. It is also the social doctrine of the pragmatism of William James and John Dewey, the immorality of the British Fabian Society, the London Tavistock Institute, and such subdivisions of Friedrich von Hayek's British Fabian Society as the Mont Pelerin Society and the Fabian front-organization known in today's U.S.A. as the Heritage Foundation.

To these heirs of evil and superstitious Taoism and cabalism, the algebraic-mathematical viewpoint is everything. This viewpoint is otherwise, from the standpoint of physical geometry, a purely linear view of the universe—the "bad trip" into irrational infinities.

As Hobbes, Hume, Bentham, and Mill usefully expose the connection between British pseudoscientific method and British sociology, we can conceptualize that pathological condition of miseducated minds which finds the methods of algebraic analysis, and "action at a distance" believable, but which abhors the world outlook intrinsic to da Vinci, Cusa, Kepler, Leibniz, Monge, and Riemann.

In place of the scientific view, which situates the new discoveries of the individual within the history of successive scientific discoveries over ages, the British world outlook is that of the irrational petty egoism, "each in war against all," for whom—except for inheritance of real estate titles and family funds—the world began only yesterday, with his greedy little birth, and with his greedy immediate personal expe-

rience. In the words of one insightful American playwright, he is a lost soul, "seeking in space what is lost in time." He is a devotee of *algebraic analysis*.

A society of such lost souls is one which has lost the moral fitness to survive. A society which does not educate its new citizens for progress in mastery of the lawful composition of the universe, and in the moral world outlook consistent with such progress, is a society which cannot long survive—as each society guilty of such persisting flaws in the past has joined the cemetery of lost and collapsed cultures.

Mercantilism And Kameralism

The key to understanding the work of Leibniz and the Humboldts as German nationalists is the fact that all three were representatives of a seventeenth- and eighteenth-century science known in Germany as *kameralism*, and in France and the United States as *mercantilism*.

Benjamin Franklin and Alexander Hamilton were *mercantilists*, as was President Abraham Lincoln, and as were President John Quincy Adams and the commandant of West Point under Monroe and John Quincy Adams, Sylvanus Thayer. Friedrich List, the greatest economist of the American System after Hamilton, was a German kameralist, who studied mercantilism in Paris, and then entered the secret intelligence service of the United States under the patronage of the leader of the Cincinnatus Society, the Marquis de Lafayette.

The United States under President George Washington was *the first mercantilist republic in history*, established under the leadership of the mercantilist Benjamin Franklin, and made victorious by the concerted efforts of the mercantilists and kameralists of eighteenth-century Europe.

In the narrowest respects, the present-day citizen might begin to understand what *mercantilism* means by terming it "the science of developing the industrial-capitalist form of society." That rule-of-thumb definition is defective only in the sense of being far too narrow a conception of the matter. With that reservation noted, the definition is a useful, initial working-definition for the citizen beginning to explore the matter.

Obviously, this present writer is a *hide-bound*,

remorseless mercantilist, as the British describe him, a "neomercantilist." The further admission can be submitted here, that we mercantilists—or, if you insist, neomercantilists—are determined to win back the United States, which our faction created, from the treasonous, Tory swine who have subverted and occupied many of its leading institutions. Furthermore, let the wicked souls in Dante's "Inferno" howl as loudly as they wish to protest the fact, we are determined, in concert with other mercantilists and kameralists of other nations, to take charge of putting this sick, diseased world back into order. That is our present view, but it is also only a consistent, present-day expression of the continuing determination of the mercantilists and kameralists since Jean Bodin wrote the *Six Books of the Commonwealth*.

From a formal standpoint, modern mercantilism and kameralism proper originate in Italy. Most broadly, kameralism was studied, developed, and taught in seventeenth- and eighteenth-century Germany as *the science of statecraft*, a statecraft dedicated to the republican objectives of the fifteenth-century Golden Renaissance. Hence, the adoption of the name *kameralism*. The graduate of training in kameralism in eighteenth-century Germany went directly into the service of the state, as a trained administrator, or into a scientific profession—or, sometimes, as Alexander von Humboldt illustrates, both simultaneously.

From the beginning of the seventeenth century, the development of mercantilism and kameralism in France and Germany placed increasing emphasis, if only included emphasis, on what we term today political economy. The impetus was supplied by the same networks of Giordano Bruno which had produced and included Johannes Kepler, William Gilbert, France's Henri IV, Christopher Marlowe, and William Shakespeare. In this particular connection, the emphasis on political economy, the source of greatest influence was Serra, an associate of the great Campanella.

It is utter rubbish to believe that political economy developed in Britain.

It is sufficient to contrast the pathetic rubbish published on political economy in late seventeenth-century Britain (after 1660) with the earlier writings of the fifteenth-century Plethon, with the writings of Serra, or the then-contemporary works of German kameralists at Mainz, or French mercantilists up through the period of Colbert's power. British political economy from Hume through John Stuart Mill was produced entirely as propaganda of the British East India Company, and by officials of that company—Adam Smith, Thomas Malthus, David Ricardo,

Mill, and others. It was a fraud from the beginning, plagiarizing and falsifying pieces assembled from the continental, and United States mercantilists and kameralists. Even in plagiarism, the British were not original. They merely paraphrased and amplified earlier rubbish produced by such Venetian sources (and owners of the British East India Company) as Giammaria Ortes.

The British—as distinct from the Tudor English of the Commonwealth Party of John Milton—were never anything but parasitical feudalist landlords and rentier tax-farmers, who recognized the existence of the economy of industrial-capitalist development only to the extent that successful industrialization of France and the parallel developments in America over the 1763–1789 period forced them to reckon with the insurgency of industrial capitalism as a threat to the tranquility of British rent-gouging and tax-farming. Having obliged themselves, reluctantly, to take mercantilism seriously, the British responded typically—first, they plagiarized, and then they lied. The outcome of that plagiaristic lying was first, Adam Smith, then Thomas Malthus, next David Ricardo, and, finally, the blossoming of rampant irrationalism in the form of Mill, Jevons, Marshall, and those latter wretched gentlemen's Fabian, Cambridge, and Viennese emulators of today.

Economic science, although properly traceable through such channels as Plethon in fifteenth-century Byzantium and Italy, is otherwise entirely a product of continental mercantilism and kameralism of the seventeenth and eighteenth centuries.

The development of mercantilism and kameralism as economic science, in the modern sense of the term “science,” was accomplished entirely by Leibniz in Paris during the 1670s and 1680s, during the period he was an associate of Christian Huyghens and a protégé, together with Huyghens, of Jean-Baptiste Colbert, the seventeenth-century giant among mercantilists.

Although, as U.S. Treasury Secretary Alexander Hamilton demonstrates amply enough in his 1791 report to the U.S. Congress *On The Subject of Manufactures*, the American System of political economy was adopted in light of successful American demonstration of its principles, it was from France and Germany that Franklin, Hamilton, and their collaborator Mathew Carey drew the entirety of the scientific side of U.S. policy, directly from the mercantilists and kameralists among Franklin's personal collaborators.

This was a necessary adoption. In consequence of the 1603 accession of James I, and the short-lived rule of the Commonwealth in seventeenth century Brit-

ain, nothing of significance in science or economics had been developed within Britain during the post-1660 period—except for British Royal Society plagiarism. Thus, the leaders of the Commonwealth Party in Britain, the founders of the American colonization, were obliged to turn to their commonwealth faction allies in France (chiefly) for the science and technology they required. (Scientists such as Franklin's collaborator, Joseph Priestley, were the exception.)

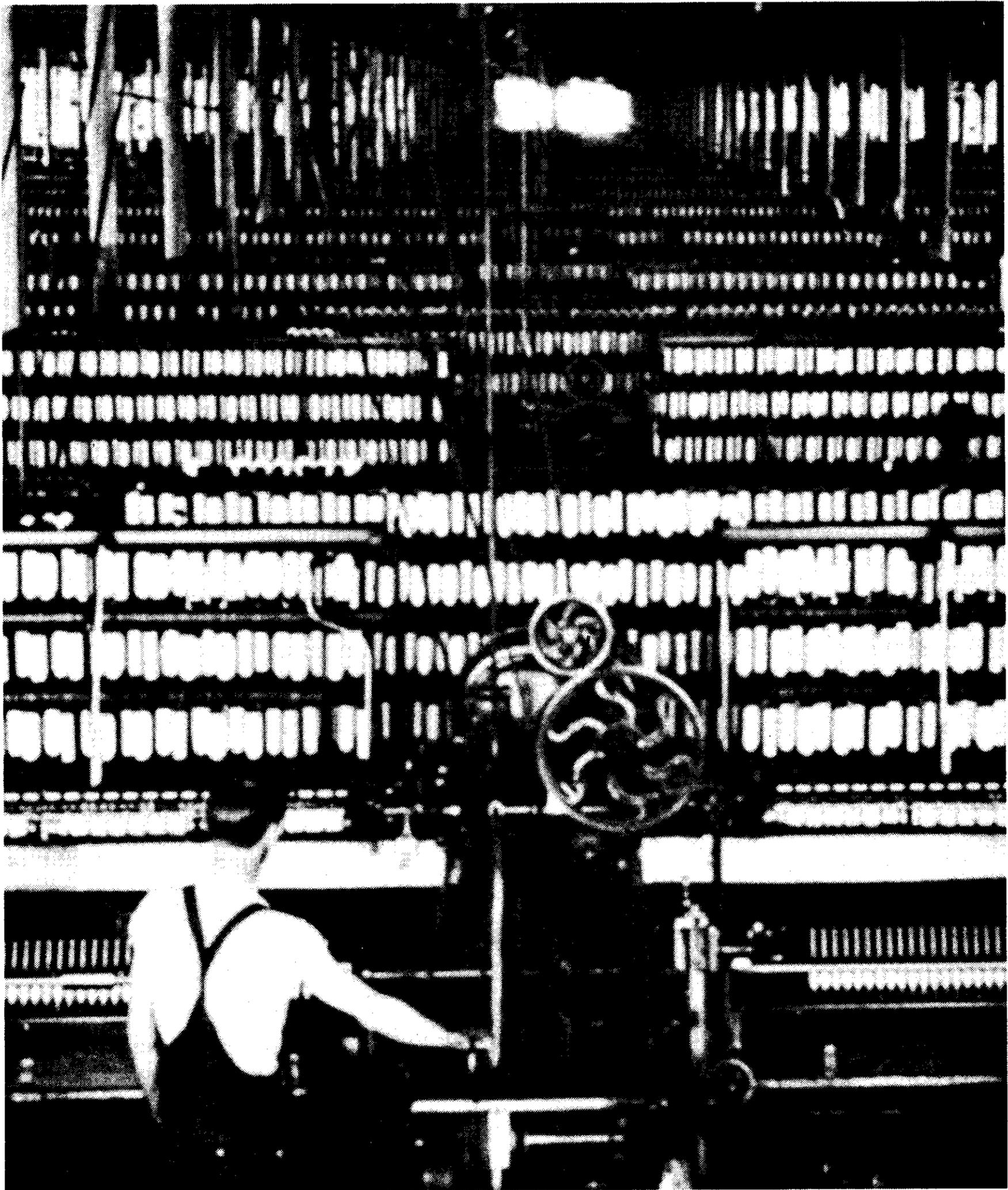
The principal difficulty a typical, contemporary U.S. citizen will suffer in accepting at first the decisive importance of economic science is chiefly the influence of British political economy, a dismal dogma which the disinformed of today unfortunately associate, by force of habit, with any usage of the term “economics.” To a lesser degree, the citizen may also be offended by his exposure to the reputation of Karl Marx on this same point.

For the British, economics was never a more serious matter than the peddler's doctrine, of *buying cheap and selling dear*. For the British, labor attempts to sell itself as dearly as possible, and employers attempt to keep that labor as cheap as possible. The favorite British trick is to offer a sucker a loan at low interest-rates, in order to get the sucker into debt—and then, to raise the interest-rates charged to the poor victim to astronomical heights of usury. Cutting through the cabalistic mathematical jargon of the Cambridge University “systems analysts,” and of kindred “econometrician” ayatollahs such as Lawrence F. Klein, all of that nonsense reduces to the proposition set forth by John Stuart Mill, William Jevons, and Alfred Marshall back during the nineteenth century: *How dearly will the buyer buy, and how cheaply will the seller sell?*

Behind the cabalistic gobbledygook of Klein, et al., only this simple, thieving peddler's axiom governs the whole array of statistical incantations. Mill and Jevons insisted: the disposition of the buyer to pay, and the disposition of the seller to relinquish, are matters merely of the hedonistic impulses of each as Hobbesian individualities. How much psychological pain does the buyer suffer in the need to possess; how much pleasure does the seller acquire from the price of the sale? British economics, including the cabalism of Ayatollah Lawrence F. Klein, reduces axiomatically to the negotiations between a pimp and prospective client, comparing the contents of the client's purse with lust for the whore.

That is the essence of Representative Jack Kemp's “supply-side economics.”

Mercantilism and kameralism proceed from an entirely different basis. *How can a nation increase the per*



Leibniz introduced the conception of the powered machine "by which one man can do the work of a hundred." He recognized that the proper notions of work and power reflect the fundamental laws of ordering of the universe.

capita wealth of its population? How can the potential relative population-density of the human species be increased?

As Michael Liebig outlined the results of studies conducted by his team, at the April 1981 Bingen conference of the International Caucus of Labor Committees, although Leibniz is a leading representative of previously established kameralist and mercantilist currents, Leibniz effected a revolution in economic science beginning in the 1670s.

This revolution in economic science was also a revolution in science generally, a revolution in science from which all subsequent progress in science springs directly.

During the earlier period, the emphasis by the kameralists was on the development of the mental powers of the population, and the use of articulated tools by a skilled labor force. Leibniz introduced the conception of the powered machine, "by which one man can do the work of a hundred." Leibniz introduced the notions of the *powered machine* and the physical-geometric notion of *Arbeitskraft* (labor power), as this recurs in Alexander Hamilton's outline of the *development of the productive powers of labor* through promotion of *artificial labor* (powered machines), in his 1791 *On The Subject of Manufactures*.

Although simplified versions of such notions have become commonplace among literate populations over the course of subsequent centuries, Leibniz's comprehension of those conceptions was far more profound. Leibniz viewed human productive labor as *man's mastery of the lawful composition of the universe*. He recognized, correctly, that the proper notions of *work* and *power*, as they have included application to matters of production, reflect, in the reflected form of production, the fundamental laws of ordering of the universe. In this breakthrough, Leibniz solved, as if at one stroke, all of the essential problems left unsettled by Kepler's founding of modern mathematical physics.

The following report is sufficient to identify the relevant features of that breakthrough.

We, today, are so habituated to the vulgar notion of "energy" as a scalar magnitude, to be measured in such scales as calories or watts, that most are ignorant of both the recent introduction of such notions, and of the wildly occult fantasies attached to such usages. Essentially, the modern conventional usage of the term *energy* dates from Kelvin and Helmholtz, as a resurrection of the usage of a similar, mentally crippling notion in Aristotle's writings. As long as the phenomena of physical processes are merely described, and are described from the wrong, warped

standpoint of algebraic analysis, such occultist notions as "energy" seem as necessary as they have become, unfortunately, commonplace.

There is no ontological reality yet demonstrated to exist which corresponds to proof of an ontological existence equivalent to a scalar notion of "energy."

The empirical realities which modern convention associates with this mystical existence called "energy" are the phenomena of *work* and *power*. To repeat the point just made in this context—work and power—there is no reason to introducing the conventional notion of "energy" to mathematical physics, except as a purely ideological propaganda exercise, to save the appearance of the dogma of algebraic analysis. From a physical-geometric vantage point, the absurdity, the rampant occultism, of the scalar-energy dogma becomes clear immediately. That physical-geometric view is the vantage point of Leibniz, Euler, the Carnot-Monge Ecole Polytechnique, and of the currents associated with Riemann.

From the standpoint of the Dirichlet Principle and related features of Riemannian physics, the phenomena common opinion associates with the scalar-energy mythology have the following proper explanation.

In the analysis of physical processes, we class observations and experiments into two broad categories. In the first, simpler category, the action being studied involves no change in phase-space relationships, no alteration of the prior cardinalities of the experiment, of the degrees of freedom of the experiment viewed in a physical-geometric way. In the second, more interesting category of experiments and observations, as typified by the example of Riemann's 1859 treatise on generation of double-refraction effects (shock waves) in an "infinite cylinder," it is only the changes in the degrees of freedom of the process, as a physical topology, which concern us.

Although the internal actions in the first category are work-like, the totality of that work-like activity adds up to no development of the system from its initial physical-topological characteristic state. The totality of such work we term usefully *virtual work*. It is analogous to the work done within the structure of a very silently standing three-legged stool. It all adds up to the fact that the stool stands there, without collapsing or toppling over.

We restrict the use of the term *work* in the proper sense, to increases in the order of physical topology of processes studied. The image of reference usefully cited at this point is Kepler's geometric determination of the solar orbits. The only interesting thing, once those laws have been adduced, is discovery of the

higher principles, through which a transformation of the specific geometry of the solar system might be effected.

This is, indeed, what does occur in the technological advancement of any economy. The number of degrees of freedom in essential input-out pathways is increased. (It is for this included reason that all economic analysis is properly geometric, not algebraic, and is of the form which horrified econometricians accuse of being "nonlinear.") It is this physical-geometric development of the economy which constitutes the only true *work* accomplished.

These transformations involve not only increases in the apparent energy-throughput per capita, but require rises in the level of the apparent energy flux density of primary heat-sources employed. The fact that effects functionally analogous to high energy-flux-density effects occur at objectively "low temperatures," especially in biological processes, obliges the alert observer to throw the whole business about "scalar energy," as an ontological existence, out of the window, together with the absurd so-called Second Law of Thermodynamics.

What we are observing in fact in the instances algebraic analysis demands introduction of the extravagances concerning "energy," is the work corresponding to a change in the physical geometry of the process.

The principal objection to that judgment, algebraic analysis apart, is that systems in a "state of equilibrium" manifest energy-phenomena akin to those attributed to actual work. What is the significance of *virtual work* in these cases? It happens that all systems in equilibrium are "dying," at rates proportional to their level of physical geometry—at least, that is the *local situation*. Virtual work is actual work absorbed in opposing the decay.

More accurately, getting out of that stew of hypothetical local situations, the universe's constituent elements, insofar as they are elements, are ephemerals. Astrophysical and other evidences show that the universe as a whole is moving constantly toward a higher degree of physical-geometric organization, in which process lower-order existences are dissolved locally into the process of higher-order organization of the universe as a whole.

There are only two physical-geometric phenomena of fundamental importance for study of economic processes or physical processes generally. These are *work* and *power* in the sense we situate them with respect to Leibniz's breakthrough here. Both *work* and *power* (to accomplish work) are properly viewed from a physical-geometric standpoint. It is from this standpoint that one must comprehend Leibniz's dev-

astating, if compact, ripping of the last shred of competence from Descartes, and also Leibniz's initiation of a Keplerian *analysis situs*, as well as the further crucial development of topology by Euler. This is the standpoint of reference of Carnot's and Monge's Ecole Polytechnique, and the work leading into Riemann's breakthroughs in Germany.

Persons more or less ignorant of these and related facts, have described Leibniz as the world's "last universal thinker," or, worse, by the British curse-word, *polymath*. The absurdity of both descriptions reflects an ignorance of Leibniz's profession, that of the leading kameralist (and mercantilist) of the seventeenth and eighteenth centuries.

The same point makes clear both the necessity for Planck's elaboration of the quantum of least action, and its roots in the work of Leibniz, Riemann, et al. It is only from the standpoint of algebraic analysis that the notion of the quantum of least action is attended by confusion, mystification.

As we noted, in experiment and observation of *any matter in our universe*, our first obligation is to remind ourselves that the two indicated categories of observation exist, and to inform ourselves which of the two alternate kinds of observation we are making at that moment. Is it a matter of mapping the internal features of a system within the assumed range of ostensibly nothing but virtual work? Or, is there a more interesting change in geometry of the process afoot? This obliges us to approach all processes in terms of reference of physical topology—that is, in terms of defining rigorously the physical-geometrical singularities of the process.

The widespread mystification of the Planck quantum of least action (to give that latter its rigorous title) arises from the effort to insert this into the schema of Maxwell's system. However, Maxwell's system, because of its axiomatic algebraic-analysis assumptions, admits of the existence of no such singularities within that system!

It is analogous to studying a rock brought back from the surface of the moon, and demanding that physicists reconcile this fact with the unshakeable certainty that the moon is constructed entirely of homogenized green cheese.

The student of physics can better understand this howling absurdity within modern physics by going to the more general case, the absolute lunacy of efforts to situate Leibniz's physical-geometric notion of least action within the framework of explanations provided in terms of the axiomatics of algebraic analysis!

The quantum of least action, studied from the vantage point of the way in which Max Planck himself accounts for its elaboration, is nothing but a

rigorous statement of the fundamental existence of singularities in processes. That existence itself is defined in terms of singularities, as Leibniz defines "delta," and in no other possible fashion. The formal analysis of the problem is as ancient as Parmenides, and modern algebraists have added nothing significant to their side of the argument since.

The continuation of Leibniz's influence was mediated chiefly along two eighteenth-century lines: the Oratorian teaching order and its friends in France, and the kameralists and subsumed "physical economists" of Germany, especially the developing center at Göttingen.

Based on the notions of work and power we have summarily identified, Leibniz developed the notion of *technology*—or, what became known in France as *polytechnique* (not polytechniques, but the singular, polytechnique). It was through the circles attached to the Oratorian teaching order in France, that Leibniz's science was chiefly channeled into Monge and Carnot's establishment of the Ecole Polytechnique. It was through the kameralist institutions of Germany, especially the emerging Göttingen, that the same current was nurtured in that country.

Essentially, *mercantilism*, *kameralism*, *technology*, *polytechnique* are synonymous terms. There is only one leading difficulty to be noted in making that equation: the connotations of *technology* today tend to block out such essential features of kameralism as music and philology. It is on music and philology that the inner genius of the Humboldt program is founded. It is, as Kepler implies, classical (well-tempered composition) music which nourishes the potential of the child's mind to master physics. It is also the case with classical philology set in a suitable musical culture.

Classical Philology

If we were obliged to reduce the program of education to nonmathematical subjects in public schools in the United States, I would rightly insist that we choose these:

- The well-tempered system of musical composition of Bach, Mozart, and Beethoven, beginning in preschool years.
- The study of classical Greek, especially Homer and Plato, beginning at the age of eight.
- The study of the English language historically

from the vantage point of a philology grounded in study of classical Greek, beginning at eight and nine.

- The mastery of one additional modern language from the same vantage point, beginning by nine or ten.
- The study of American history from the factional vantage point of the English Commonwealth Party's and Franklin's continuing war against our deadly, continuing adversary, the British monarchy.

Then, succeeding in that, I could soon enough add training in physical geometry.

The reason I would endorse such a compromise, in a fix to do so, is partly that this tactic worked excellently in the past, as with the kameralists and the Humboldt program. More fundamentally, I would accept such a compromise because I know *why* such a program ought to succeed. I know *why* a basis in classical philology and music produced such great mathematicians as Jacobi, and why that would succeed again today.

We have now covered the background, and have arrived at the heart of the matter to be reported here.

At this point, before getting directly into the core of the subject matter at hand, let us identify what must be removed from our educational systems.

- All training and degrees in sociology and related topics should be terminated, together with allied currents in behaviorist psychology, and anthropology.
- British and Viennese brands of political economy and degrees in those subjects should be terminated.
- The mind-destroying program of (e.g. Chomsky-Korsch-Carnap) linguistics should be terminated, together with awards of degrees in this field, or degrees for credits given in this field. All standards of editing and writing introduced lately under the rubric and influence of linguistics should be undone, and programs and standards of classical philology re-introduced.
- All music programs but classical music should be eliminated, both as teaching subjects and as leisure features of educational and related programs.
- The present programs of history instruction and civics established in U.S. public schools

and universities should be terminated. This identifies obscenities traceable to such influences as Charles A. Beard, Walter Lippmann, and so forth. Honest American history, from the vantage point of the founding fathers' continuing war against our adversary Britain, should be taught, together with the history of the Golden Renaissance and Commonwealth Party roots of our nation.

- The educational methods associated with John Dewey and his successors should be rooted out of the educational system.

Those and related eliminations of wasteful expense, and waste of the precious energies of students, will root out the worst corruption prevailing in the U.S. educational programs today, and will thereby provide the funds and time needed to provide competent education.

We now turn to the kernel of our report, the physical geometry implicit in language.

As Dr. Parpart has reported from his researches into primary sources in the relevant archives, the great Jacobi—of elliptical functions fame—was assigned to teach mathematics without any prior training in the subject. His chief remarked, responding to Jacobi's objection that he knew no mathematics: *but you know philology, therefore you can teach mathematics.*

Any of us who have pondered the role of tenses, cases, moods, reflexiveness, and other key features of our own language ought to be able to recognize at once that every language developed in the context of scientific progress within culture is implicitly already a physical geometry, a mathematics, and much more as well. A language which has developed the facility to communicate conceptions congruent with physical geometry, if this feature is mastered by the student, imparts to the student a highly developed predisposition for mastering physics from a physical-geometric standpoint.

Into the nineteenth century, there was a well-traveled road of classical philology, emphasizing the study of and study of development of European languages from the standpoint of reference of the development of Greek over the span from Homer into Plato's dialogues. This had two principal benefits. First, it provided the student with both an historical perspective, as well as exposure to the richness of that period of civilized development. Second, the comparison with Latin and with modern European languages provided the ground for mastering the functions of the modern language. The exten-

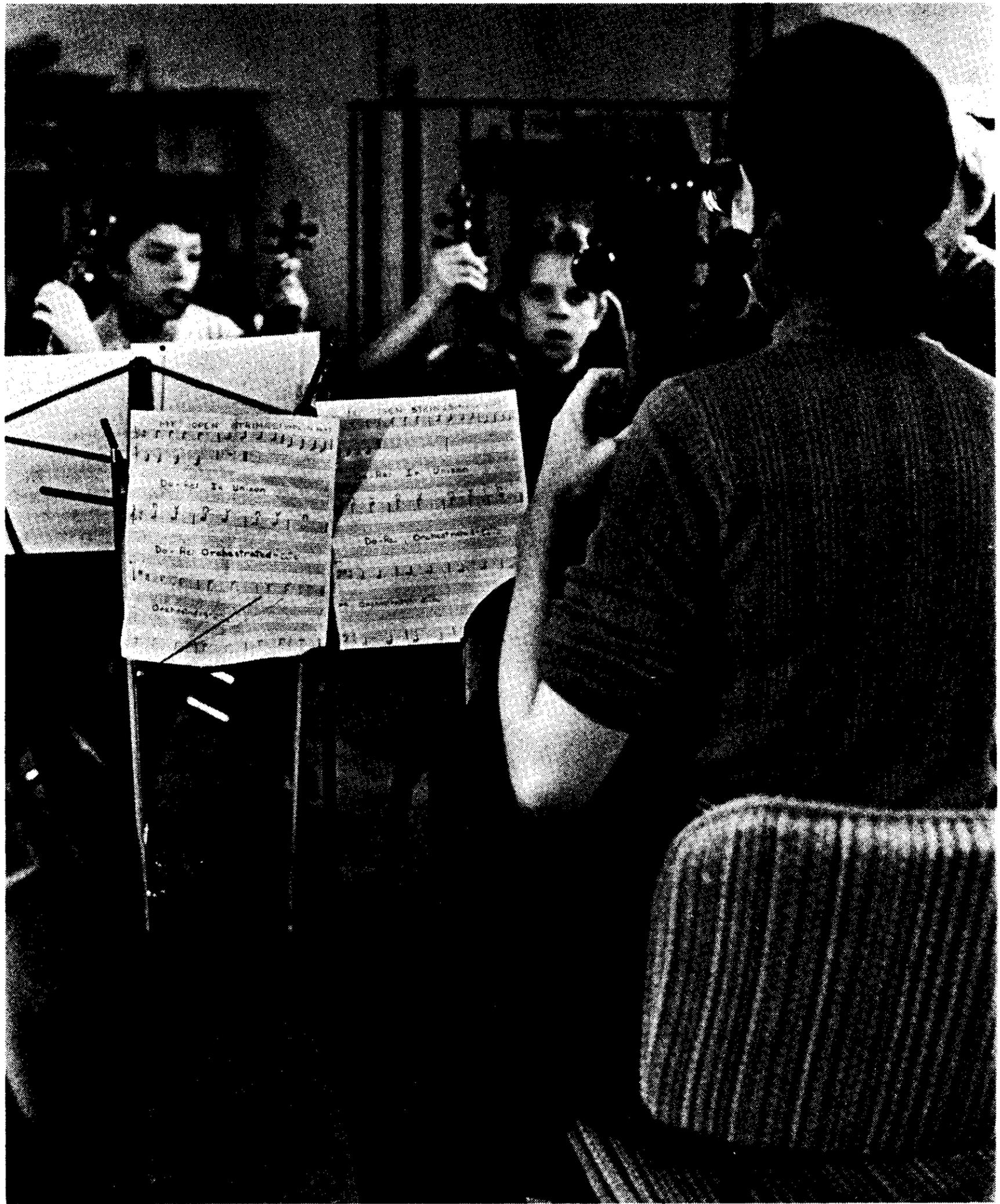
sion of studies into Sanskrit is the obvious broadening of the field of classical philology.

Classical Greek has a special place in every successful and attempted renaissance in European civilization. It was the massive introduction of classical Greek sources into Europe in the fifteenth century, typified by the role of Plethon in this, which provided the explosion of knowledge and revolutionary impulse in development of European languages—out of the depths of brutish local dialects during that period. However, it is also clear from conclusive evidences, despite the blur caused by the fourteenth-century "New Dark Age," that this same advanced knowledge was also in the possession of western Europeans such as Abelard of Paris, Roger Bacon, and Dante Alighieri earlier. The fifteenth century's Golden Renaissance was a counterattack against the evil influence of Aristotle during the late thirteenth and fourteenth centuries, just as the Counterreformation was directed not against Protestantism, but really a promotion of the evil Aristotle's influence against the Platonism of such fifteenth-century Catholic leaders as Cardinal Nicholas of Cusa.

There is a span, from Dante Alighieri's *De Vulgari Eloquentia*, into Percy B. Shelley's "In Defence of Poetry," over which well-known leading forces speaking for civilization had dedicated their efforts to providing the common man with a language sufficiently developed in form and usage to permit ordinary citizens, as Shelley puts the matter, to impart and receive "profound and impassioned conceptions respecting man and nature." Shelley rightly emphasizes that it is those features of language which are associated with great classical poetic composition—as distinct from workaday prose—which exhibit and exert the greatest potential of a language for communicating efficiently such profound and impassioned conceptions. This aspect of the matter is widely recognized by scholars and qualified pedagogues alike.

It is less recognized, but rather widely acknowledged among relevant scholars nonetheless, that there is an overlay of the principles of poetic composition with the principles of well-tempered composition employed by Bach, Mozart, and Beethoven—in opposition to the garbage of Rameau, Schönberg and Stockhausen—such that the mastery of canonical well-tempered counterpoint, coupled with mastery of classical philology, is indispensable to providing a child and youth with true mastery of the power of that language.

Hence, what used to be called fifteenth-century humanism—before the evil, contemporary "secular humanists" foully stole the name of humanism—em-



Education must aid in transforming that greedy, irrational creature, a child, into a true, rational human being, a person who has a knowledgeable overview of the fact that his or her existence has millennia of knowable history behind it.

phasized music, classical philology, and the mastery of one's own language poetically from this standpoint as the bedrock of the education of a future citizen.

Nothing should be diminished from that. Something must be added.

The clear historical significance of classical Greek—from Homer through Plato—is that this represents the development of a language out of the barbaric depths of the preceding dark age of illiteracy, a language which, through the mediation of the Ionian city-states and the allies of Solon, Socrates, and Plato, assimilated into its best usage the sum of all of the essential knowledge gathered from the world of that time. It was a language which reflected in its best usages, necessarily, the evolution of the capacity to assimilate and develop such acquired knowledge.

So, the movers of Europe's renaissance viewed the matter, during the fifteenth century, and, again, after the ruinous effects, up to 1653, of the Hapsburg-led century of wicked Counterreformation.

What we wish to add to such noted, commonplace knowledge of scholars and qualified pedagogues generally, is a twofold observation. Of these two, the first focuses on the matter of historical vantage point. The second emphasizes the physical-geometric aspects of the matter—the aspect illustrated by the cited case of Jacobi.

The problem of "littleness," to which painful topic we referred earlier, is the smallness of mind which prevents an otherwise moral citizen from situating his or her existence efficiently in the span and duration of preceding and posterity's generations of human existence. "What I can get out of life," or "What my family and I can get out of life," are the essence of this depravity, this "littleness" of spirit and intellect. It does not occur to them that one's life is mortal, and that what one can rightly get out of life is what one can contribute to the span and duration of the struggle for civilization over millennia past and centuries to come.

The essential thing which education must aid in accomplishing is to transform that greedy, irrational creature, a child, into a true, rational human being, a person who has a knowledgeable overview of the fact that his or her existence has millennia of knowable history behind it, and that that history is the root and meaning of his or her existence. As the child assimilates history as the combined history of thought and consequences of actions over spans of generations, and thinks in terms of the rise and destruction of nations, the empirical basis for a more efficient morality, for rationality, emerges.

This is to be contrasted to the opposite approach.

"Let us be relevant to the experience of the children," say our god-forsaken liberal educators. "Let us teach in schools such brutish argot of the slum streets as Black English, Spanglish, and who knows what other mind-destroying bestial grunting and groaning besides. "Let us limit education to that which corresponds to the children's immediate home-and-play situations," say the wretched liberals.

Directly the contrary. *Let us lift the child out of existentialist infantilism.* Let us lift the child out of the self-perpetuating degradation of a culture of poverty and semiliterate backgrounds. Let us cry out and enforce. "No comic books in schools! Master knowledge or fail in life; no sliding averages of performance will be offered to lazy, stubborn minds! You, child, are here to learn to become a moral human being, capable of being trusted with the electoral franchise, as well as fit merely to escape from the human refuse-heap of the unemployables."

We must impose upon children not an arbitrary discipline, but the discipline of reason, of rigorous judgment, of a sense of accountability to span of present and future consequences of individual judgment and related action—or act of omission.

"We kids in my neighborhood don't want to have to listen to that jive," the budding criminal of eleven or twelve objects. We have had too much, too long of that sort of Deweyite permissiveness, "relevance," which produces the adolescent threatening, "Mommy, buy me that or I'll kill Daddy." The little oedipal creep sorely needs his tail thwacked. If the judge objects to such "oppression" of the underaged little thug, perhaps we ought to thwack the judge's tail too.

There are some things—including dope-pushing, burglary, murder, arson, and turning streets and public conveyances into a "Clockwork Orange" nightmare—which ought to be "oppressed," summarily, and with such means that the little offender will hesitate to pull that business off again. There is also a standard of citizenship which the new member of society is obliged to attain—if he or she is physically able to do so—without which attainment that person cannot be trusted with the authorities or responsibilities awarded to those who do. Those crippled through no fault of their own, and so forth, have their rights and special privileges, but this evil fungus from the graves of William James, John Dewey, Bertrand Russell, Robert Hutchins, and Margaret Mead, is not to be tolerated by any civilized nation in any of its young or adults.

Is this unfair to ghetto children? What nonsense such an argument would be! "Buddy, you're to make

something of yourself of which you and your parents will be proud. And, we're going to see to it that you succeed." Anyone who objects to that policy "can just go beat their heads against a wall if they choose. This is a society, not an anarchic collection of Hobbesian individualities."

Arbitrary authority? Arbitrary authority imposed upon a child is as evil as permissiveness. The human mind recognizes, sooner or later, the difference between the "tyranny of reason" and sadistic whims. The secret of education is the most efficient exposure of the child to the "tyranny of reason." As the child begins to master the rudiments of reason, the child's mind—consciously or unconsciously—makes the proper distinction between reason and sadism.

Classical philology, combined with classical music and poetic compositional knowledge, applied to the mastery of one's own language, impart critical consciousness of one's own thought, impart a sense of the causal connectedness of large spans of history, and help the young individual to locate himself or herself efficiently within history as a process of development. This can be accomplished only with aid of a classical language, not one's own, in which the highest level of moral culture, such as Plato's, is provided. This must be a real language of the past, in respect to which one can situate the development of one's own language and the civilization of which one is a part.

Finally, the student must become conscious of the physical geometry implicit in a properly developed form of language. A language of actually or potentially between 50,000 and 100,000 words of vocabulary at the student's command, a full range of moods (at least four), tenses, and at least six combined explicit and implicit cases (two genitive, two dative, in addition to nominative and accusative). It must also be a language rich in important poetry in the classical mode of poetic composition, poetry must be mastered in conjunction with classical methods of well-tempered contrapuntal composition, and the stretching of the powers of language into poetic composition of importance must be included.

In that case, the mastery of language already imparts to the student the basis for physical-geometric thinking.

This is demonstrated, if incompletely, but at least to an essential point, by examination of the principles of well-tempered polyphony.

The principles of polyphony have three crucial features.

- (1) The well-tempered scale of twenty-four major and minor keys, each lawfully-accessed from

the others in terms of the principle of fifths and minor thirds. This is the geometrically defined domain of lawful tonal development.

- (2) The cross-voice relationship of polyphony in a well-tempered system. The proper reading of the harmonic structure of polyphony is horizontal, not vertical harmony (chords). It is the fact that each tone in any voice leads to successor tones in other voices as well as its own, which is the "cross-voice" relationship on which the possibility of musical composition—as distinct from arbitrary harmonic modulations—depends.

- (3) The metrical features of musical composition, taken directly from those of classical poetry.

It is the metrical features which combine with the "cross-voice" relationships in the well-tempered domain, to produce *lawfully* the singularities (resolvable dissonances) around which the essence of a musical composition, its lawful development, is constructed.

The ability to map this aspect of music—the fundamentals of all true (non-Schönberg, non-Stockhausen, non-rock, non-Rameau) music—on the physical geometry of Kepler (and Leibniz), which exhibits most readily the physical-geometric potentialities of language.

Education, therefore, is the coupling of important conceptions with the communication of such conceptions by means of the physical-geometric potentialities of a developed language. It is providing the student with the grounding needed for such capabilities, and making the student self-conscious of those capabilities, which is what should be termed properly *education*.

It is clear, from my discussions on this matter with others, as well as the varieties of knowledge of the matter I have reflected as my own knowledge here, that the Humboldt program of German education was the highest degree of approximation of what education should be which civilization has developed in any nation to date.

For the Federal Republic of Germany itself, the simple act of returning to that pre-Brandt system would be a giant step up from the present state of affairs. Yet, for the rest of us—and one would hope for the Federal Republic as well—there must be something better than mere imitation of that former program. We ought to study the Humboldt program and its implementation from the vantage point I have outlined here, so that we may better master the principles enabling us to do still better.

Principles of the New *Kameralist* Curriculum

The time has come for the force of civilization to establish bastions for the survival of culture in whatever hospitable location of the industrialized and developing nations can be obtained for this noble and urgent undertaking. Just as *mercantilism* and *kameralism* were developed to rebuild Europe out of the post-1653 aftermath of a monstrous "counterreformation new dark age," so we must mobilize the forces of civilization under the intellectual leadership of new Colberts, Leibnizs, Lessings, von Humboldts, Schillers, and Carnots for today and the immediate future ahead. We must establish a network of bastions of civilization wherever we can, organizing these forces around a *new kameralism*.

To this purpose, we must build on the foundation bequeathed to us by the greatest mercantilists and kameralists of the seventeenth and eighteenth centuries. It will not suffice merely to imitate those predecessors. We must be informed by their vitality of spirit, their courageous long view of dedication, and the lessons of their particular accomplishments. Yet, we must go beyond them, as they would have exceeded themselves of the past were they alive today.

For us, as for them before us, the key to the future is the education of our children and youth, in the spirit of the *Bildungsideal* of Wilhelm von Humboldt. The kernel of education of the future citizen is *not specialist skills, but the general moral and broad intellectual powers of the mind*. Once that foundation of moral transformation of the existentialist-leaning infant, child, and youth into a true, morally matured adult has been accomplished, we have developed the mature individual capable of efficiently assimilating whatever particular skill he or she may require, and to master new skills beyond those, as such a developed personality may find useful in the course of later life.

The key to all education, both general and later specialist programs, is a rigorous redefinition of what constitutes the body of knowledge which must be mastered by any person *as precondition for full rights of citizenship*.

The education of all citizens of future true democratic republics is based on the assimilation of *a science of history* of the struggle to create such republics, against irrationalism and "feudalist" oligarchism. This assimilation of a science of history cannot occur without a cohering mastering of the true potential powers of literate language. This must be *language* in the proper broadest sense of that term: *classical philology, classical poetry, classical musical composition* according to the well-tempered laws of composition typified by Bach, Mozart, and Beethoven, and mastery of the *principles of physical geometry*.

This education should also include mastery of at least *one classical language*, preferably classical Greek for European and Mediterranean cultures, and mastery of *one classical period* of cultural high-point of *one modern language* other than one's native language.

The unifying principle of this program must be the notion of *kameralist education*: the development of the increased powers over the lawful composition of the universe of the average individual of society as the purpose of the nation-state, and mastery of the reasons that the sovereign nation-state republic based on a literate form of modern language, of between 50,000 and 100,000 terms of mastered vocabulary, is the only workable form of the development of mankind as a whole.

The following is a general outline of the optimal general (nonspecialization) education which every future citizen ought to receive, by the age of eighteen years.

1. Languages as Such

- A. A mastery of written and oral communication of coherent argument on important subjects in at least two specialized fields, using one's native language, and reflecting a choice of terms from within a vocabulary of between 50,000 and 100,000 terms.
- B. A mastery, in respect to at least one specialized field, of *written essay composition for at least one classical language, including Plato's Greek*.
- C. A mastery of the leading literature of the classical period of *at least one modern language*, with a working vocabulary of at least 50,000 terms in that language, and including mastery of oral and written communication of important conceptions in that language.

2. General Philology & Composition

- A. **Classical Philology**, with classical Greek and Sanskrit used as reference-points.
- B. **Musical Performance**: (a) Beginning with preschool ages, learning to hear and perform the tones of the twenty-four-key well-tempered system in a context of choral-singing of polyphony composed according to well-tempered principles of composition. (b) Mastery of at least one musical instrument in terms of the classical well-tempered repertoire, as typified by reference-cases of J.S. Bach, Mozart, and Beethoven.
- C. **Musical-Poetic Composition**: The metrical principles of classical poetic composition and the principles of composition of well-tempered polyphony treated as inseparable. Al-Farabi, Zarlino, Bach, Mozart, Beethoven used as key reference-points.
- D. **The Platonic Dialogue as a Principle of Composition**: These principles are developed for the student's mastery with aid of Plato's dialogues, and the dramas of Aeschylus, Shakespeare, and Schiller. The *Commedia* of Dante Alighieri, the dialogues of Cardinal Nicholas of Cusa, and Cervantes's prose-Platonic-dialogue, *Don Quixote*, should be included. The student must compose a serious Platonic dialogue as a pedagogical instrument for communicating ideas, and

must proceed from that basis in practice to writing drama as a form of Platonic dialogue.

3. Physical Geometry

At no point must Euclid or any such axiomatic structure be represented as a form of knowledge. Intersections of solids determine surfaces, intersections of surfaces determine lines, intersections of lines determine points—not anything of the reverse ordering. The emphasis throughout is on *proof by construction* (“This is the means by which this can be determined.”) Progress is from simple geometric constructions, derived from the mastery of conics, to hyperspatial geometry: physical geometry as such. Experiments proving hypotheses in physical geometry are treated as analogous to proof by construction in simple geometry (cf. Felix Klein.)

- A. **Simple Geometry of Construction.** Conics, solids, and elementary topology of singularities. Projective geometry. Kepler’s series of solids introduced.
- B. **General Mathematics.** The principle of the golden mean. Comparison of geometric and arithmetic means. The principle of fifths in Kepler and the twenty-four-key well-tempered domain of musical composition. Arithmetic operations proven by geometric methods. Elementary topology.
- C. **Physical Geometry.** Kepler’s Laws. Leibniz’s refutation of Descartes. Gaspard Monge’s methods. The geometry of the chain hanging between two points: phase-space geometry. Hydrodynamics of fluids. Optics.
- D. **The Theory of Functions from the Physical-Geometric Standpoint of Dirichlet, Riemann, and Cantor.** Kepler as the reference-case of general physical-geometric relativity. Leibniz, Euler, Monge, the Carnots, Fourier, Poncelet, Legendre, and Abel. Gauss, Jacobi, Dirichlet, Weierstrass, Riemann, and Cantor. The physical-geometric view of a multiply-connected manifold. The calculus from the physical-geometric standpoint of Kepler, Leibniz, Euler, Monge, Dirichlet, Riemann, and Cantor.
- E. **Pedagogical Museum.** The pedagogical museum is an expanding collection of working-model exhibits of both crucial experiments in the history of knowledge and geometric constructions, including models of physical geometries corresponding to physical processes. This is used to make the student’s knowledge sensuous; the student must contribute to adding worthwhile exhibits to the collection, in addition to analogous exercises at lower levels of education in this program.

4. The Science of History: Statecraft

History is taught as physical geometry. A “four-dimensional” map of the historical world of mankind’s existence, past, present, and looking into the future, is the overall objective guiding the shaping of these programs as a whole.

- A. **Geography:** Local, national, continental, world. Topography, climate, political. Historical geology. Historical political geography.

- B. Economic Science:** The principle of potential relative population-density as the underlying empirical metric of man's successful mastery of the lawful composition of cause-and-effect in the universe, and, thus, as the fundamental test of all human knowledge. Leibniz's notions of *work* and *power*. The history of *mercantilism* and *kameralism*. The generalization of the notion of technology as a direction of progress in knowledge of the lawful composition of the universe correlated with man's increasing of the productive powers of labor, the power to perform *the work of increasing man's power over nature*. The derivation of economic science's elaborations from this basis. The history of economies, including precivilized forms: Urban-oriented technologically progressive cultures' war over millennia with relatively zero-technological-growth form of oligarchical culture.
- C. The Elaboration of the Science of History from the Standpoint Adopted by Friedrich Schiller.** History as the science of statecraft. Plato. Dante. Cusa. Leibniz. Scientific psychology: the three levels of mental-moral development and their correlations with problems of natural law, constitutional law, ordinary positive law, and private law. The notion of the criminal mind in terms of Dante's "Inferno." History comprehended from this standpoint. Original historical researches performed by the student.

Options for Implementation

To implement such a program, we must establish a network of centers, each fulfilling the requirements of a Leibnizian Academy. This must be, in each case, a center of radiation of advanced technology, within which a combination of the most advanced research and education is situated against the background of archives, libraries, and pedagogical museums.

The crucial feature of advanced scientific work for any such center today must be the relativistic plasma physics (Riemannian physical-geometrical physics) reached through the doorways of combined astrophysics research and the related fields of relativistic-beam technologies, such as isotope separation and isentropic compression in controlled thermonuclear processes. This is most obviously effected in industrial centers in which advanced physics is grafted onto the substrate of nuclear-energy applications and related technologies.

The textbook approach to education must be pushed aside in favor of the historical approach to mastery of the physical sciences so-called and other fields. The literary archives and pedagogical museums are crucial for assisting this intent. Copies of primary and other historical sources must be collected in each of these locations from every place in the world. The research work done on these literary archives and in developing exhibits for pedagogical museums provides the background for the educational program, imparting to the student—as well as the pedagogues—a sensuous grasp of the progress of human knowledge as a process of development from whose study one can adduce ever-richer insight into the higher principles of discovery which transcend the relatively ephemeral specific knowledge of each stratum of cultural development in advancement of knowledge.

The "elite" produced through the work of such centers provide the battalions of "missionaries of civilization" to extend the quality of education developed in these centers to surrounding parts of the world.

The Humboldt Brothers' Classical Education System

The degeneration of education under the corrupting influence of liberalism has proceeded so far in the United States that it is easy to sympathize with the sentiments of the Moral Majority. Yet the impulse toward religious fundamentalism, expressed secularly in the "back to basics" movement, offers only the appearance of a solution and is, in fact, as mind-destroying as the disease it seeks to remedy.

To reverse the process of degeneration that has afflicted our culture increasingly over the century we cannot offer our students the rudiments of rote learning. Now, more than ever, we cannot afford to water down education. To reverse the destruction of education, we must go back to and improve upon the classical education that was typical in this country during the nineteenth century. We must accomplish for the United States an education revival equivalent to that accomplished for Germany by the Humboldt brothers—Wilhelm and Alexander—in the mid-nineteenth century.

It was the efforts of the Humboldt brothers that salvaged Germany from the miserable effects of Britain's Jacobin destabilization of Europe and the police-state rule that followed the 1815 Congress of Vienna.

To safeguard German culture, the Humboldt brothers established a network of preparatory schools devoted to a classical education, thereby ensuring that the high level of German universities would be maintained and German culture be fructified. There

is no doubt but that it was chiefly the German educational system, based on the Humboldt program, that enabled the nation's people to rebuild successfully after the treble horrors of Hitler, World War II, and the British-directed postwar occupation.

For those familiar at first hand with the American scientific work in hydrodynamics and rocketry, it should not be necessary to belabor the point. The key role of German-educated scientists is established beyond doubt. Yet few Americans today are acquainted with the educational system that nurtured such excellence.

This was not always the case. Benjamin Franklin's great-grandson, Alexander Dallas Bache, prepared a 700-page study of the European education system focused particularly on Germany and the Ecole Polytechnique in France, established by the Humboldts' collaborator Lazare Carnot and upon which the German system was in part modeled. Bache had been educated and then taught at West Point Academy, whose curriculum was also closely modeled on the école. He then became president of the Girard College in Philadelphia and a director of secondary education there as well.

His 700-page study was no mere academic exercise. American education before the pernicious influence of the likes of John Dewey closely resembled that of Germany. Typically, a secondary school graduate was fluent in Greek and Latin. In Benjamin Franklin's day, fluency in German was common

Alexander von Humboldt, the wonderful geographer, spent years traveling through Latin America and Mexico, visited the United States, and even traversed Siberia. Everywhere he went, he worked with republicans to establish scientific academies.

Alexander von Humboldt



Wilhelm von Humboldt laid the basis for the adoption of teaching the Greek classics in the German and American schools. In major polemics against a structuralist approach to grammar, he developed the thesis that language is a necessary part of man's intellectual life.

Wilhelm von Humboldt

enough to give serious weight to a proposal that German replace the mother tongue of the hated enemy as the national language.

This level of education was not restricted to the elite. President Garfield, for example, attended and taught at related small southern Baptist colleges and preparatory schools whose students were proficient in the Greek language.

Who Were the Humboldts?

The brothers, born in the last half of the eighteenth century, grew up among enthusiastic supporters of the American Revolution, to become leading members of the European republican network associated with the transatlantic Cincinnatus Society of Lafayette and Washington. Wilhelm was an intimate of the great historian, poet, and playwright Friedrich Schiller. Alexander traveled throughout Europe in the company of the German most closely connected to Benjamin Franklin, the geographer Georg Forster, whose appellation of Franklin as "Godly sparks" appears in the Schiller poem, "Ode to Joy," that was further immortalized by Beethoven.

In 1790 Forster and Alexander toured Europe, meeting with the scientific and political networks Franklin had built fifteen years earlier, and surveying the universities across the continent. Alexander would live in Paris for twenty years, working in close association with the scientists who created the Ecole Polytechnique, and he and Wilhelm would then bring école founder Lazare Carnot to Berlin, to help them in establishing the great Humboldt University of Berlin, named in their honor.

Wilhelm von Humboldt: Language as Thought

The notion that pedagogy is a subject divorced from intellectual accomplishment is a deliberate myth perpetrated in the dreary colleges of education which were the progeny of John Dewey.

It was Wilhelm von Humboldt who laid the basis for the adoption of teaching the Greek classics in the German and American schools. Beginning from the standpoint that the development of language and thought are parts of the same process, the great philologist emphasized that the richness of classical Greek language and thought would be a metric against which to resist the popular erosion of modern languages and an inspiration to enrich them—and hence enrich the intellectual achievement of the nation.

In major polemics against a structuralist approach to grammar, he developed the thesis that language is a necessary product of man's intellectual life. All

languages necessarily converge toward formation; nonetheless, they are more or less successful in this achievement.

Language exists on three interconnected levels simultaneously, in which the quanta of action are the syllable, the word, and the sentence, all of which are governed by the necessity to give expression to a complete thought. The syllable emphasizes the phonetic or musically expressive quality of language; the word contains the syllable and implies the entire sentence, even in isolation. Just as a tone in a well-tempered musical system expresses a potential existence in each of the twenty-four keys, so the individual word holds the associative potentiality of the whole language. The sentence must be capable of expressing a complete thought.

For von Humboldt, language is the instrument for the progressive evolution of a culture, which will reach a new manifold of expressive capacity by a quantum leap only as great individuals ennoble their language through the expression of "profound thoughts of man and nature" in poetry and prose.

Humboldt's work is thus completely inimical to the linguistic theories of the evil Bertrand Russell and his positivist associates, or the equally ugly so-called alternate theories of the brainwasher Noam Chomsky. Language must be the carrier for advanced conceptual thinking by its condensed capacity for expressing complexity. As the receptacle for a nation's collective mind, it can be learned only as that mind is understood in its highest expression in prose and poetry.

Thus, a well-developed language can moderate a process of social decline by making available a higher level of conceptual thought; to destroy a culture, it is necessary to destroy its language. It is precisely to block the process of concept formation that today's linguists propagate the nonsense that ghetto jargon such as "black English" is legitimate language; or more insidiously, propagate the *New York Times* style book as a model for simplification of the language into short expository statements.

Alexander von Humboldt: Science is Culture

Alexander von Humboldt, the wonderful geographer, spent years traveling through Latin America and Mexico, visited the United States, and even traversed Siberia. Everywhere he went he worked with republicans to establish scientific academies, stimulating the process by his marvelous lectures. The most famous of his lecture series was given in Berlin in 1828 and was attended by the royal family and the entire German elite, and then became the basis for his

later book *Cosmos*.

Alexander von Humboldt had been educated by Georg Forster, himself an intrepid explorer who had accompanied Captain James Cook on his South Seas explorations. It is no exaggeration to say that Alexander von Humboldt established the science of geography as a combined study of physiographic, economic, and political conditions.

It was Humboldt who first grasped the significance of the Mexican Mayan culture and suggested the influence of Asian culture on the degenerated Inca and Aztec cultures. He collaborated in studies of meteorites and comets to understand their periodicity. He formulated the theory of the geographic conditioning of plant distribution and the relationship of increasing altitude to increases in latitude. He was the first to recognize the relationship between volcanic activity, the Earth's vulcanism, and the evolution of the biosphere structurally. It was he who introduced the term "isotherm" and then extended it to study the lines of magnetic intensity, magnetic declination, and magnetic intensity of the earth's surface.

While there are serious shortcomings in the second volume of *Cosmos*, his work on national science, to read it is a joyous experience. What a mockery to think that the baboon fantasist Charles Darwin created the theory of evolution. Von Humboldt created the term "cosmos" to describe the harmonious evolution of the universe which is illuminated by the harmonious enfolding of progressive eras of human culture.

The first volume of his work begins with a description of the evolution of galaxies, from there to the planets, the comets, meteorites, and only then down to Earth. But von Humboldt's Earth is no fixed station; beginning with a consideration of its density and then to the daily variation of the Earth's magnetism, he develops a notion of the activity of volcanos and earthquakes, the creation of rocks and their location as a paleontological repository, as a record of fossil evolution.

At this point the modern reader who has been fascinated by the glimpse of magnetohydrodynamic plasma effects ordering the surface of Saturn and Jupiter is stunned by the beauty of this connected image of the Earth. The volume concludes with a treatment of climate, plant geography, and a cautious reference to the evolution of animal species, ending with a statement that "other laws of a more mysterious nature rule the higher spheres of the organic world, in which is comprised the human species in all its varied conformation, its creative intellectual power, and the languages to which it has given existence."

The second volume of his work is also worth reading; Humboldt declares that since his first volume treats the evolution of the *Cosmos*, it is now appropriate to proceed with the history of scientific culture. Yet, despite its many brilliancies, like the treatment of Alexander the Great's campaign, on the whole the volume shows a woeful unwillingness on his part to take on the British empiricism which he otherwise opposed in his own conceptual work in geography and in his work as an educator. In this regard both brothers mistakenly give credibility to Aristotle as the founder of science. I urge that everyone in the United States read these works as a necessary step toward the elaborated katedralist curriculum, although sadly the works of the Humboldt brothers are now rarely accessible in English translation.

Cosmos had several translations in the English language; during his lifetime Alexander worked closely with American networks.

Alexander Dallas Bache, for example, was part of a group of American scientists associated with Humboldt and Gauss in establishing a geodetic and magnetic survey of the globe. (The history of this collaboration will be the subject of a forthcoming article by Mel Klenetsky in *The Campaigner*.)

In 1852, an excellent translation of *Cosmos* by E. C. Otté was circulated throughout the United States to counteract the deliberately distorted version that had previously been translated by the British Sabines.

In 1971, the University of Miami Press issued a translation of Wilhelm von Humboldt's *Linguistic Variability and Intellectual Development* by George C. Buck and the linguist Frithjof A. Raven. In testimony to the present decline of modern language Buck writes: "Von Humboldt's style is not a simple one for modern ears nor is his thought always clear. . . . A translation in the style of the early nineteenth century did not seem called for in a scientific work. Under the assumption that its new-found readers would be primarily interested in the meaning and priority of ideas, I set as my goals clarity and grace to the maximal degree within my power."

As a result of Buck's deliberate butchery of the text, what is in German a beautiful and exciting work has been rendered in an obscure and pedantic fashion. A comparison of Otté's translation with that of Buck once again points to the urgent need to quickly establish the new katedralist curriculum which Lyndon LaRouche proposes.*

* Despite the shortcomings of the Buck translation, I would urge readers to acquaint themselves with both his and Otté's translations. Should they not be available locally they may be purchased in xeroxed form for \$8.00 from Campaigner Publications, 304 West 58th Street, New York, N.Y. 10019.



Pensacola Relives Galvez Victory

A week-long celebration and historical conference in Pensacola, Florida early in May marked the 200th anniversary of a decisive victory over the British that set the stage for Yorktown and the final triumph of the American Revolution.

The Battle of Pensacola was led in May 1781 by one of the international republican forces that combined to smash the British and establish the new American republic. Its hero was Bernardo de Galvez of Spain.

“The Battle of Pensacola was the only Revolutionary War battle fought in the state of Florida,” Rosilan Dodson, executive director of the Galvez Commission reported. “It is important to the city, the state, and the nation, and we were very pleased that over 100,000 Americans and foreign visitors were in Pensacola to celebrate its bicentennial.”

The city’s festival included the dedication of Fort Battancas, a restored Civil War fort that stands on the site of the 1781 British Fort Red Cliffs, and the appearance of the Spanish Navy’s four-masted topsail schooner, the *Juan Sebastian de Elcano*. Visitors from Spain included the Spanish naval attaché, and sculptor Eduardo Anievas, who presented the city of Pensacola with an original bronze bust of Galvez.

Although not widely known, while Lafayette and Rochambeau



Emblem of the 1981 Pensacola, Florida Galvez Celebration

of France and von Steuben of Germany were collaborating in General George Washington’s effort to corner the British at Yorktown, the Spaniard Galvez handed the British a series of important setbacks in the Gulf of Mexico, culminating at Pensacola. Truly, the American Revolution was the accomplishment of an international conspiracy.

A Republican Nation-Builder

Not only was Galvez a military hero of the American Revolution, but he was a republican nation-builder as governor of Louisiana and, later, viceroy of all of New Spain (Mexico).

Only thirty-five when he crushed the British at Pensacola, Bernardo de Galvez was deployed to the New World along with his father, José Antonio de Galvez, by King Carlos III of Spain.

Carlos III, Spain’s greatest monarch, heir of the French Bourbon family and friend of the great artist Goya, moved the elder and younger Galvez into Mexico in 1769 to build Spain’s colony on the sound principles of city-building, the science of technology as developed by the great Leibniz, through the introduction of science, culture, and education.

Carlos III named the elder Galvez viceroy of New Spain and assigned him the initial task upon his 1779 arrival in Mexico City of the rapid expulsion of the pro-British intelligence-operation of the degenerate Venetian oligarchy, the Society of Jesus.

The Jesuits were notorious for their operations against Carlos III in Spain, and for thwarting Spanish colonizing efforts in the New World by organizing Indian tribes to attack Spaniards. The new viceroy removed the Jesuits with a swift and bloodless military occupation of the Jesuit headquarters at Mexico City, putting the entire leadership of the Jesuits on ox carts headed for Vera Cruz and onto ships for Spain in a single night.

Having replaced the Jesuits with Franciscans in every parish in the land, the new viceroy mapped out a plan for civilizing the territory, including a mission-building project into California that led to the founding of the city of Los Angeles in 1781.

The viceroy’s son Bernardo

studied military science in France and was named colonel of the Spanish regiment in Louisiana, and then governor of the territory in 1776.

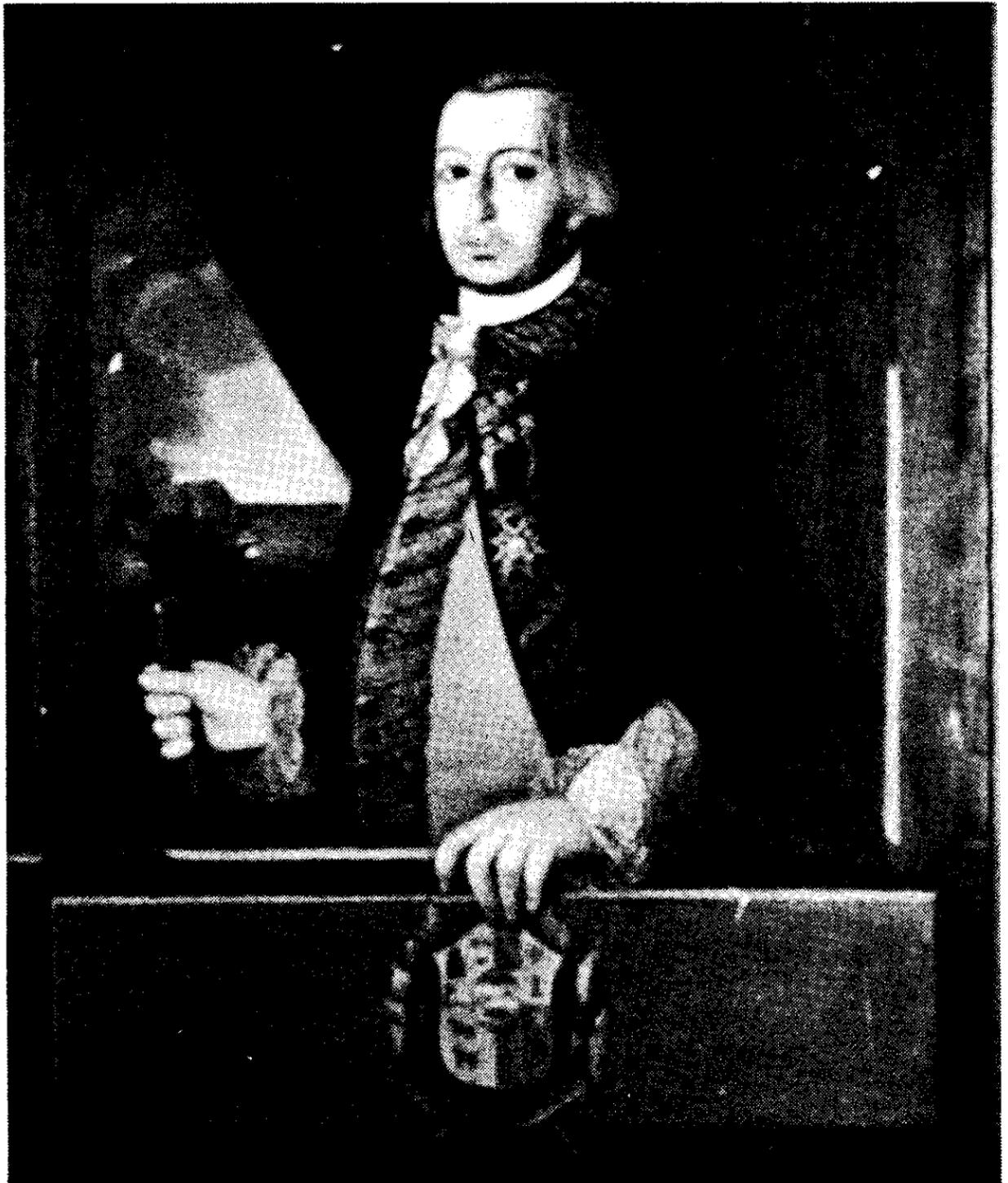
The younger Galvez ran the territory on Leibnizian scientific principles. He encouraged agriculture, commerce, and trade with France at the expense of the British, whose ships he often seized on charges of trading in contraband. He encouraged immigration of settlers to enlarge the population to meet the growing economic potential of the area.

Spain at War with England

By February 1777, Galvez's New Orleans became the transshipment point for supplies from Carlos III's Spain to the American revolutionary effort. Cloth, muskets, powder, bayonets, and quinine came directly from the king for the revolutionaries. Galvez got them through to their destination, not without difficulty, since Spain was officially neutral in the war.

It wasn't until 1779 that Spain declared war against England. By then, Galvez had built up his regular Spanish forces in the territory from two hundred to almost a thousand soldiers. His initial campaigns were to clear the Mississippi River of British influence through rapid seizures of control points at Manchac, Baton Rouge, and Natchez. These quick moves discouraged the British from moving to control the river by military offensives from Mobile or Pensacola. Blocked from the south, the British decided to move to take the Mississippi from Canada, but were thwarted by a Spanish garrison at St. Louis.

Having cleared the British from the Mississippi Valley, Spain's next objective was to remove the British from their two western Florida strongholds—



Bernardo de Galvez, the young Spanish military hero of the American Revolution who later served King Carlos III as viceroy of New Spain.

Mobile and Pensacola.

Encouraged by the young U.S. Congress's praise of Galvez, Carlos III of Spain personally assigned Galvez the task of taking the British out of west Florida.

Over seven hundred men debarked on twelve vessels from New Orleans for Mobile on January 10, 1780. Battered by tropical storms, but bolstered by the arrival of back-up troops, Galvez landed with over 1,000 men against the British garrison's three hundred at Mobile on February 20.

Effective strategy and logistics effected a surrender of the fort after twenty days of siege—only

days before 1,100 British reinforcements were due to arrive.

The Battle for Pensacola

Pensacola was the main objective, however. Britain's premier base in Florida, it was a trading as well as military center. Crushing the British there would be a major victory for the American effort.

Galvez's first task was to amass a sufficiently large force to tackle the 1,300 British regulars, nine hundred armed inhabitants and hunters, and three hundred British sailors. Organizing his forces for an assault by sea, Galvez set sail from Vera Cruz, Mexico, with a



BICENTENNIAL HERITAGE

fleet and 4,000 men on October 16, 1780.

However, two days later, a hurricane struck the fleet full force at sea, lasting three days and demolishing the fleet. The assault had to be postponed into the following year.

The effort was delayed until March 1781, in order to avoid the winter. This time, Galvez disembarked from Havana, Cuba, with 1,315 men, also ordering troops moved from New Orleans and, by land, from Mobile.

Upon arrival at Pensacola, Galvez's ships encountered diffi-

culty negotiating entrance to the bay. The lead ship of his fleet was tied up on a sand bar and the naval commander refused to chance entry into the bay across the dangerous sand bar under British cannon fire.

However, Galvez overruled the timid commander, and in a famous act of personal courage, boarded the ship *Galveztown*, ran a broad pennant up the mast, fired off a fifteen-gun salute, stood on the quarterdeck under full sail, and led the ship across the bar.

Observing this act, the entire fleet followed suit.

The British Surrender

Once within the bay, a command of strategy and logistics carried forth the victory. Galvez had 3,550 men matched against 1,100 British troops. On May 8, while the siege raged, a Spanish shell hit a British powder magazine, triggering a powerful explosion that left eighty-five dead and destroyed the fortifications of the British fort's advanced redoubt.

Two days later the British surrendered.

The British gave up all their forts in the area and all of west Florida. In total, the Spanish captured 1,113 prisoners, 2,142 muskets, 8,000 flints, and two hundred eighty-nine barrels of powder.

News of the smashing defeat of the British at Pensacola spread fast into the frontlines of the American battle against the British to the north. Highly remoralized by the news, Washington, Lafayette, Rochambeau, von Steuben, and their troops, only five months later, struck the decisive blow at Yorktown that nailed down victory for the new republic and the international conspirators whose efforts created it.

Galvez was generously honored by Carlos III. He renamed Pensacola Bay, the Bahia de Santa Maria de Galvez. Galvez was given as a crest for his coat-of-arms a depiction of his ship, the *Galveztown*, and he received "Yo Solo" (I alone) as his motto for his famous act of leading the fleet alone across the treacherous sand bars into Pensacola Bay.

In 1785, the young Galvez succeeded his father as viceroy of New Spain. His popular reign lasted only a year, however, as he died at the age of thirty-eight during an epidemic.

—Nicholas F. Benton

Celebrate The Bicentennial!



May 10–Dec. 31 Yorktown Victory Center, Yorktown, Va. Visit an exhibit of portraits, military uniforms, and documents on loan from U.S., British, and French museums.

Sept. 5, Battle Off the Virginia Cape, Yorktown, Va. An international naval review is planned for the commemoration of French Admiral de Grasse's successful blockade of the mouth of the Chesapeake Bay.

Sept. 19, Richmond County Bicentennial Celebration, Warsaw, Va. At 10 a.m., Virginia Governor John N. Dalton will deliver an address on the lawn at Mt. Airy, beginning a day of events marked by a parade and an international ball.

Oct. 9–Oct. 16, Washington-Rochambeau March from Rhode Island to Yorktown. 1,100 authentically costumed troops will march down the East Coast from Providence, R.I. to Yorktown, recreating the march of the French-American army in 1781.

Oct. 16, Festival Day, Yorktown, Va. Colonial units fighting in the Revolutionary War will be represented by more than 400 costumed soldiers encamped in Yorktown.

Oct. 17, Military Day, Yorktown, Va. The Armed Forces of the United States will demonstrate military technology.

Oct. 18, International Day, Yorktown, Va. Exhibits, cultural festivities, and military encampment demonstrations.

Oct. 19, Victory Day, Yorktown, Va. President Ronald Reagan will head a contingent of American and European leaders.

Primate of Canterbury Runs Amok in U.S.A.

Mothers! Get your children safely behind doors! The Primate of Canterbury is reported reliably to be headed for the United States!

There has been a lurking suspicion concerning relations between the British and monkeys ever since Thomas Huxley insisted that Charles Darwin, and presumably Bishop Wilberforce, were descended from apes. Huxley did not, of course, insist that nineteenth-century British families persisted in such traditions, but he argued emphatically that this was common practice among the ancestors of the British aristocracy.

Even to this present date, the Church of England insists that its chief official, the Archbishop of Canterbury, is nothing other than a primate.

Once the remainder of our report is considered, most readers, especially sincerely professing Christians, will insist that our opening reference to those ironies is altogether too kind to the primate in question. The Archbishop of Canterbury is deployed for some very wicked monkey business.

According to officials of the Church of England, interviewed by journalists during the most recent days, the principal object of the primate's tour of the United States is to promote an attempted destabilization of President Ronald Reagan's administration. This destabilization is to be furthered by a large "peace movement,"

which will bring together complicit clergymen of various denominations and the radical forces housing terrorist and other violent elements.

The second leading feature of the primate's tour is the strengthening of an effort to cause a break between the Vatican and the Catholic Church in America. This is the same effort described by a Georgetown University figure, Steven Mumford, published in a current issue of *Humanist* magazine. The primate's itinerary emphasizes meetings with Catholic officials in various parts of the United States.

Thirdly, the overtone of the primate's monkey business in the United States is to promote a current effort to radically revise the Christian Bible.

According to the volunteered statement of an official of the Church of England in the United States, the unifying purpose behind that threefold effort is to weaken theological and other objections to measures of global genocide. The official emphasized such current proposals for such genocide as former President Carter's "Global 2000" report and the report of Willy Brandt's North-South Commission.

The connection between the primate's theological bestiality and genocide is as follows.

The 'Right-to-Life' Issue

The issue over which certain



forces are attempting to split the Catholic Church in America from the Vatican is the doctrine of *Humanae Vitae*, drafted under Pope John XXIII and promulgated by Pope Paul VI.

To understand the practical features of the issue, one must take into account the reasons two Popes should have chosen to raise the issue of abortion during that particular period.

In brief, the genocidalist Club of Rome, which surfaced publicly during the second half of the 1960s, was the outcome of a project al-

ready well under way during the early 1950s. Leading circles of the Catholic Church knew that an international campaign for liberal abortion was about to be launched as the opening wedge for establishing policies of euthanasia for the seriously ill and aged, and to continue with policies to effect genocide on a global scale. The two Popes acted to strongly reaffirm the Church's policy concerning abortion at that particular time, in an effort to confront and defeat the campaign for genocide, for which the "liberal abortion" campaign was already known to be the wedge-end.

The *Humanist* article, although erring in certain particular factual items of accounting for this matter, is correct insofar as it reports the viewpoint which both that Georgetown University figure and *Humanist's* editors espouse.

The deeper issue is not the isolated matter of abortion in itself. The deeper issue is the biblical injunction for man to be fruitful and exert dominion over the earth. This is not a sectarian issue of Roman Catholic doctrine. It is not a theological issue peculiar to Christianity generally, and to Judaism as well. That biblical injunction identifies the cornerstone of morality upon which civilization itself depends.

There is every possibly required indication that Pope Paul VI viewed the matter in such terms. The *Humanae Vitae* is to be seen as complementary to his 1967 *Populorum Progressio*, the implicit and emphatic demand for providing developing nations with advanced technology.

The issue is not *birth control* in itself, or *abortion* in itself. We are familiar with those mean and low hypocrites of self-styled "Right to Life" organizations which refuse to take stands against euthanasia.

We are experienced in encountering the mean and low hypocrisy of self-styled opponents of abortion who tolerate such proposals for global genocide as those of the Club of Rome, Carter's Global 2000 policy and of Willy Brandt's North-South Commission.

There are clever, delphic priests who willfully limit the issue of "life" to abortion itself, precisely in order to prevent the Right to Life forces from linking their efforts to the fight against euthanasia and other forms of mass murder. We know some such priests by name, and all by their wicked natures. These are among the same priests intended to be accomplices of the Church of England's forces in splitting the Catholic Church in the U.S.A. from the Vatican.

The Gnostic Bible

The present effort to eliminate the

"dominion over the earth" from the Bible is a revival of an old paganist heresy. The leading sponsors of this current effort are not only conscious of the heresy they emulate, but some fanatically so. The issue is older than the battle against the Bishop Arius at the Council of Nicea.

The new form of the Bible being proposed is the gnostic Bible, the effort of the Roman period to subvert a Christianity Rome could not crush, by taking over the appointment of Christian bishops and promulgating a doctrine which brought the context and practice of Christian doctrine into conformity with the mystery cults of the Roman imperial ruling families' pantheon.

This was the ancient issue of the deep split between the Augustinian forces of the Christian Church in the West and the Eastern Church.



From the time of the establishment of the autonomy of Mount Athos by the Roman imperial ruling families into the Fall of Constantinople in 1453, the Eastern Church's hierarchy was under the rule of gnostic doctrine and the associated hermeticist cults of "magic." The Western Church of Saint Augustine did not reject the doctrine of consubstantiality. The different versions of consubstantiality between Saint Augustine and the Eastern hierarchy were significant, but not fundamental in and of themselves. The issue was the way in which the ruling Eastern hierarchy used the doctrine that the Logos flowed only from the Father, and not also the Son, to delphically open the door for both the Arian and complementary Monophysite varieties of ancient pagan cults in pseudo-Christian disguise.

On this issue, Charlemagne

was rightly allied politically against pre-Paleologue Byzantium with the Islamic Caliph Haroun al-Rashid of Baghdad, just as Saint Peter allied directly with Philo Judaeus at Rome against the evil gnostic pseudo-Christian Simon "The Magician" Magus.

If these two things are accomplished—if the Catholic Church in America were to break with the Vatican on the issue of *Humanae Vitae*, in alliance with the Church of England and World Council of Churches' hierarchy, and if the gnostic doctrine were to replace the "dominion over earth" doctrine—the form of nominal Christianity which tolerated those paganist heresies would not merely be abandoning Christianity theologically. These two changes are consciously intended to eliminate the greater part of organized religious opposition to the genocidal policies of Carter's Global 2000

and Willy Brandt's North-South Commission.

That is not merely the intention of evil creatures disguised as ministers and priests. That is already their practice. Copies of Carter's genocidal Global 2000 are already being circulated to churches in the United States and Western Europe, with endorsements from the Anglican and other complicit hierarchies. The more worked-out tactics for genocide of Willy Brandt's North-South Commission are being promoted by the same varieties of circles.

The Case of Herbert Waddams

To understand the mechanisms through which such antics, and also support of international terrorism, have been set into motion, it is most useful to examine the case of the late Herbert Waddams. Waddams was head of the British Secret Intelligence Services's Anglican training-center in northern England and also confessor to the Queen of England's private household. He was also a key figure of British intelligence in Greece and the Middle East, with important connections into the Soviet Union and the Soviet KGB.

Waddams is the key to the case of present KGB General Harold "Kim" Philby, and for unraveling certain peculiar features of the activities of Robert Moss and Arnaud de Borchgrave in both France and the United States in de facto and witting alliance with Libya's Colonel Qaddafi. The networks deployed under the cover of gnostic elements of the Eastern Church, networks closely allied with Waddams at the height of Waddams's career, are key to understanding international terrorism, including at least one of the projected assassination-attacks



Illustrations by Christian Curtis

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NOTES

against President Ronald Reagan.

It is important to inspect more closely not only Waddams's overlaps with Philby in both the Middle East and Moscow, but also to note which patriarchs have been Waddams's special protégés, and who is the relevant archbishop coordinating terrorism in Central America, in close cooperation with certain well-known whisky interests in Canada.

Ask yourself this. Why should the Primate of the Church of England be deployed to the United States to aid in boosting a Bertrand Russell-type attempted "peace movement" destabilization of the administration of President Ronald Reagan? Why is the Primate of the Church of England hooked up in alliance with the Soviet KGB and Boris Ponomarev, with Willy Brandt's and Olaf Palme's Socialist International, with Colonel Qaddafi, and with terrorist-linked leftist rabble, in a political operation of attempted subversion of the United States?

The case of Herbert Waddams, his connections to Philby, and his protégés among the ranks of Eastern Churches, help one to understand what is afoot.

To understand Waddam's hard-core allies within the Catholic Church, note those who espouse "Liberation Theology" and the hedonistic doctrine called bioethics. Look at the University of Louvain, from which gnosticism has poured into Europe over centuries.

Understand that the object of the campaign to impose the gnostic Bible's doctrine upon Christianity today is to place mankind, *bioethically*, on the same moral level as the lower beasts. Then, reflect; perhaps, after all, Darwin and the Huxleys were a descent into something lower than an ape.

—Lyndon H. LaRouche, Jr.

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Chicago's Germania Club

Republican Stronghold for 100 Years

The Germania Club, located in the Lincoln Park district of Chicago's near North Side, is a good example of the kind of cultural institution that must be revived—or created in every American city, town, and community if the threat to the future of the republic from the rock-drug counterculture is to be met.

Although both the building and the social organization which share the name "Germania" have been subject to wear and tear and changes over the one hundred and sixteen years since the club's founding, their story provides insight into what the American variety of citizenship and nation-building is all about.

To appreciate the Germania Club as an institution, it is helpful to examine the unique role played

by German-Americans in the Civil War. Before the actual fighting broke out, the German language press in the United States propagandized heavily in favor of the Union. When war finally came, the German community contributed proportionately more men and officers to the Union Army than any other ethnic group. When the fighting stopped, their quality of service was highly praised. U. S. Grant, for example, cited the Germans in St. Louis for taking bold initiatives to ensure that Missouri did not secede.

Germany and the American Revolution

The source of this staunch commitment to the Union by a group of relative newcomers to America was this: These immigrants were

the successors of Baron von Steuben, the German hero of the American Revolution. Many German-Americans had been fighting in Germany for years for an industrial republic modeled on the American System. Before even laying eyes on the United States, they acquired a practical knowledge of that system not only from such economists as Friedrich List (who traveled widely throughout the U.S.) but also through the art of the German titans of European culture. Beethoven and Schiller hailed the American Revolution not simply as the success story of one nation in particular. They saw it as an important moment in the more universal project of creating a network of such sovereign republics, to ensure that global conditions existed for human prog-

NOTES

ress. It was conceptions such as these that paved the way to America for the many German expatriates who were forced to leave their homeland by the failure of the 1848 revolution against the Prussian monarchy.

Death of Lincoln

German-Americans were profoundly affected by the murder of Republicanism personified, President Abraham Lincoln. When the terrible news reached Lincoln's native state of Illinois, Chicago resident Otto Lob quickly organized a large chorus which could provide appropriate music when Lincoln's funeral train, en route from Washington, D.C. to Springfield, Illinois, made a scheduled two-day stop in Chicago.

Upon the arrival of Lincoln's body in Chicago, and after a procession to the courthouse "... the open coffin was placed on a catafalque beneath the dome and people began to file past. While the body was on view from 1:00 p.m. May 1 to 8:00 p.m. May 2, forty officers stood guard. ... Solemn vocal and instrumental music was performed the entire night. At midnight, several hundred German voices chanted a requiem with moving effect. On the evening of May 2, a procession of 3,000 torches and several bands escorted the coffin to the depot of the Chicago, Alton & St. Louis Railroad, while preparations for starting were made, the choir continued to sing funeral dirges. The train departed for Springfield at 9:30 p.m. ..."

Founding of the Männerchor

Chicago Historical Society Secretary Paul M. Angle, who incorporated the above description of the German-American community's participation in mourning Abraham Lincoln into his "On

the Founding of the Germania Club," reports that it was "this memorable occasion which brought about the formation of the Germania Männerchor."

Struck by the elevating effects of the musical performances on the sad occasion of Lincoln's death, the participants agreed that such performances should be regularized for the benefit of the public. Meetings were held, officers elected, rehearsals scheduled, and the group, soon to be incorporated at the "Concordia Männerchor," concertized in the Crosby Opera House, which was destroyed in the 1871 Chicago Fire.

It was at the Crosby in 1869 that Concordia, with full orchestra, observed the 110th anniversary of Friedrich Schiller's birth. Performed was a musical version of Schiller's "Lay of the Bell," accompanied by various other pieces, including an original composition for four female voices by Otto Lob, who conducted. The program displayed an English translation of the Schiller text next to the German original, and notes referred to "Lay of the Bell" as "... the most original and beautiful perhaps of all Schiller's poems, unequaled by anything of Goethe's."

In 1888, the chorus embarked on the project of erecting a building to house itself. William Augustus Fiedler (born in Elbin, Germany), who designed over fifty of Chicago's public schools for the board of education, was commissioned as the architect. Sometime after completion of the building, the street which it fronted, was renamed Germania Place.

The World's Fair

The 1893 Chicago World's Fair was a double milestone for the Männerchor. First, the German government contributed to the

exposition a large ceramic tile painting, which now dominates the ballroom of the Germania Club. Among the portraits in the painting can be found some of the most cherished figures of the republican tradition, including Albrecht Dürer, W. A. Mozart, and Gottfried Wilhelm Leibniz.

Secondly, Theodore Thomas, German-born founder of the Chicago Symphony, organized a massive chorus and orchestra to perform at the fair's opening ceremonies. This assembly consisted of no less than a full orchestra, two military bands, a fife and drum corps, and 5,500 singers!

Among the selections on the program were choruses from Handel's *Messiah* (including an awesome "Hallelujah Chorus") and "The Star Spangled Banner." Surely every available musician for miles was recruited for this project, and it is unthinkable that the Männerchor did not make at least a sizeable contribution of talent. It is also interesting to speculate whether this event was the American prototype of the yearly amateur *Messiah* singalongs, held in Chicago and other American cities, which still attract thousands of participants.

The year 1905 saw what was probably one of the last monumental undertakings of the German-American community in Chicago. This was the Schiller *Gedenkfeier*, a commemoration of the 100th anniversary of Schiller's death.

This event was of several days' duration, and was staged in Lincoln Park across the street from the Germania Club. Indoor events were held in the Chicago auditorium designed by architect Louis Sullivan.

The commemoration included lectures, poetry readings, presentations of Schiller's plays, and

performances of music for which Schiller's works had provided the text. Most notable among these was Beethoven's Ninth Symphony (Schiller's "Ode to Joy"), which was conducted by Theodore Thomas.

The executive committee of the *Gedenkfeier* included several Germania Club patriarchs, and it is again safe to assume that the club provided much of the talent for the performances.

World War

World War between the United States and Germany took its toll on the Germania Club. The club's

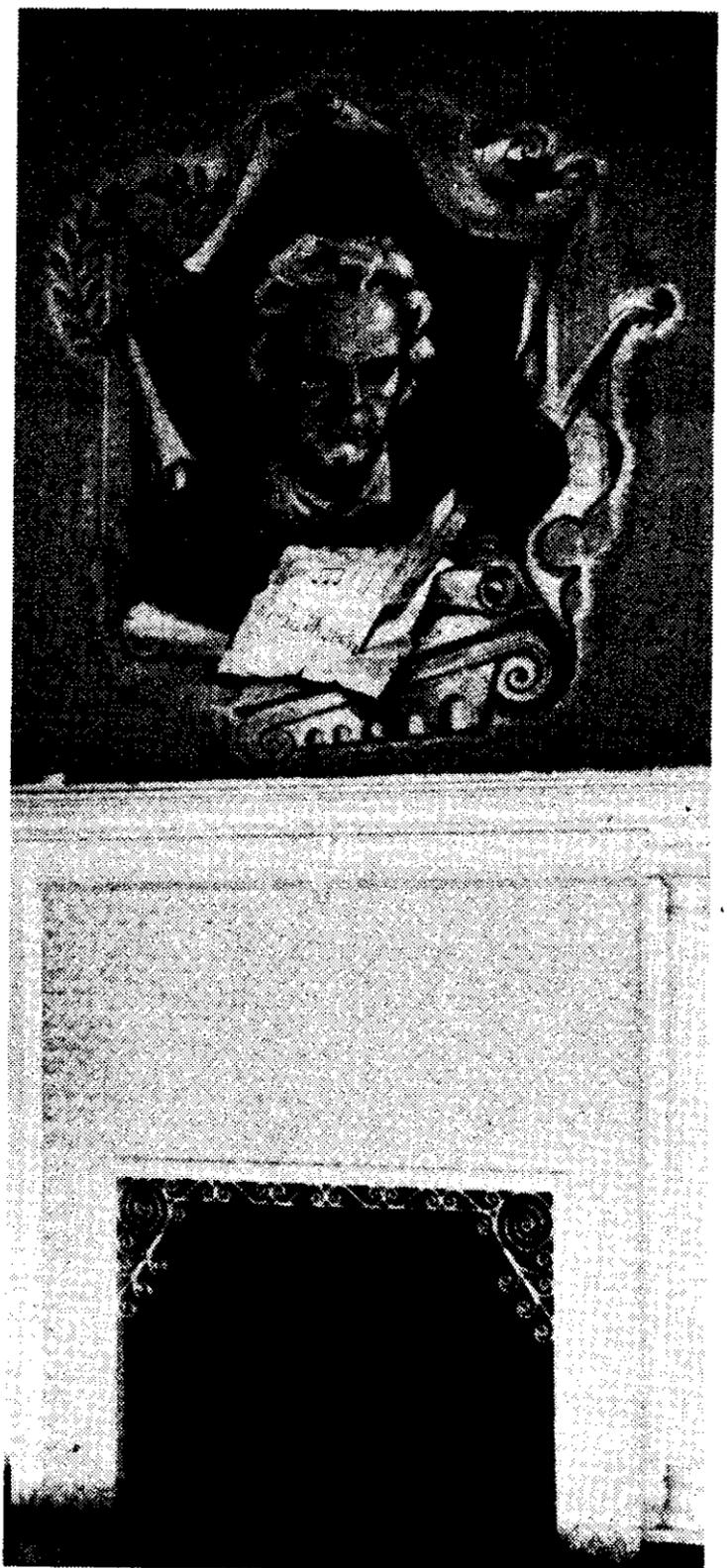
1940 yearbook references difficulties in meeting during World War I, and the management of the club today relates stories of unfounded actions against the club by the press and the FBI. Thus, Germania Club members were among the first victims of the hoax of "collective guilt."

Today, the Germania Männerchor is no longer in existence. The clubhouse itself still hosts performances by outside groups. Herr Ickstadt, formerly of the German Consulate in Chicago, organized several concerts in which he took part, playing the violin. However, the Männerchor was disbanded

last year with the retirement of its last musical director, the aging Joseph Martini. A majority of the club's functions are now of a social and technical nature.

The city of Chicago, and the rest of the nation must recreate culture of the caliber that the earlier Germania Club represented. Federal funding for such local and regional efforts as the Germania Club is a good place to start. Without such an effort, the chances for the preservation of this republic, or other republican nations allied to the United States, are very slim indeed.

—Wayne Hintz



Above, a statue and bust of George Washington decorate the Germania Club boardroom; right, the club's Beethoven Room is dominated by a portrait of the composer.

Soviet Director Stricken With Oblomovism

Oblomov

Sovexport Film

directed by Nikita Mikhalkov

starring Oleg Tabakov, Yuri

Bogatyrev, and Yelena Solovyei

The Russian movie *Oblomov*, which arrived in the United States this spring, is a dramatization of Ivan Goncharov's 1859 novel of the same title, by a director, Nikita Mikhalkov, who belongs to a prominent family of the Soviet literary establishment.

More than a great novel, Goncharov's *Oblomov* became a special kind of classic, known inside Russia and by foreign students of Russian culture as a sharp profile of the Russian character, or national ideology. Every Russian schoolchild knows the book, or at least the image of its hero, Ilya Ilyich Oblomov, in bed, in his voluminous and surpassingly comfortable oriental bathrobe, in which place and costume Oblomov spends the first of the novel's four parts.

Oblomov even entered the armory of psychological warfare when, after World War II, British intelligence specialists undertook to sketch psychological profiles of the political elites and populations of important nations. H. V. Dicks of London's Tavistock Institute found in *Oblomov*, a character from a novel nearly one hundred



"Indolent Oblomov lies and sleeps": Oleg Tabakov as the Russian landlord of Ivan Goncharov's famous novel.

years old at that time, the perfect illustration for his Soviet portrait.

The disease of Oblomovism, diagnosed by Goncharov in the case of the nineteenth-century Russian absentee landlord Ilya Oblomov, is, however, not a strictly Russian ailment. Oblomov is a dreamer, who cheats himself out of his property, love, and finally life by choosing fantasy over reality. He blames his woes on others and on the failure of the world to adjust itself to his habit of preferring the happiness in his dreams to the happiness that might (or might not, Oblomov is quick to caution) emerge from actively living life.

It is easy to extend to other people, from other walks of life, other countries and other times the scathing indictment of the Russian national malaise as the young Russian publicist Nikolai Dobrolyubov found it in *Oblomov* shortly after the novel appeared. In his

essay "What is Oblomovism?" Dobrolyubov defied any writer, any government reformer, any liberal, any do-gooder, to look at Oblomov and claim not to see himself reflected. Today's reader of the novel will readily find he knows many Oblomovs: from single-issue lobbyists to railers against big government to the potentially creative businessman or engineer who imagines more projects than he ever starts.

"The story of how good-natured and indolent Oblomov lies and sleeps," wrote Dobrolyubov, "and of how neither friendship nor love can awaken him and make him get up is, after all, not such an important one. But it reflects Russian life; in it there appears before us the living contemporary Russian type presented with relentless severity and truth; it reflects the new word of our social development, pronounced clearly and firmly, without despair

and without puerile hopes, but in full consciousness of the truth. This word is Oblomovism; it is they key to the riddle of many of the phenomena of Russian life. . . . In the Oblomov type and in all this Oblomovism we see something more than a successful production by the hand of a strong talent; we see a product of Russian life, a sign of the times. . . .

"The questions: What is he doing? What is the meaning and purpose of his life? have been put plainly and bluntly without being obscured by any secondary questions. . . . Now, when I hear a country squire talking about the rights of man and urging the necessity of developing personality, I know from the first words he utters that he is an Oblomov. When I hear a government official complaining that the system of administration is too complicated and cumbersome, I know that he is an Oblomov. . . . Will you not agree, educated and noble-minded reader, that the above lines [Dobrolyubov has cited one of Oblomov's more inspired attempts to get out of bed] truly depict your own well-intentioned strivings and your useful activity? The only difference that one may find here is the stage you will reach in your development. Ilya Ilyich reached the stage of half rising in his bed, extending an arm and looking around. Others do not get that far; they reach only the stage when ideas toss around in their head like the waves of the sea. . . ."

Mikhalkov's Dream

Nikita Mikhalkov told interviewers when he was in the United States for the film's New York opening, that he had wanted to give the public the whole book *Oblomov*, not just the unforgettable image of Ilya Ilyich in bed.

But he has told the rest of the story badly and finally trapped himself and his audiences in the worst of Oblomov's bed-bound fantasies about his idyllic Russian childhood—no longer handled ironically, but with such rapture that the lush Russian countryside of Oblomov's dream envelops and suffocates the movie.

In Goncharov's *Oblomov*, Ilya's childhood is fully written out only once, in the "Oblomov's Dream" chapter of Part I. The stultification of village life and the smothering love of the child's mother are powerfully drawn, so that their influence pervades Oblomov's entire failed development, explaining where Oblomovism comes from, without the passage having to be repeated. But Mikhalkov replays the child-Oblomov and his mother no fewer than four times in the movie, culminating in an interminable

closing scene of Oblomov's five-year-old son running across acres of green field, crying "Mamenka" for his mother, as a chorus booms out a Russian song of prayer.

The promotional brochure for a recent Soviet film festival in West Germany attributed to Mikhalkov and several other Soviet filmmakers of the 1970s a "yearning for bygone ways of life" and "skepticism respecting technological progress." No wonder, then, that Mikhalkov, regarding Ilya Ilyich Oblomov (played by Oleg Tabakov) with affection, omitted from his film the utter degradation into which Oblomov ultimately sinks. The crooks who do Oblomov out of his money, because he has so little knowledge or control of his own affairs, do not appear. Oblomov's retreat to the couch after his friends' failed attempt to bring him to life; his marriage to his housekeeper, a woman por-



"Neither friendship nor love can awaken him": Oblomov (r.) with his girlfriend Olga, played by Yelena Soloyei, and his best friend, Stolz.

MOVIES

trayed by Goncharov as an arm extended from the kitchen with a plate of steaming chicken and mushroom pie; his gradual slide into full-time dreaming; the strokes he suffers and his sorry death—all of this, which consumes the final quarter of Goncharov's novel, is condensed by Mikhalkov into a short narrator's summary, given while the camera stays with the pretty picture of Oblomov running after his friends on a bicycle ride in the country.

Just as consistent with Mikhalkov's soft spot for Oblomovism is his treatment of Oblomov's friends, the people who try to cure Oblomov's disease.

One friend is Andrei Stolz (Yuri Bogatyrev), a half-Russian, half-German childhood friend of Oblomov who tells Oblomov he is sick with Oblomovism and poses to him—at the age of thirty-five—the truth that it is “now or never” to begin to live instead of fantasize. The other is Olga Ilyin-

skaya (Yelena Solovyey), a girl who falls in love with Oblomov, but will not marry him until he changes his ways. When it becomes obvious that Oblomov likes her better in his fantasies about having a wife than as an actual wife, she suffers, learns, and eventually marries Stolz.

These characters are hopelessly truncated and altered for Mikhalkov's purposes. Stolz, who combines business acumen with a love of great poetry and music and enables Goncharov to ask with hope, “How many Stolzes have still to appear under Russian names?” is supposed to be uncompromising with Oblomov. But Nikita Mikhalkov has Stolz endorse Oblomov, accepting Oblomov's claim that he need not be like “other people.” In a discussion that transpires in a sauna bath, invented by Mikhalkov, Oblomov philosophizes that man is like a leaf on a tree, whose lot it is to be blown about in the wind, not

free, but doing its part in the overall organization of the tree. Mikhalkov's Stolz replies, “You are a happy man, Ilya”—a far cry from “Now or never!”

Olga, instead of being a person bent on increasing her intellectual powers and awakening Oblomov's, appears in Mikhalkov's movie as a high-strung, flighty, and even manipulative girl. We see her struggle with turbulent emotions, but not the vital struggle to think, which leads Goncharov's Olga to demand from Stolz “an endless, living picture of knowledge.”

The movie *Oblomov* has its successful comic moments, predictably in the bathrobe phase of the story. But Mikhalkov has given us more Oblomovism than *Oblomov*. Read a paperback English edition of Goncharov's masterful novel, which may be had for less than the price of a movie ticket, instead.

* * *

A Soviet film well worth seeing is V. Menshov's *Moscow Does Not Believe In Tears*, which took the Oscar for best foreign film. A romantic comedy about a Russian girl from the provinces who struggles to successes in her career and personal life in the capital city, *Moscow* steers wide of the stultifying conventions of “socialist realism” to emerge a thoughtful and often hilarious movie.

Moscow abounds with sharp sketches of types from Soviet society of the late 1950s and mid-1970s, not excluding several stinging barbs at Soviet bureaucracies. Its hero, whose entry two-thirds of the way along gives the movie a whole new dimension, is an exuberant man of action, a real anti-Oblomov.

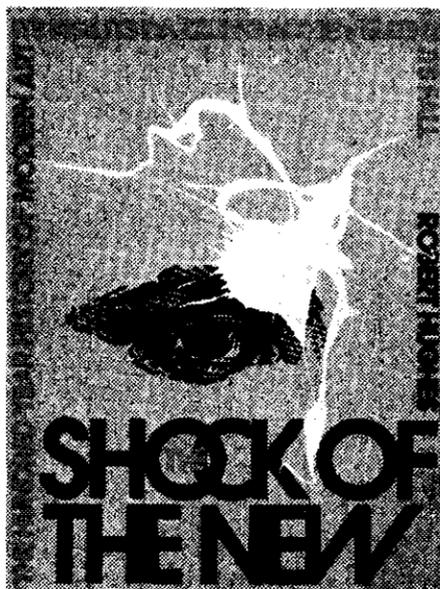
—Rachael Douglas



Tabakov and Yuri Bogatyrev as Oblomov and Stolz: Their relationship is completely distorted in the film version of the novel.

BOOKS

The Shock of the New
by Robert Hughes
Alfred A. Knopf
1981
423 pp.
\$29.95



The Obscene Hoax Called Modern Art

Imagine a food critic walking into a first-class restaurant and being served a plate of excrement. This is precisely the experience of the art historian sitting down to read *The Shock of the New*, the recently released history of modern art that made its way onto the best seller lists.

This over-sized, handsomely printed volume from Knopf contains scores upon scores of full color plates. But just like the lavishly produced public television series from which the book was spun off, all it takes is a quick second look to determine that it is no better than perversity in a fancy package.

Robert Hughes, the Jesuit-trained author, also narrated the television series, which was produced by the British Broadcasting Corporation. Both the book and the show (which are now being peddled to universities and colleges as part of an audio-visual educational program) glorify the most irrational side of avant-garde art, under such section headings as "The Landscape of Pleasure" and "Trouble in Utopia."

Their contention is that the degeneration of popular culture in the twentieth century is the result of the Industrial Revolution. From the beginning, Hughes argues that mass production and the spread of science and technology alienates the individual. Avant-garde art, he says, is a product of that alienation.

Hughes and his British cohorts use the decadence of modern culture to argue for an end to industrial progress, and the ushering in of a New Dark Age.

What is Art?

The Shock of the New is no more a legitimate art historical document than avant-garde art is true art.

The only criteria by which art

can be judged is the extent to which it uplifts the intellectual and moral qualities of its audience. This has historically been the sole purpose of great classical art up through the nineteenth century.

From the Italian Renaissance onward, the uplifting of the audience meant enriching the soul with the most profound understanding of the laws of nature and man's ability to master those laws in order to further material progress. This is the basis of beauty in art, which poetically binds science and art together in order to develop the rational qualities of man.

But the modern artist is self-professedly antirational and denies the centuries-old tradition of classical composition which produced the great old masters. Novelist Gertrude Stein described the paintings of her good friend Pablo Picasso, the father of the avant-garde movement, as "the art of destruction." Picasso, Stein said, did not believe in the human soul as differentiating man from "any other thing" in the universe.

Such immoral cynicism is reflected in the final chapter of *The Shock of the New*. There, Hughes loudly debunks the idea that art should do any good for society. He zeros in on the United States, where, he says, this notion is still prevalent, and castigates the "grand illusion of American culture that creativity is necessarily good for you and that contact with works of art is morally improving."

Fostering Degradation

Throughout, Hughes approaches his subject in a morally valueless way. He begins with a discussion of the impact of the Industrial Revolution on art. He sarcastically develops the idea that modern industrial society is the "mechanical paradise" which is embodied in the disassociated forms

of cubism. Then he goes so far as to declare that men have become slaves to the machines, and that human sexual intercourse is no longer differentiated from the interaction of machine parts—a favorite subject of early twentieth century paintings.

Sex is a theme running through the entire book, and its use exemplifies Hughes's effort to seduce the reader into the irrational world view of the avant-garde artist. Each chapter is carefully crafted to draw the reader into feeling states premised on the most degraded and politically impotent outlooks.

This destructive methodology is clear from examining the book's organization, which takes the reader through chapters dealing with the relationship of modern art to fascism, anarchy, Nazism, the hedonistic, the primitive, and the outright paranoid schizophrenic (this chapter Hughes titles "View from the Edge"). Each step of this descent into hell is illustrated by twisted images, often symbolizing either rape or castration.

The Cult of Surrealism

One of the most lurid moments in the book is Hughes's discussion of the surrealist cult of the 1930s. Hughes describes how André Breton, the cult leader, held ritual sessions at the castle of the eighteenth-century French aristocrat the Marquis de Sade. Breton and other surrealist notables such as Salvador Dali admired de Sade's "vision of pornography, enacted in the libertarian confinement of villas and remote castles where insatiable aristocrats go through their ritual of blood, dung, sperm, and cannibalism."

Such orgies were amply supplied with drugs, particularly opium, which the young Picasso described as "the most intelligent smell in the world."

Amazingly, Hughes finds examples of avant-garde degeneracy in the more recent period which outdo the surrealists. In his last chapter, "The Future that Was," he describes an "artistic statement" made by the German artist Joseph Beuys in 1965. In a "happening" titled *How to Explain a Dead Hare*, Beuys appeared with his

head smeared with honey and covered with gold leaf, an iron plate tied to his right foot, muttering for three hours to the dead animal which he held in his arms.

In the same chapter, Hughes describes the "aesthetics of the cruel" initiated in the 1930s by the Viennese Hermann Nitsch. This involved the so-called artist lacerating the raw meat of an animal, disemboweling it, and trampling on its entrails. Hughes quotes Nitsch: "we set in motion a sex drive which reaches the very bottom of sadomasochistic excess."

Hughes also describes how in the 1960s, under the radical influence of the antiwar movement, art became increasingly anti-art. One of the anti-art statements made during this period was the production of canned feces (his own) by a deluded artist.

Keep it in England

Such hideous perversion is the outcome of a moral and intellectual degeneracy derived from existentialism. First, this existentialism is expressed through banal naturalism, to please the senses. Then it degenerates into impressionism, surrealism, and finally frank psychosis. Such a process is underscored by the denial of the lawful processes of mind which classical art demands, in favor of pure sensual pleasure. Over time, the appetite for sensual pleasure becomes increasingly distorted and jaded.

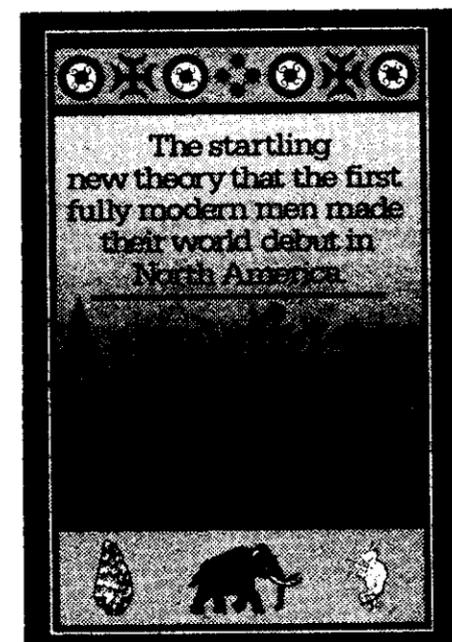
The Shock of the New TV series is expected to be shown for the second time this year on the Public Broadcasting System. It will also be incorporated into course work on a number of campuses this fall, complete with a full study guide.

This nihilism should be kept away from our colleges and universities. *The Shock of the New* should be banned from public viewing, particularly for the young and impressionable. We in America should inform the BBC and their U.S. associate the PBS to keep such smut in England, since despite what Hughes asserts, America still values creativity and the scientific progress it has brought to the nation.

—Judith Wyer

American Genesis by Jeffrey Goodman, Ph.D.

Summit Books
1981
285 pp., illus.
\$12.95



Quack Archaeologist Puffs Race Science

Jeffrey Goodman's previous titles are *We Are the Earthquake Generation* and *Psychic Archaeology*. There are reports that following the publication of *Psychic Archaeology*, the University of Arizona terminated his teaching contract. I have not read the earlier books, but my examination of *American Genesis* turned up the kind of race science and environmentalist kookery with which no respectable university department would want to be associated.

In its earlier stages of presentation, Goodman's thesis seems innocuous, though absurd. He proposes that biologically modern man, *Homo sapiens sapiens*, originated not 40,000 to 50,000 years ago as most anthropologists today believe, but at least 70,000 and perhaps as long as 250,000 years ago, and that this evolution took place not in the Old World but in America. He thus reverses the conventional understanding of man's appearance in the New World—by which man enters North America via a land bridge stretching across the Bering Straits between Asia and Alaska. Goodman posits that the American Indian (southern California type, to be specific) was the first biologically modern man, and that he migrated westward across the Bering Straits to later give rise to the Caucasian race in Europe.

Goodman attempts to prove this first by demonstrating the greater racial affinity of American Indians to Caucasians than to Mongoloids. Secondly, he claims an antiquity for modern-man skeletal remains in the New World far in excess of anything known for the old.

Both arguments are ridiculous. Although no competent anthropologist today claims that Indians are identical to Chinese and Japanese, the fact remains that far more physiolog-

ical traits are shared by American and Asian populations than either shares with any other world population—including those traits that Goodman cites to prove the Indians' racial affinity to Caucasians. Moreover, Goodman's argument for the much greater antiquity of modern man is based on completely unreliable techniques and data.

Some Skullduggery

The theory of pre-30,000-year-old man in the New World rests on the dating of several skulls unearthed in southern California. This dating was carried out by a controversial new technique called Aspartic Acid Racemization (AAR), which measures the transformation over time of a chemical found in bone tissue. Like the well-tested (though still error-prone) radiocarbon dating technique, this method compares the ratio of degraded to undegraded form of the chemical with the known starting ratio at the time of archaeological deposition, and then applies a standard rate of decay to calculate the age.

Unfortunately, the chemical process which the AAR technique measures is extraordinarily susceptible to variations in temperature and humidity. A few degrees change in temperature can speed up or slow down the chemical transformation process in the bone, and throw off dating calculated by this method by tens of thousands of years. One of the skulls Goodman examined was dated by the Aspartic Acid Racemization method, but—alas!—was revealed to have been sitting next to a steam pipe in a San Diego museum for a year before it was dated. The results, in short, are worthless.

More embarrassing still to Goodman's credibility is his heavy reliance on the 1960s California finds of the

aging Richard Leakey. These Leakey claimed to be primitive tools pushing back the date of modern man's North American emergence to the period of Neanderthal man. All but Leakey's devoted cult followers, however, have identified these finds as more likely to be naturally broken rocks than tools.

Goodman appears to be dishonest as well as sloppy. *American Genesis* quotes Smithsonian Institution paleoanthropologist Dennis Stanford confirming that several of the finds of Goodman's Flagstaff, Arizona dig in the heart of Hopi Indian territory are ancient tools. But Stanford, when reached by telephone, told me that he specifically told Goodman that there is not yet sufficient evidence to prove that they are definitely tools rather than broken stones resembling man-made artifacts.

Race Science, Not Anthropology

The real problem with *American Genesis*, however, is not Goodman's physical anthropology—faulty as it is. The problem is the author's racism. In the tradition of classic race science, Goodman insists that anatomical and cultural characteristics are inextricably linked—that "blood will tell." Like the cultist race scientists who wove a mystical Nordic environmentalism into the Nazi belief structure, he proclaims that the North American Indians—the original *Homo sapiens*—were born with a divine wisdom and harmony with nature (related to their noble appearance), which has been preserved by the Indians although lost to all the races descended from the original Indian stock.

The Hopi Indians of the American Southwest, Goodman asserts, have inherited the primeval spiritual qualities of early man in their most pure form. By studying Hopi myth in which this primeval spirit still lives, Goodman says we can learn the real history of man's last 250,000 years—ignoring all the unpleasantly contradictory data of archaeology, anthropology, and history.

Goodman goes so far as to propose that Indian myth be treated as the sole primary data for anthropological research. He protests that "ac-

ademic scenario doesn't correspond with Indian myth. Instead of the ancient origins Indian myth indicates, only a relatively recent origin is put forth. Instead of having the Indians originate in the Americas or ocean islands as they themselves say, only a single Asian origin is attributed to all tribes."

Goodman's racism is intertwined with his counterculture kookery. He points to "native Americans'" use of narcotic and hallucinogenic drugs as a source of their superior primal wisdom. He also dredges up the 1960s and 1970s radical counterculture thesis that activity in the right hemisphere of the brain is the true source of humankind's creativity and has diminished with the technological development of our culture. This "right brain" thesis is now being mass-marketed via a paperback best-seller on the topic.

Goodman does his part to push this mystical nonsense by quoting several experts on the relationship between "right brain" activity and the innate intelligence of the Indians. He writes: "Dr. Marlene Dobkin de Rios of the Department of Psychiatry at the University of California . . . believes that this [drug-induced] chemical knowledge results not from trial and error, but is instead owing to the intelligence of primitive man."

Purchased Credentials

A book should not be judged by its author's academic degrees, and I make no exception here. However, since Goodman takes such pains to identify his pedigree, it is only fair to point out that the "California Western University" that issued his Ph.D. is licensed to grant doctorates in subjects other than business administration and management only under California's liberal "full disclosure filing law." This allows new and unaccredited educational institutions like California Western to grant Ph.D.s provided each degree identifies its standards, for example, "We guarantee that all our instructors are high school graduates."

In short, Goodman *bought* his credentials, and is now using them to peddle racism. This racism spills un-

controllably across the pages of his manuscript; on several occasions Goodman launches irrational attacks against the "Caucasian anthropologists" of the academic circle he was so desperate to break into with purchased credentials.

All this is probably serving to alienate Goodman from his professional colleagues. But he is having little trouble finding friends elsewhere. He sat on the panel of judges at a "tribunal" to be sponsored by the radical-terrorist American Indian Movement (AIM) and the National Council of Churches in Indianapolis in early June. The tribunal's main agenda item was the desecration of Indian graves by "Caucasian" anthropologists. Tribunal organizers, including AIM leader Russell Means, made clear that the confab's main purpose was to push environmentalism, renewable energy resources such as solar power, and even violence as a last resort against the interference of the "white man" with the Indians' natural way of life.

Means was interviewed in the April issue of the pornography magazine *Penthouse* and had this to say about the AIM's outlook:

"The red philosophy is that all living things come from one mother. Eons ago we looked around and saw that every living thing had a direction and a role to play in life except the two-legged creature. . . . The red people decided that human beings were the weakest things on earth and were *cursed with the power of reason*. So we decided to learn from our superiors and that is how we built our civilizations. We listened to what the eagle and the sparrow had to say. . . . We want to stop the genocidal march of industrial society . . . [emphasis added]."

If Goodman's *American Genesis* echoes the antihuman environmentalism of declared terrorist Russell Means, it is because it is one more sloppy propaganda job in the campaign to spread a racial, cultural relativist outlook to America's minorities. It is a book, and a line, that no self-respecting American of any race, creed, or color would buy.

—Richard Welsh

Coming Alive: China After Mao

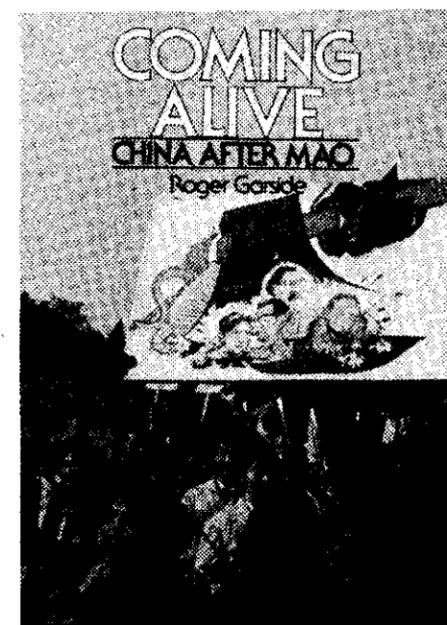
by Roger Garside

McGraw-Hill

1981

427 pp.

\$12.95



Post-Mao China: Coming Alive or Apart?

Coming Alive: China After Mao, by former British foreign intelligence service official Roger Garside, is one of the latest and most publicized efforts on behalf of China Card advocates to dispel the healthy skepticism of a U.S.-China alliance within the Reagan administration and the American population at large.

This new book joins the *New York Times*, the *Christian Science Monitor*, and the chic Manhattan department store Bloomingdale's in "heralding the dawn of a new era" in which China, we are told, is moving toward "liberal democracy" under the "pragmatic leadership" of current strongman Deng Xiaoping.

Appealing to the American political profile with such buzzwords as "private enterprise" and "freedom of expression," Garside lures the uninformed reader onto the side of Deng in a phony debate with the late Chairman Mao. Throughout this rigged dialogue, the true causes of the Chinese peoples's plight are never addressed.

'Left' versus 'Right'

The "leftist" Mao and his heirs in the Gang of Four are presented as the embodiment of repressory policies. The "rightist" Deng and pragmatist cohorts are depicted as inspirations to the masses of Chinese seeking emancipation from the shackles of Maoism.

Garside condemns the period of Maoist reign for its repression, radical economic policies, and xenophobic attitude toward the West, all of which he says stifled China's development. He then counterposes Deng and his "pragmatic" regime as one that is more tolerant of dissent, has a "burning conviction" toward the "rule of law," and is even introducing "free market" modes of produc-

tion to the Chinese economy.

Undeniably, the almost thirty years under Mao brought untold misery and catastrophe to the Chinese mainland. But one need only examine the current state of affairs in China today to realize that in comparing Mao and Deng, one might just as well be comparing two adjacent levels of Dante's hell.

Deng's 'Pragmatism'

Last year, the Dengist regime officially did away with the right of freedom of expression. Garside tries to exculpate Deng using vague arguments to blame the move on other politburo members. Wei Jingsheng, the most outspoken leader of the "Peking Spring" democracy movement to which Garside refers so enthusiastically to substantiate his view of Deng, now languishes in jail. He made the mistake of criticizing the current regime as well as Mao.

The Chinese media itself reveals that cynicism among youth and general dissent in the People's Republic is greater now than at any time since the founding of the country. As for Deng's burning commitment to better jurisprudence, the recent farcical trial of his political enemies, the Gang of Four, has rendered these pretensions ludicrous.

Austerity and Mass Murder

Garside, who makes no secret of his pride in Britain's imperial past, has used his volume to bend over backwards in support of China's application of zero-growth economics. China today is the international model of the antitechnology, antiscience policies that the ruling families of Britain have championed for centuries.

Austerity measures against industry along the lines prescribed by Mar-

garet Thatcher adviser Milton Friedman have already forced over 20 million urban Chinese out of their jobs. In the countryside, 100 million go to bed hungry every night.

The Chinese press has admitted that state-enforced population control is forcing mothers to commit infanticide in order to comply with the one-child-per-couple rule.

Nowhere does *Coming Alive* mention Peking's sponsorship of the Pol Pot regime in neighboring Kampuchea—an experimental extension of Peking's own depopulation program—by force—onto another nation. Under Pol Pot, 40 percent of the Khmer race was systematically exterminated over the course of less than four years. Virtually every trace of Kampuchea civilization ever produced was annihilated along with every one of its educated citizens.

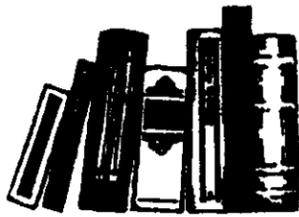
These stark realities of Chinese conditions and policy render Garside's drivelings about youth in China seeking "sexual freedom" all the more insulting to those who are seriously seeking the path of liberty and development for China. *Coming Alive* not only contributes to perpetrating the dangerous myth among Americans that this country has a community of principle with the Communist regime. It also does a tremendous disservice to the Chinese people, for whom Garside claims to have so much concern.

China's dynastic cycle, which Garside should know something about, has always ushered in regimes with claims of a better future. The fact remains, however, that China under Deng, like China under Mao, is a zero-growth hell hole in which a predominantly peasant population and its posterity are condemned to bestiality.

Until there emerges in China an elite committed to providing the environment in which science and humanist culture can flourish side by side with industrial growth, the cyclical misery of China will never be broken. This is the real issue to contend with before China can truly come alive. This is the issue Garside never touches.

—Gregory Buyhoff

BOOK BRIEFS



Creation by Gore Vidal, Random House. If *Creation's* conceptual grasp matched the cleverness of its premise, it could have been one of the most sinister books of the century. Like the historical fiction of Sir Walter Scott, *Creation's* purpose is to sell a distorted image of mankind's past to the popular audience, to indulge the reader in an oligarchist daydream.

The target of Gore Vidal's fictional distortion is the basis of our modern culture: the classical civilization of fifth century B.C. Greece, and its product, Neoplatonic Christianity. Vidal's protagonist is one Cyrus Spitama, (the book's only fictional character of note), the grandson of the Persian cultist prophet Zoroaster, and a ranking noble in the court of the Persian kings Darius, Xerxes, and Artaxerxes. The novel is written in the form of memoirs of the aging Cyrus Spitama, as told to the Greek philosopher Democritus of Abdera, fictionally represented as the nephew of Cyrus.

In Cyrus's rambling recollections of his travels throughout the Persian Empire from Greece to India, we meet all of the great figures of fifth century B.C. Greek civilization: Miltiades, victor of the Battle of Marathon which saved Western civilization from being smothered in its cradle; his son, the anti-Persian General Cimon; a young stone mason (actually, a sculptor) named Socrates, who is presented as too absent-minded to do good work; and the greatest poet of the ancient world, Aeschylus.

But these are not the heroes of Vidal's story. On the contrary, Cyrus Spitama has nothing but contempt for these architects of human civilization. He prefers the company and conversation of the feudalist Confucius—even to that of Buddha and Lao-Tzu, both of whom he has also met during his travels in Asia.

What *Creation* seeks through its account of this epical period is to deepen among the circle of intellec-

tuals attracted to such novels an allegiance to the secret traditions of the British and European oligarchy. For the oligarchy, Persia and the tax-farming system of the Babylonian priests who created and controlled Persia are the models for a return to a New Dark Ages of feudal backwardness. In this new golden age of feudalism, science and technology will have atrophied, the population will be firmly in the grip of bizarre religious cults, and the captive satrapies will pay their taxes on time.

The program for such an oligarchist regime—and worse—is today contained in the *Global 2000 Report*, an outline for the elimination of half the world's population by the turn of the century, which Jimmy Carter left behind him when he exited the White House.

Thus, author Vidal posits that the Greece of Plato and Socrates is not the cultural frame of reference for modern Western culture: zero-growth Persia and Babylonia are. In the place of the Neoplatonic Judeo-Christian tradition, he champions the Zoroastrian witchcraft which sees existence as the struggle between a "good" god and an evil demon, the Babylonian cosmology which has been revived in the Christian era as the Gnostic and Manichean enemies of the Christian Church.

To propagate the oligarchy's traditions, it is necessary to reveal some of their secrets, and on one point, *Creation* is curiously candid. Throughout Cyrus Spitama's account of the Greek history of his time, he is snickeringly frank about the Persian court's control of the so-called Greek democracy—which throughout its brief history was used to whip up protest among the Athenian commoners against the (chiefly) aristocratic families which developed Greek culture and fought Persia's subversion.

But even this is a nasty joke. No sooner was *Creation* published than Vidal launched a campaign for the U.S. Senate on a populist program which he describes as "trying democracy in the U.S." modeled on the "Athenian democracy."

One can't accuse Vidal of insincerity. As the offspring of a Scottish aristocratic family, he appreciates the way the oligarchy has always manipulated populist movements for their own policy ends. In the cynical fashion of an aristocrat trained to play the part of radical intellectual, he will bandy about demagogic slogans attacking "big business" and "giving the government back to the people" within weeks of publishing a novel that exposes the secret, still kept from popular recognition, that the Greek democracy on which he professedly bases his campaign was controlled by the Persian oligarchy. Clearly, Vidal assumes that American "commoners," farmers and workers, will not read his book.

—Charles Tate

Son of Sam by Lawrence D. Klausner, McGraw-Hill. Last winter, the press cheered for *Son of Sam's* portrayal of how New York was held hostage to the terror spree of the lone psychopathic killer David Berkowitz. But the plaudits had barely died down when Berkowitz called a press conference inside the jail where he is serving a life sentence for murder and announced that he was no lone killer, but a member of a satanic cult dedicated to ritual murder.

Two weeks later, the *What's Happening America?* show of New York's WOR television broadcast a special on *Son of Sam* featuring materials turned up by Gannett-Westchester newspaper reporter Maury Terry. Terry produced a copy of a letter found by police in 1978 in Berkowitz's apartment. The letter warned police of the cult, and its plans to murder "at least 100 . . . young girls."

Berkowitz's statement and the publicity for Terry's investigation have prompted the Queens District Attorney to reopen the *Son of Sam* case. Let's hope Klausner's book, another cheap media effort to promote the lone psychotic assassin hoax, now travels a short and embarrassing route to the discount table at the local bookstore.

—Ira Leibowitz

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