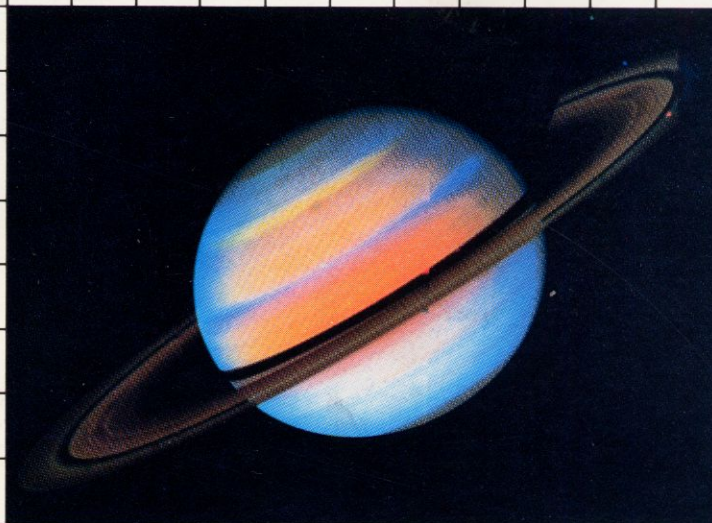


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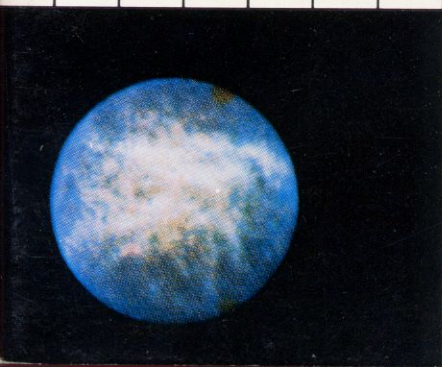
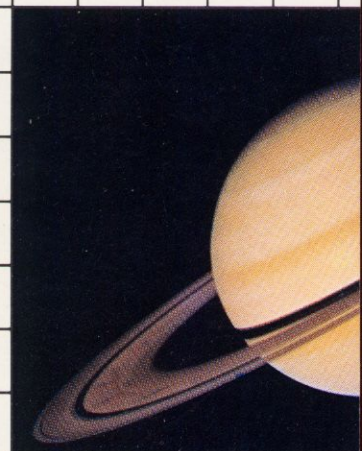
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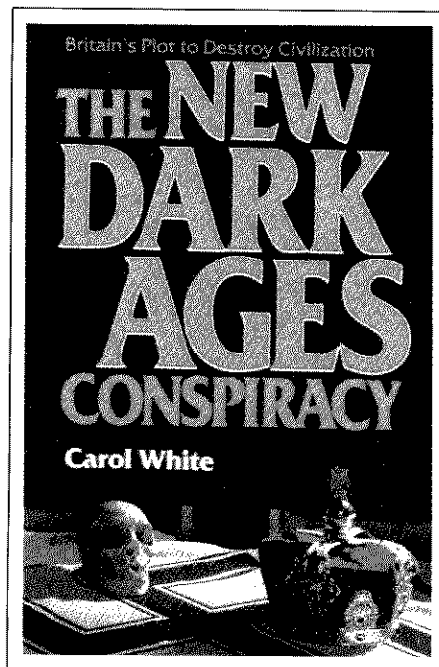
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6

The Promise of Fusion Power:
Man's Coming Conquest of Space
by Dr. Friedwardt Winterberg

14

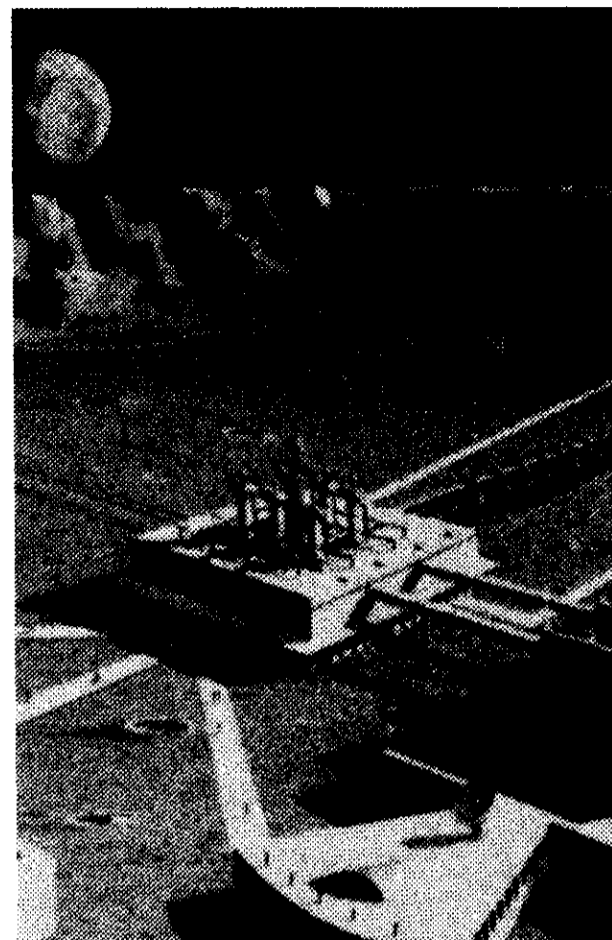
The Shame of Shogun
by Daniel Sneider

26

Why Are America's Jews
Falling for Jabotinsky?
by Mark Burdman

32

Hostage to Khomeini
by Robert Dreyfuss



EDITORIAL

2

Our Project 1980s: Get Ready to Colonize Space

3

Earth-Forming of Titan to Begin in 2057

LETTERS

5

Philo & Modern Judaism

MUSIC

47

TV's 'Playing for Time'

48

Paris Symposium: 'True Art is Moral Progress'

NOTES

51

New Slanders Cover Up Alexander's Murder

53

Would You Believe—Animal Rights?

MOVIES

54

Flash! No Sex, No Violence

57

Close Encounters: Monsters: 1, Humans: 0

BOOKS

58

Let's Revive James Fenimore Cooper!

61

Heinlein SFPPTs Out

62

Rifkin on Entropy: Put . . . Put . . . Put . . .

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Photo of Saturn and its moon,
Ganymede, taken from Voyager I.

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Our Project 1980s: Get Ready to Colonize Space

THE INTERNATIONAL Geophysical Year 1957 was indeed momentous for mankind. It was in the year of Sputnik that the impulse tendency was generated which led us to take the giant step onto the moon. Now, none too soon, Voyager I has again lifted our vision. With the change in administration in Washington, it is to be expected that the National Aeronautics and Space Administration (NASA) will again receive the funding necessary to prevent what would otherwise be incredibly the case: the closing down of Voyager and other space exploration projects in the near future.

We celebrate Voyager I because it keeps alive the idea of space exploration itself. Everywhere across the country and the world people were heartened. Success again, after a series of scripted incidents like the fall of Skylab and the Three Mile Island affair, which the antiscience environmentalist mob tried to play to Peoria as incomprehensible disasters.

Everywhere congratulations. Indeed, it is our birthright to claim not only earth. We have reached to Saturn, and already a new universe opens before us. Or rather, we have begun to penetrate the true universe more deeply.

Most wonderful of all, we find two small moons—merely numbered 10 and 11, not even named—which demolish once and for all the shibboleths and frauds of Newtonian-Maxwellian physics. Because these two small moons, simply by the path of their orbit, call into question the most fundamental assumption of Newtonian physics: the second law of thermodynamics.

One would have assumed that these two moons, which circle Saturn in the same orbit, would have been brought together by the action of gravity so that they acted as one body. Not so. Whenever one moon even threatens to overtake the other, there is a shift in the velocity of both so that the one falls behind while the other speeds ahead.

This is no mere curiosity. This newly discovered, lawful self-organization of the universe, which probably also governs the behavior of all Saturn's rings, presents itself as the proper occasion for the long overdue, final demise of Isaac Newton's claim that the universe—governed by his laws of momentum and inertia—must necessarily suffer a thermodynamic heat death without the miraculous and blasphemous intervention of God.

NOW IS THE PROPER TIME to rid ourselves of the pseudoscientific pretenses of entropy theorists, who claim on the false basis of Newton's laws that we can no longer have economic or technological progress.

Recently the National Science Foundation and Department of Education came out with a report for the President evaluating U.S. science education. The background of this report was the widely circulated memorandum of the University of Chicago's Isak Wirszup pointing to the relative decline of U.S. science and mathematics education compared to that of the Soviets.

The President's commission, while denying an absolute shortage of the most qualified levels of personnel in science and engineering, did however state that it was a national priority to reverse the present trend, in which most Americans do not go beyond 10th year mathematics and science in their education. As they correctly said, this condition is intolerable in a society such as ours, where the informed citizen must be qualified by a broad understanding of science in order to make appropriate decisions regarding industrial and defense policy.

The President's commission accepted as a condition that the current Carter-Volcker policy of dismantling the American economy would continue into the future. Therefore, their projections of the level of qualified personnel required in the future fall far short of reality. Nonetheless, the thrust of their recommendations are absolutely correct: immediate establishment of science and technology museums around the nation, development of educational programs for television, introduction of courses on technology in the

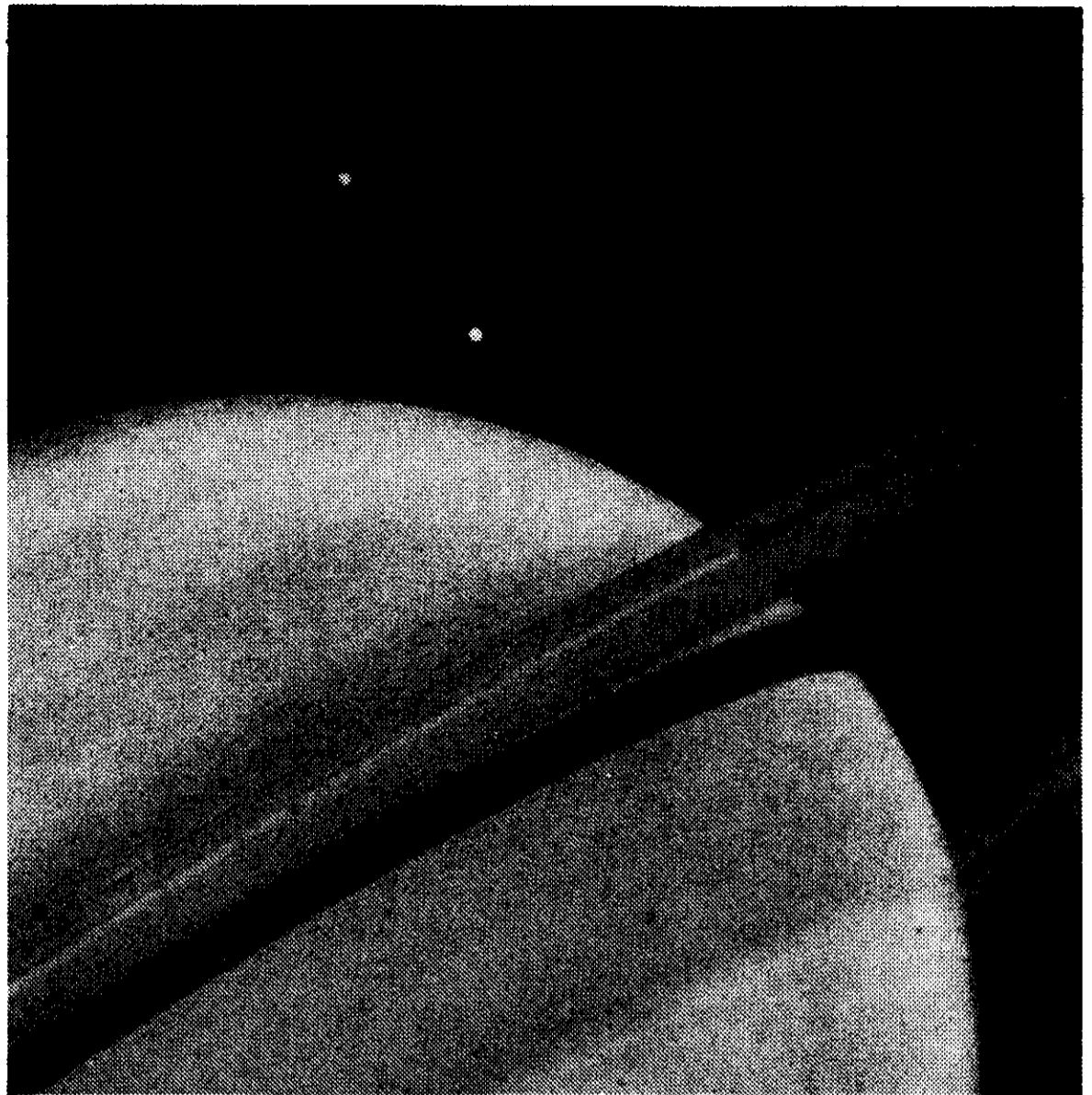
Continued on page 4

Earth-forming Of Titan to Begin in 2057

With the evidence provided by the NASA probe of Saturn in hand, we can confidently propose to begin what might be called the "earth-forming" of Saturn's moon, Titan, to begin during the geophysical year 2057-58.

Titan, approximately the size of the earth, has an atmosphere composed approximately 90 percent of nitrogen and the remainder predominantly of hydrogen-saturated methane. Those characteristics are comparable to earth's during our planet's reducing phase of evolution. With aid of the new plasma physics technologies now emerging on the horizon, by early in the next century we should have developed breakthroughs in applied relativistic physics needed for rapid intra-solar transport of vehicles carrying pioneer human populations, and for transforming a cold body such as Titan into a habitable environment.

However, the proper development of a new technology



A view of Saturn from Voyager.

requires the kind of leading political support which President John F. Kennedy gave to support of the NASA effort at the beginning of the last decade. Objectively, earth can begin the "earth-forming" of Titan beginning the geophysical year 2057-58, provided we dedicate ourselves to such accomplishments beginning now.

The object of this commitment is not merely to conquer Titan for the human race. By adopting such a specific goal, we master all of the fundamental advances in science and technology needed to achieve that goal.

The spectacular results of the NASA probe of the Saturn region have conclusively discredited the last vestige of Newton's and Maxwell's de-

fective varieties of thought in physics. This has implicitly cleared the decks of the principal kinds of theoretical rubbish which have for too long delayed fundamental scientific and technological progress. The Saturn data are a conclusive proof of the arguments I have been circulating for some years now. This clearing away of theoretical rubbish will help immensely to clear the decks for the quality of research a commitment to a Titan "earth-forming" project requires.

Three cheers, and trebled funding for NASA! Let us get on with the next giant step forward!

—Lyndon H. LaRouche, Jr.
*Chairman, Advisory Committee
National Democratic
Policy Committee*

EDITORIAL

Continued from page 2
schools, and a redefinition of mathematics and science curricula away from the New Math and toward their integration with physics and industrial technology.

Just as in 1957, when the flight of Sputnik focused the nation on the need for an expanded generation of new scientists, so today the flight of Voyager I should be taken as the occasion to remedy the failures in the New Math and science programs instituted then, which did not carry out the spirit of that national mandate but instead represented its cooptation by a fundamentally antiscience, anglophilic grouping within the scientific community and government, who deliberately distorted the curricula in the direction of

logical formalisms and away from technology.

LET US MAKE IT OUR BUSINESS to see that the nation rids itself of this Council on Foreign Relations crowd—the people who push entropy theory for the same purpose that they pushed their puppet Jimmy Carter. The 1980s must renew the commitment so well expressed by John F. Kennedy when he presented to Congress his proposal that NASA be given priority national backing to ensure that the moon flight be achieved. We must reverse the disastrous antiscience, antidevelopment policies which the CFR proposed in 1975 and Carter, with the able assistance of Federal Reserve Chairman Volcker, enacted to turn the 1980s

into a decade of “controlled disintegration.”

To accomplish this, they planned the dismantling of the nation's industrial might. Not only would Americans suffer severe austerity, but the peoples of Africa, Asia, Latin America, and the Mideast, who depend upon American industrial and agricultural exports, would be under immediate sentence of death. Already today, as a result of these policies implemented by the International Monetary Fund and the World Bank, one hundred million Africans will this year die of starvation if immediate relief measures are not taken.

It is perfectly feasible for man to colonize the moon, and Mars, and to make Saturn's moon Titan,

CALENDAR

With the art exhibition listings below, we initiate a new calendar section for *Campaigner*. In upcoming issues, we will expand the calendar to include the advance tour schedules of important musical events, conferences, and a more comprehensive art exhibit guide, plus music and exhibit openings reviews.

The Great Masters

Old Master Paintings from the Collection of Baron Thyssen-Bornemisza, November 25, 1980-January 18, 1981, The Los Angeles County Museum of Art, 5905 Wilshire Boulevard, Los Angeles, California.

This exhibit is a selection of fifty-seven of the finest paintings from one of the very greatest private art collections in the world. There are over 300 works in the collection. The paintings selected range over 500 years from 14th

century Italian masterpieces to the 19th century Spanish painter Francisco Goya.

According to John Walker, director emeritus of the National Gallery of Art, who made the selection for the exhibition, the Thyssen-Bornemisza is, with the exception of the Royal Collection passed along to the Queen of England, the greatest private collection in the world.

The special exhibit began touring America in 1980, starting at the National Gallery in Washington, D.C., and then went to Detroit, Minneapolis, and Cleveland.

In 1981, following the stay in Los Angeles, the exhibit will be shown in four more major American museums, listed below. The short list of famous masters following will show why this exhibit should not be missed.

There are 17 Italian master-

pieces, including the rare Duccio panel, *Christ and the Woman of Samaria*, (1311), from the artist's great *Maesta Altarpiece* in Sienna. There is Carpaccio's *Young Knight in a Landscape* (1510), the earliest surviving full-length life-size portrait painted in Italy, and considered the greatest masterpiece of this Venetian master's work.

There are nine outstanding examples of the Flemish school, including rare works by Jan Van Eyck, Hans Memling, and Peter Paul Rubens.

Among the eight German Renaissance paintings is the *Madonna with the Bunch of Grapes* (ca. 1509-14), by the influential master Lucas Cranach the Elder.

Eighteenth century French painting is well represented, and there are six unusually fine Spanish paintings, including two works by Goya, *Ansensio Julia in His Studio* (ca. 1798), and the later study

which is in many ways similar to earth in its early period, our outpost. It is appropriate to set the year 2057 as our goal to accomplish this task. If we make *this* our project for the 1980s, then our renewed commitment to man's necessarily continuous extension of his reach will make the Council on Foreign Relations *1980s Project* intolerable, and these policies will no longer be tolerated.

To realize the promise of the Voyager I flight, to celebrate the geophysical year 2057 on Titan, we will need an international commitment to industrial growth and scientific development on a scale beyond any such task which mankind has yet set itself. To realize this, we must at last realize ourselves as truly human.

of a blind beggar, *El Tio Paquete* (ca. 1818-20).

The remaining opportunities to see this exhibit are: Denver Art Museum, Denver, Colorado, February 2, 1981-April 5, 1981; The Kimbell Art Museum, Fort Worth, Texas, April 25, 1981-June 28, 1981; William Rockhill Nelson Gallery of Art, Kansas City, Missouri, July 18, 1981-September 20, 1981; The Metropolitan Museum of Art, New York, October 9, 1981-December 6, 1981.

Gods, Saints and Heroes: Dutch Painting in the Age of Rembrandt, November 2, 1980-January 4, 1981, National Gallery of Art, 4th Street at Constitution Avenue, NW, Washington, D.C.

This exhibition of 85 paintings from Europe and America was
Continued on page 46

Philo & Modern Judaism

To the editor:

I read Mark Burdman's article ["Restoring Israel's Moral Purpose," Sept.-Oct. 1980] with great interest, and only wish that you would have got my first name and the spelling of my family name right.

To call Philo Judaeus an "Alexandrian Platonist Rabbi" is somewhat anachronistic, in view of the fact that the title "rabbi" only came into use later; and even then there is no evidence that the adherents of Alexandrian-style Hellenistic Judaism adopted that title. Nor is there any evidence that the rabbis who met in Frankfurt, in 1845, were in any way dependent upon the thought of Philo. Philo's writings were preserved by the Christian Church, not by the Synagogue; and while, in the Renaissance, an isolated Jewish scholar "rediscovered" Philo, real Jewish interest in Philo is a twentieth-century achievement, and can hardly be ascribed to the clerical gentlemen who gathered in Frankfurt, in 1845. What the Frankfurt rabbis had to say was more directly derived from their understanding of the biblical Prophets—on whom, of course, Philo, too, relied for some of his teaching. Hence the similarity of ideas which you detected.

Your reference to the Frankfurt Rabbinical Conference of 1845, though interesting in itself, should have been placed in proper perspective by pointing out that it was the second of three such conferences, which also included Brunswick, 1844 and Breslau, 1846, conferences at which similar views were propounded. Perhaps

even more important would have been a reference to the American continuation of those conferences: Philadelphia (1869) and Pittsburgh (1885). There, the American Reform rabbis reaffirmed the position taken by the German conferences. Latter-day American Reform Judaism has, of course, retreated from that position, becoming a victim of Zionization.

Altogether, I found the *Campaigner* very interesting. But I would appreciate some enlightenment about the meaning of "Neoplatonic Republican." The word "Neoplatonic" as used here obviously does not carry the meaning familiar to me from my study of Philosophy. Obviously, Philo Judaeus *was* a Neo-Platonist; but what does the adjective mean *today*?

Jakob J. Petuchowski
Cincinnati, Ohio

The author replies:

The key point made in my article had less to do with formal connections between the 1845 Frankfurt rabbis and Philo as it did with the underlying shared commitment to an *ecumenical notion of progress* found in both. This ecumenical idea holds that man, through the exercise of his creative powers, can participate in the divine act of creation. By participating in the divine act of creation, man increasingly perfects his mastery over nature and brings humanity closer to the realization of "God's kingdom on earth."

The expression in Judaism of that idea of progress is diametrically opposed to that cultish form of Zionism believed in by the most bitter enemies of Zionist leader Nahum Goldmann, such as the devotees of Vladimir Jabotinsky discussed elsewhere in his issue.

"Republicanism" enters into
Continued on page 63

Man's coming conquest of space

by Dr. Friedwardt Winterberg

To begin with, I would like to say, I do not consider myself a practitioner of the pseudoscience of futurology, which is to predict the future by making extrapolations from present trends. Predicting the future is difficult, at very least, because the future largely consists of inventions and discoveries which have not yet been made.

But as relativity theory tells us, the past, present, and future are closely connected to each other. And if we know something about the present, we should be able to know something about the future.

There most likely will be four great technical breakthroughs accomplished in this century. Three have been already accomplished, the fourth will be accomplished, and probably in this decade. The first of these great breakthroughs was, of course, manned flight; the second was the discovery of fission and nuclear energy; the third breakthrough was the development of the space rocket leading to the landing of a man on the Moon—the accomplishment of the Apollo Project. The last great breakthrough of this century—at least the last one we can foresee (we do not know yet, there may

be the discovery of another sub-nuclear force coming)—is the breakthrough toward fusion power, which will come, I would say, not later than 1985.

A lot has been said about fusion as far as the generation of power goes. In fact, fusion is the ignition of a small star on earth; and therefore, it can be compared in its importance with the invention of fire. It is a new kind of fire which, in contrast to ordinary chemical fire, requires much higher temperatures, which is one of the reasons why it is so difficult to achieve.

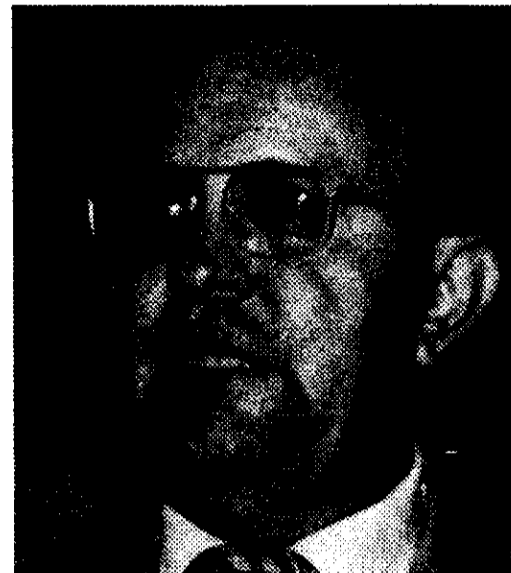
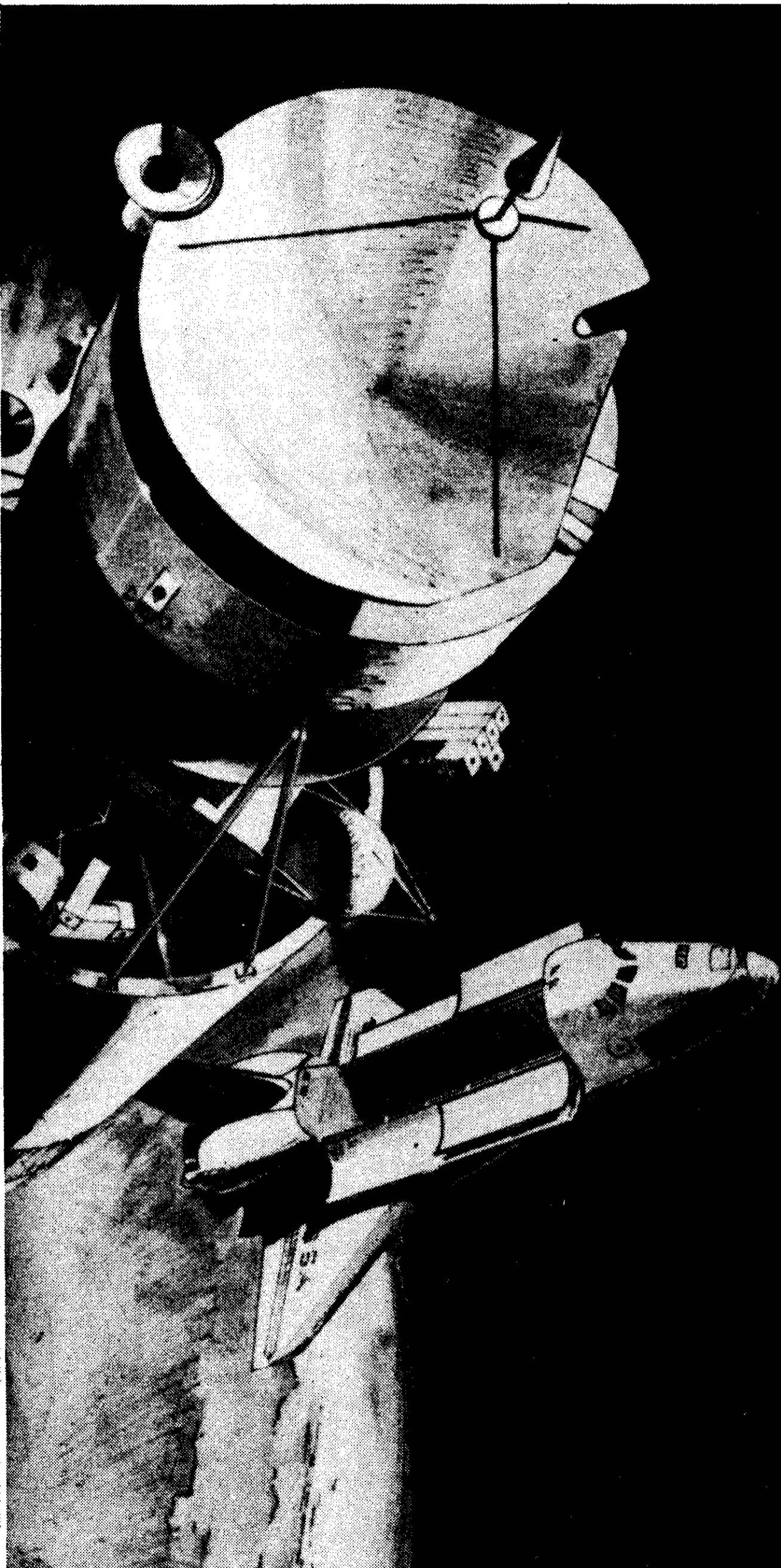
Fusion Space Flight

Power generation is only one side of fusion. The other side is its significance to space flight.

First, let me give you a short outline. What is the great problem we face today as far as space flight is concerned? As the Apollo program has shown, we are now able

The Space Shuttle. *An artist's conception of the NASA space shuttle servicing an orbiting space station. The space shuttle will eventually make possible the construction of fusion-powered vehicles in space.*





Dr. Friedwardt Winterberg is a pioneer in the nation's inertial confinement fusion program. Working at the prestigious Desert Research Center in Nevada, Winterberg has proposed a new and exciting approach to the design of pellets—the actual shape or configuration given to the basic fuel for inertial confinement fusion systems.

The Winterberg design makes it theoretically possible to decrease the power level of the fusion driver (laser, ion, or electron beams) by more than an order of magnitude and to also use a less technically difficult driver system. Should his design hold up in actual experimental investigation, his idea could bring the prospect of commercial fusion power much closer to realization.

Dr. Winterberg's discussion has been edited from a presentation to a recent Los Angeles conference of the Fusion Energy Foundation.

to land men on another planet in the solar system. However, we cannot do so with a very large payload—and the moon, which is like a small planet, is very nearby to us.

Now if we were to attempt to go to Mars with chemical propulsion, then you would be confronted with some very tremendous problems. It could not be accomplished in the matter of days or a week, as in the case of the Apollo Program; it would take years. And the astronauts would be forced into a spacecraft maybe not much bigger than the interior of a bus. To be able to live for a matter of years in such an environment, and be sure nothing goes wrong—that is very risky.

With chemical propulsion, therefore, I would say that going beyond the moon is not practical for man, but only for unmanned probes—and we have done that, very successfully. However, I do not believe, for a number of reasons I shall explain, that this can be our goal. Unmanned space probes alone are neither desirable nor, for scientific reasons, can they achieve the accomplishments we are looking for. What will we find on Mars or elsewhere in the solar system? Only man, with his versatility of mind, is able to respond to totally unexpected experiences.

As I pointed out, we won't be able to send men using chemical propulsion. But we will be able to do this with fusion propulsion. We will not be able to do it with fission propulsion either. But with fusion propulsion, yes.

That is of course one of the most exciting aspects of fusion. When we can do this, we will not only be able to explore the solar system. We will be able to colonize it, and industrialize it. This excitement over the propulsion prospects of fusion—an excitement which everyone who has worked with it has experienced—

is what I would like to try to share with you.

Let us first consider what is really the crucial problem in rocket propulsion. To get a large velocity with a spacecraft, you need what rocket engineers call a large specific impulse. To say a large specific impulse is the same as saying the exhaust velocity must be very large.

Exhaust Velocity

As you may have learned at school, the exhaust velocity of a gas is higher if the temperature of the gas is higher, because heat is motion of the gas molecules. If you have a chemical fuel, if it is burned, it leads to a molecular velocity and hence exhaust velocity of the order of a few kilometers per second, at best 3 kilometers per second or 2 miles per second.

Such a fuel—hydrogen mixed with oxygen—is the most powerful rocket fuel that we know, and was used in the Saturn rocket.

As we know from rocket theory, you can increase the rocket velocity to as much as three times more than the exhaust velocity if you have a multistage rocket. But you cannot increase it more substantially. Now, to escape the gravity of the earth you must attain a rocket velocity of about 12 kilometers per second (7.5 miles per second). So, if you have a three stage rocket in which each stage can attain about three kilometers per second, you can escape the earth's gravity field, and head for the moon. So chemical propulsion suffices to get free of the earth—because you need a relatively low velocity.

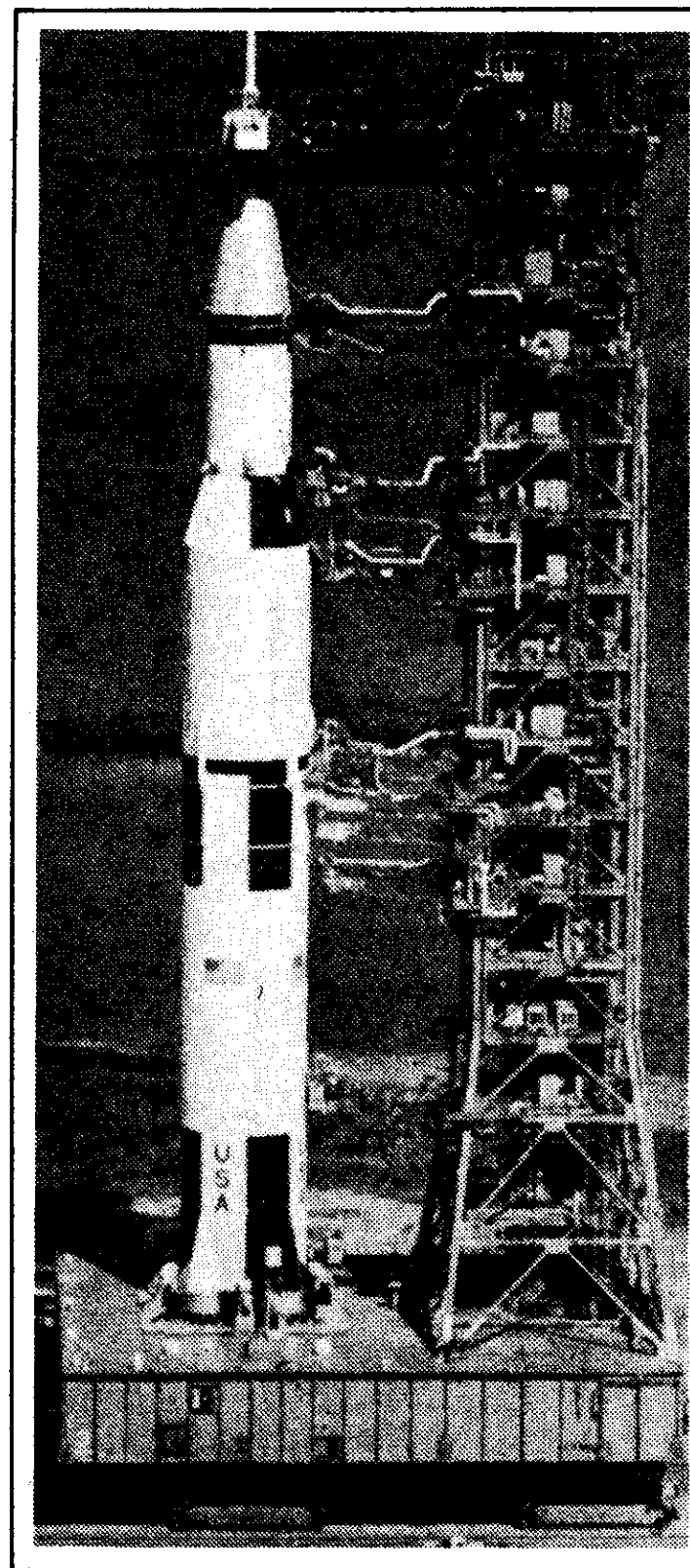
However, the most you can attain with chemical rockets is a speed of 10 to 20 kilometers per second. This may seem very fast when you think of traveling at such a speed, tens of miles per second. But this is not a speed that can permit us to travel to Mars in

a time which is less than the order of years—which is a long time.

Of course, the trick in getting to Mars in a short time, maybe only a matter of weeks, is to use a higher exhaust velocity. You must attain a level of propulsion, which only a fuel with a much larger energy density leading to a higher combustion temperature can produce.

The answer is thermonuclear. In a thermonuclear reaction the temperatures are not a few thousand degrees, as in a chemical combustion; they are millions of degrees, a hundred million degrees typically.

Then, we get an exhaust velocity not of a few kilometers per



second but a few thousand kilometers per second. That is, a thermonuclear rocket can attain, with the same payload, thousands of times larger velocities.

We could launch such a fusion space rocket, which would have to be put together in orbit, bringing its parts from earth by a space shuttle. Only for this shuttle mission will we still rely on chemical propulsion. We can store materials in a space orbit using the shuttle, which can go up into orbit hundreds of thousands of times to store all the different parts and materials for a fusion rocket which can be put together in earth orbit. The fusion-rocket spaceship could have a payload of thousands or

millions of tons, which could bring it from an earth orbit into an orbit around Mars. The descent mission from that orbit onto the surface of Mars could again be done by chemical rockets.

To go from a planetary surface to an orbit, chemical propulsion is always the most convenient. Similarly, when you go from the airport to your house, you don't take a helicopter, you take a car. So we probably always will need some kind of shuttle service to go from a planetary surface to an orbit, where we have no gravity and can therefore assemble large structures. The kind of fusion reaction with which our fusion rocket would be propelled will consist of many little explosions, like many miniature hydrogen bombs. For example, one of the fusion concepts, inertial fusion, uses laser beams to ignite a small hydrogen bomb, so small that you can confine it in a container for power production. Another concept, magnetic fusion, is not very suitable for rocket propulsion, for reasons I shall not go into. Inertial confinement fusion, however, is ideally suited for these purposes.

In inertial confinement propulsion, beams of particles ignite fuel pellets, each pellet perhaps the size of an aspirin tablet. But as it explodes, it will typically produce the energy equivalent of ten tons of TNT. These pellets will be ignited, say, every second. Their fireball will be reflected as exhaust by a magnetic mirror, and the spacecraft will be propelled.

Past History

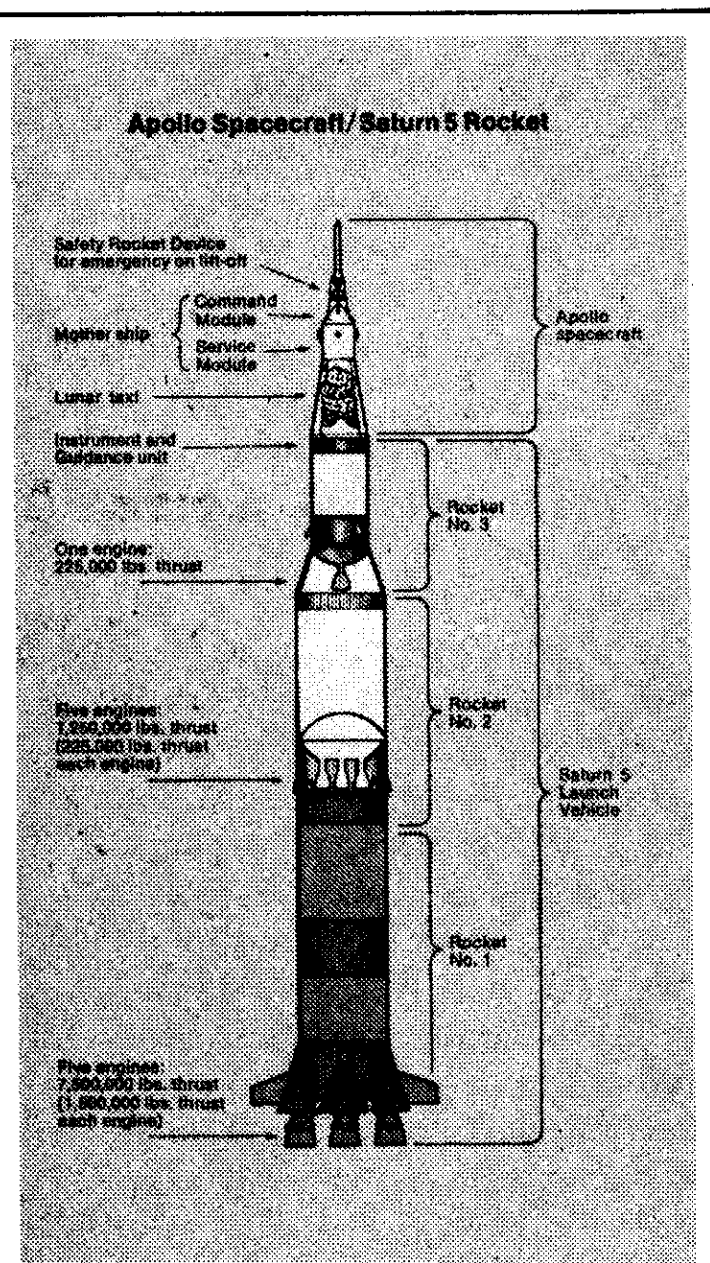
The idea of this kind of rocket propulsion has a long history. First the idea of propelling a rocket by a sequence of explosions of some type is itself very old. This was proposed by an engineer in Berlin around the turn of the century, with the name Ganswindt; however, he was not a physicist and

could not realize his concept. Around the same time, an Austrian physicist at the University of Lamberg (at that time part of Czechoslovakia and now in the Soviet Union) analyzed the matter and showed that the explosives of that time would not be strong enough to propel a space rocket. But Ganswindt prophetically predicted that one day we would find a propulsion explosive that would be large enough. In fact, less than forty years later, such a powerful explosive was discovered in the form of nuclear fission.

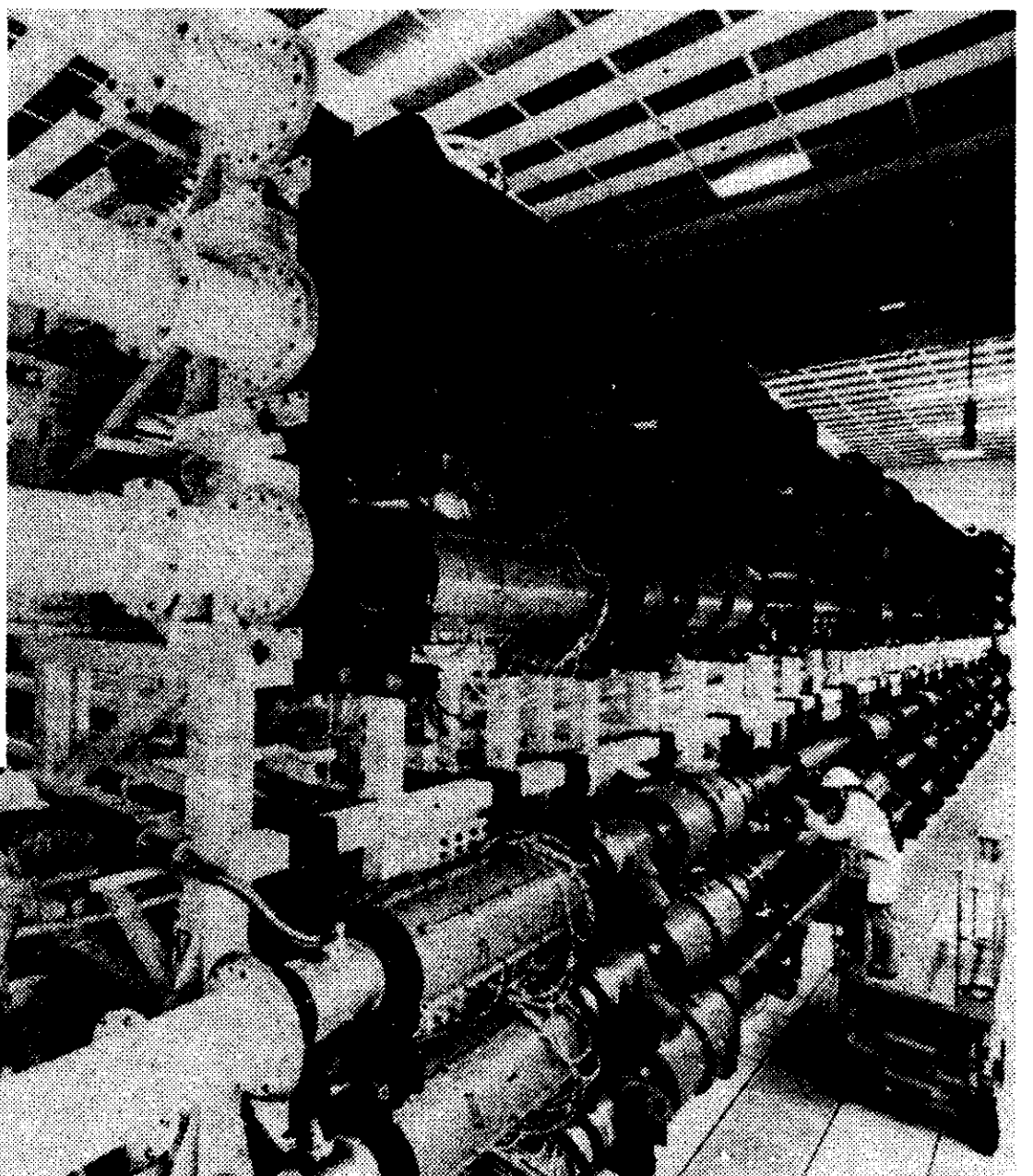
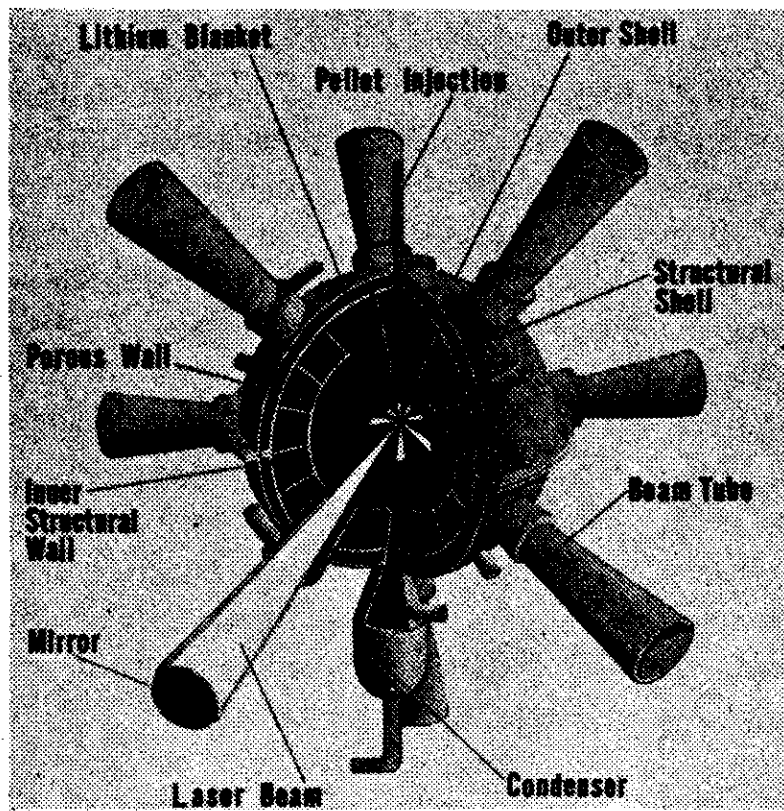
And it was very typical that after fission was discovered, some Los Alamos scientists pointed out that one could in fact propel a rocket by a sequence of exploding atomic bombs. This was extensively studied under the name of Project Orion, but it was eventually abandoned, because the idea seemed unworkable and to some too risky, given the state of technology at that time.

Looking back, the project was not so crazy, and even today people who look back think it was a mistake that this was abandoned.

Recall that a hydrogen or fusion bomb is always ignited with an atomic or fission bomb as a trigger, which then sets off a much larger thermonuclear explosion. Until the mid-1960s, I would say, that was the only known method to ignite a thermonuclear explosion. Since the beginning of the 1960s, scientists in various places came across the idea that we could not only ignite a hydrogen bomb in a different way, but we could ignite a miniature hydrogen bomb—so small that we not only could confine it in a reactor, but we could also use it as a means of rocket propulsion. This propulsive system would resemble the Project Orion idea, but instead of exploding a 10 or 5 kiloton atomic bomb every few seconds or so, a sequence of relatively modest explo-



Launching of Saturn 5. Chemical propulsion of rockets can achieve a speed of 2 miles per second. Since it requires a speed of 7.5 miles per second to escape the earth's gravity, large rockets like the Saturn 5 (left and above) are launched in three stages.



Inertial Confinement Fusion. This type of fusion device operates by exploding pellets of fusion fuel. One of the leading experimental methods uses lasers to compress the pellets. Above: a diagram of an inertial confinement machine. Right, a view of the Shiva laser system at California's Lawrence Livermore Laboratories.

sions would take place, explosions which would produce an exhaust needed to reach very high velocities with very large payloads.

Experimental Status

Where do we stand experimentally? In inertial confinement, lasers are not the only possibility. Perhaps even more promising are beams of particles. As you may know, it is now thought that we can even use particle beams as a weapon. Clearly, if we can produce a particle beam that can be used as a weapon, then even before that happens we should be able to produce a particle beam that will set off a miniature hydrogen explosion. In other words, inertial confinement fusion must be achieved before a weapon project could even be considered, because such a weapon would require beams much more powerful. With beams that will be available

very soon—now under development in the United States at Sandia National Labs, and in the Soviet Union at the Angara facility—we can make inertial fusion a reality.

What can we do then? Let's look at the future.

We could go into earth orbit with many, many space shuttles, and like bees into a beehive, each would unload materials for construction of a super rocket to be put together in earth orbit, and to be propelled with fusion micro-explosions.

Such a spaceship would carry people. It would also carry equipment—machines for earth-moving especially. It could go to Mars. We could also use it as a tugboat to go to the moon.

What could we then do with the moon?

To date, we have landed on the moon and inspected a few

acres. But now, we would go into lunar orbit, descend to the surface with chemical rockets, unload all the material and build a lunar colony.

One of the great problems with the moon, unfortunately, is that there is no water. That is one great disadvantage. But here is something extremely interesting: to build a technical civilization you need basically two things. First, you need metals. Without steel you cannot make much of anything, and you need certain other metals to make steel, and certain minerals in order to make metals. Second, you need other materials which can serve as the raw materials to produce energy. These are the two kinds of materials you need in order to build a technical civilization.

Quite obviously, on earth these materials may eventually run out; the question is where else we

could get them.

Everybody speaks of gold these days because the gold price is so high. Why isn't there more gold on the surface of the earth? Gold has the same density, approximately, as uranium. There is a lot of uranium in the earth's crust, and one would think there should be as much gold as there is uranium. But there isn't. Uranium is not a noble metal—it goes into chemical compositions—and therefore it's not that heavy, it doesn't have as high a specific gravity. This is why there is more of it on the surface of a planet—the heavy metals go into the inner part of a planet. Most of the gold and heavy metals which are very important for technical civilization like tungsten are now concentrated in the centers of planets.

Extraterrestrial Mining

Somebody might propose: let's make a shaft to the center of the earth. That's not possible, because the pressure at the center of the earth—I'm estimating—is 10 million atmospheres roughly. We cannot go down there.

That is different on the moon. The pressure at the center of the moon is only about 100,000 atmospheres. Indications from seismic measurements, however, make clear that the moon also has a core. It, too, must have once been molten because you see on the surface the results of a great deal of ancient volcanic activity. So a lot of the heavy elements that are down there could be retrieved. Through the moon, we can drill a shaft, because technically, we can sustain pressures of 100,000 atmospheres.

It is not a trivial undertaking, however. You cannot simply build a mine and go down. On earth, if you go down very deep in a mine and hit the wall, rocks can break off and fall into the mine shaft with the force and speed of a gun bullet. That is because the

deeper we go down the larger the pressure gradient.

Is there a method by which we can go down into the center of the moon—and sustain pressures up to 100,000 atmospheres? Yes: you can use nuclear explosions. First, we drill a mine shaft as deeply as we can. At the bottom of the shaft, we place a large nuclear explosive and ignite it. The effect is that the rocks will be crushed. We continue drilling the shaft into the crushed rock. Since the pressure gradient is released in crushed rock, we will be able to go down to the center of the moon to extract the minerals.

I can say definitely that this can be done with nuclear explosions.

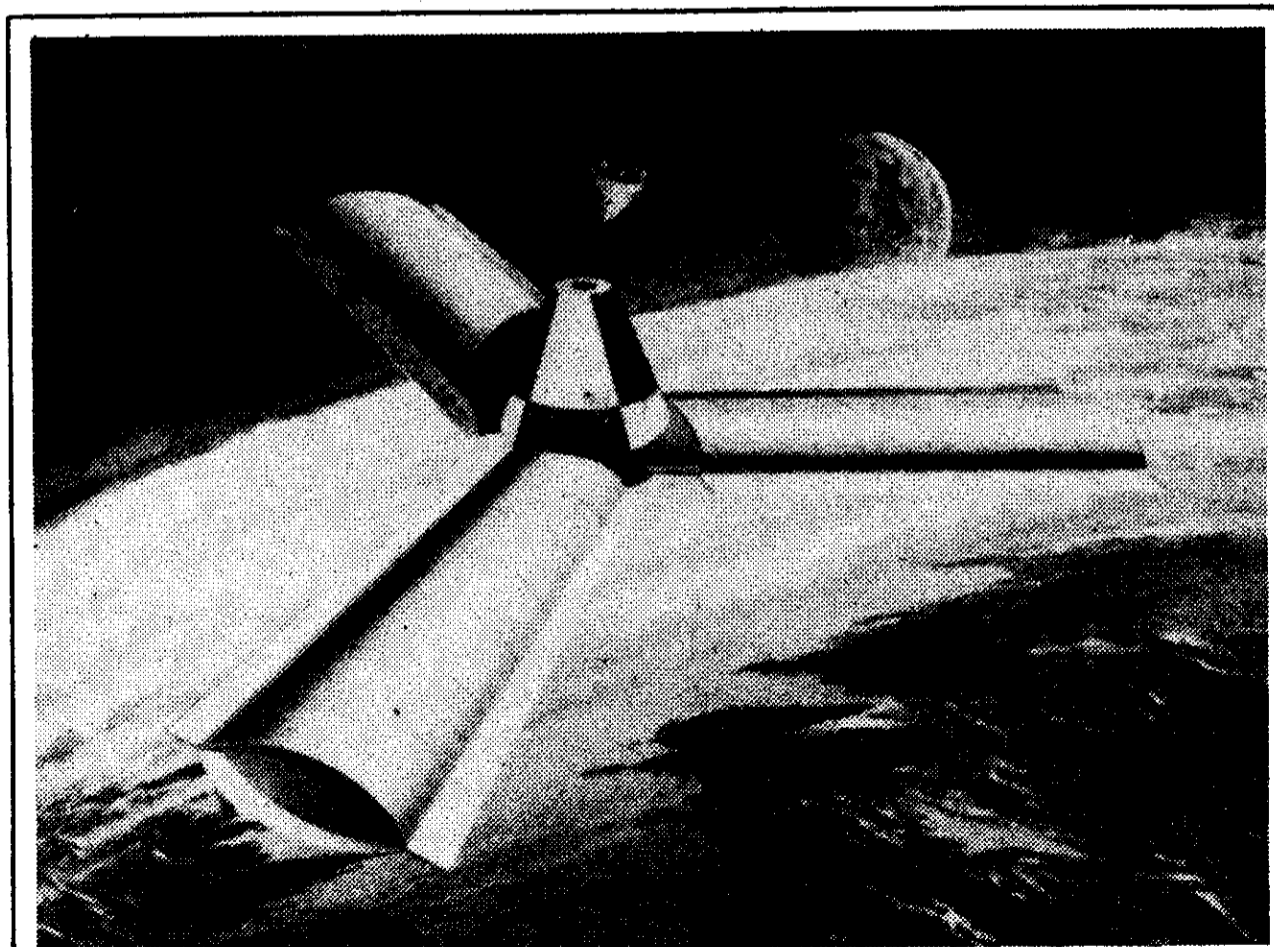
Let's go to another case. We can do the same thing with Mercury. The planet Mercury is very interesting, because of all the planets in the solar system, it has the highest specific gravity. That is an indication that the interior of Mercury must have valuable high-

density metals. Without any doubt, we could make similar "ploughshare" excavations on Mercury, using thousand or maybe million megaton explosions, creating craters through which we could drill into lower and lower levels of the planet to obtain the metals we need.

Mars, Venus

As I pointed out, as far as we know we have no water on the moon. The situation is quite different on Mars. Mars is a much more likely candidate for a large scientific and industrial colony, because there is water, which also contains hydrogen. Water is much more important, for example, than gold, for sure. Hydrogen is extremely important. But on Mars, we don't have it in the form of lakes or rivers, so we must come up with some other means of tapping it.

With nuclear energy we can do this. We make a shaft, place some nuclear explosives, fusion explosives, very clean explosions



The Manned Orbiting Laboratory. This NASA design was originally expected to go into service during the 1970s. Permanent space stations will become the operations and scientific centers from which man will conduct probes into the solar system.

which ignite with a particle beam, with no fission products. In this way, we produce underground steam coming to the surface in a geyser, where we can use it as a water source for the colony.

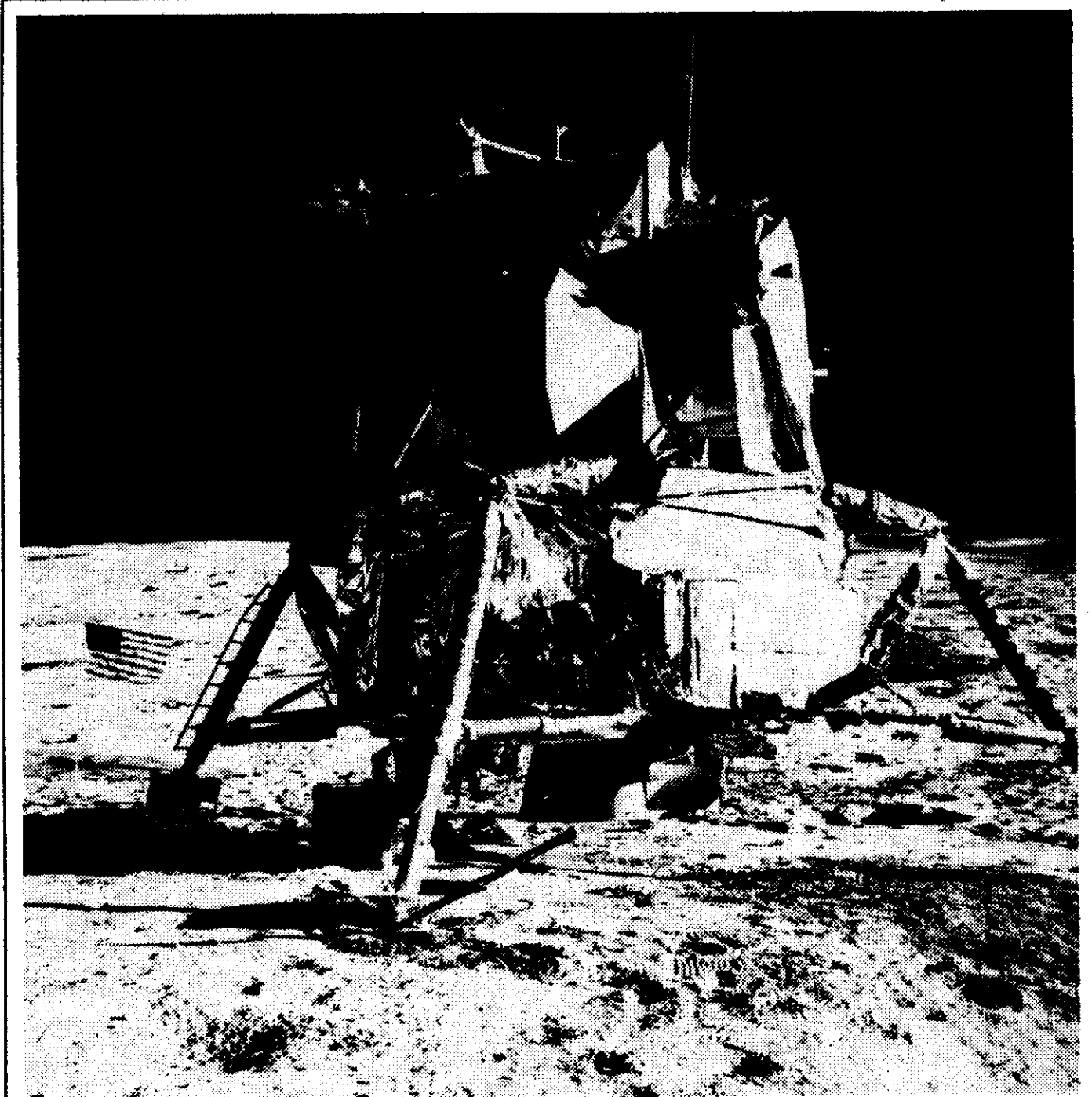
Venus, unfortunately, is of little use, because its atmosphere and surface are very hot. We can visit Mercury because it has no atmosphere, but Venus has a very hot atmosphere. Mars is quite cool. But we can produce heat, always enough to sustain life. You just need a few hundred degrees, a very low temperature. So to heat a dwelling on Mars from -100 degrees Celsius to 300 or 400 degrees is very easy.

The same holds true for all other, outer planets. Of course, we cannot land on Jupiter or Saturn; the gravity is too large. But these planets have moons, and the moons are not small. They are comparable in size to Mercury, larger than the earth's moon. One very interesting candidate will be Titan, the moon of Saturn.

Thus, the industrialization and colonization of the solar system can result from the development of fusion propulsion.

Stone Age man knew only the environment around the cave. The man of the Middle Ages could perhaps see his fields and maybe his castle, but nothing beyond the horizon. That changed when the deep-sea vessel was invented at the end of the Middle Ages, along with clear glass which was the foundation for astronomy, and the horizon slowly increased. And still, when I was a child, first coming to America, it was a very big thing. One would have to take a boat. Today we take a jet plane from one continent to the other. We are now, so to speak, a planetary man. The man of the next century, however, will be the man of the solar system.

Finally, I would like to point out that by inventing this new



February 1971 Moon Landing. America's landing of the manned Apollo space vehicle on the moon marked the opening of an era of space activity which will include large-scale human settlements and mining and industrial complexes.

kind of fire, which is fusion, the fire of the stars, the fire which made the Creation possible, and without which we would not exist here, our whole horizon has been increased enormously.

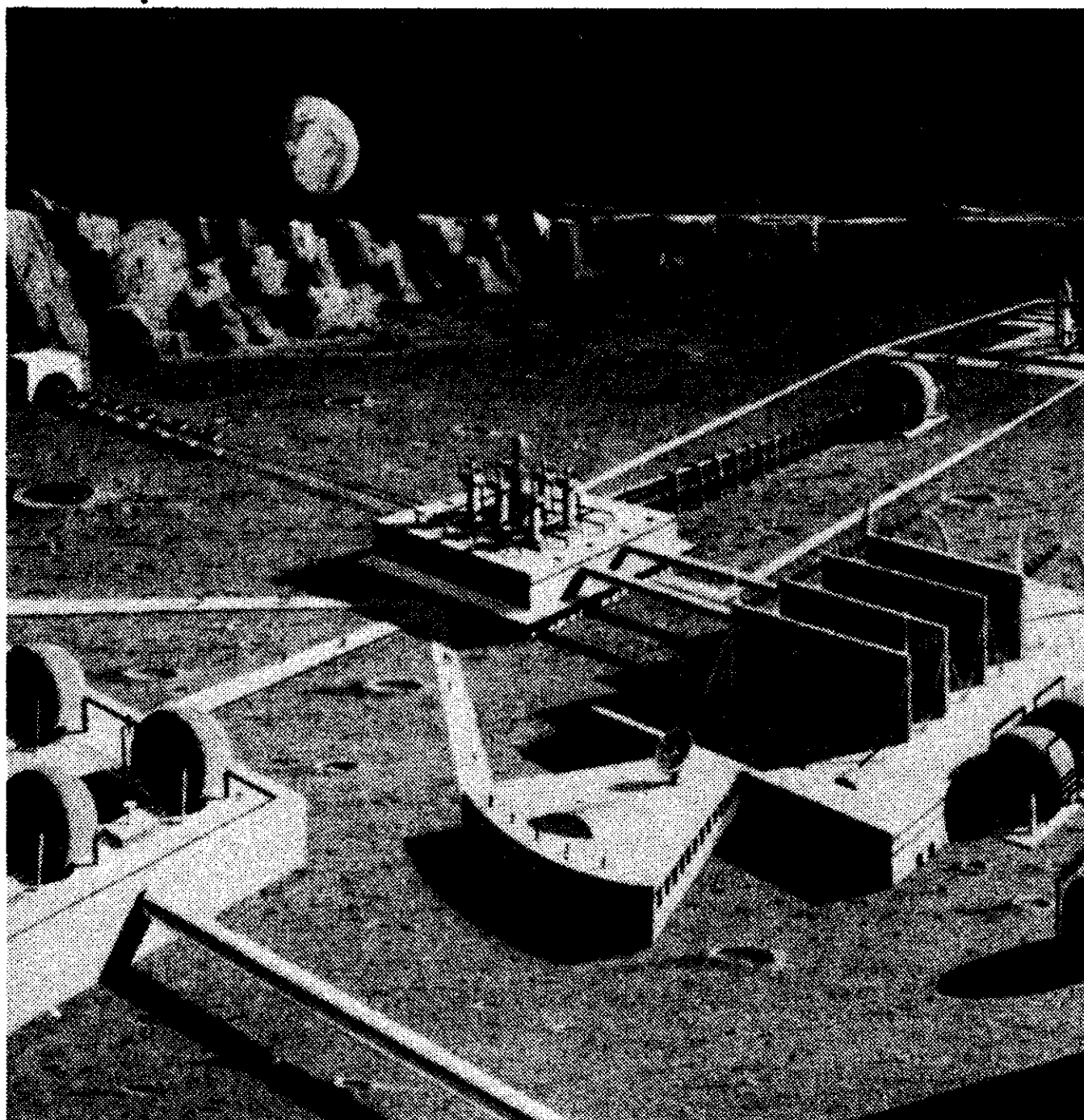
And I also believe that when the first scientists go to Mars and look back and see how small the earth is, there will be a great new hope for world peace, because political differences from there will seem miniscule.

During the question period, Dr. Winterberg was asked about the prospects for space colonization beyond the solar system.

It is conceivable that in a few

hundred years from now, maybe a hundred years—it is very difficult to predict—we could make interstellar space flight by building a spaceship as big as New York City, and propel it to another solar system, setting up a colony on a planet which has earthlike conditions. We would send unmanned probes or explorer craft to tell us that such a planet was there.

Then, I propose, the following scenario: the distance between solar systems is about ten light years. A fusion craft would take maybe 50 years to arrive at one. Suppose mankind immigrates into the galaxy, and goes from the first solar system in all directions to neighboring suns, and it takes 50



Mining on the Moon. An artist's conception of an industrial and mining center on the moon. Fusion technology will enable us to exploit the vast mineral resources of the solar system for man.

to 100 years to arrive at each. And we stay at each one for about 1,000 years without moving on, building up new technical civilizations. Then, we would go on again.

In other words, we would propagate about 10 light years each thousand years, spreading with an expansion velocity of 1/100th of the velocity of light through the galaxy. Since the galaxy has a diameter of 100,000 light years, that means that in 10 million years, man will have colonized the entire galaxy.

Now, the galaxy is approximately 10 billion years old. Our solar system is about 4 to 5 billion years old. The oldest "population I" stars like our sun which have

heavy elements are about twice as old. Ten million years is a very short time compared with the age of the galaxy.

Why, then, has nobody arrived here? All they needed in this conservative scenario is 10 million years. My answer is that we are unique. It is possible that in the galaxy someone else achieved our state, but then it is also very likely that they would have achieved it a long time ago. But they have not arrived. It is, in short, very likely that we are unique.

Why are we unique?

In our solar system, we are definitely unique. The earth is definitely unique. The moon is too small, it doesn't work—although

it is approximately the right distance from the sun, it cannot hold an atmosphere. Venus is large enough, the same size as the earth, but it is too close to the sun and consequently has lost its oceans. Radar pictures show it was once like the earth, it had continents, but lost its oceans. Mars is too far out, it's too cold.

You have a very narrow band where life can evolve. The earth is very unique. When it evolved, it had a huge island in a large ocean. Suppose you had a planet with a small ocean in a huge land mass. You would have much less water, and most of the land would be desert. Then, evolution would take maybe not 2 billion years as on earth, but perhaps 20 billion years. But that is too long—longer than the age of this galaxy. So it must have the very favorable conditions in which evolution of biology could take place in no more than several billion years.

Dr. Winterberg was also asked whether he thought man came into being through the amoeba or was created by God.

Man was created by God through development from the amoeba. I would say that for sure. Now, there are some people who claim that a few thousand years ago God created the earth with all the things here including the fossils, giving us the impression it was created by evolution. Somebody once made a good joke. In principle, you could say that the universe as a whole was all created only 10 minutes ago, with all your impressions and memories of your previous experience, but really it was all created 10 minutes ago, including your brain with memories stored. Well, you could not disprove that, the same way you could not disprove that only you exist and everything around you is an illusion. Solipsism it is called.

The shame of SHOGUN

by Daniel Sneider

The morning after the first episode of NBC-TV's dramatization of James Clavell's best selling novel *Shogun*, I happened to meet a Japanese acquaintance, a businessman working in New York. I couldn't resist asking if he had seen the TV movie. He replied that he had. "What did you think of it?" I asked casually.

His reply was surprisingly sharp. "This was not an accurate picture of Japan. I hope the American people do not think that the Japanese people are like that." Over the course of the week's extravaganza I had occasion to solicit reactions from many more Japanese, all of whom were watching the show with an obvious sense of apprehension, and in many cases embarrassment. The reactions were invariably the same.

What the American people were treated to for five nights running—and in millions of book copies—was not intended to be an insight into Japanese culture and history, nor even the usual bland entertainment aimed at grabbing television ratings. It was an exercise in mass manipulation and brainwashing, hyped in the finest traditions of this country's media.

Like the infamous, racist



Lord Toranaga, the recreation of the historical character Tokugawa Ieyasu in the TV miniseries *Shogun*.



A 16th century drawing of Japanese leader Tokugawa Ieyasu.

Roots, *Shogun* represented a new breed of television. The “mini-series” format allows the media to hook the minds of tens of millions of people into week-long captivity. And like *Roots*, *Shogun* hooked them into a carefully constructed fantasy aimed at spreading the “cult”-oriented values of the Aquarian Age.

My Japanese friends were rightfully shocked at the portrayal of Japanese culture, but they did not grasp its purpose. Japan in the world of *Shogun* is a world organized around a cult of death, a celebration of the honor and duty of death in the act of *seppuku*, or ritual suicide. In this sledge-hammer parable, the West is a crude and vulgar world compared to the harmony and simplicity of life in Japan, whose striving for human progress was rejected in favor of an odd combination of brutality and loyalty unto death.

This image of Japan was not crafted by Mr. Clavell, who is at best a clever adaptor of the work of others. It is the classic psychological profile of Japan, a profile which of course contains elements of truth but fundamentally distorts the human struggle which guided Japan’s history no less than those of other nations.

Perhaps the classic statement of this profile was written during World War II by Ruth Benedict, a famous social anthropologist and close associate of Dr. Margaret Mead. Ms. Benedict opens with the difficulty for a Western observer in understanding Japan:

“When he [the observer] writes a book on a nation with a popular cult of aestheticism which gives high honor to actors and artists and lavishes art upon the cultivation of chrysanthemums, that book does not ordinarily have to be supplemented by another

which is devoted to the cult of the sword and the top prestige of the warrior. All these contradictions, however, are the warp and woof of books on Japan.”

Indeed Benedict’s book, *The Chrysanthemum and The Sword* is built around the image of the Japanese, who one moment can admire the beauty of a flower, and the next minute slice off someone’s head. It should be noted that Ms. Benedict’s work was done on behalf of the Office of War Information (OWI), the psychological warfare department of the wartime intelligence service, the OSS, where Mead also served.

Shogun’s associated pornography merely mixes images of death and sexuality to complete the degraded human image shoved down the throats of the American population. *Shogun* is another push for acceptance of the “death with dignity” ethic promoted by the likes of Elizabeth Kübler-Ross, whose comparison of death to a butterfly’s leaving a chrysalis parallels *Shogun*’s message. How clever it was to cloak the death-cultism of Jonestown in the semi-mystical spirituality of oriental Japan!

This portrayal of Japanese culture—as a society built upon feudal relations of loyalty and obligation in which death, mixed with sexuality, is a virtual obsession—can of course be found within Japan itself.

The Japan of Richard Clavell and Ruth Benedict is the Japan of a particular tendency in Japanese history. This tendency seeks to deny the universal qualities of Japanese society, expressed in its achievement of rapid scientific and economic modernization over the past hundred years or so. The cult of Shintoism, the ancestor-worship ideology based on the mythological tale of Japan’s creation by the gods, is an expression of this

tendency.

Modern Japanese history reaching back to the period of the sixteenth and seventeenth centuries during which the events of *Shogun* take place, cannot be understood except as a struggle between these two impulses, that of those who sought to shape a nation seeking progress and open to the ideas and contributions of the West in particular, and those, more like the Chinese, who harken back to a Japanese "uniqueness" defined by their denial of such influences and the maintenance of a mythological unchanging feudal harmony.

The profilers of Japanese cultism have sought to deny that the impulse for progress is a "real" Japanese phenomenon. Hence, Benedict and that school of Japanists portray the great Meiji Restoration, which smashed feudal Japan and thrust the nation on the road to modernization, as a reactionary effort of oligarchs to elevate the Imperial system and build Japan as a military power.

The view presented in *Shogun* is reminiscent of the modern cult figure of Japanese literature, Yukio Mishima, whose ritual suicide was reported in photo essays throughout the U.S. press in the early 1970s. Mishima was not only a self-professed *political* fascist and admirer of feudalism, but also was immersed in the same themes of death and pornographic sexuality—and in his case homosexuality—which Clavell indulges in. Mishima once made a movie of one of his short stories, a movie which traveled the campus culture circuit in this country, that depicts his outlook in graphic terms.

The movie centered appropriately on the participant in the failed "February 26 Incident," the attempted fascist coup of 1936 by military officers associated with the "Strike North" faction, those who sought a war against the Soviet Union. Following the failure of the coup, this participant kills



Richard Chamberlain in the role of Blackthorne, the character based on the historical figure Will Adams.

himself in ritual seppuku style. Mishima not only takes off from the political message, but his film, in which he plays the young officer, is essentially entirely devoted to the act of seppuku itself. The young officer first makes love with his wife, then commits suicide, to be followed by the voluntary suicide of his wife. All this is done in the most graphic detail, with blood and gore, and death portrayed as a most "beautiful" act.

Mishima appropriately acted out his own pornographic perversion of the movie 10 years ago in a comic-opera attempted seizure of a Japanese army base by a band of his followers organized as a private army. After soldiers failed to respond to a Mishima call from the balcony for a revolt and restoration of feudal militarism, he committed seppuku himself.

Shogun treats one of the most crucial periods in Japanese history, the point of consolidation in the early seventeenth century of the centralized rule of the Tokugawa Shogunate, after almost a century of extended civil warfare. The Tokugawa clan, one of Japan's feudal lordships, was to rule for the next 250 years, a period of peace, but also of economic and social decay that was ended only by the 1868 revolution known as the Meiji Restoration.

The Tokugawa rule is best known for implementing the virtual isolation of Japan, a condition that was decisively broken by the arrival of an American naval squadron in 1853 under the command of Commodore Matthew Perry. The Tokugawa closing of Japan followed a century of extensive contact with the West

(aside from China, whose relations with Japan go much further back in history). The Western presence consisted largely of Portuguese and Spanish traders and officials and missionaries of the Society of Jesus, the Jesuits, whose cofounder, Francis Xavier arrived in Japan in 1549.

The Jesuits and Japan

The consolidation of Tokugawa policies, the arrival and involvement of the Jesuits in Japan, and the turmoil of this period are all tightly wound together. Why the closing of Japan occurred and why the Jesuits were expelled are cru-

ams (Blackthorne in the book), who landed on Japanese shores on a Dutch ship in 1600 and ultimately became a close adviser to Ieyasu, remaining in Japan until his death in 1620. The story centers on the interaction between these two men in the midst of Ieyasu's bid for total power, along with the prominent role of the Portuguese and the Jesuits, who were enemies of Adams.

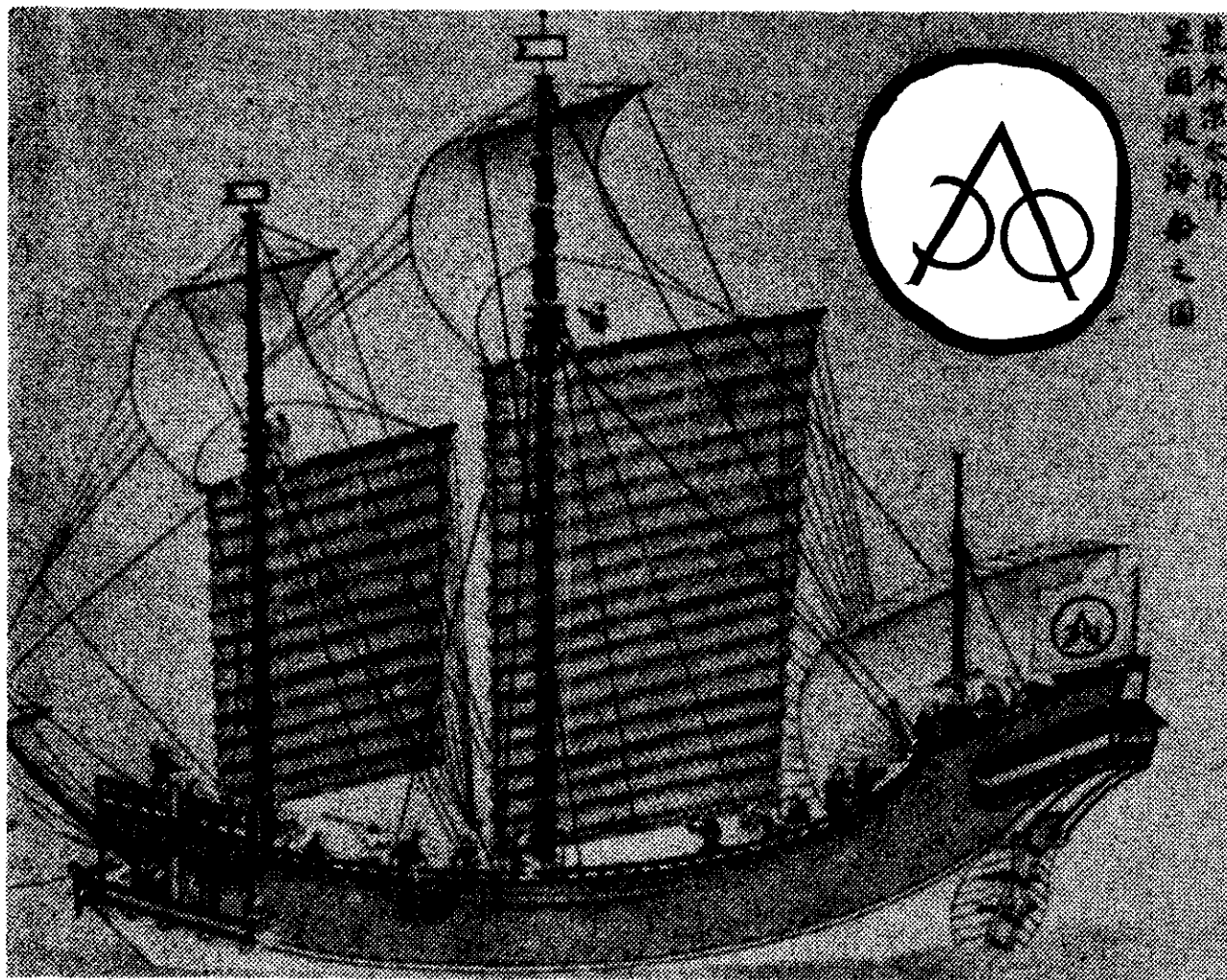
The story of Will Adams is well known to historians of Japan, and his letters and accounts of his life were published there as early as the seventeenth century. His admittedly interesting life and

Clavell's version of the events of this period focuses on the battle for power following the death in 1598 of the great Japanese general, Hideyoshi, fictionalized as the Taiko in the novel. Hideyoshi was the leading commander of the feudal lord Oda Nabunaga, who had largely succeeded in unifying Japan in the mid-1500s after a period of prolonged civil war and lack of central rule. Consolidating his centralized authority in the early 1580s, Hideyoshi curbed the power of Japan's feudal lords.

But Hideyoshi left no clear successor except his young son Hideyori, who was under-age. Five of the most powerful lords, including Ieyasu, were pledged before Hideyoshi's death to form a Council of Regency to rule during the years of his son's maturing. It was clear, however, that a struggle would take place for the actual succession and that Ieyasu was the most powerful candidate.

For several years after Hideyoshi's death, warfare reigned along with political intrigue, reaching a peak in 1600 with the battle of Sekigahara, in which Ieyasu defeated his principal opponents, led by Lord Ishida. By 1603 Ieyasu had assumed the traditional title of Shogun, in theory the appointed "Generalissimo" of the emperor, who was essentially a powerless figurehead. Ieyasu lived until 1616 and succeeded in establishing a powerful central government with firm control over all of Japan and its numerous feudal lords (daimyo). In 1605, Ieyasu passed the title of Shogun to his son Hidetada, and the succession remained in the Tokugawa clan for the next 260 years.

Japan at the turn of the seventeenth century was in many ways similar to contemporary Europe with its feudal structure developing toward a nation-state. The struggles of Nabunaga, Hide-



A ship of the Dutch East India Company is portrayed by a Japanese artist. Inset: the Company's symbol.

cial issues in understanding Japanese history, including the events of the past two centuries.

Clavell chose a dramatic setting for *Shogun*. The time is 1600 and the principal characters are the founder of the Tokugawa Shogunate, Tokugawa Ieyasu (Lord Toranaga in the book), and an English pilot-major, Will Ad-

ams. Adams's adventures and loves have also been the subject of three other novels to this writer's knowledge—including *Pilot and Shogun*, by James A. B. Scherer (written in 1935) and the more famous *The Needle-Watcher*, by Richard Blaker (1932). Adams's supposed adoption of Japanese culture is a major theme in each of these, as it is in *Shogun*.

yoshi, and Ieyasu to unify the country and end fratricidal feudal warfare were at times bloody but purposeful. But unlike Europe, Japan was at a much lower level of the development of humanist culture—especially in science, having depended almost entirely on influences from China (and to a lesser extent from India). The impact of the West, however, combined with an emergent national drive for development and trade, gave Japan perhaps the greatest potential of any nation outside of Europe and the Mediterranean to become a modern nation-state.

Although this potential was not realized until the latter half of the nineteenth century, there is ample evidence to suggest that had it not been for certain direct foreign interventions, particularly by the Jesuits, combined with anti-progress elements within the country, Japan would have moved forward far more rapidly in history.

The decision to close Japan to other nations, which was ruthlessly enforced from the 1630s on, has often been used to portray Japan as a basically xenophobic nation, albeit not to the degree of its Chinese neighbors. While it is true that the Chinese cultural influence made its mark in inculcating certain antiforeign attitudes in some Japanese elite circles, certainly the impulse of the sixteenth century was not dominated by that influence.

The best evidence against the charge of xenophobia is the effort made to develop a Japanese maritime capability and the spread of Japanese ships and traders in Asia. During the fifteenth century, Japanese ships—many of them “pirates” (the Wako)—went as far as India. During the sixteenth century, both before and after the arrival of the Portuguese, Japan conducted regular trading with

such countries in Southeast Asia as Siam, Vietnam, Cambodia, Indonesia and the Philippines. In fact, large Japanese settlements grew up in these places, numbering up to several thousands, and Japanese soldiers could be found in the employ of Siamese kings and even of the Portuguese settlements in the region.

The desire for trade reflected the growing ambitions of the Japanese nation and was largely the reason why the presence of the Portuguese and the Jesuits was tolerated and even encouraged. During this time, a healthy merchant class was also developed in Japan, including the growth of certain “free cities” run by the merchants where trade and manufactures were centered, not unlike similar phenomena in Europe. Both Hid-

eyoshi and Ieyasu strongly encouraged the growth of Japanese trade and contacts with the outside world, including importing technological developments in metallurgy, naval engineering, military arts, and navigational science. All Western accounts from this period depict the Japanese as eager to gather information about Europe and the rest of the world. Frequently under the auspices of the missionaries, many Japanese traveled to Europe and back during the latter of period of the sixteenth century.

Hideyoshi’s ambitious efforts to develop Japan led him to launch a massive invasion of Korea in 1592, an effort that required the sea transport and provisioning of an army of almost 200,000 men. This brought him into direct con-

A Closer Look at 16th Century Japan

It is revealing to contrast the *Shogun* view of Japan with a Japanese film, *Kagemusha*, which appeared in the United States just about the time that *Shogun* was shown on TV. *Kagemusha* is directed by the famous director Akira Kurosawa, who directed *The Seven Samurai* and the art film *Rashoman*. It takes place less than 30 years before the time portrayed in *Shogun*. Indeed, some of the historical figures in *Shogun* are also depicted in this film.

The contrast is striking in the general sense of Japanese culture and history which appears in these

A scene from Kurosawa's Kagemusha.



flict with China, which claimed suzerainty over Korea (the invasion eventually ended in defeat, involving negotiations with the Ming dynasty in China). Hideyoshi even contemplated invading China—and also the Philippines, which was garrisoned by the Spanish by that time.

At this point in its history, Japan was undergoing the great changes and crises of an emergent nation, with a strong central government and a nascent merchant-capitalist elite. There was considerable social fluidity, and mobility, despite the classic feudal structures of lords, vassals (the samurigenry) and peasant farmers. Hideyoshi himself came from common origins and was literate though not a well-educated man like Ieyasu. Merchants often

served as advisers for men like Ieyasu (who also used them as a personal intelligence apparatus).

It was into this situation, then, that the Jesuits intervened, and remained in Japan for the crucial events of this period. The evidence we shall briefly present here leaves no doubt that their activities were largely responsible for the setback to Japan's development as a nation which occurred in the seventeenth century. Their efforts were not aimed at spreading the Christian faith, but at controlling trade for the enrichment of the Jesuit order (or "The Company" as they were called by contemporaries), and developing intelligence capabilities for the political subversion of Japan. They intervened into the battles for succession, with the aim of gaining control of Japan, or at

the least, of frustrating Japan's emergence as an independent and powerful nation in the world. We should note here that while both the novel and TV film *Shogun* portray the Jesuit intrigues (including against Adams) and involvement in politics and trade, the actual scope of that evil is totally obscured and in the final analysis palmed off as excess in the service of God and the Church!

The activities of The Company in Japan were consistent with its activities throughout the world. The Jesuits were, from their founding, the instruments, not of God, but of the Hapsburg monarchy and of the Genoese bankers who financed and controlled them. The Hapsburg colonization of Mexico and South America was spearheaded by the Jesuits, who looted the new world's gold and silver and murdered millions of native Indians, some 20 million in Mexico alone. The Japanese, for their part, proved more problematic than the native inhabitants of the Americas.

Jesuit Intrigue in Japan

Portuguese ships and traders were active in Southeast Asia and southern China by the early part of the sixteenth century but did not reach Japan till the early 1540s. Jesuit leader Xavier, who had established operations earlier in the Portuguese holding in Goa, in western India, arrived in 1549, stayed for two years, and returned to Goa with glowing reports about the prospects for their activity in Japan. The Jesuit priests who arrived in the 1550s concentrated their activities in western Japan, mainly the island of Kyushu, the major center of trade with China and Southeast Asia. Kyushu daimyos welcomed them in part out of acknowledgement that the valued Portuguese trade was controlled by the Jesuits.



two films. Kurosawa's is essentially a dramatic tale and captures a crucial moment in the civil war raging in Japan at that time, a war whose culmination is featured in *Shogun*. But whereas Clavell's work is dominated by the sense that Japan's leaders were preoccupied with holding back time and history, Kurosawa presents Japan in the throes of change under the positive impact of Western civilization.

Nowhere is the Shinto worship of death and a "unique" Japanese cultist culture found in Kurosawa's work. While feudal loyalties are present, they are shown as human relationships, not mindless devotion to form and formality. It is not surprising that Kurosawa was reportedly offered the opportunity to direct *Shogun* and refused, on the grounds that it did not portray a realistic picture of Japan at that time.

The method the Jesuits were perfecting during this period was to quickly assemble a political and cultural profile of Japan, locating the centers of power (and potential opposition) in the country. Jesuit proselytizing was not aimed at the Japanese masses, but at the ruling elites, at the lords themselves and through them the central authorities. Their first major conquests were several key and powerful lords in Kyushu, with large numbers of "converts" added as the result of mass "conversions" of the vassals and subjects of those lords. (In later years when their enemies, the Franciscans, came to Japan, the Jesuits scorned their focusing on conversion of common people and Christian "good works"). It is also clear that the Jesuits did not regard the Shinto native cult (not really a religion) as much of a threat; but from the beginning they saw the various Buddhist sects and monks as a force to be destroyed and incited their converts to burn Buddhist temples in many areas.

The consolidation of Oda Nobunaga's rule in the early 1560s, ending some degree of chaos, provided the Jesuits an opportunity to expand their small base (there were only six Jesuit priests in 1559). A top Jesuit who lived in Japan from 1564 to 1587, Father Frois, was able, through the influence of a Christian daimyo, to get Nobunaga's permission in 1567 to extend their activities, particularly into the capital. By the time of Nobunaga's death in 1582 and his succession by Hideyoshi, the Jesuits had significant influence in the country and control over access to the Portuguese trade so highly valued by the Japanese. The port of Nagasaki in Kyushu rapidly became their base, as the lord of that region was "Christian." The city eventually came under Jesuit control.

Below: Oda Nobunaga, the feudal lord who began the process of unifying Japan in the mid-1500s.



In the early years of the Hideyoshi's rule, Jesuit control grew steadily over a number of important daimyo, particularly in western Japan. Portuguese control over access to the Chinese markets and to coveted Chinese silk was crucial. The Japanese were barred by the Ming from trade with China, and the annual large shipment carried on the Great (or Black) Ship was a major factor in the fortunes of Hideyoshi's personal wealth.

But the Jesuits overplayed their hand, particularly as the Japanese became aware that the Jesuit "conversion" was not a religious but a political pursuit. In a move that Jesuit captains later acknowledged to be an error in judgment, Jesuit Vice-Provincial Gaspar Coelho had a long and apparently friendly meeting with Hideyoshi in May 1586 in his Osaka castle, where he made it absolutely clear

that the Jesuits were fundamentally a powerful political operation within Japan. Hideyoshi, who may well have been entrapping the sly Jesuits, had opened the discussion by telling the Jesuit chieftain in Japan about his plans to invade Korea and China, his hopes to arrange for his succession, and his intention to launch a military campaign in Kyushu, where the Shimazu daimyo of Satsuma (southern Kyushu) had occupied Nagasaki and taken over a large part of the island, threatening many of the "Christian" daimyo.

Hideyoshi asked Coelho if the Jesuits could arrange the aid of armed Portuguese naval vessels for his Korea campaign. According to Jesuit accounts, Hideyoshi promised if successful in his campaigns to have churches built throughout China and the population converted en masse. Coelho was apparently overjoyed and quickly



Below: Toyotomi Hideyoshi, Nobunaga's successor, who ordered the first expulsion of the Jesuits from Japan. Left, Portuguese members of the Jesuit order as seen by a 17th century Japanese artist.

yoshi "prohibited the padres of the Company from making Christians, it was not from hatred which he bore to the religion, because that seemed good to him; but it was because the padres of the Company were only trying to make converts amongst the great lords, and he was afraid that by this means they would become masters of the kingdom, and this was the reason why he ordered their expulsion."

Coelho's immediate response was to call on the Christian daimyo to launch armed resistance to the edict, a request wisely refused by the daimyo, and then to request, from the Spanish authorities, soldiers and arms to "stiffen" the daimyo. Cooler Jesuit heads prevailed and blocked this—a wise move, as Hideyoshi did not move to enforce the edict thoroughly, probably thinking its promulgation sufficient, but also concerned to preserve trade. Jesuit father Valignano, who arrived in Japan in 1590 as an envoy from the Viceroy in India, wrote that the Japanese became "convinced that if the padres were not here, the Japanese could not deal with the Portuguese, which opinion is of no small help to us at this juncture."

Franciscan-Jesuit Rivalry

Valignano met with Hideyoshi and established a truce that did not repeal the formal edict but permitted the Jesuits to operate if they did so with greater discretion. The Jesuits were certainly aware by this point that, as Valignano carefully put it, "Japan is not a place which can be controlled by foreigners, for the Japanese are neither so weak nor so stupid a race as to permit this." The covert nature of Jesuit operations, giving the appearance of adapting to local customs and beliefs to gain political influence, led them to strenuously oppose the arrival in Japan

agreed to secure the naval aid and further pledged the backing of the Christian daimyo of Kyushu for his campaign there, which was to precede the Korea campaign.

It is likely that the revelation of the extent of actual Jesuit control over the daimyo, supposedly loyal to Hideyoshi, was the crucial "straw" in this situation. Japanese suspicions, however, are acknowledged in Jesuit letters as early as 1578, which report that it was widely believed even in areas of extensive Jesuit presence that the priests were merely waiting until they had sufficient numbers of "converts," to summon a Portuguese armada from India to conquer Japan.

At any rate, it was shortly after Hideyoshi concluded his successful military campaign in Kyushu in the spring of 1587, and the day after a meeting with Coelho, that the Jesuits were shocked by

Hideyoshi's decree banishing the Jesuits from Japan (although he was careful to say that "the Portuguese can carry on their commerce unmolested"). Hideyoshi is reported to have told his entourage "that the padres were deceitful propagandists of a devilish and subversive creed" who "had deceived many daimyo and samuri," and were even more dangerous because they "had taken care to concentrate their efforts on the cream of the Japanese feudal aristocracy" who "were wholly at the beck and call of the Jesuits." (This and other relevant documents on the Jesuits are quoted in C. R. Boxer's *The Christian Century in Japan, 1549-1650*, Berkeley, 1967.)

The Franciscan Commissary, Pedro Bautista, recounted the explanation of Hideyoshi's attitude by one of his top daimyo. The daimyo told him that when Hide-

of Franciscan missionaries, who were operating with the Spanish in Manila. The long-standing Jesuit-Franciscan rivalry came to play an important part in the developments of this period, and the Franciscans' accounts of events have helped greatly to expose the frauds of Jesuit historians.

One important incident involving the Franciscans and Jesuits occurred in 1596-97 when a Spanish treasure ship bound from Manila to Mexico was blown off course and landed in Japan, where the unfriendly local daimyo confiscated the cargo. The Franciscan monks, already in place in Japan, attempted to intervene with Hideyoshi to get ship and cargo released. Jesuit accounts claim the friars bungled the affair and that one of the Spanish officers on the ship told Hideyoshi's representatives that the friars were the advance guard of the Spanish conquistadors, supposedly to impress them. The Franciscan account denies this tale and charges the Jesuits with having told this to the Japanese to incite them against the Franciscans. The result was a death sentence for six Franciscans and some of their Japanese converts, carried out in February 1597.

This event and the controversy surrounding it was a subject of extensive Church investigation, with testimony, oaths, charges, and countercharges filed in the archives of the Vatican. For the Japanese, it confirmed a well-founded suspicion that the priests were merely the advance "scouting party" for the conquistadors, something they had already seen in the Philippines, where many Japanese had visited and lived. Indeed, the information most sought by the Japanese authorities during this period was clarification of just



Title page of the Japanese grammar text written by the Jesuit Padre Rodriguez.

what was the relationship between the "spiritual" fathers and the temporal powers.

According to Jesuit records, at this point there were about 140 Jesuits in Japan, almost three times as many as were in China, indicating the greater strategic importance they attached then to Japan. Although Hideyoshi did not move against the Jesuits in 1597, they were anxious nonetheless. Following the death of the Franciscans, Valignano and Bishop Martins urged the Spanish king to cancel the visit of the Great Ship that year in order to cause an economic crisis and general unrest in Japan by taking advantage of the strains caused by the reverses suffered in the Korea campaign. They reportedly thought such a crisis would either result in Hideyoshi's overthrow or would force him to grant the Jesuits official status in Japan.

Their advice was not acted on immediately, but Hideyoshi's

death in 1598 ushered in a new phase of the Jesuit operations around the succession crisis which followed.

There is evidence to suggest that the Jesuits tried to block Hideyoshi's successor, Tokugawa Ieyasu, the powerful head of the Regency Council formed by Hideyoshi before his death in an attempt to secure the succession to his infant son. It is also clear that the Jesuits played both sides and kept their options open into Ieyasu, principally through the influence of the most gifted linguist and intelligence agent of the order, Father Joao Rodriguez (known as *Tcuzzu*, or interpreter). Rodriguez had gained the position of chief interpreter for Hideyoshi and continued on with Ieyasu, who employed him to act as his commercial agent for his investments in the Great Ships trade.

Rodriguez appears in *Shogun* as Father Alvito, the principal rival of Adams for the role of trusted adviser to Ieyasu. *Shogun* does not indicate, however, that during the battle for succession the Jesuits were providing key backing to his major opponent, Lord Ishida, mainly through the alliance between Ishida and the leading Jesuit-allied Christian daimyo, Konishi Yukinaga. Konishi and Ishida were defeated in the 1600 battle mentioned above and executed.

The Franciscans charge that the Jesuits incited Konishi, which is highly likely, as Konishi was known to be "very obedient to the padres." Jesuit accounts deny this and attempt to portray Ieyasu as logically the better bet for them. But the Jesuits' backing for the continued bid of Hideyoshi's son (Hideyori) for power over the following 15 years, makes it clear that they are lying.

The most direct statement of the Jesuit role in this crisis can be found in *Manners and Customs of the Japanese*, first published in New York in 1841, based on the account of the residents of the Dutch factory (trading post) which remained in Japan throughout the Tokugawa era. According to this evidence, "Hideyori was supported by all the Japanese Christians, whose zeal on the behalf of the son of the admired and regretted Taiko-sama was, to say the least, warmly approved and en-

couraged by the Jesuits; and the reverend fathers had good cause to exert themselves strenuously on his side . . . as so much favor was shown them by the young prince that they indulged the flattering hope of seeing him, ere long, openly profess Christianity, and, should he triumph, that he would make it the established religion of Japan."

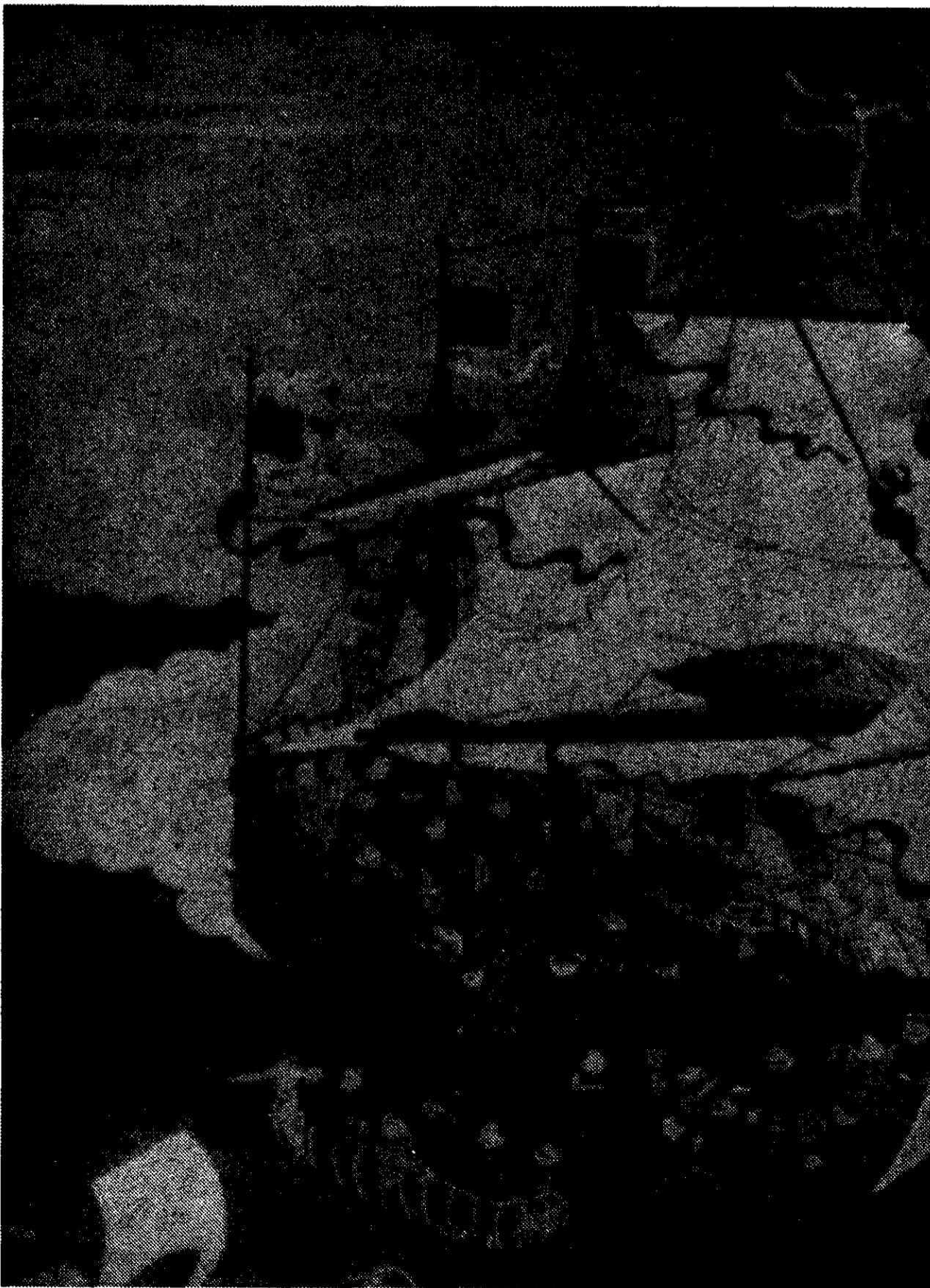
The final chapter of the Hideyori story, skipping ahead slightly, came in Ieyasu's last campaign against Hideyori and his

supporters in 1614-15, culminating in his death and the fall of his fortress in Osaka in early 1616. The castle was defended in large part by Christian *Samuri* and *ronin* (masterless samuri, many of them deposed Christian daimyo). A Jesuit account of the fall of the castle admits that "there were so many crosses, 'Jesus' and 'Santiagos' on the flags, tents, and other martial insignia which the Japanese use in their encampments, that this must needs have made Ieyasu sick to his stomach." The crowning evidence was the discovery inside the castle when it fell of seven priests, including two Jesuits.

Ieyasu and Adams

The fall of the Osaka castle actually came after Ieyasu's own promulgation of an edict expelling the Jesuits, issued in late January 1614. This decision was carried out far more seriously than Hideyoshi's, although it took much longer to finally expunge the Jesuit underground from Japan. The more important question is why Ieyasu made this move, especially because in the earlier years of his reign, after 1600, he was quite favorable to the Jesuits, reversing Hideyoshi's expulsion edict and allowing them to expand their activities again. By 1614, according to Jesuit records, they had made at least 300,000 "converts" (Japan's population was about 20 million at that time) and had considerable influence among elite circles—although the more important Christian daimyo were gone.

The answer to that question brings us back to *Shogun* and its other principal character, Will Adams (Blackthorne), the English pilot-major. The Jesuit failure to kill Adams and the Dutch crewmen with him was to prove fatal, as it was through Adams's growing influence as an adviser and



A Portuguese carrack depicted by a Japanese artist.

interpreter for Ieyasu—and his eventual replacement of the Jesuit's key inside man, Rodriquez—that the nail was put into the Jesuit coffin in Japan. We only note here that *Shogun* in no way indicates the full importance of Adams, treating him as a rival of the Jesuits in simplistic “anti-Papist” terms and motivated merely by a desire to raid Portuguese shipping.

Adams's importance to Ieyasu was several-fold. First he was valued for his knowledge of navigation and shipbuilding techniques, something that Ieyasu was desperate to upgrade in Japan for the purpose of breaking the Portuguese-Spanish Jesuit domination of trade by creating a Japanese maritime fleet. Adams did in fact build ships in Japan for the Tokugawa. Additionally, he was a source of valuable intelligence on the Jesuits and on the European political battles between the Spanish Hapsburg monarchy and the Tudor English and their Dutch allies—of which the Japanese had only sketchy knowledge and were eager to acquire more. For example, Ieyasu learned from Adams of Jesuit treachery elsewhere and of the English expulsion of the Jesuits, a precedent which Ieyasu rightfully cited in explaining his own later actions.

What Ieyasu did not know was that his potential allies among the Tudors and the Dutch were themselves now largely subverted by the Genoese bankers and their agents. The vacillation of the Elizabethan government between the republican faction of Robert Dudley and the Genoese agents led by the Cecils had by the 1590s resulted in a victory for the latter. Republican forces were in retreat throughout the European continent, a retreat marked by the devastating Thirty Years' War that broke out in 1618. Ultimately, this defeat in Europe was crucial to the

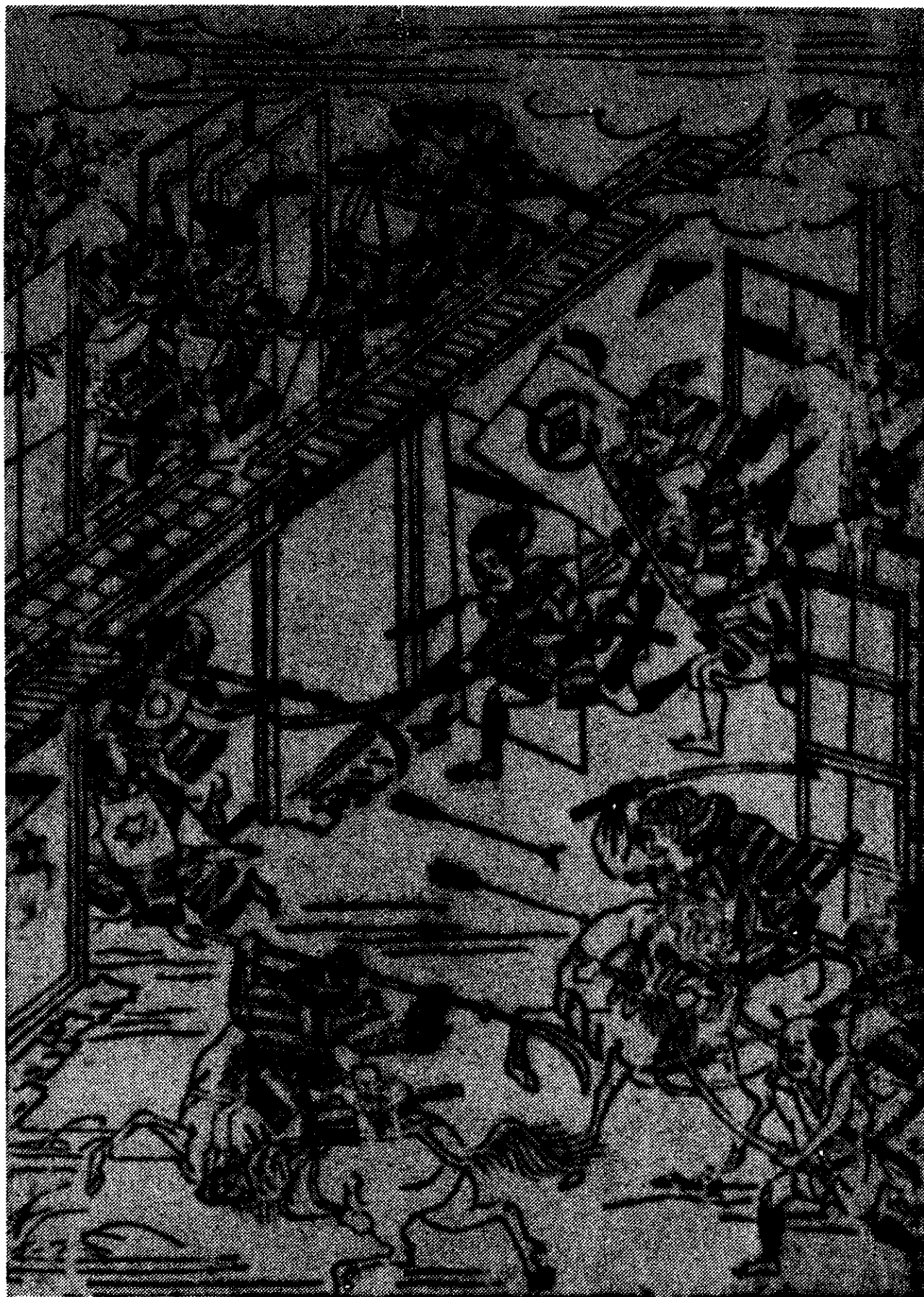
outcome of a faraway corner of that same battle in the Far East.

At this time, however, Adams and the forces he represented were crucial to solving the key problem which had prevented Ieyasu from preventing the Jesuit subversion of Japan—their trade control.

Adams was actually an employee of the Dutch East India Company and negotiated the entry of the Dutch Company and the newer English East India

Company into the Japan trade, breaking the Jesuit control. It was only at the point that Ieyasu was convinced that the Dutch could deliver the goods—which was not clear after the first Dutch ship arrived in 1609 because the Portuguese and Spanish still had naval superiority in the area—that Ieyasu made the final decision to get rid of the Jesuit threat to Japan.

No Dutch ship came in 1610 due to Portuguese interference,



A battle scene from the Jesuit-led Shimabura Rebellion that wracked western Japan during 1637 and 1638.

which dampened Ieyasu's enthusiasm for a while. But the arrival of the second Dutch fleet in 1611 sealed Adams's supplanting of Rodriguez as the principal court interpreter. Rodriguez was disgraced and exiled to Macao in 1612, and the arrival of the English ships in 1613 convinced Ieyasu that he could now move against the Jesuits.

The text of his 1614 edict was probably crafted by Buddhist advisers to Ieyasu, himself a Buddhist; and the Buddhists were sworn enemies of the Jesuits. The order of expulsion was blunt: "The Kirishitan band have come to Japan, not only sending their merchant vessels to exchange commodities, but also longing to disseminate an evil law, to overthrow true doctrine, so that they may change the government of the country, and obtain possession of the land. This is the germ of great disaster, and must be crushed."

Ieyasu, like Hideyoshi, made it clear that it was only the priests who were expelled; all those engaged in trade, including the Portuguese and Spanish, were allowed to remain in Japan. Ieyasu was committed to the growth of trade, and Japanese contact with other nations, to foster the continued economic growth of the country. He died shortly after the fall of Osaka castle in 1616, and was succeeded by his son Hidetada.

Unrest continued, however, in part because of the continued subversive activities of the Jesuits, many of whom did not leave Japan but went underground. The Jesuits had created a well-organized underground espionage and political network that was in place before the edict of 1614 and continued in existence into the 1640s. Their work culminated in a bloody, Christian-led rebellion in

western Japan involving tens of thousands, the Shimabura Rebellion of 1637-38.

Spanish and Portuguese traders were barred from Japan at the end of the 1630s because Jesuit priests continued to be smuggled into the country in the guise of merchants. The Jesuits' underground network was so well organized that their intelligence reports continued to flow in and out of the country during this time, despite intense persecution including large-scale executions of foreign and native Christians. A complex underground of "religious confraternities," formed before 1614, was actually a Jesuit cell network which organized mass demonstrations of Japanese Christians at public executions, hid priests, passed reports and dispatches, and smuggled priests from Kyushu in the south all the way to the northern island of Hokkaido. Through increasing repression, this underground was also finally smashed by the Japanese authorities.

At the point of Ieyasu's death, Japan had the potential to move forward and achieve an advanced cultural and scientific level much earlier than it eventually did. Certainly the continued subversion by the Jesuits was crucial in the failure to realize this potential. More important, undoubtedly, was the collapse of republican-scientific forces in Europe, which deprived forward-looking Japanese of progressive allies and ideas. Instead they were left with the increasingly rapacious activities of the Dutch and English East India companies.

Ieyasu's successors, in turn, lacked his forward-looking attitude. Under these conditions, Japan and the Tokugawa Shogunate were increasingly under the domination of inward-looking circles, led by a Confucian intelligentsia


of advisers who set up a ruthless system of internal order to guarantee the stability of the Tokugawa system and the loyalty of the lesser lords and samuri.

This included a gradually tightening exclusion policy, which by the mid-1630s, when a series of three further edicts were promulgated, also prohibited Japanese vessels from sailing to other lands, barred Japanese living abroad from returning and foreign merchants from traveling within Japan, and eventually expelled all foreign traders except the Dutch and the Chinese. Even they were confined also to the port of Nagasaki, where they were closely watched to limit their contact with the Japanese. What took hold was a Japanese terror of anything "Christian" that lasted well into the nineteenth century—the Dutch were allowed to remain only because they had convinced the Japanese they had no connection of any kind with priests.

Ironically it was the ongoing Dutch presence, and through that, the marginal flow of Western science into Japan over the next 200 years, that produced the revolutionary elite who organized the Meiji Restoration.

The origins of the Meiji, in fact, can be traced to the tiny group of men who called themselves the Dutch Studies Movement, the translators of the first Dutch book—an anatomy textbook—into Japanese. Those who are responsible for lying atrocities like *Shogun* could never admit the truth about Japan or any nation—the truth of the unquenchable universal aspiration for progress.

This article will be continued with a true account of the origins and nature of the Meiji Restoration and the establishment of the "American System" of scientific and economic progress in Japan.



Why are America's Jews falling for Jabotinsky?

by Mark Burdman

How is it to be explained that Vladimir Jabotinsky, the Zionist leader who was near-universally branded a "fascist" and "gangster" by American Jewish-Zionist leaders during the 1920s and 1930s, and the founder of every Jewish "freedom fighter" terrorist group in the 20th century, is today the subject of lavish commemorations attended and sponsored by the leadership of a broad spectrum of American Jewish-Zionist groups?

This question has been provoked by a plethora of late-1980 events in New York and other cities celebrating the centennial birthdate of Jabotinsky, creator of the split-off "Revisionist" Zionist movement, the Jewish Legion, the paramilitary Betar youth group, and the Irgun terrorist formations. Jabotinsky's Betar and Irgun were the original 1930s models of today's Jewish Defense League, Gush Emunim, and similar sects.



Vladimir Jabotinsky

'Ben-Gurion had a concise nickname for Jabotinsky: Vladimir Hitler.'

Most remarkable in this series of events was a Nov. 11 Jabotinsky Centennial Dinner at the plush Waldorf-Astoria Hotel in New York, where an overflow crowd of 2,000 listened to a keynote speech by Israeli Prime Minister Menachem Begin, a Jabotinsky protégé, followed by a stream of Jabotinsky testimonials.

Coordinated by the recently established Jabotinsky Foundation in New York, the dinner was sponsored and/or endorsed by no less than 70 U.S. congressmen, senators, and governors, and by top-level Zionist leaders from a spectrum of organizations ranging from the arch-Zionist category to the liberal Union of American Hebrew Congregations.

In the 1930s, and probably throughout much of the post-World War II period, such an event would have been impossible without, minimally, drawing fires of protest from rabbis and Jewish

Accompanying pictures are taken from the commemorative volume of the Jabotinsky Centennial Dinner.

community leaders across the land.

During the 1930s, Jabotinsky was castigated by such diverse pro-Zionist figures as Albert Einstein; the American Zionist Youth Foundation; and the magazine *Opinion*. Charges against him included spreading "Hitlerism" among Jews and acting like "a fascist Führer."

The anti-Jabotinsky polemic of that era was best summed up by Rabbi Stephen Wise, a close political collaborator of Nahum Goldmann in the establishment of the World Jewish Congress.

In a 1935 speech at Carnegie Hall entitled "Why Zionists Cannot Support Jabotinsky and Revisionism," Wise called Revisionism "a menace to the security of the people of Israel and dangerous to the future of Zionism. . . ." Jabotinsky and his teachings and his leadership," Wise charged, "are a peril to the Jewish people. Revisionism on the ethical, social side runs counter to every ideal of the Jewish people and of Jewish tradition. We Zionists cannot accept Revisionism, its policies, its practices, and its leadership because we are resolved to be true to the Jewish tradition. . . . Revisionism is a surrender to a stark, grim, almost unashamed acceptance of fascism as valid, and right, and just. . . . Revisionism is a species of fascism, in Yiddish or Hebrew, uttering its comments in the Hebrew language, and therefore doubly baleful to us who believe that Hebrew should be the medium of a forward-looking hope, not of a dangerously reactionary movement."

The American Zionists were echoed by Zionist officials in Palestine, especially those associated with the trade union-based Mapai

Party. The head of the Mapai at the time, David Ben-Gurion, later to be the first prime minister of the State of Israel, had a concise nickname for Jabotinsky: "Vladimir Hitler."

These characterizations had ample justification. Jabotinsky's Betar minions, who adopted a fascist-modeled brown-shirted uniform, frequently engaged in anti-trade union thuggery and associated political violence, at times converging on Red Brigades-style political terrorism. Also, the ideology of Betar was a Zionist-fashioned borrowing from the same pool of cult ideas utilized by other fascist formations, replete with hermetic oaths and fantasy-ridden codes of behavior modeled on idealized feudal orders.

Jabotinsky's personal penchant for friendly negotiations with the worst fascist governments of Europe, a subject we will discuss further below, was a further blight on the Revisionists' sordid record.

With this dossier amply available in the public domain, why is Jabotinsky being given such adulation and fanfare today?

The Argument for Jabotinsky

The real answer to this question has little to do, in and of itself, with the fact that Jabotinsky's protégé Begin now occupies the seat of government in Israel and that the Israeli government's blessing has been given to the intense organizing efforts of the true-believer Revisionist machine in the United States.

No, the Jabotinsky-revival phenomenon now being witnessed has to do with the increasing acceptance among Jews of the insidious notion that *Jabotinsky was correct* in his two central policy themes: that Jews should have been mass-evacuated from Europe during the period leading up to the Hitler holocaust and that Zi-

onists should have claimed full Jewish control over all of historical Palestine. These two ideas were woven into one inextricable whole in the Revisionist Zionist program and were portrayed as the key to "Jewish survival" in the face of rising anti-Semitism.

From today's retrospective vantage-point, looking back at the Hitler Holocaust, so the argument goes, Jabotinsky was the one prominent Jewish-Zionist leader with the "vision" and "courage" to correctly react to Hitler's intentions and actions. The other Jewish leaders, it is argued, acted like ostriches, refused to mobilize against Hitler's extermination policy, and made countless rotten deals to save a Jewish life here and there, and were therefore complicit in the death of the six million. Targeted to play on the guilt of Jews ("What did *you* do to stop the Holocaust?"), the argument has, in one form or another, intruded itself into the political dialogue of the Jewish community today, and has elevated Vladimir Jabotinsky to the position of hero, seer, and visionary, rather than downcast to the status of lunatic, eccentric, and führer.

The Real Holocaust Myth

The pro-Jabotinsky sham rests on a number of carefully cultivated mythologies. The most insidious involves the cynical exploitation made today by Menachem Begin and Co. of the Holocaust.

The efforts of known *Nazi collaborator* Simon Wiesenthal and his "Holocaust Studies" apparatus today have nothing to do with explicating the truth behind the events of the early 1940s. Their intent is to provide a political cover for assaults against the opponents of the Jabotinsky-protégé Begin regime in Israel and for "dirty tricks" operations against opponents of the international criminal elements who have

thrown their weight behind the Begin crowd.

Thanks to Wiesenthal's broad scope of "Holocaust" activities in the United States, many Jews have been effectively brainwashed and as a result demobilized in the contemporary fight against the resurfacing of fascism today.

Simon Wiesenthal, his "Holocaust Studies" mafia, and the Jabotinsky true believers are purveyors of mythologies. The myth they purvey is not, as deluded "right-wing" propagandists would have it, that the Holocaust actually happened; this is not what is in question. The mythology involves fixating attention obsessively on the Holocaust as a self-evident fact existing outside the realm of larger historical processes. Wiesenthal and his band of brainwashers don't want the question to be asked: why was Hitler brought into power, and by whom? Instead they want attention narrowly constricted on the period after the exotic anti-Semitic cult had taken on a life of its own, and the Jews were already reduced to various alternative possible scrambles for existence. Today's Jewish victims of "Holocaust Studies" brainwashing are incapable of acting to prevent new Hitlers from coming into power, since they have no idea of how he came to power in the first place!

Hitler's Nazis, of course were fanatically anti-Semitic; this was intrinsic to their belief-structure. But their anti-Semitism was an incidental feature to why they were brought into power. Above and beyond anything else, Adolf Hitler was the tool of the London forces allied to German Finance Minister Hjalmar Schacht who required a jackboot authority force motivated by exotic cult beliefs to ram the required levels of looting down the throats of the German population. The elaborate distinc-

tions that are made today between madman Hitler and the "reasonable" Schacht are completely fraudulent: Hitler admittedly "went out of control" of Schacht's banker friends at a certain point in time, but his installation in power was a lawful end-product of fascist economics.

When we look at the backers of the Jabotinsky faction today, we can see why the coverup on the Hitler question is so desperately maintained. The chairman of the Jabotinsky Centennial Dinner, for example, is New York financier John L. Loeb, Jr., a political associate of mobster lawyer Roy Cohn and of those New York investment house interests who are presently imposing Nazi-modeled economic austerity policies on the American and Israeli populations. If the Jabotinskyians were committed to stopping fascism—which they are not—they would have to purge creatures like Loeb from their midst and organize demonstrations against economist Milton Friedman, an open Schacht admirer who is responsible for the recent period's introduction of Nazi economics into Israel itself.

To put the matter another way, the Jabotinsky premise that anti-Semitism is an inevitable part of the body politic is a Big Lie, although a necessary Big Lie from the standpoint of extremist Zionist propaganda.

Anti-Semitism only arises under two interlinked sets of conditions: generalized economic collapse and manipulation of the "Jewish issue" by leading financier-linked intelligence factions. To cite one example: There would have been no Dreyfus Affair were there not such decadence prevailing in Central Europe at the time and were the British not so intent on ruining an emergent Franco-German alliance whose aim was to demolish British imperial inter-

ests. Captain Dreyfus was a tool in a game of much bigger stakes.

Conversely, there has always been a correlation of openness toward Jews in society and generalized economic progress. Under conditions of a progressing republic, the predominant tendency is for *ecumenicism* to prevail in social relations, and for the Jew to be accepted as the representative of a great world religion and culture.

The history of the Jew in the American Republic is sufficient proof of the just-cited principles.

The historical role of Jabotinsky, then, was hardly to combat the rise of Hitler or anti-Semitism; quite the reverse. For Jabotinsky anti-Semitism was absolutely *necessary* to accomplish his "Great Zionism" vision. As he once told the author Pierre von Paasen: "The initiative of reviving 'Great Zionism' will have to come from the anti-Semitic camp." In this context Jabotinsky's self-perceived function was to make the Nazi or any other anti-Semite "appreciate the Zionist or other similar aspirations. Logically," he wrote, "the Nazis ought to be inclined to encourage any movements tending toward the evacuation of Jews from Germany."

There are numerous cases on record of Jabotinsky calmly negotiating with anti-Semitic regimes to establish "self-defense" Betar-type units in eastern Europe and to work out the systematic evacuation of Jews from the countries of eastern Europe. In the early 1920s, Jabotinsky was widely denounced as a "collaborator with pogromists" for having recommended to the virulently anti-Semitic Petliura regime in the Ukraine that a special unit be created within the national gendarmerie to protect Jews. The denunciations came because it was the Petliura regime itself that was sponsoring the pogroms!



Jabotinsky reviews Betar "troops" in New York City, 1940.

'To what extent did the self-serving Zionist advocacy in effect help the Nazi war effort?'

But it was during the 1930s that Jabotinsky's Nazi collaboration was most blatant. From 1937 to 1940, the Revisionist chief was on intimate terms with the anti-Semitic, fascist regime of Polish Prime Minister General Felician Skladkowski and Foreign Minister Colonel Joseph Beck. Jabotinsky, who founded the Irgun in Palestine in 1931, worked so closely with these disciples of the predecessor Pilsudski government that the Polish government officially funded the establishment of hundreds of Betar and Irgun training camps on Polish soil!

Such activities brought harsh denunciations from many leading Jewish-Zionist spokesmen.

It may or may not be the case that Jabotinsky was acting consciously on the cynical basis of trying to get short-term opportunistic Zionist political gains out

of collaborating with anti-Semites, as opposed to thinking that he was actually saving Jewish lives by doing what he was doing. Nonetheless, he established a pernicious symbiosis between his brand of Zionism and the fascists, up to, and including, modeling his Betar youth units on the paramilitary lines of the European fascists. By this process, he contributed to the dynamic of Zionists and anti-Semites working together for the common end of getting Jews out of Europe, and establishing the precedent picked up by Meir Kahane and his ilk today: that only by being a fascist can a Jew "survive" in the world. This kind of ideology has been the greatest possible boon to the actual financier interests who sponsor fascism.

For what will "Jewish survival" mean if the world enters a new Dark Age collapse?

Whose Perfidy?

The question may still remain: granted, Jabotinsky may have aided the rise of Hitler to power—but wasn't he the only major Zionist figure to sound the alarm-bells when the danger became apparent? Wasn't his mass-evacuation scheme the only one that was correct, especially in contrast to the ostrichlike attitude of the mainstream Jewish-Zionist movement? Doesn't the fact remain that Jabotinsky stands above the rest on this score?

The controversy enveloping these questions over the past decades is in significant part attributable to the publication and circulation in the early 1960s of one book—*Perfidy*, by Ben Hecht. To evaluate the controversy effectively, Hecht's book must be seen for what it was and wasn't.

Without a doubt, Hecht's evidence indicting a liberal-British-linked Zionist grouping for colluding with the Nazis to allow a selected trickle of Jews to go to Palestine while acquiescing in the deaths of hundreds of thousands of others was devastating. This author and his collaborators have frequently cited Hecht's work favorably to pinpoint some of the seamier undersides of Zionist political intelligence dealings in this century. The book was otherwise devastating enough to have been effectively banned in most areas of the United States, to the point that it is now almost impossible to obtain except through black-market means.

Nonetheless, there is more to *Perfidy* than meets the eye. Not simply an indictment, it was a Jabotinskyian factional document against Ben-Gurion and his allies.

It covers up as much as it reveals.

During the 1940s, Ben Hecht was an ardent propagandist for American support groups for the

Irgun, the Begin-led militias that became the key arm of Jabotinsky's followers after his death in 1940. Ben Hecht was hardly an objective observer.

In *Perfidy*, the uncompromisingly anti-Nazi Hecht is strangely quiet about the legacy of collaboration with fascists maintained by the Revisionists. From the same standpoint, he is curiously one-sided in describing his own case-histories of how deals were carried out with the Nazis to save Jewish lives.

For example, he describes with great emotion the case of a certain Joel Brand, who had arranged a deal to trade needed transport equipment to the Nazis in exchange for the release of the Jews. Hecht bitterly castigates the British-centered Zionists associated with Nazi-collaborator Rudolf Kastner for sabotaging this deal. What he never bothers to mention—even to the extent of raising a question about it—is how Brand's operation fit into a larger matrix of shady deals that were being made by the Anglo-American intelligence chieftains, typified by OSS man Allen Dulles, to bring about a separate peace with the Nazis. It was no secret to any informed political activist during that period, and certainly not to Hecht, that Jewish "relief" operations were cynically used by the Anglo-Americans to accomplish goals hardly in keeping with "Jewish survival." Intelligence agency penetration of Jewish philanthropic aid groups is one of the more notorious phenomena of this century (typified, of course, by the way in which Jewish emigration from Germany in the 1930s was used to finance the Nazis in the early days of that regime's ascension to power). By failing to deal with this question, Hecht makes the whole Brand affair



Jabotinsky with Austrian Betar officers, 1940.

*'Jabotinsky established a pernicious symbiosis
... modeling his Betar on the European fascists.'*

quite suspicious, to say the least.

Similarly, Hecht, in the tradition of most Jabotinsky propagandists, never raises any questions about the viability and consequences of the mass-emigration strategy. Nonetheless, major questions must be asked.

First, to what extent did the advocacy of and organizing for mass evacuation impede or obstruct other available strategies for integrating Jews into European-wide antifascist resistance movements? To what extent did the Revisionists' self-serving Zionist advocacy militate against other anti-Nazi strategies—not mentioned in Hecht's book—and thereby in effect help the Nazi war effort? (This leaves the additional debate of the extent to which Revisionist mass-evacuation-to-Palestine advocacy worked against strategies for Jewish re-

location to other places, such as the United States.)

Second, to what extent did the Zionist liberals' hesitancy to send Jews en masse to Palestine—a hesitancy which Hecht finds so horrifying—have to do with the thorny problem of potentially upsetting Arab-Jewish relations? The most noteworthy point about the Jabotinskyans is their utter disregard for reaching a *modus vivendi* with their neighbors. To read Revisionist tracts on mass-evacuation-to-Palestine and full Jewish control over Palestine, one sometimes has the feeling they are talking about the moon or some other uninhabited piece of turf, rather than an area inhabited by a highly politicized people. The Jabotinskyans have never departed from their mentor's characterization of Arab resistance to Zionist efforts as "infinitesimally puny."

Ironically, what they have done is to transpose into the Middle East theatre the fascist-modeled militarism gleaned from the pre-World War II period. In this context, the Revisionists' ideology—seeing today's Jew as the benighted, chivalric, linear descendant of the ancient Israelite race—even serves as the appropriate “exotic” belief-structure for the imposition of a fascist economic order, as is now occurring under Begin's rule.

Captives of such a dynamic, the Revisionists can militarily win wars but they have no peace-winning capability toward the enemy. Their perception that the destabilizations and collapse of Arab states is to Israel's advantage has sown the seeds of hatred and distrust in the region for years to come; it has also bolstered the most fanatical and radical elements in the Arab Islamic world. It is on this last score that anti-Jabotinsky Zionist critics like Nahum Goldmann have been the most devastating—in return for which Goldmann has drawn the insulting characterization “self-hating Jew” from Begin's faction.

The Inferno

The use of the “self-hater” calumny by the Jabotinsky faction is especially ironical in view of the actual self-image of this group.

The relevant point is made most efficiently by citing one telling fact from the life of Jabotinsky as it recounted in biographies reviewed by the author over the past period.

According to these accounts, Jabotinsky, who was well-versed in Italian, set about to do a translation of Dante's *Divine Comedy*. For whatever reason, he never completed more than the *Inferno* (Hell).

This is exactly the character-

istic mental state of the Revisionist Zionist.

Jabotinsky and his followers are entrapped in the hellish self-image that accepts the paranoid parameters laid out for the Jew by the anti-Semite. From this paranoid standpoint, the Revisionist abhors the mental state of that Jew who is capable of reflecting on his immortal contributions to the perfection of mankind, from the vantage-point of approaching that stage of self-development described in Dante's *Paradiso*.

Once convinced by the anti-Semite that the Jew is a creature of the infernal pit, the Jabotinskyian accepts this self-definition and begins to color it with the gloss of fantasy and ornament. As the anti-Semite rails against the Jews' contributions to society, the Jabotinskyian assumes an attitude of disdain toward “the assimilated Jew,” and toward the entire history of Jews in between the period of the collapse of the Jewish political entity in the first century A.D. and the modern recreation of Israel. This attitude of assumed disdain is combined with all the self-comforting ornamentation of myths of heroism taken from the Old Testament, in an attempt to reestablish the “Israelite race” as a “pure” race, possessed of mock-noble traits borrowed from the behavior patterns of the British and their aristocratic cothinkers on the European continent. “The educational values it wished to implant among its members,” historian of Zionism Walter Laqueur writes of the Revisionists, “were aristocratic, resembling in some respects the ideals of knighthood and chivalry prevalent in certain sections of the German Bünde in the 1920s. . . . It differed from [other Zionist youth movements] in its insistence on paramilitary education, with uniforms,

solemn processions, military organization, discipline, and training in the use of light arms. Betar ideology was profoundly and unashamedly militaristic.”

And how easily Jabotinsky's infernal worldview could merge into the worldview of the terrorist. He was trained in Italy in a combination of the anarchosyndicalist teachings of Benedetto Croce and his prefascist school and the British intelligence-nurtured romantic nationalism of Mazzini. When Revisionism came into being in 1925, it quickly gave birth to its “neo-Revisionist” terror-and-death cult offspring. This last movement was headed by one Aba Achimeir, whose one great wish was for Vladimir Jabotinsky to be proclaimed “Il Duce” of Palestine. Achimeir authored a series of tracts and pamphlets eulogizing a series of assassination cults and Jim Jones-type, first century A.D. groups allied to the Zealots, who led the Jewish community to mass suicide at Masada.

The Achimeir story brings us full circle, to the legacy of Jabotinsky today. As Jabotinsky's protégé Begin maintains himself in power, day by day Israel approaches economic and social ruin. Emigration from Israel is increasing, confrontation is looming with Israel's eastern neighbors, a sense of despair and decay is enveloping Israel's population. The more Begin's circle talks of implementing Jabotinsky's Revisionist dreams, the more the last words of Stephen Wise in his 1935 Carnegie Hall speech echo in our ears: “The sacrifice that Revisionism asks is not sacrifice, it is suicide—national suicide.”

Will the commemorative Jabotinsky events of the last days of this year be a celebration or a wake before-the-fact for the State of Israel?

The Reign of Terror

February 12, 1979. Teheran

Uncontrolled mobs surge through the streets brandishing their newly acquired automatic weapons, sacking public buildings, and tearing down the remains of the regime of the deposed Shah. The bloody reign of terror has already begun. Quickly and silently, top military and intelligence officers who refuse to cooperate with the new government are executed by unofficial assassination squads. In the cities, as in the towns and villages, many hundreds more are murdered by frenzied crowds. It is just hours after the Ayatollah Khomeini has proclaimed the Islamic Republic of Iran.

February 12, 1979. Washington, D.C.

President Carter convenes a hurried news conference to tell the world, "I believe the people of Iran and the government will continue to be our friends."

Many people are shocked by Carter's willingness to befriend the bloody new regime. But the President's statement goes little noticed amid the international crisis swirling around the revolution in Iran. A few days later, when an organized band of hoodlums briefly seizes and ransacks the American embassy in Teheran, Carter's remark would seem an ironic footnote in the gathering storm of hatred and fanaticism whipped up by the ayatollah and his Revolutionary Council.

Carter had great reason to believe that the regime of the mullahs in Iran would indeed be "our friend": He and his administration had put Khomeini in power.

Not just by inaction. The Carter administration—with sober deliberation and with malice aforethought—had given aid to the movement that organized the overthrow of the Shah of Iran. The Carter administration was involved every step of the way—from the propaganda preparations to the supply of arms and ammunition, from the behind-the-scenes deals with traitors in the Shah's military to the final ultimatum to the beaten leader in January 1979 to leave Iran. Perhaps no other chapter in American history is so replete with treachery to the ideals upon which the nation was founded.

The real story of Iran's revolution is a tale that makes spy stories like Paul Erdman's *The Crash of '79* seem tame by comparison. It is necessary to look behind the closed doors of the world's most powerful and prestigious banks, oil companies, and industrial

Adapted from chapters 1-3 of "Hostage to Khomeini," to be published by New Benjamin Franklin House later this year.



corporations and into the paneled board rooms of elite clubs such as the New York Council on Foreign Relations and the Royal Institute of International Affairs in London. Iran is the battleground for a behind-the-scenes war that is still raging among international circles of high finance and their friends in the various intelligence services of the NATO countries, Israel, and the Middle East. To understand this it is necessary to look at the policy objectives of the Carter administration and its advisers.

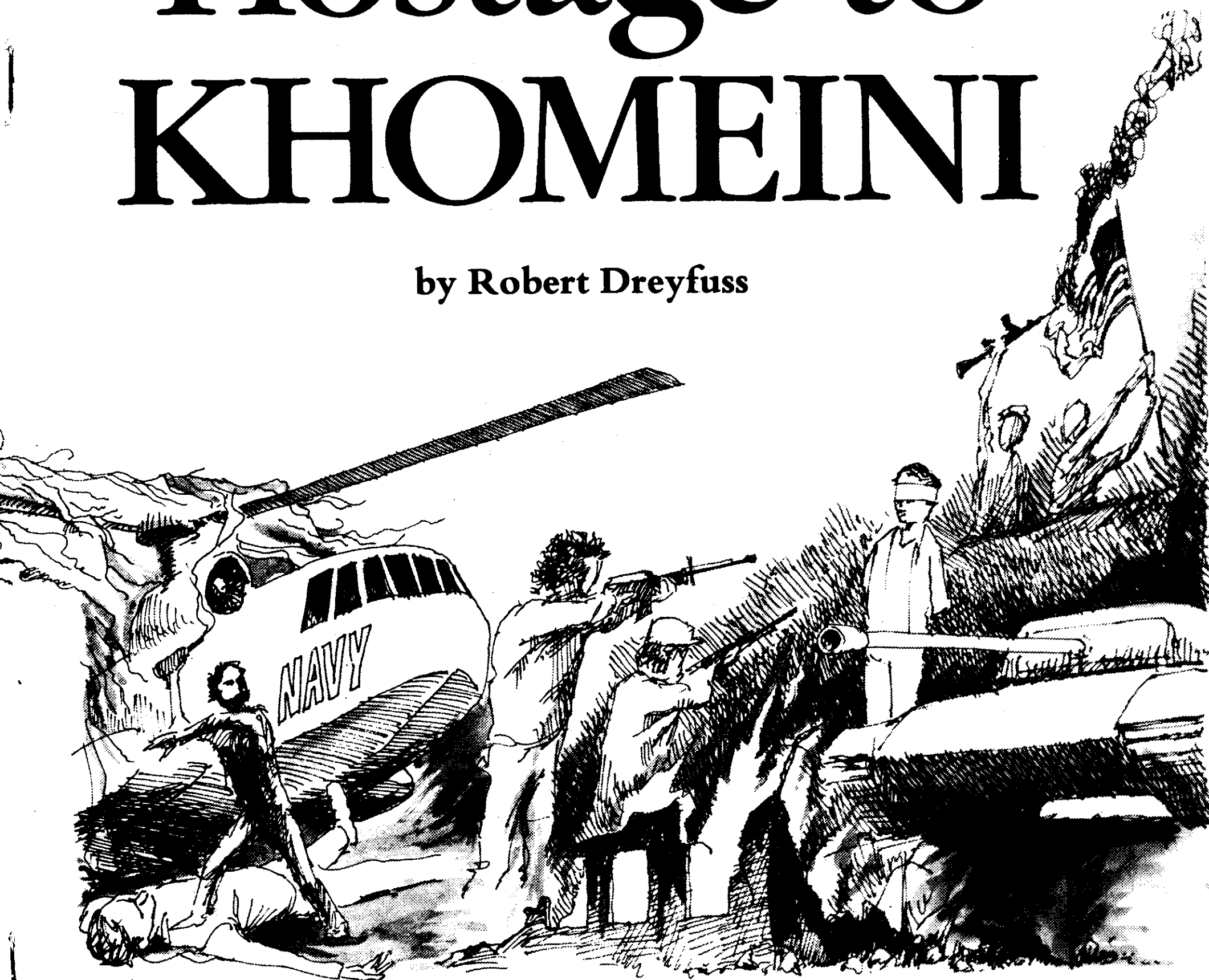
1980s Project

1975. New York City

A strategic policy document is commissioned—to become known as 1980s Project—for preparation by a subcommittee of the New York Council on Foreign Relations (CFR). The 1980s Project outlook, eventually published as a thirty-volume prospectus for the next decade, was incorporated into the design of the new Carter administration from the start, when the CFR singled out and backed the little-known Jimmy Carter in January 1976. In this, the CFR had the full backing of its elder sister organization in London, the

Hostage to KHOMMEINI

by Robert Dreyfuss



Royal Institute of International Affairs, which activated key diplomatic and secret intelligence channels to function in tandem with the new administration to implement the 1980s Project. Participants of the 1980s Project—Cyrus Vance, Anthony Solomon, Harold Brown, Zbigniew Brzezinski, Leslie Gelb, among others—moved to Washington with the Carter administration in 1977.

The general theme of the *1980s Project* is “controlled disintegration” of the world economy; the report does not attempt to hide the famine, social chaos, and

death this policy will bring upon most of the world’s population.

Not made public until 1979, the *1980s Project* papers explained that the world financial and economic system needed a complete overhaul, according to which control of key sectors such as energy, credit allocation, and food would be placed under the direction of a single, global administration. Overseeing the apparatus suggested by the council would be a team of corporate managers drawn from the ranks of the oil multinationals and Anglo-American banks.

The objective of this reorganization would be the replacement of the nation-state and the global supervision of the United Nations and the International Monetary Fund. This would be accomplished first by dividing the world into separate, regional currency zones, or blocs. There would be a zone in which the bankrupt British pound sterling would be dominant, another for the French franc, another for the U.S. dollar, Japanese yen, and Arab dinar, and so forth. Mediating between each of these zones would be the International Monetary Fund, which would retain nearly complete control over flows of currency and world trade. The U.S. dollar would no longer serve as the world's central reserve currency.

The flow of advanced sector technology into the underdeveloped nations would be halted.

The underdeveloped world would be permitted only what the World Bank calls "appropriate technologies," that is, back-breaking labor-intensive "technology." The International Monetary Fund alone would determine whether a developing nation would be considered "credit-worthy" enough for foreign financial assistance and long-term loans.

Official IMF documents and World Bank studies project that the effect of this program will be a sudden and sharp reduction in population in the Third World. The U.S. State Department-sponsored *Global 2000 Report*, for example, projects—and approves—that this policy will reduce the world's population by 3 billion by the year 2000.

Iran was to be the test-tube experiment to prove that Third World populations could be made to impose this policy upon themselves.

Thus, it would be a mistake to take at face value Zbigniew Brzezinski's declarations that the primary target of the Carter administration's alliance with Islamic fundamentalism was the Soviet Union. The primary target is the economies of America's allies in Western Europe. And the primary weapon is oil.

In 1978, the governments of France and West Germany led the European Community—with the single exception of Great Britain—in the formation of the European Monetary System, conceived, as one West German official put it, as a "seed crystal for the replacement of the International Monetary Fund." The EMS embodied a program that challenged the "controlled disintegration" scenario of the Carter administration at every point, calling for the strengthening of the U.S. dollar, a return to the gold standard, expansion of nuclear energy production around the globe, and the revitalization of the industries of the advanced sector through an ambitious high-technology export program to industrialize the underdeveloped sector.

Because the success of the new monetary system hinged on forging an alliance with the OPEC nations, as early as 1977 France and West Germany had begun exploring the possibility of concretizing a deal with the oil-producing countries in which Western Europe would supply high-technology exports to the OPEC countries in exchange for long-term oil supply contracts at a stable price. In turn, the OPEC countries would deposit their enormous financial surpluses in Western European banks and, eventually, into the EMS's own institutions, which would then lend them to other countries in the Third World. With those credits, the underdeveloped countries could begin to gain access to European exports.

When London discovered that it could not dissuade President Giscard d'Estaing and Chancellor Helmut Schmidt from the EMS project in 1978, the green light was given to speed the destabilization of Iran. Remember, the chief countries of Western Europe, along with Japan, are almost totally dependent upon their oil supply from the Persian Gulf, and during 1978 that supply came from four states: Iran, Saudi Arabia, Iraq, and the United Arab Emirates. By bringing down the Shah and spreading chaos throughout the Middle East, the Anglo-Americans calculated they could knock out Europe with the threat or actuality of an oil cut-off.

Nearly one of the first acts Carter took when he assumed office in January 1977 was to dispatch Vice-President Walter Mondale to France and West Germany to tell the leaders of those two nations that the United States would henceforth oppose the sale of nuclear energy technology to the Third World. West Germany's nuclear deal with Brazil and France's promise to sell nuclear technology to Pakistan came under heavy attack. For Iran, whose Shah had pledged to bring Iran into the ranks of the world's top ten industrial nations by the year 2000, a comprehensive nuclear development program, primarily backed by France and West Germany, was already underway. One trade deal particularly angered the London-Washington axis: the three-cornered arrangement by which Iran agreed to supply the Soviet Union with huge quantities of natural gas, while the U.S.S.R. supplied an equal quantity from its own gas fields to West Germany. The Shah had visited Moscow to discuss of Iran-Soviet economic cooperation.

Today the Shah's nuclear cooling towers are used as silos for grain, and "Iranization" has become a blackmail threat against every Third World government seeking to industrialize.

Drawings by Christian Curtis.



The Role Of Britain

November, 1976. London

Amnesty International, the worldwide "human rights" organization, issues its report charging brutality and torture of political prisoners by the Shah. Although seemingly "above politics," the Amnesty International action is a key shot in the opening battle to destabilize Iran—and directly part of the implementation of the "controlled disintegration" perspective of the 1980s Project scenario.

Amnesty's 1976 report charged that the Shah's secret police tortured and killed political dissidents; its purpose was to foster a climate across the globe in which the Iranian regime would be viewed as barbaric and inhuman. Gruesome accounts of electric shock torture and mutilation were played up by the *London Times*, the *Washington Post*, and other respected press. Defending Iranian political prisoners quickly became a *cause célèbre* among radicals and leftists.

With only a few months in office, President Jimmy Carter launched his own "human rights" campaign. Although nominally aimed at the violation of human rights by communist countries, the campaign was more often used to keep nominal allies, like Iran, in line.

For the Shah, the SAVAK organization had always been a major headache. Since its creation, the SAVAK had acted virtually as an autonomous body, which controlled the Shah as much as the Shah controlled it, for the Shah depended on SAVAK for his security. As a result, the Shah found himself dependent on an organization which, since its founding in 1955, was generally infiltrated and controlled by agents of British and Israeli intelligence. Its thoroughly deserved reputation for torture and brutality embarrassed the Shah—but the Shah, unable to discipline the SAVAK mafia, defended it against the Amnesty International-led criticism. Whenever the Shah considered cutting down on SAVAK's power, an upsurge of extremist terrorism and assassinations in the country would convince him that he could not afford to weaken his security apparatus. Now, many thoughtful Iranians believe that the SAVAK itself had a hand in instigating terrorism through agents provocateurs in order to make itself appear indispensable to the Shah.

After Amnesty's declaration of war, scores of radical organizations sprang into action. CBS-TV's weekly *60 Minutes* produced a broadcast to prove that agents of the Shah's secret police had plotted to kill several Iranian opposition figures, including the man

who in 1979 was named Iran's foreign minister, Sadeqh Ghotbzadeh, and a publisher of anti-Shah literature in Virginia. Into full mobilization went the Bertrand Russell Peace Foundation, the Lelio Basso Foundation in Italy, the Institute for Policy Studies in Washington, the Transnational Institute in Amsterdam, the Socialist International machine in Europe, the American Friends Service Committee, the Libyan-backed Mediterranean Peoples Congress, and the many human rights organizations such as the International Association of Democratic Jurists. Through these organizations, the radical professors and others shuttled back and forth to Teheran from various Western capitals to make contact with the Iranian opposition.

The overall command and control for these various operations inside and outside Iran was based in Britain, and run through key channels of implementation in Washington and the Mediterranean. The Amnesty International role is an obvious example, since it is fairly common knowledge that the group is a front for British intelligence. At its top are men who are consciously part of this: Ramsey Clark, Sean McBride, and Conor Cruise O'Brien. An Amnesty adviser, Princeton's Richard Falk, wrote the section of the *1980s Project* devoted to human rights.

The Iranian revolution was more a project in psychological warfare than a matter of street-fighting, and it was directed not from the mosques of rebelling mullahs but from British Secret Intelligence Service headquarters at the Tavistock Institute for Human Relations at Sussex University.

Armed with computers and reams of files on previous experiments in mass brainwashing in Iran, teams of Tavistock social psychologists began to plan the specifics of the "revolution." How would Iranians respond to a call from a decrepit old mullah to revolt? How would the peasants respond? Skilled workers? The middle class? Intellectuals? What techniques would best involve the students in the rebellion? What were the vulnerabilities of the armed forces? All this had to be analyzed and taken into account.

The Inside Job

August 19, 1978. Abadan

Today 400 people died an unspeakable death-by-fire, trapped in the Rex Cinema in Abadan. The fire, it was clear, had been set deliberately, and the doors to the theater barricaded from the outside to prevent any escape from the inferno. Charges are circulating widely of SAVAK involvement in setting the fire.

Trouble had been brewing in Iran for almost a year, with visible revolts beginning in January 1978 after President Carter's New Year's praise of Iran as an "island of stability."

The situation had started deteriorating a year earlier when the Shah had changed prime ministers, replacing Prime Minister Abbas Amir Hoveyda with Jamshid Amouzegar. The chief impact of the Amouzegar appointment was to decelerate Iran's development push, orienting investment toward agriculture and away from industry and high-technology sectors.

Amouzegar had also adopted a curious position vis-à-vis the clergy, carrying out actions that superficially seemed to be aimed against the mullahs, but that seemed only to exacerbate the campaign against the government. Amouzegar had unilaterally suspended payments the regime had been making to the clergy, causing the first signs of unrest in the mosques. Ill-timed provocations—including insulting letters against the clergy published in the Iranian press by information ministry officials and, in May 1978, a police raid on the home of Iran's leading clergyman, Ayatollah Shareatmadari—fueled the discontent.

The Shah seemed almost oblivious to the simmering volcano beneath him, and he continued to place his trust entirely in the SAVAK and the security services.

That was his biggest mistake.

The man in charge of SAVAK's day-to-day affairs was General Hossein Fardoust, a childhood friend of the Shah who had attended the Le Rosey school in Switzerland with the Shah in the 1930s. According to information now available, Fardoust was likely the ringleader of the "inside" part of the revolution; for at least a full year before February 1979 he was carefully exploring for allies among the commanders of the armed forces and the intelligence services. Fardoust would sound out whether a particular officer, perhaps with longstanding grudges against the Shah, would agree to join the Islamic revolution. "The Americans have decided to get rid of the Shah," Fardoust would say. "We have to save ourselves. Will you join us?" Many did.

Both the Shah and his sister Princess Ashraf have said that they consider General Fardoust to have been a traitor to the regime. In her book, *Faces in a Mirror*, Ashraf reports that, after the suspension of subsidies to the clergy, the mosques became the scene of often violent anti-Shah demonstrations.

Today, Fardoust is rumored to be one of the leaders of Khomeini's Savama; his home was linked to the December 1979 murder of Prince Shafiq in Paris. Concerning that charge, the Shah told an interviewer after the murder, "In my inner heart I hope its not true. Because it would be so . . . I mean,

dirty, so vile, so disgusting." But in the months leading to February 1979, Fardoust enjoyed the monarch's wholehearted trust.

So outrageous was the wave of contrived terror in Iran in 1978, that the official Pars News Service began a media campaign against the anti-Shah activities: "There are two forces responsible for manipulating the current outbreaks—a mass of common naive people who have been subjected to systematic brainwashing are being manipulated by both religious fanaticism and the landed classes," said Pars on August 18. The rioters and terrorists "are encouraged by certain foreign elements which are hostile to the development of Iran," the news service charged.

For several weeks already, the Iranian press had been growing increasingly hostile to the British, and in street discussions most Iranians admitted that the movement led by Khomeini and the mullahs was organized by London.

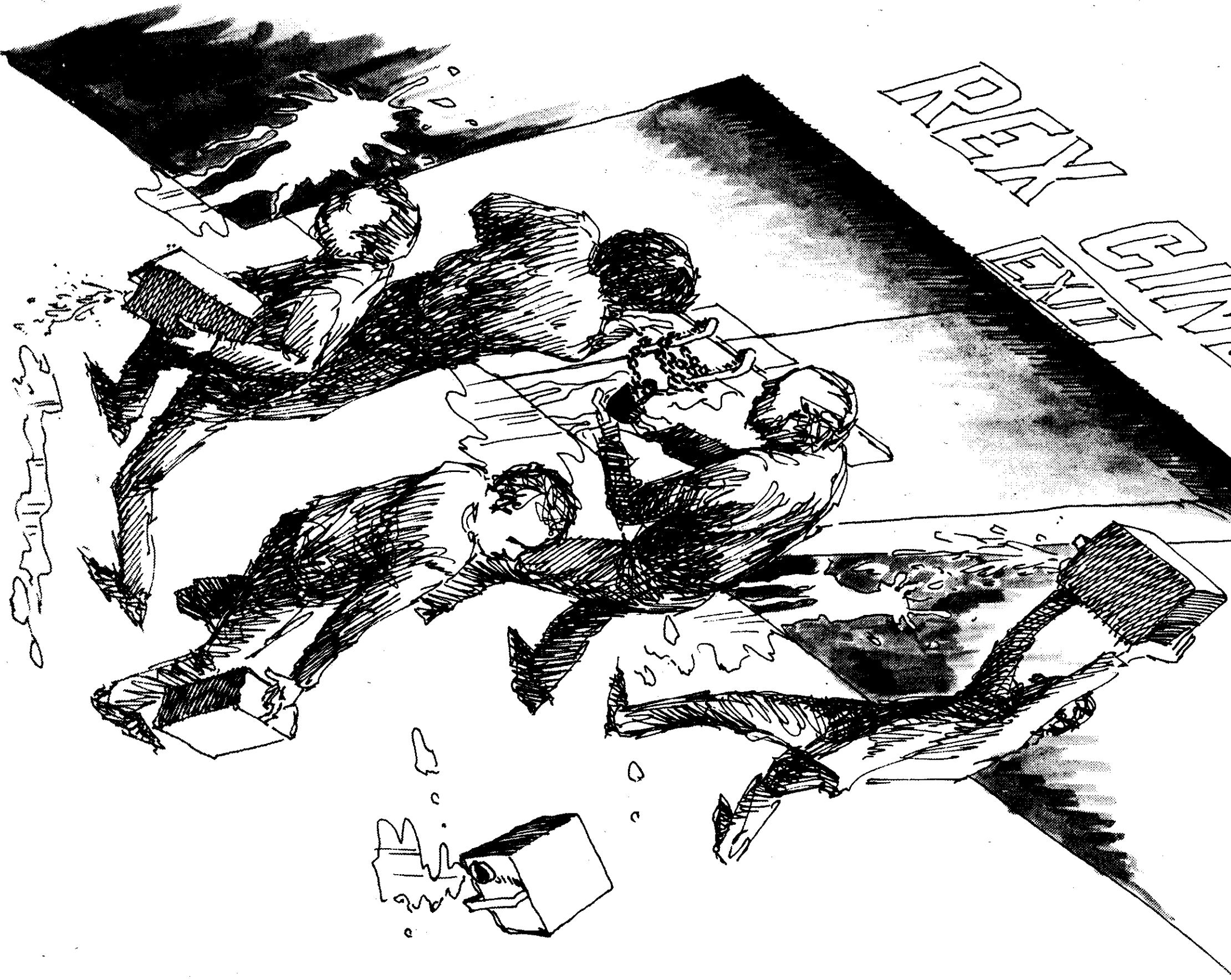
Special attacks were reserved for the British Broadcasting Corporation (BBC), whose Persian-language broadcasts into Iran fanned the flames of revolt. In late July, the Iranian Workers Organization issued what amounted to an officially sanctioned attack on the BBC: "The BBC has been insulting and criticizing the Iranian nation in its Persian broadcasting services. . . . Iranian development and progress is like a thorn in the eyes of the British imperialists."

The Shiite clergy-led rebellion was also fed by the daily influx of hundreds of thousands of desperate, displaced peasants into Iran's major cities. The migration from the countryside was the fruit of the economic policies of the Amouzegar government, which, by halting many construction and development projects created instant unemployment among the country's semiskilled and unskilled labor force. Arriving in the cities, these peasants were shunted right into the mob violence that was gaining new strength with every new action.

Inviolate to police and law-enforcement authorities, the mosques became rallying points for anti-Shah activities. Speeches by the leading ayatollahs, repeated in hundreds of other speeches throughout the country, whipped up the semiliterate people of Iran to a frenzy, at the end of which they would swarm out onto the streets, chanting and singing praises of the exiled Ayatollah Khomeini.

It was not a political revolution, but a process of cult building, of conditioning the fearful and desperate emotions of Iran's backward peasants into a political battering ram of self-destruction. It was the mass suicide of the Reverend Jim Jones's Peoples Temple on a national scale. When a group of fanatic marchers, often drugged with opium and told by the mullahs that by dying they would be saved (martyrdom is a

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centuries-old tradition in Shiism), charged into the gun barrels of poorly trained police, their deaths only triggered further marches. Then, as is the custom among Shiites, on the fortieth day after any deaths, new ceremonial marches were staged in memory of the dead. The result was new casualties. This forty-day cycle, which began in the spring of 1978, was to repeat itself with quickening intensity throughout the year.

September 8, 1978, Black Friday. Teheran

The Shah names General Gholam Ali Oveissi as administrator of martial law. Formerly the commander of the Imperial Guard, the Shah's elite force, Oveissi has a reputation as a hawk. But for some reason, the declaration of martial law, though broadcast on the radio, is not heard by many people. Later that day a clash develops between police and demonstrators, who had not been told by their leaders that martial law had banned all demonstrations. Up to 500 demonstrators are killed in what becomes known as "Black Friday."

The Shah had thrown down the gauntlet: there was no turning back now. Although he would still seek compromise, compromise was no longer an option, and his hesitation would cost him dearly.

The day after the massacre, the word was out that the White House had decided to get rid of the Shah. French columnist Paul Marie de la Gorce reported: "It was clear, over the last several days, that the calculations of the Shah aiming to reconcile the moderate elements of the Shiite clergy were in the process of failure. From all evidence, the Shah could not wait any longer to impose martial law. He knew very well that his removal was already being openly discussed, including among his longtime allies—the Americans. . . . There were other solutions being prepared in other Washington circles."

Britain Pulled The Strings

From outside Iran, two institutions in particular aided the on-the-ground war against the Shah: British Petroleum and the British Broadcasting Corporation.

It has gone unnoticed that during the entire year of 1978, negotiations were proceeding between the government of Iran and the oil consortium represented by British Petroleum. Talks on renewing the

25-year contract, that began in 1953 after the Anglo-American intelligence coup d'état that restored the Shah to the throne, had started in January 1978, and continued through the rest of the year. By October they collapsed.

Iranians on the inside of the negotiations say that the British were attempting to blackmail Iran during the years preceding the contract's end by refusing to honor an agreement to buy most of Iran's oil production. Although BP and its allies had the authority to purchase up to 8 million barrels of oil per day from Iran by 1978, and had agreed to a minimum of 5 million, in practice they were contracting for only 3 to 4 million. This forced Iran to adjust its income expectations and try to market the oil independently, which they had been doing successfully.

Now, in October 1978, at the height of the revolution, the Shah and the National Iranian Oil Company (NIOC) were negotiating the economic future of Iran. British Petroleum rejected NIOC's demands out of hand refusing to promise to buy Iranian oil but demanding the exclusive right to buy that oil should it wish to in the future! The Shah and NIOC flatly rejected BP's final offer, and it appeared that if the Shah overcame the revolt, then Iran would be totally free in its oil sales policy in 1979, able to market its own oil to the state companies of France, Spain, Brazil, and many other countries on a state-to-state basis.

"If the consortium (BP) is not willing to show more flexibility in its dealings, perhaps it is time for Iran to reconsider its overall relationship with the companies," declared an editorial in Iran's *Kayhan International* in September. "In retrospect, the 25-year partnership with the consortium and the 50-year relationship with British Petroleum which preceded it have not been satisfactory ones for Iran. . . . Looking to the future, NIOC should plan to handle all operations by itself. . . . While this would shift investment obligations wholly onto the NIOC it would simultaneously have the attraction of placing the profitable marketing of all the country's oil products into the hands of the state-owned company. The question on the minds of the oil industry executives here is: has the time for change finally come?"

Almost simultaneously, the first signs of worker unrest began in the Iranian oil fields. Iranian oil output was slowed, several times during 1978, to a trickle. In the middle of the Iran-BP negotiations, Iran's chief asset—its enormous oil wealth—was suddenly eliminated as a chip for bargaining.

Iran's oil workers, according to reports, were organized primarily by a team of radicals sent into Khuzestan by the Bertrand Russell Foundation.

In the American press, not a single line was published about the Iranian fight with BP during the entire revolutionary period.

As it appeared that the Shah was paralyzed by the events swirling around him, the British stepped up their sophisticated psychological warfare campaign. The instrument was the BBC.

Without the British Broadcasting Corporation, there would have been no Khomeini. During the entire year of 1978, the BBC stationed dozens of correspondents throughout the country, in every remote town and village. BBC correspondents, often part-time stringers for Khomeini themselves, sometimes full-time British nationals in the employ of the British secret service, worked as the intelligence service for the revolution.

As soon as a small incident occurred in one village, the BBC correspondent on the scene would relay the news to BBC headquarters in Teheran. Within hours, BBC Persian-language broadcasts would beam exaggerated accounts of the incident to the entire Iranian nation! Functioning as the national loudspeaker for the mullahs and their sympathizers, each day the BBC would beam into Iran gory accounts of alleged atrocities committed by the Iranian police—often without checking the veracity of the report. The Iranian government was never given a chance to rebut. Propagandists like Ibrahim Yazdi were given hours of air time to vent their spleens against the Shah, all of which was eagerly listened to by the Shah's enemies in Iran.

By late fall, the BBC was broadcasting the long, ranting speeches of the lunatic Ayatollah Khomeini himself—in their entirety. Several times during November and December, the Shah said he would take reprisals against London if the BBC's subversion were not halted. Once he threatened to break diplomatic relations with Great Britain. But the British government solemnly swore it had no influence over the BBC which, they claimed, was a "private corporation."

At least twice the Shah summoned the British ambassador in Teheran to protest the actions of the BBC, but to no avail. From time to time, the government would expel a BBC correspondent but no more.

Not until November 30, 1978, did a member of the Iranian Parliament, Hossein Daneshi from Abadan, demand to know why the BBC had been permitted to play its provocateur role: "A glance at the events and developments throughout the world over the past year demonstrates a diabolical plan aimed at the disintegration of Iran. . . . You should not be surprised if you see that the BBC prepares

programs and during its three programs in Persian thinks of nothing but to make provocations, create disturbances, and chaos. This old fox Britain, no longer able to secure goods for itself, is looking for a prey."

"My question for the government is this," declared Daneshi. "Why does it not clarify political facts and why does it not inform the people about political developments in the world which have been launched against Iran? Why does the government not unveil Britain's design as it is still tasting the fruits of its plunderings?"

Why indeed? With the gathering storm, the BBC became the de facto coordinator for revolution. On less than twenty-four hours notice, Teheran's mullahs could organize demonstrations in Iranian cities separated by a thousand miles—through the BBC. In Paris, Khomeini made tapes ordering his cult followers to rampage. Within hours, his precise instructions, in his own voice, would be broadcast into Iran from BBC's London headquarters.

Belying its origins as an arm of the British Special Operations Executive, the BBC began to broadcast psywar rumors in December, such as reports claiming that the Shah had fled the country, or had abdicated the throne to this son, or had gone insane. In December the Iranian Information Minister Tehrani accused the BBC of inciting the Iranian oil workers to strike. A BBC United Press International correspondent was expelled for reporting that the Shah had been assassinated. For a brief time that month, as the *Washington Post* reported that the BBC was considered to be Iran's "Public Enemy No. 1," the military government of Prime Minister General Gholam Reza Azhari jammed the BBC broadcasts. It was too late.

The Shah's enemies in the clergy were not averse to a little psychological warfare of their own. Once, during a scheduled demonstration in Teheran on December 2, 1978, when the violence that antigovernment fanatics hoped for did not materialize, the Shiite clergy brought professionally made tape recordings of screams, gunshots, and violence and played them over loudspeakers from the minarets of the mosques! Within hours, BBC correspondents in "on the scene" newscasts had their accounts of the December 2 demonstrations beaming into Iran, complete with background noise courtesy of the mullahs' electronic equipment. The next day, people emerging from their homes found red stains on the pavement where the march had taken place; mullahs had poured red-colored dye on the streets to simulate blood.

Tactics like this, so highly effective with Iran's population, were not devised by illiterate mullahs.

Washington Follows British Direction

January 4, 1979. Guadeloupe

Here at a meeting of the heads of state of the United States, Great Britain, France, and West Germany, the U.S. administration formally announces to its allies that it will no longer work to keep the Shah in power. With the "Islamic card" now on the table, it is only a matter of time before the Shah is ousted.

By this time, in Washington, the final go-ahead had been given to replace the Shah with the ayatollah. In November, the Carter administration announced that it had appointed George Ball of the Trilateral Commission and the Bilderberg Society to head a special NSC task force on Iran and the Persian Gulf. Ball, who had long been known as an anti-Shah advocate of the human-rights mafia's views, delivered the obituary-in-advance for the Pahlavi regime, recommending that the United States drop its support of the Shah and make contacts with the opposition.

At this same time, fall 1978, Khomeini was being created as an international celebrity. For whatever reasons, partly self-serving, the French government had allowed Khomeini to come in and take up residence near Paris. Beginning in October 1978, he gave daily interviews to the press.

A steady stream of American and British agents filed through Khomeini's chateau to make the final arrangements for the transfer of power to the ayatollah. Among Khomeini's guests were Ramsey Clark, the former U.S. attorney general; Joseph Malone, an ex-CIA station chief in Beirut with close ties to British intelligence; Zygmunt Nagorski, a member of the Council on Foreign Relations in New York; and many more.

The Anglo-American scenario for disintegrating the Middle East looked unstoppable. But the French and their allies sought the last chance. On January 6, the Shah named Shahpour Bakhtiar, a respected member of the National Front, as prime minister.

The Bakhtiar government was the last hope of averting chaos in Iran. Dr. Bakhtiar himself had close ties to France and was held in high esteem among Iranian nationalists. He had been jailed under the Shah for his role among the democratic opposition, but he had no connections to the reactionary clergy. During World War II, he fought in the Free French armed forces against the Nazis, and his son serves

today as a member of the French intelligence service. More than anyone else, it was Bakhtiar's responsibility to organize a national consensus around sanity to prevent power from slipping into the hands of the Dark Ages mullahs. No one could possibly consider him a puppet of the Shah; if he could pull together a government, then perhaps Khomeini could be stopped.

Bakhtiar undertook to give it a try. "When, in 1940, Charles de Gaulle climbed into his modest plane to go to London, he was not convinced of success either," he declared in an interview just after he formed his cabinet.

Some two weeks earlier, Bakhtiar had joined forces with Darions Farouhar, another member of the National Front, the main nonclergy opposition group that had been founded by ex-Prime Minister Mohammed Mossadegh in the 1940s. Farouhar was called upon to back the effort of Prime Minister Siddighi to form a cabinet in late January. That effort failed, and so Bakhtiar took the mantle. On January 3, in the United States, Lyndon LaRouche urged the world's governments to throw all of their support behind Bakhtiar's effort to form a constitutional government.

In the five weeks that Bakhtiar served as prime minister, he displayed enormous courage and resolve to prevent Iran from falling into the Khomeini abyss.

Bakhtiar was conducting round-the-clock negotiations to find a workable coalition to support his regime, and up until the last minute, there were chances he might succeed. The respected Ayatollah Shareatmadari showed signs that he and his several million followers were prepared to support Bakhtiar as a transition government, and some members of the National Front also agreed, as did an increasing number of military men.

"If the priests take over Iran, then Iran will be in the Dark Ages," said Bakhtiar.

"I am not going to accept the disintegration of this country. I will be pitiless with everyone who threatens the unity and integrity of Iran. If I can have a few weeks—say, two months—of relative calm I can start up industrial production and make a new deal with all the strikers," he declared.

February 1, 1979. Teheran

The Ayatollah Ruhollah Khomeini arrives in the capital to a tumultuous welcome organized by his cult followers. Within hours of arrival from Paris, he proclaims Bakhtiar's government illegal, and announces the formation of his own government of insane mullahs and collaborators.



Just before Khomeini's return to Iran, a visitor had arrived in Teheran to take part in the anti-American demonstrations: Ramsey Clark. Marching under banners that read: "Death to America!" the Carter administration's Special Envoy Clark had declared his full support for Khomeini. From Teheran, he had flown to Paris where he met the ayatollah. After their talk, Clark had emerged to make one of the most astonishing declarations in American history: "The Ayatollah Khomeini and I hope that the American people and President Carter will respect our wishes, and that the United States will not interfere through the Army, through American advisers, the CIA, or through support for Bakhtiar, and let the nation determine its own fate."

Countdown to the Hostages

After Khomeini's seizure of power, the United States did not interrupt its ongoing program of military supply, training, and arms sales to Iran. As the ayatollah ranted and raved against the United States, which he called "the great Satan," Washington was shipping enormous quantities of arms to Khomeini's Guard. Hercules and Boeing 747 air transport aircraft shuttled back and forth between New York and Iran, stopping in Madrid, Spain, and the Azores, carrying spare parts for Iran's American-made helicopters and military aircraft. The equipment was badly needed in the battle to put down Kurdish tribesmen in Iran's western provinces.

This resupply was officially admitted by the State Department and reported at the time in the *Executive Intelligence Review*, the *Wall Street Journal*, the *Financial Times* of London, and elsewhere.

Beginning in the late summer of 1979, U.S. intelligence personnel began to move into Iran to take up positions as advisers to the Iranian secret service, the Savama. According to CIA sources, the American intelligence community had been involved even before the revolution in military training for Khomeini's partisans. The relationship continued after the revolution's success.

David Aaron of the National Security Council, working with Warren Christopher and Ramsey Clark, had put together a team of sixty CIA agents who entered Iran in January 1979, at the same time as General Robert Huyser, to help smooth the transition to Khomeini.

Military advice and provision of supplies are one

thing; complicity in the kidnapping of American diplomatic personnel is another. It is difficult to believe that U.S. officials in responsible positions of leadership would so recklessly place Americans' lives—and world peace—in such grave danger to effect a political stratagem.

But consider now just some of the relevant facts. It is likely that the plan to seize the U.S. embassy received its final approval, making related contingency plans operational, sometime in late September 1979. It was then that Mustafa Chamran, the Berkeley-trained chief of Iran's secret police, was named Iran's defense minister.

In the same month Iran moderates, such as Hassan Nazih, who headed the National Iranian Oil Company, were purged from what became a streamlined regime now almost totally under the control of the inner councils of the secretive Muslim Brotherhood running Khomeini.

[The Muslim Brotherhood, ostensibly an anti-Western religious secret society, was in fact formed in 1929 by the Arab Bureau of the British Secret Intelligence Service. It was established in Cairo and Ismailia, Egypt, with funding from the British embassy and the Suez Canal Company, and for more than 50 years it has functioned as the shocktroops of London's policy of enforced backwardness in the Muslim world. The Muslim Brotherhood has established branches in virtually every Muslim country, and today it controls the governments of Iran, Pakistan, and Libya.—ed.]

Chamran's colleague and partner, Foreign Minister Ibrahim Yazdi, was at the time in New York to attend the session of the United Nations General Assembly. Yazdi, who has adopted the studied guise of a Muslim revolutionary ideologue, stalked through the U.N. halls basking in his self-styled reputation as a fiery radical and enemy of "the great Satan," America.

However, in between his revolutionary speechifying at the U.N., Yazdi found time on October 3 to pay a cordial visit to the New York Council on Foreign Relations, where he delivered a speech and then met privately with CFR officials for a period of several hours.

The next day, Yazdi held a closed-door meeting with Secretary of State Cyrus Vance. The *Financial Times* of London then reported on October 5 that, as a result of these meetings, Washington had ordered the "resumption of large-scale airlifts of arms to Iran" and was considering dispatching a "limited number of technicians" to Iran as well. In Iran, Defense Minister Chamran explained that Iran was seeking "foreign advisers" to help train the army and the

Revolutionary Guard. Also on October 3-5, the United States began to strengthen its military presence in the Persian Gulf and the Indian Ocean.

The Pentagon announced on October 3 that it was bolstering the U.S. Indian Ocean deployment. In the same day Sultan Qabus of Oman, a British-trained puppet, expressed his country's willingness to have U.S. bases on its soil to "protect," the sea lines of the Gulf.

Immediately, in an unusual interview, Yazdi hinted that Iran might well consider forming an alliance with Oman to protect the straits! Yazdi said that he was "not acquainted with" any plans by Oman already in that direction, but he added coyly, Iran's "willingness to cooperate" with Oman in the Gulf would "depend on the circumstances." He refused to comment further.

Washington was tightening its cooperation with revolutionary Iran. During the same few days at the beginning of October, Yazdi made contact with his old friend, Ramsey Clark. A few days later, on October 12, the former U.S. attorney general sent a letter of crucial significance to the Iranian foreign minister. The letter concerned the ongoing efforts of David Rockefeller and Dr. Henry Kissinger to gain admission for the Shah into the United States for medical treatment.

Clark advised Yazdi: "It is critically important to show that despots cannot escape and live in wealth while nations they ravaged continue to suffer. [I urge] the new government of Iran to seek damages for criminal and wrongful acts committed by the former Shah, his family, and confederates unlawfully taken from the Iranian people."

The Clark letter was not leaked to the press until after the U.S. embassy was seized on November 4. It was taken as evidence that Special Envoy Clark had incited the Iranians to take over the embassy and demand the return of the Shah to Iran.

On October 14, two days after the Clark letter was written, Yazdi left New York and arrived in Paris to map out an "international campaign" among Iran's ambassadors and intelligence agents to prepare for worldwide agitation on the issue of the return of the Shah to Iran.

Approximately one week later, the State Department announced that it would allow the deposed Shah to come to New York for medical treatment.

The State Department had taken its decision only under pressure of the most extreme sort from Kissinger, the Rockefeller family, and related interests. The Shah was now permitted to come to New York despite the official advice from the CIA, the U.S. embassy in Teheran, and other sources that his entry

would produce a violent reaction in Iran and probably would result in the taking of American hostages.

Official State Department cables released by Rep. George Hansen (R-Id.), dated beginning in August 1979 and continuing through late October, declared repeatedly that the Iranians would probably attempt to storm the embassy if the Shah were allowed into the United States.

Immediately after the Shah's October 22 arrival in New York, Iran began making extreme threats against the Carter administration, beginning with protests by oil workers and culminating in an hours-long speech by Ayatollah Khomeini himself on October 29. Khomeini declared that Iran must "shut the door on the West" and ranted, "These American-loving brains must be purged from the country." Finally, on November 1, he called upon Iran's students to "expand with all their might their attacks against the United States and Israel, so they may force the United States to return the deposed and cruel Shah."

Despite such accumulated evidence, not a single precaution was taken additionally to protect the embassy and its personnel!

November 4, 1979. Teheran

The Iranian student mob seizes the American embassy in Iran. Fifty-three American diplomatic personnel are taken hostage.

Three days earlier, in Algeria, Zbigniew Brzezinski had held a surprising meeting with Foreign Minister Ibrahim Yazdi. According to intelligence sources, it was during the last tête-à-tête that final details concerning the embassy takeover were hammered out.

Returning to Iran, Yazdi went directly into a meeting with U.S. Chargé d'Affaires Bruce Laingen. During the hours of the embassy seizure, Yazdi and Laingen were meeting together inside the offices of the Iranian foreign ministry. Now, though nominally a hostage, Bruce Laingen is still inside Yazdi's old offices at the foreign ministry, where he has access to a telex machine and other communications facilities. Reportedly, Laingen is a close associate of the Muslim Brotherhood, dating back to his days as the American ambassador to Malta, one of the area headquarters of the Muslim Brotherhood.

In the next days, President Carter named Ramsey Clark as official White House envoy plenipotentiary to Iran—the same Ramsey Clark who, only a few months earlier, was marching under "Death to America" banners in Teheran.

Postscript: The Setoudeh Affair

Until late December 1979, almost one year after the Khomeini revolution and more than seven weeks after the seizure of the American embassy, Captain Siavash Setoudeh, the defense attaché of the Iranian embassy in Washington, conducted his daily business inside the offices of the U.S. Office of Naval Research.

Setoudeh, representing a government with whom the United States was theoretically at the verge of war, worked under the direct supervision of the Office of Naval Intelligence and ONR, assisted by a sixteen-man team of Iranian terrorists and gun-runners. Within this highly sensitive facility at 800 North Quincy Street in Arlington, Virginia, accessible only to individuals with top security clearance, Captain Setoudeh, Captain Mansour, a recently arrived Iranian admiral, and a dozen other military agents of Ayatollah Khomeini's Islamic Republic of Iran worked with U.S. naval intelligence and with the approval of Zbigniew Brzezinski's National Security Council.

The Carter administration's alliance with the Khomeini regime had gone way beyond the negotiating stage.

At the end of December 1979, Setoudeh was expelled from his American offices, following widespread exposure of his presence and activities there by New Solidarity International Press Service and the *Executive Intelligence Review*. Despite Setoudeh's expulsion, the Pentagon and the State Department refused to make any comment on his activities or why he was allowed to use offices virtually inside the Pentagon itself.

Setoudeh was allowed to remain within the United States, however, returning to his original office in the Iranian embassy on Massachusetts Avenue—despite a presidential order one month earlier expelling all Iranian diplomats in retaliation for the seizure of the U.S. embassy.

Reportedly, the Iranian unit headed by Setoudeh was involved in coordinating the activities of Iranian students in at least forty American colleges and universities with which the Iranian military attaché has liaison. These activities included arms smuggling, gun-running, and conduiting weapons to terrorist units deployed from Iran into the United States.

In November 1979, just before the Setoudeh affair broke into the press, Ayatollah Khomeini of the *Fedayeen-e Islam* (the Iranian branch of the Muslim Brotherhood) declared that he had sent killer squads

into the United States to assassinate leading U.S. political figures and "enemies of the revolution," including a specified list of Iranians of the former regime.

According to Iranian sources, in the period after the takeover of the U.S. embassy in Teheran, at least 300 armed and well-trained Iranian terrorist personnel entered the United States on false passports with phony visas that were obtained from a visa stamp stolen from the occupied U.S. embassy.

The Setoudeh story broke in the following way.

On December 19, 1979, the New York offices of NSIPS news agency picked up rumors of direct collaboration between the Iranian embassy and the Pentagon. According to Iranian sources opposed to the Khomeini regime, Captain Setoudeh—who was described as a "naval liaison officer who is the defense attaché of the Iranian embassy"—could be found located at 800 North Quincy Street.

The next day, the NSIPS Washington Bureau confirmed that the building in question was wholly owned and operated by the Office of Naval Research. An ONR spokesman, who refused to identify himself, said that the building was entirely occupied by offices containing U.S. military personnel, "except for a few foreigners who have reason for being there." He refused to elaborate.

That same day, an NSIPS investigative reporter called the offices of Captain Setoudeh, identifying herself as a representative of "a Hong Kong arms dealer." Setoudeh immediately came to the phone. When the caller said that her employer had instructed her to get in touch with Setoudeh to arrange a meeting for him "when he arrives in the country next week," the Iranian readily agreed.

Setoudeh was told that a "massive" arms shipment was coming into the United States "but outside normal channels." He replied: "That would be a good suggestion, to have a meeting together and discuss these things and then if we can do any help to this problem [sic], by all means. Otherwise, then we'll ship it to someone else in the country, or maybe in the embassy."

Setoudeh confirmed, twice, that he was the "proper person" to handle such matters. He asked only, "Could you tell me only which force is your company dealing with? Is it the air force? The navy? Which one?" He also said that he would be glad to clear his entire schedule for the next week—"even Christmas Day"—to meet the "arms dealer."

Queried about his status in the United States because of President Carter's expulsion order issued on December 12, Setoudeh laughed and replied, "That doesn't apply to me."

CALENDAR

Continued from page 4

assembled by an international group of scholars. Its subject is "history painting," or paintings of Biblical and religious, ancient history and mythical, and allegorical scenes, often done to commemorate particular historical events or individuals.

Many of the paintings come from their original locations in Dutch town halls, where they were hung as public monuments. Such paintings were held at the time to be the highest achievement in art, although except for the very greatest masters, Dutch artists did not equal what was achieved in Italy. The outstanding works in this exhibit are by Rembrandt, Ter Brugghen, Jan Steen, and Vermeer.

There is an additional pleasure for the viewer attending the exhibit in Washington. The National Gallery, in order to accommodate the show, moved its permanent collection of Dutch art into the galleries of the new building. As a result, there is in one special room 17 Rembrandts, including a number of the great late paintings. Among the five Rembrandts in the traveling exhibit are *Belshazzar's Feast* painted in 1626, an early work; and the *Denial of St. Peter*.

Between the exhibition and the installation of the National Gallery's permanent collection, the visitor in Washington D.C. will have one of the best possible experiences of Rembrandt's art anywhere in the world.

The exhibition has been organized by the Detroit Institute of Art. After closing at the National Gallery January 4, 1981, it will be shown in Detroit from February 16 through April 19, 1981, and in Amsterdam from May 18 through July 19, 1981.

Benjamin West and his American Students is currently at the *National Portrait Gallery, through January 4, 1981, F Street at 8th, Washington, D.C.*

It was exactly the style of history painting that ambitious American artists such as John Trumbull, Charles Wilson Peale and his sons, were attempting to reproduce in their paintings of the period of the American Revolution. One hundred and ten paintings, assembled from collections throughout the United States, include both portraits and historical scenes.

Twentieth Century Art

The Russian Avant-Garde, 1910-1930; *November 20, 1980-February 5, 1981, The Hirshhorn Museum, Independence Avenue at 8th Street, NW, Washington, D.C.*

This is a major exhibit. 250 paintings from collections outside the U.S.S.R. are being shown. V.I. Lenin characterized the Avant-Garde as a "leftwing infantile disorder" that was plaguing the Russian nation in 1921. Its artists wanted to build fantastic, science-fiction inspired buildings and monuments in a country then in desperate economic trouble, and considered redesigning even such household items as cups and plates as "significant" ways of changing the environment within Russia. Malevich, one of the central figures of the movement, himself attempted to declare the "death" of the creation of pictures by being the first to eliminate all form and subject whatever from his canvases: he painted them entirely red, yellow, blue, and finally, black.

After 1921, the Avant-Garde

was repressed in the Soviet Union. No longer able to support such fantastic projects for public buildings, or production in factories, the nation forced its proponents to confine their fantasies to the cinema and theater. By the end of the decade, the movement existed only in emigré circles outside Russia.

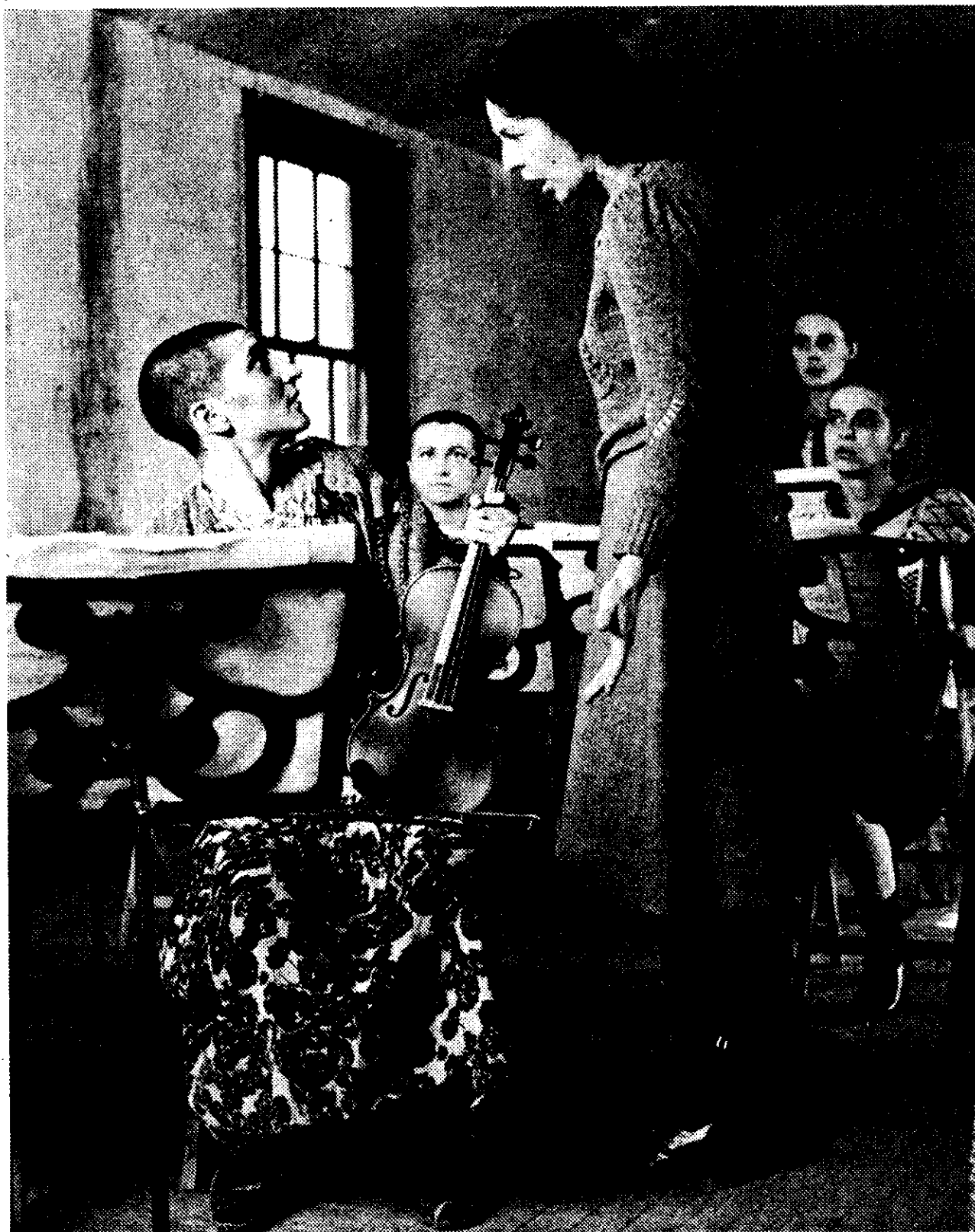
Expressionism: A German Intuition 1905-1920, *November 4, 1980-January 19, 1981, the Solomon Guggenheim Museum, 5th Avenue at 89th Street, New York.*

This exhibit, being built up as a major event for the art world, is an attempt to revive the credibility of Expressionism, until recently discredited by its clear association with pre-Nazi Germany.

This "movement" certainly contributed to the psychological conditions that led to Nazism. Indeed, the deliberate abstraction and distortion of all form and content in paintings by these artists set them up to be denounced as totally degenerate by the Nazis, and helped open the way for Nazi anti-intellectual purges.

Like the counterculture of the past 20 years in this country, this movement claimed to be a political as well as artistic revolution. Its artistic methods were totally focused on "emotions," i.e., the psychological effects of masses of strong colors, shapes that became unrecognizable, and deliberate primitivism. Expressionist paintings were either deliberately offensive or idyllic scenes of naked men and women in the countryside. This group despised cities—and modern industry and order—although, of course, they lived in parasitic dependence on wealthy patrons and exhibit galleries from those cities.

—Mary Louise McCourt



Beethoven at Auschwitz: a vehicle for slandering German classical music.

Is Classical Music Fascist?

TV's 'Playing for Time'

On Sept. 30, 1980, CBS network television aired "Playing for Time," a three-hour Arthur Miller melodrama about a French woman's experience in a Nazi concentration camp that immediately touched off a furor of protest among Jewish organizations in the U.S.A. and abroad. In a move apparently calculated to draw fire

away from the real, more insidious offense of the TV movie, the British actress Vanessa Redgrave was cast in the leading role of Fania Fenelon, a French Jewish resistance fighter captured by the Nazis, who survived Auschwitz by playing in the concentration camp orchestra.

CBS was flooded with pro-

tests because leftist Redgrave is a known, vocal supporter of "Israel's enemy," the Palestine Liberation Organization. The much-publicized protest rang a bit hollow since none of the protesters raised a peep about a far more serious outrage committed the day before by Israel's own defense minister. In the war with Iraq, Israeli Defense Minister Shamir announced, on Sept. 29, that Israel was prepared to aid the Ayatollah Khomeini—the same virulently anti-Semitic Khomeini who in 1979 embraced Yasser Arafat and turned over the Israeli embassy in Teheran to the PLO!

Nonetheless, "Playing for Time" was deeply offensive, particularly to Jewish viewers, for reasons that are coherent with Vanessa Redgrave's decades-long connections to terrorist funding and support operations. As yet another dramatization of the Nazi horror recounted from the standpoint of *victims*, the CBS movie once again left totally moot the question of who brought the Nazis to power, leaving viewers with the emotional choice of either believing in German collective guilt or in some cosmic irrational force beyond any human control or blame. Jews have a long-overdue right to know that it was London's commitment to enforcing the "fiscal austerity" policy of Nazi Finance Minister Hjalmar Schacht that brought Hitler to power.

But "Playing for Time" goes beyond the usual victim's eye view of the Holocaust to launch a major assault on the German-Jewish cultural tradition—an assault that has gone unnoticed in the contrived media flap over British intelligence asset Vanessa Redgrave. In a way that is scarcely subtle, the CBS melodrama portrayed great German music as fascist and its adherents as "soft on

the Nazis," while the products of a manipulated twentieth century "American" culture are presented as the essence of antifascist morality.

There are two principal characters in the Miller script, both Jewish women musicians. The central conflict is between Fania, the moral, warm, compassionate antifascist who is mature and realistic; and the orchestra's conductor, Alma, infantile, often cruel in the service of her Nazi masters, and pathetically fleeing the reality of the concentration camp by clinging to her "professional" identity as an artist. The attractiveness of the Fania character, played by Redgrave, is further reinforced by her efforts to dissuade one of the girls in the orchestra from collaborating with the Nazi guards. The finishing touch is Fania's humane tolerance for the "alternative sexual preferences" that arise amid the grim circumstance of the all-female concentration camp. Fania is pure mother, while Alma is the hysterical projection of the Nazi "father" authority figure. The viewer is manipulated to admire and respect Fania, and to feel pity and contempt for Alma.

Within this setup, consider what kind of music is identified with each of these two Jewish musicians in Nazi captivity. Fania the "antifascist" is skilled in cabaret songs, Broadway tunes, and Puccini's sentimental "Madama Butterfly." Alma, the "Nazified Jew," is trained in German music—specifically in the movie, Beethoven and Schubert, which the Nazis in charge of the camp demand the orchestra perform.

Just in case the point doesn't get across that one is to feel that show tunes are anti-Nazi and Beethoven is Nazi, a clinching scene occurs more than halfway through

the drama. (This scene contrasts to the "happy" group singing of the tune, "Stormy Weather" under Fania's direction earlier in the drama.) The starving orchestra is trying to play Beethoven's Fifth Symphony, and Alma in exasperation strikes a violinist, knocking her off her chair. As Fania and the others look on in horror, the guilt-ridden conductor explains that such behavior is in the great tradition of Austrian-German musical perfection—after all, "Wilhelm Furtwängler used to slap his musicians, and they respected him for it!" A little later, the Fifth Symphony is played during the hanging scene of two of the heroes of the concentration camp, who escaped and were recaptured.

Furtwängler was of course the last great exponent of the tradition of performing Beethoven in keeping with the composer's own compositional method, based on the primacy of creative self-development. To attack Furtwängler in this way is a disguised sneak attack on Beethoven. This is the reason that Furtwängler was vilified as a "Nazi" during and after World War II, while actual Nazis such as Herbert von Karajan rose to international reputation. Von Karajan is now spearheading a huge revival of the real proto-Nazi composer, Richard Wagner.

An American population that accepts Schubert and Beethoven as the music of Nazis or "Nazified Jews," and that regards the discipline of perfection in musical performance as concentration-camp type tyranny, is easy prey for jazz, rock, and "Stormy Weather," or the laments of Madama Butterfly—in short, for the music of victims. This is what the makers of "Playing for Time" seem to be counting on.

—Nora Hamerman

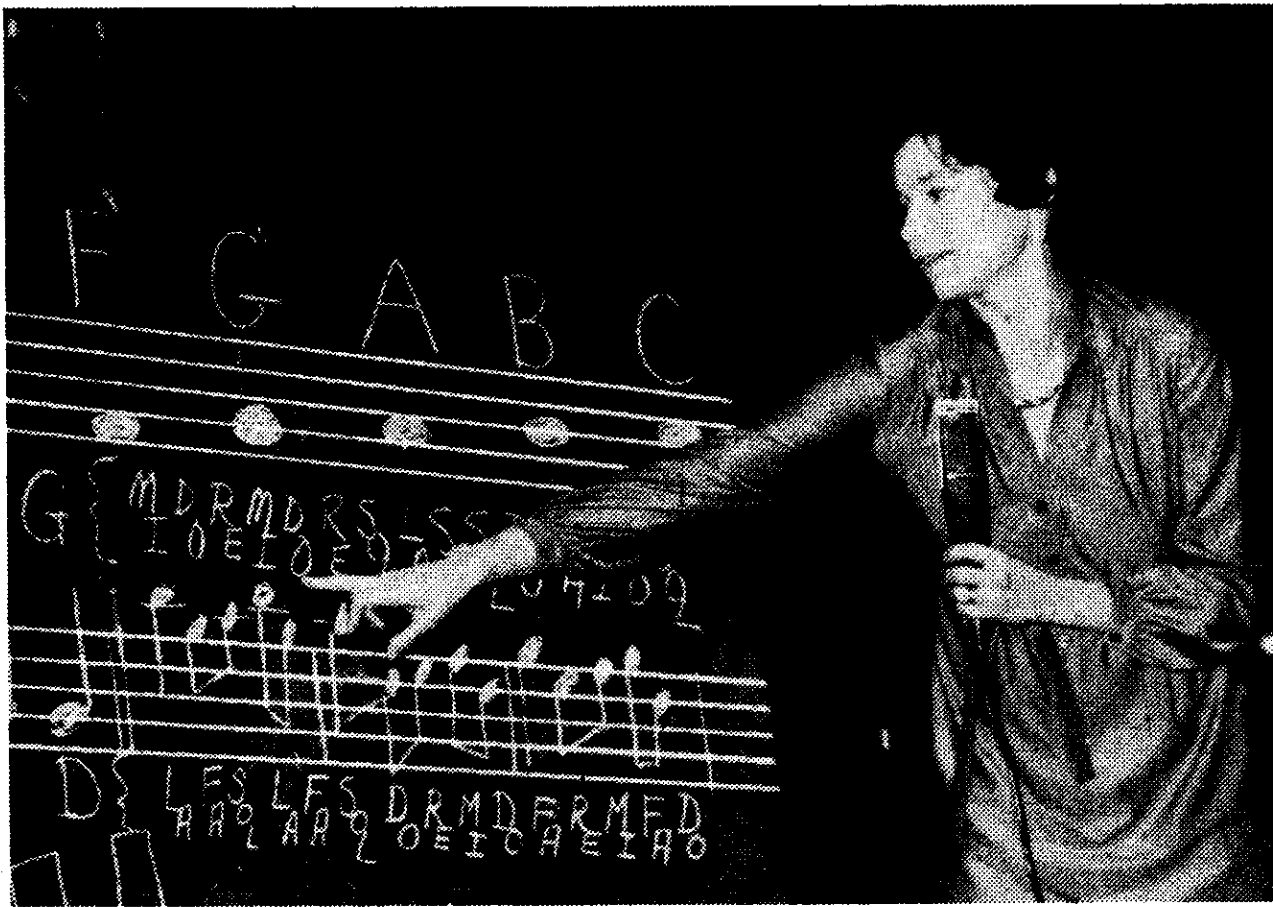
PARIS SYMPOSIUM

'True Art Is Moral Progress'

The European Academie des Edutes Humanistes and its American affiliate, the Platonic Humanist Society, cosponsored their first international symposium in Paris Nov. 27-28, an event unique in the contemporary music world.

The symposium itself was the culmination of a three-week round of Europeanwide concert tours and lively discussions among Academy members and leading continental musicians and pedagogues. The focus of these events was the revival of the classical musical tradition, and the creation of an educated audience over and above the ranks of the rapidly diminishing concert-going population.

Most of us in the United States have the illusion that culture still flourishes in Europe and the broad European population is a sophisticated one in musical and related matters. There is truth in this, insofar as Europeans do retain a sense that music and culture generally are issues of day-to-day relevance, as opposed to their more impoverished American cousins, for whom music and poetry are abstractions free of hard, "pragmatic" relevance. But it is only necessary to see one of the most prominent trios in Copenhagen play a well-advertised concert to an audience of a mere eight people, or to hear French culture ministry officials speak of the pitifully



Carolyn Pollak explains the "movable do" method of solfege.

few choruses in existence in the country, to be disabused of any illusions concerning Europe.

One of the issues raised again and again by musicians with whom we symposium participants spoke was the choking domination of what they termed "the music mafia," which dictates who will be allowed to succeed professionally and who will not. Those who do succeed, particularly among the new crop of younger musicians, do so mainly because they have accepted the "mafia's" dictates about what to perform and how to perform it—with the resulting concerts strongly weighted toward the cacophony of modern so-called composers.

The second issue raised equally often is the poverty of modern music pedagogy, which destroys any capacity for recreating the work of the great eighteenth and nineteenth century masters even in performance, much less at the level of composition.

The Humanist Academy symposium was consequently unique in that it represented the launching of the only well-organized, ag-

gressive, and theoretically informed effort to deal decisively with each of these problems.

One indication of this could be seen in the nature of the symposium presentations. The event opened with a keynote by the Academy's European director, Anno Hellenbroich, organized around Beethoven's famous assertion that "All true art is moral progress." Using the scherzo of Beethoven's Ninth Symphony to demonstrate how music is capable of communicating the highest levels of ironic humor, Hellenbroich developed the notion of music as poetry. As with all great poetry, he showed the only purpose of music to be the communication of ideas, as opposed to the purely sensual acoustical experience—that is, noise—most modern music claims as its subject.

5,000 Years of Polyphony

The point of this presentation was reiterated later in my own discussion of the history of music. I documented the fact that all great music from the dawn of written history (3000 B.C.) has followed

a recognizeably identical polyphonic approach, including the use of the same diatonic scale utilized by Bach and his successors. This gives the lie to those cultural relativists who try to tell us today that music is equally venerable, no matter how barbaric.

John Sigerson, vocal director of the American Platonic Humanist Society, presented a perspective for restoring the poetic principle to music in connection with vocal technique and interpretation. He challenged the supremacy of Italian opera over the concept and practice of vocal training by explicating the implications of Beethoven's uniquely poetic setting of a Goethe poem "Nur wer die Sehnsucht kennt. . . ." Beethoven demonstrates the primacy of contrapuntal principles in both poetry and music alike, by varying the metrical scansion of the musical setting four times while keeping the same poetic text.

In his presentation, Siegerson called for a return to the notion of popular music implicit in the songs of Schubert and in the spirit of the writers Schiller and Rabelais.

Carolyn Pollak, principal oboist of the New Jersey Symphony, then developed the pedagogical principles necessary to train a new generation of musicians in these rigorous poetic principles. Her presentation sparked the most lively discussion between panelists and the audience, which consisted of leading concert professionals, pedagogues, concerned parents, and others.

The stimulating debate arose from Pollak's development of the "movable do" method of solfègeing music, in which notes are assigned a name according to the function they perform in the context of a particular scale. As key changes occur, the function of a note in a particular scale changes,

and so does its "name" in the movable do system. The discussion showed to what extent even professionals have gotten away from thinking about composition as a scientific activity in which notes, far from being arbitrarily selected, are assigned defined roles by the composer, in which they function as proto-ideas within a well-defined complex geometry indicated by the particular scale.

The theory behind this scientific approach was developed by Dr. Peter Wyer, director of theoretical studies for the American Humanist Society. Wyer used his presentation to reintroduce to Europe the work of Heinrich Schenker, the great music theorist and collaborator of Brahms who died in 1935. As he explicated in

some detail Schenker's theoretical accomplishments in developing an approach to explicating the foundation of the greatest musical compositions, Wyer showed how even those musicological innovations currently being developed by the Academy could not be efficiently grasped outside of the Schenker tradition. It would be the equivalent of attempting to practice modern science without a knowledge of Max Plank, Einstein, or Riemann.

Greetings From Giscard

The symposium had opened with a telegram from French President Giscard d'Estaing's secretary, apologizing for the president's inability to attend. This, and the attendance of various representa-

tives of cultural ministries at the various concerts surrounding the symposium, indicated the degree to which Europe is ripe for the revival of musical science to which the Academy has dedicated itself.

The enormous success of the concerts surrounding the symposium was not only a further witness to this, but also demonstrated to other artists who are not yet participating that the Academy represents a real capability for the staging of musical events outside of the hated "music mafia."

The concerts included a European tour by the violinist Thomas Magyar and pianist Bodil Frolund spanning Denmark, West Germany, and France. Mr. Magyar, recently retired as director of the Dutch Chamber Orchestra, and the well-known Danish pianist, were met with enthusiastic audiences in each performance. Soprano Joan Moynagh, currently a professor at Miami University at Oxford, Ohio also toured Italy and France with her accompanist, Maria Theresa Immormino, a very young and exciting pianist. They performed in Paris to a nearly full house at the Sale Cortot after the first session of the symposium.

Other performances in the course of the two-day conference included a solo concert by Italian pianist Carlo Levi-Minzi, whose uniquely masterful interpretations have also become known in the U.S. through the auspices of the Platonic Humanist Society.

An exciting new artist also participating in the concert series was the Russian violinist Isabella Petrosjan, a 14-year student of the renowned David Oistrakh. She was accompanied by the noted French pianist Eugenie Alecian, director of the Jardin de Musique music school which cosponsored the symposium.

—Vivian Zoakos

"a torrential concert... an extremely gifted Milanese pianist... the tension of the audience deepened into absolute concentration... a glowing success."

—Unita, September 28, 1980

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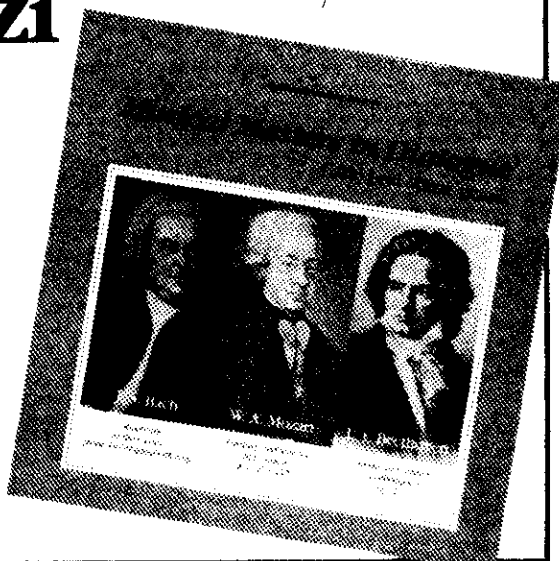
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New Slanders Cover Up Alexander's Murder

Readers who have followed the centuries of America's Neoplatonic heritage in *Campaigner* may wonder why so much stress is laid on the 3,000-year continuity of the international oligarchy centered today around the British Crown. The appearance in the Sept. 23 *New York Times* science section of a newly minted slander against Alexander the Great illustrates something about how this oligarchy thinks and why it is important.

The article in question, "Alcoholism Defeated Alexander the Great, Research Asserts," reports on a forthcoming "scholarly article" written by Queens College professor John Maxwell O'Brien under a grant from the Mellon Foundation. O'Brien, says the *Times*, has made the shocking discovery that Alexander the Great was an alcoholic, and that his death at the age of 33, which plunged his empire into bitter wars of dynastic succession, resulted from alcohol withdrawal.

The man O'Brien slanders as a drunken and debauched megalomaniac was, on the contrary, the world-historic giant who realized the political program of Plato's academy in the creation of a humanist empire which spanned the then-known world. Alexander's victory against the Persian king Darius at Gaugamela crowned the



Period sculptures of Alexander the Great (left) and his father, Philip of Macedon.

work of generations of the greatest names in classical civilization, to destroy ancient Persia, including the victor of Marathon Miltiades, the playwright Aeschylus, Socrates, and Plato.

The Persian empire is the model for today's oligarchy. Founded on tax farming and subjection of conquered nations, Persia's evil cults remained into the modern era in the form of gnosticism, magic, and astrology. The O'Brien study is particularly sensitive on this point, as it attempts to use Alexander's burning of Persepolis, the Persian cult center, as evidence of his instability when intoxicated, and makes of his mother Olympias a "devotee" of the evil cult of Dionysus, the or-

giastic god of wine. Olympias, as is well known, was always attached to the Temple of Zeus at Donona, a sister temple to the oracle of Zeus-Ammon at Siwah in Libya, a major intelligence and command center of the anti-Persian struggle that was to proclaim her son pharaoh when he conquered Egypt.

In his brief period of rule, Alexander spread the Greek civilization he had learned from Plato, Xenophon, and Homer throughout the barbarians of Persia. Although his empire was shattered following his death, it is doubtful that Greek culture would have survived, and Platonism spread, had he not accomplished what he did. Christianity, built upon a Neoplatonic foundation, surely could not have occurred without Alexander.

Classicists, usually a rather dour lot, have leapt to Alexander's defense, not with the customary salvo of footnotes, but with a rare

display of good sense and humor. In Greece, where a follow-up *New York Times* article reports "scorn and anger" at the Mellon Foundation calumny, Prof. Manolis Andronikos, who, two years ago, excavated the tomb of Alexander's father, Philip of Macedon, had the following observation: "Yes, these Macedonian leaders were men, not children, and were stimulated by good drinking. But I doubt that an alcoholic could reach the Himalayas, as Alexander did."

Moreover, he added, "It is a popular saying that civilizations only develop where there are vineyards, and common sense that you can't achieve much under the influence of Coca-Cola."

French politician and academic Maurice Druon, interviewed by the *Times*, answered the charge by raising a glass of red wine and laughing. Said Druon, "Alexander, an alcoholic? No. A good drinker, yes. But for heaven's sake, after so many victories, the man deserved a drink."

In addition to these comments, the *Times's* article on O'Brien also elicited a lively correspondence of rebuttals to the "Alexander was a drunk" slander. One letter asked the *Times* if it wished students to believe that only neurotics accomplish anything of historical importance. The O'Brien "findings" have also been covered in the *London Times*, *Discovery* magazine, and the round of historical journals.

But the one issue not explored in any of the coverage to date is the one which makes the *Times* article most interesting. The new dard is, in fact, a new alibi for the coverup of history's greatest crime. Every classical source reports, and many credit, the story that Alexander died not from a strange disease, but was poisoned on the orders of Aristotle, the phi-

losopher whose method underlies the outlook of the oligarchy today, as in the past. The definitive study of these accounts, in which Aristotle's murder of Alexander is proven on the more fundamental epistemological as well as historical evidence, is Criton Zoakos's "Aristotle, Political Warfare, and Classical Studies," published in *The Campaigner*, Sept.-Oct. 1978.

It may seem incredible that the oligarchist faction, which has cold-bloodedly murdered so many humanists—not to speak of millions of other victims of their policies of war and feudal economic backwardness—should be so haunted by this particular crime. It is certainly true that Alexander is a special object of their fear and hatred since, had he lived, the development of science and city building we associate with the Italian Renaissance would have been well under way instead by the third century B.C.

The oligarchist opponents of scientific progress and industrial growth fear nothing more than the florescence of creative activity that characterized Alexander's brief reign and similar periods of humanist ferment. And it is this fear which causes them, like Shakespeare's Lady Macbeth, to seek to wash their hands compulsively of Alexander's blood to this very day, 2,300 years after his murder.

—Charles Tate

Publication of the O'Brien article coincides with an exhibit entitled "The Search for Alexander," which will tour five American museums. The exhibit is the largest collection of artifacts of Alexander and his epoch ever to tour America. Currently at the National Gallery of Art in Washington, D.C., it will later travel to Chicago, Boston, San Francisco, and New York.

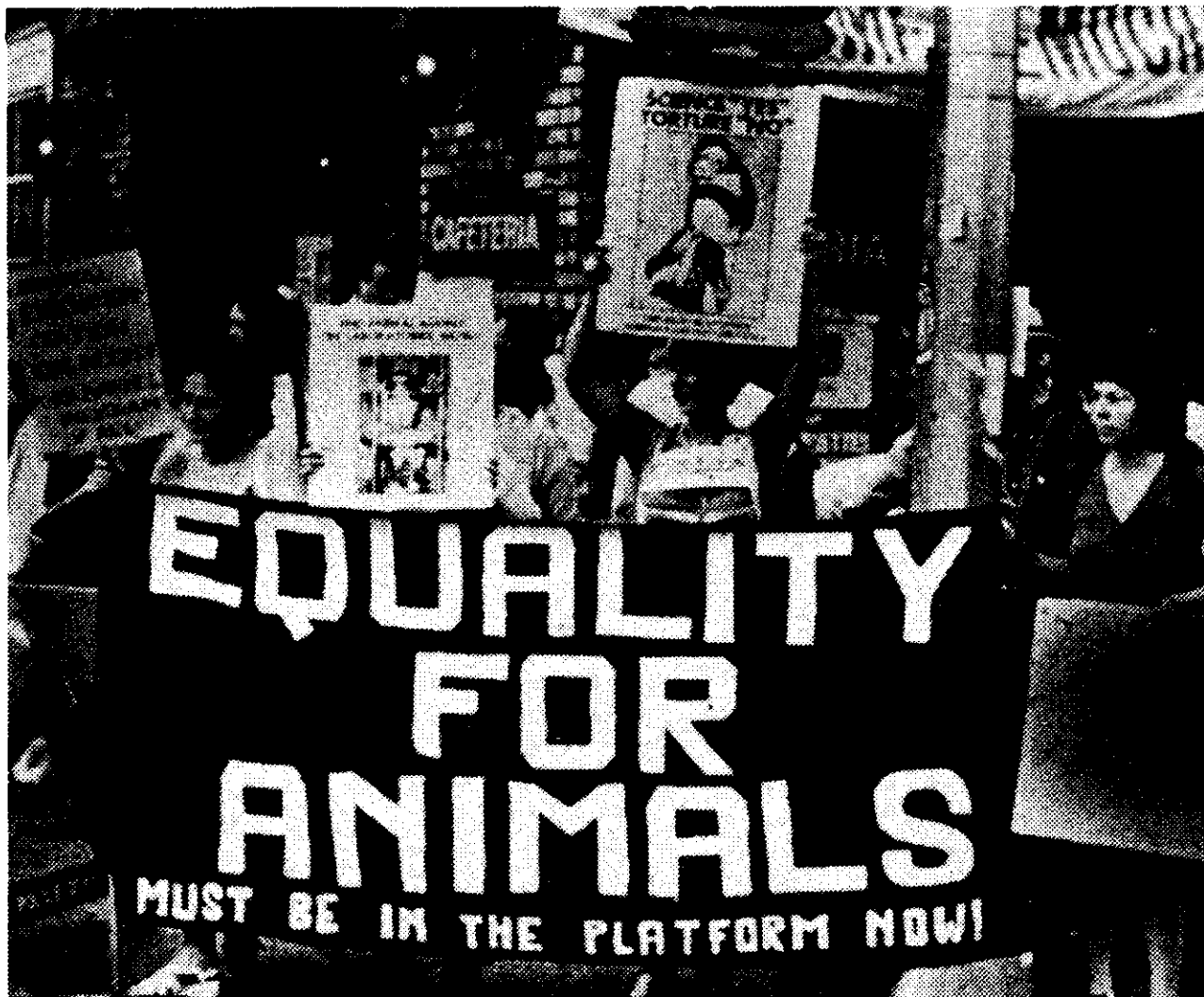
Would You Believe— Animal Rights?

Can you imagine being taken to court by your dog and sued for mistreatment? It sounds outrageous, but legislation has been drafted and reached the committee level in the United States Congress that would put animals on an equal footing with human beings in a court of law!

If you have a younger brother or child in school, you may have had the experience that his or her biology experiment or demonstration was not accepted at the science fair because live frogs were used. Or, you may have read that in West Germany "chicken hotels"—the mass production of eggs with a capital-intensive system of caged layers—are outlawed.

All of these things are the work of the so-called animal rights movement, one of the kookier offshoots of the international environmentalist movement. Firmly entrenched in Europe, where European aristocrats have enlisted backward peasants in a neo-Malthusian alliance, the animal rights movement is dedicated to the dismantling of capital-intensive livestock production—and by implication, as stated quite frankly in many cases, eliminating the consumption of animal protein altogether.

Recently the animal rights movement has been imported into the United States, where a gaggle of Ralph Nader protégés and assorted environmentalist-consumerist individuals and groups—like



An "animal rights" demonstration at the August 1980 Democratic Party Convention in New York City.

the Agribusiness Accountability Project that has led the charge against farm mechanization in the U.S.—take marching orders from their British, Swiss, and Australian gurus. Burgess Meredith with his "These Amazing Animals" show provides the movement a potent forum.

Understandably, in America, where farm producers pride themselves on having built the most powerful food-production capability in the world on the basis of scientific and technological development, one does not find the most hospitable environment for the animal rights crusade. Dr. Michael Fox, a Britisher who directs the Institute for the Study of Animal Problems in Washington, D.C. (a child of the Humane Society and England's Royal Society for the Prevention of Cruelty to Animals), spends a lot of time attempting to build credibility for the animal welfarists' cause. Others in the movement report

serious factional differences within their ranks between the welfarists proper and the more radical animal "liberation" advocates, who argue that there is no such thing as humane slaughter of animals under any circumstances.

But the words and writings of the presumably relatively tame Dr. Fox—the author of such recent titles as *The Soul of the Wolf* and *Returning to Eden: Animal Rights and Human Liberation*—reveal the common goal to be the reversal of scientific progress in high-technology farming and of modern industrial civilization in general. "The big problem with the farmer," Dr. Fox insisted to this reporter, "is that they believe that productivity is pretty well the best sign of an animal's well being, and it's just not true; it's very crude." Sometimes it's hard to "sell" welfare, Dr. Fox admits, because "a lot of our more humane alternatives tend to be more labor intensive," i.e., straw bed-

ding for the animals that is changed by hand. Welfarists protest the "inhumanity" of the milking machine, for instance.

In *Animal Factories* (Crown Publishers, 1980), a book experienced kook watchers believe is intended to be the "bible," the *Silent Spring* of the animal rights movement, authors Mason and Singer state plainly that their book documents the "tyranny" of humans over animals, and "explains why it is wrong."

The fact that capital-intensive agriculture requires constant technical and scientific discovery and the application of new, improved technologies to perfect man's control over and re-creation of nature is attacked as an unjustified cost: "Factory farming managers have not yet learned the lesson that Rachel Carson tried to teach those who would attempt to manage the natural environment: biological mechanisms are more complicated than we realize, and our attempts to manipulate them in our own interests are likely to have unexpected costs."

Dr. Fox made the point in a September interview with the *Philadelphia Bulletin*, where he explained: "The movement is not just animals. It's women's rights, and consumer advocacy groups. It's holistic health and medicine. . . . It's asking how you can live to reduce your negative impact on the environment. . . ."

The genocidal implications are not far below the surface in this "people pollute" line. Nor are they hidden in the argument Dr. Fox makes that the "luxury" of feeding grain to animals to produce the high quality animal protein essential to human development is something we can no longer afford.

—Susan Cohen

FLASH! *No Sex,* *No Violence*

Big Red One

directed by Sam Fuller, with Lee Marvin and Mark Hamill

Hopscotch

directed by Ronald Neame, with Walter Matthau and Glenda Jackson

Occasionally, a film is ahead of its time and has to be defended from a misunderstanding public and critics. More rarely, a film is *behind* the times and has to be defended just as strenuously. Sam Fuller's *Big Red One* is that rarer kind of film.

Big Red One might have been an unremarkable film if it had been released in the 1940s or 1950s, the period that was Mr. Fuller's directorial heyday. Its story is one of a small group of men tested in war. The group is a red-white-and-blue cross-section of American culture: the tough professional, the intellectual, the Italian-American from New York, the farmboy—exactly the premise of all the good World War II-era propaganda films like Lewis Milestone's *A Walk in the Sun* and *Purple Heart*, and Michael Curtiz's Bogart vehicle, *Action in the North Atlantic*.

What does make *Big Red One* remarkable is that Fuller retells the old story in 1980 by scrupulously avoiding the graphic violence and soft pornography that have become almost obligatory for to-



Sam Fuller's red, white, and blue squad: why America fought fascism in World War II.

day's directors of adult films. Whereas most directors have taken the last thirty years of "liberating influences" in film as a license to include pieces of their own unbuttoned fantasy lives into their scripts, Mr. Fuller's film is a polemic for directorial restraint.

This restraint is particularly commendable when you realize that the film is a very autobiographical statement by a director who, by his own admission, has been struggling to put his experiences as a wartime footsoldier in the U.S. Army's First Division (the "Big Red One") into script-form for over two decades.

Although a couple of hundred

people die on-screen in *Big Red One*, Fuller refuses to lavish attention on the effect of bullet or bayonet ripping through flesh—the gruesome techniques that have made the modern careers of Sam (*The Wild Bunch*) Peckinpah and the insane group of young directors who are grinding out today's string of "low-budget horror" films. And, while the film includes a brothel scene, Fuller keeps his actors clothed. Fuller knows that sex is not exactly the most important thing to men trying to survive in war, and he therefore keeps it in its proper place.

In fact, Fuller exploits today's "permissiveness" to come up with

a couple of delightful effects. First, he allows his actors to talk exactly the way a group of eighteen-year-old male virgins do. Second, he gives away the great secret of World War II: that the most important use of a Government-issue condom is not the obvious one.

The American Craftsmen

With *Big Red One*, Fuller confirms that he is one of the last of what I like to call the "American craftsmen" directors—men like Frank Capra, Michael Curtiz, John Huston, and Lewis Milestone (who, unfortunately, died in September). These directors always believed that a film should ennoble or educate or, failing that, at least entertain without recourse to wrenching emotional shifts or flashy special effects—that is, without the techniques that may titillate for the moment but leave the audience with nothing meaty to *think* about after leaving the theater.

In Mr. Fuller's case, his discipline in *Big Red One* serves his purpose of explaining why America fought fascism in World War II. Fuller believes, along with every competent theorist of war, that an important thing which determines victory is the moral superiority of one society over its opponent and that a moral society will use only as much force as is absolutely necessary, however ruthlessly that force must be applied, to achieve victory. To this end Fuller counterposes his American squad of footsoldiers to a German squad. For example, when a young American (Mark Hamill) freezes in combat, his sergeant (Lee Marvin) fires at him, carefully not hitting him, to goad him forward. Marvin's Nazi counterpart deals with a similar situation by cutting the man down with his machine-gun.

Best in this vein is the device that Fuller uses to bracket the film. In the opening scenes, Marvin as a World War I doughboy kills a German soldier, not knowing that the war ended hours before. In the film's final scene, a now-older Marvin bayonets a German, moments before his squad arrives to tell him that the Nazis have surrendered. The squad then discovers that the German is still breathing, and the same team that has been killing the enemy with great efficiency now begins laboring together to save another human being's life, Marvin all the while yelling at the wounded man, "You'll live, if I have to blow your head off!"

Sam Fuller's ignorance of the trendiness of gore, nudity, and portraying Americans as no better than fascists may explain why the film has been a box-office failure so far and why the producers have pulled it off the New York market with unheard-of speed.

A Tale of Exquisite Revenge

The issue of competent versus incompetent theories of war is, in its own way, also the subject of another thoroughly enjoyable film, *Hopscotch*.

The plot of *Hopscotch* pits what are commonly called the CIA's "old boys," the old professional intelligence specialists who are committed to preventing—not starting—World War III, against the new breed of "dirty tricks" specialists. The brilliant CIA station chief in Western Europe (Walter Matthau) has been called on the carpet by the new CIA operations head (Ned Beatty) for letting the Soviet "resident" in Europe escape. Matthau carefully explains that he has known the Soviet spy for twenty years and if the Russian is removed it will take years to figure out how his replacement thinks. Effectively, the Matthau character is claiming that intelligence is not based on provocation, and that his "courtesy



Hopscotch's Lom and Matthau: KGB/CIA "courtesy relationships," rather than provocations.

relationship" with the Soviets be maintained.

Blustering incoherently about Soviet troops in Cuba, the operations chief reassigns Matthau to a desk job. Matthau calmly leaves, goes to the records section, and shreds his own file. The rest of the film is the story of Matthau's exquisite revenge against the dirty tricksters.

Since the humor of *Hopscotch* is largely based on the most elegant form of comedy—anticipation—I will say no more about the plot. I hope that viewers will not take the film's slightly murky politics as a defense of anti-intelligence community "whistle-blowers" like Philip Agee.

Hopscotch is the obverse of *Big Red One*: there is much violence, including traffic accidents and a lot of gunfire, but only pride gets hurt. Sex too is a subject, but is limited to a wonderful soliloquy on the pleasures of wine-drinking which a former CIA field agent (Glenda Jackson) uses to seduce Matthau, a former lover. Ms. Jackson's delivery struck me as a cross between the dinner/seduction scene from *Tom Jones* and Falstaff's soliloquy on sherry from *Henry IV, Part II*.

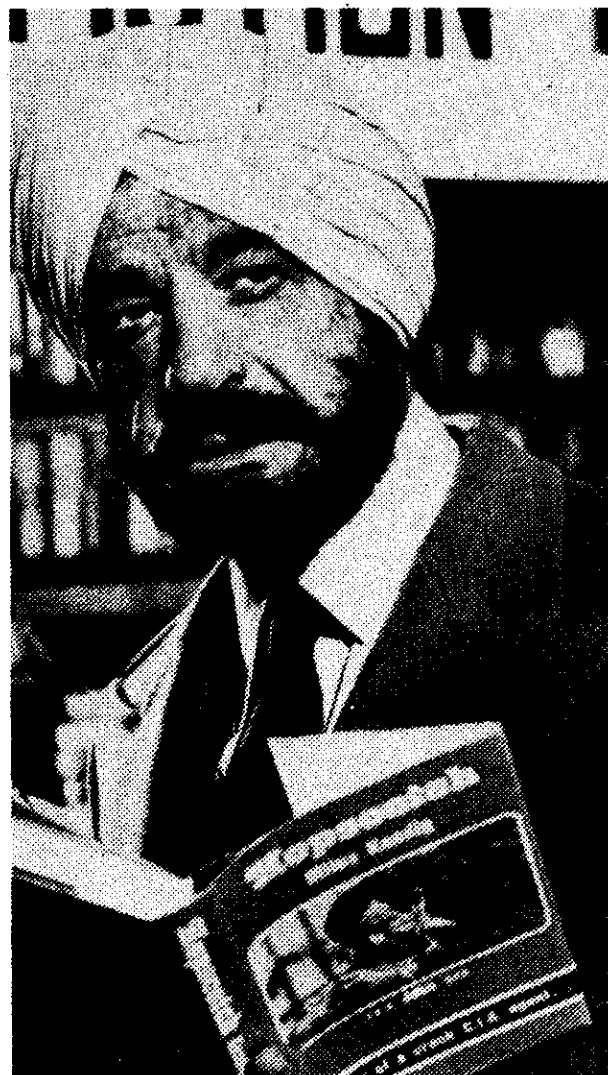
If *Hopscotch* suffers from anything, it is the underdirection of Ronald Neame. Neame's credits include *Battle of Britain*, a faceless, cast-of-thousands war spectacle in which he reduced his major actors to providing connecting material for his demolitions experts and special effects crew. I'm afraid that the same technique sometimes informs *Hopscotch*. Ms. Jackson, who can be an effective actress if she is kept out of the clutches of pornographers like Ken Russell (*Women in Love*, among others), is not allowed enough time to play against Matthau's droll character. Herbert Lom, the old horror film actor

who here plays the Soviet "resident," is also boxed in by the direction and not allowed to show a little of the nuttiness that he demonstrates in all the *Pink Panther* films.

These shortcomings are amply offset by the performances generally, and by a soundtrack completely devoted to the music of Mozart and Donizetti, to which Mr. Matthau usually adds a humming accompaniment—with utter disregard for key. The music, particularly the Mozart, full of its own whimsical surprises, beautifully emphasizes the joy with which Matthau and Jackson both love each other and confound their stodgy opponents. Perhaps *Hopscotch* will trigger another avant garde trend in film: the use of real music.

RERUNS

Two weeks after this issue's review of *Hopscotch* was written,



Matthau under cover. He's no Philip Agee.

reports were published suggesting an intriguing, behind-the-scenes battle over the political slant of the film.

Andrew Sarris, the film commentator of the hyper-liberal New York weekly *Village Voice*, reported October 14 that the film was originally planned to closely follow Brian Garfield's novel, a drama apparently much more politically equivocal than the final film product. The screen adaptation, on which Garfield collaborated, was reportedly being tailored as a serious vehicle for "pretty-face" actor Warren Beatty.

When the film turned into a comedy pitting a prodétente faction of the CIA against a maniacal "dirty tricks" faction, Garfield, who also acted as associate producer of *Hopscotch*, began giving "interviews [saying] that he was very unhappy with the movie version," according to the *Village Voice*'s Sarris.

Who's responsible for the transformation of *Hopscotch* into a politically insightful comedy? We don't know yet. Surely not the very liberal producers, Eli and Edy Landau (*The Pawnbroker* and the ill-fated "American Film Theatre" experiment). Perhaps director Neame; possibly the cast.

This reviewer was personally delighted to witness Sarris's discomfort at the film's final tilt against the anti-intelligence community "whistle-blowers" like Philip Agee. Sarris bitterly complains that if the filmmakers had turned the Garfield hero into "an Agee, who turned on his former masters for ideological reasons, *Hopscotch* might encounter some box-office resistance in Middle America."

Keep up the good work, Middle America!

—Michael J. Minnicino

Monsters: 1 Humans: 0

Close Encounters of the Third Kind

directed by Steven Spielberg,
with Richard Dreyfus and
François Truffaut

What's worse?

A "low-budget horror" film advertising psychosis, perversion, cannibalism, and homicidal social chaos—repulsive fare which no thinking parent would allow a member of the family to see?

Or the respectable *Close Encounters of the Third Kind*—which just made the first of undoubtedly numerous reappearances as a science fiction film "classic" this summer?

Watch out for films like *Close Encounters*; they are more sophisticated than the "ghoulies," and a lot more evil in intent.

It is one thing for a film audience to watch a zombie gnaw on a human being or see a young woman brutally murdered. While the audience may, in fact, be being "conditioned" to such degrading acts—and to that extent the film is evil—nonetheless the viewer is conscious of the choice of identifying with the threatened protagonist or not.

Not so in *Close Encounters*. The apparent purpose of this film is to entice the viewer into identifying with the mental collapse of the hero/victim. In other words, we are supposed to root for the degrading defeat of the "good guys."



Inside, a flying disco light-show.

The plot of *Close Encounters* is pretty well known: A Midwestern telephone lineman (Richard Dreyfus) sights a flying saucer and spends the rest of the movie desperately trying to convince people of what he has seen and trying to recontact the aliens.

But consider what is going on behind the plot. After seeing the alien craft, the hero becomes obsessed, driving his wife and children out of the house in terror of him; he constantly hears a monotonous sequence of musical tones; finally, he finds himself completely fixated on a nondescript object which he sees in his head and ends up tearing apart his home

to satisfy his compulsion.

In reality, such sensations—the "itch," the "noises in the brain" that won't go away—are characteristic of what is commonly known as a "nervous breakdown."

However, in *Close Encounters* the audience is told by all the filmic techniques available to director Spielberg that these behaviors are not dysfunctions, but a "higher truth." The alien mother ship returns to Earth; it is a flying, disco light-show which the director clearly wants to be the most fascinating visual aspect of the film. Dreyfus is ushered aboard the ship by the guru-like UFO authority (played by French film director François Truffaut) who also has been looking for the aliens, and achieves bliss. The hero's insanity, it seems, was merely a premonition of his "higher state of consciousness."

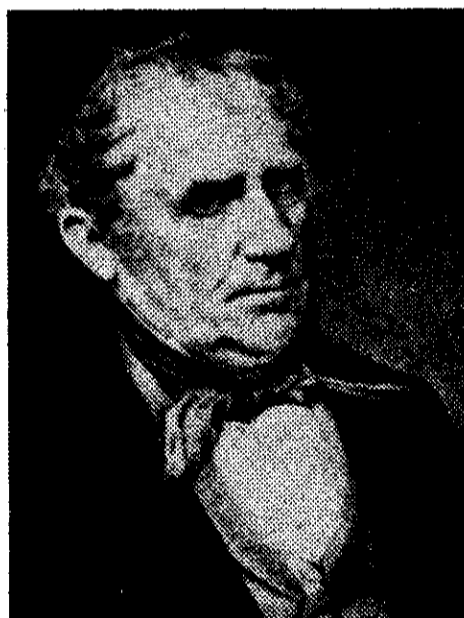
This outcome turns on its ear the entire function of science and so-called horror fiction. In the typical, innocuous sci-fi film, the hero is confronted with a "monster"—sometimes a cypher for a social problem, sometimes just a unique and superhuman villain—and the viewer's pleasure is usually derived from watching the hero's figuring out how to defeat it. In the best horror pieces (of which they are admittedly very few), as in some works by Edgar Allan Poe, the "monster" is an internal psychological problem which the hero must confront or the villain must inexorably succumb to.

For director Spielberg and his producers, the rational problem-solvers are the unbelieving bad guys. The glassy-eyed ones, the cultists, and—ultimately—the murderous zombies who used to be the villains are merely off on a legitimate search for truth.

—Nicholas Benton

BOOKS

The Pioneers (1823)
The Last of the
Mohicans (1826)
The Pathfinder (1840)
James Fenimore Cooper



Cooper



Let's Revive James Fenimore Cooper!

It was somewhat by accident that I began to read the novels of James Fenimore Cooper. I bought them in order to give my oldest son, aged 10 and an avid reader, some reading matter of more value than the latest in the Hardy Boys series. When he found them too difficult, I picked up *The Last of the Mohicans* myself, and discovered that Cooper's novels are among the best that Americans have ever produced.

Like many Americans of my generation, I had abandoned reading novels—particularly contemporary ones—a long time ago. Except for mystery and spy stories, they fall into two general categories: the racy, Jacqueline Susann kind of existentialist pornography, or the psychological novels that immerse the reader in infantile feeling-states of a more subtle sort. Both reinforce the fantasy content of the reader's mind in such a way as to seriously impair the ability to think.

The novel does have a valid function within the life of a society which has put a premium on developing the minds and scientific capabilities of its population, however. That function is lower than poetry and drama, which speak more directly to the preconscious creative mental processes of the mind, but it is similar. The successful novel uses a fantastic, or fictionalized, situation to get the reader to identify with, or think along the lines of, a character who makes an important contribution to his society, and to perceive sensuously the consequences of cer-

tain kinds of human activity. By using a situation that is in many ways "greater than life," the reader is led to reflect on the proper approach to solving profound human problems.

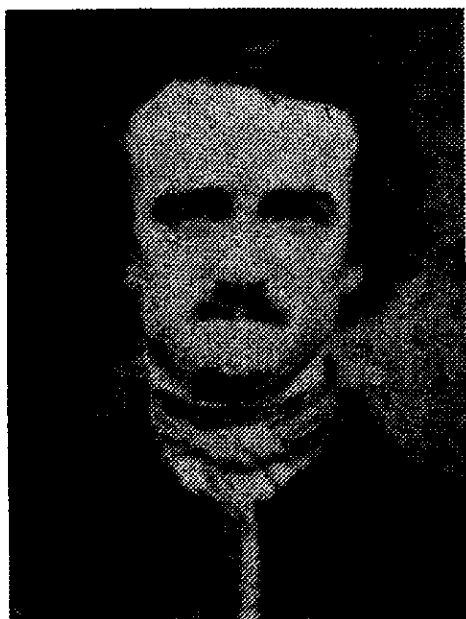
The fantasy content can be used in precisely the opposite direction as well, of course. The objective of today's pulp thrillers is to legitimize the reader's own obsession with his sensual needs or grandiose delusions, especially in the face of a world (both fictionalized and real) which seems to be more and more out of rational control.

The value of Cooper's novels is that they represent precisely the right kind of moral approach to society, while being extremely engaging and adventurous. They immerse the reader in the life of the American frontier of 1757 to 1793 with a purpose in mind—getting the reader to approach the problems of expanding civilization across the American continent from the standpoint of natural law.

The Novel as Intelligence Warfare

James Fenimore Cooper was a novelist for a very specific purpose. As is documented in an upcoming book by my colleague Allen Salisbury, Cooper was one of the pivotal members of the early American intelligence community known as the Society of Cincinnati, along with Edgar Allan Poe, Samuel Morse, and General Lafayette (to name a few). As he himself described it, his novels, of

BOOKS



Poe

which there were at least 20, were weapons in the ongoing American war against Great Britain:

"As long as America does not develop a national literature, we will forever be the moral slaves of Great Britain. . . . We as a nation may be able to win wars, but the real battle is the contest for the mind. If I can contribute through my literary efforts toward this goal, my life will have been worth living."

During the three decades during which Cooper wrote—1820 to 1850—literature was one of the major fronts on which the war against Britain was being fought. Just like today, the British presumed to set the standards in literary culture and style. They had engaged upon the project of the romantic novel—i.e., Sir Walter Scott, the national mythology—the Odin Myth in Germany, the epic poem—Alfred, Lord Tennyson, and the ponderous literary essay. They sought to flood the popular culture of America by these means, using their associates in Boston in particular, and pontificating on questions of taste and style in the *Edinburgh Review* and *Blackwood's Journal*.

Do you doubt that the area of literature could be a key, even decisive, battlefield in serious political warfare? The British know better.

The purpose of each of the literary forms which the British made "popular" during this period had a specific epistemological content aimed at subverting the conception of a republican citizenry, and that citizenry's identification with the universal tradition of Neoplatonic science that brought Britain's major challenger, the United States, into being. It was crucial, therefore, that the sensuousness of ideas determining history and politics be submerged. In this case it was done

by relegating the discussion of "ideas" to abstruse literary essays like those of Emerson, and confining the discussion of "history" to action-packed fantasies like Scott's *Ivanhoe*.

A crucial part of Britain's purpose was to spawn a plethora of "national" literature which would idealize, and thus degrade and distort, the origins of the major nation-states. The population was to be infantilized by swallowing these national myths, in which morality was replaced by a mystical racial quality that can never quite be accessed by reason. The most striking example of this experiment in the United States is the work of Henry Wadsworth Longfellow and his series of "epic" poems, like "The Song of Hiawatha" and "Evangeline" (1847 and 1855). But Longfellow was not alone. His cothinkers from New England, like William Ellery Channing and Ralph Waldo Emerson, were also striving to produce a truly "American" literature which eulogized the brutal savages of the Six Nations of Indian tribes and the natural scenery of the continent as the essence of the nation's "roots."

This literary fad is in one sense the real forerunner of the "frontier" theory of Frederick Jackson Turner, who at the end of the nineteenth century argued that it was the rough and tumble fight with the elements and the savages which defined the true American character. Politically, the British thrust was also matched by the personality of President Andrew Jackson—the preeminent "bar hunting woodsman" who has come down to American mythology ever since.

The Real Americans

In this context Cooper's novels are a direct antidote to the self-image which the British were trying to



Longfellow

foist on the American public. Supported by the Carey publishing house, he joined Poe as the most popular author of the period, thus bringing down on himself the heaps of literary scorn one still encounters today.

The novels by and large center around the adventures of one Natty Bumppo, an aging woodsman who has served as a scout for the Americans from the 1750s to the 1790s, and forged brotherly ties with the remnants of the Delaware Indian tribes. Natty is unlettered, but highly skilled in the arts of the woods, particularly with his rifle, and thus legendary in the eyes of his enemies among the French and the Iroquois Indian tribes.

Most importantly, Natty is the antithesis of the swashbuckling, swearing frontier hero of the Andrew Jackson era. He is not the flamboyant individualistic fighter, and is constantly contrasting himself in that regard to his good friends among the Indians. In *The Pioneers*, the first novel in which Bumppo appears, he is victimized by the law for his hunter's disregard for the poacher's law, and it appears for a while that Cooper is turning him into a hero against the encroachment of civilization into the wilderness. But the novel resolves the problem by developing a bond of common morality between the landlord Judge and Bumppo against the venal "get-rich-quick" mentality of the town's officials, who twist the intent of the law in order to aggrandize themselves.

Bumppo's close friendship with the last members of the Mohican (Delaware) tribe are used polemically by Cooper against the mythmaking of the Boston crowd. The Delaware, you may recall, is the tribe from Pennsylvania with which William Penn, Benjamin Franklin, and James Logan made

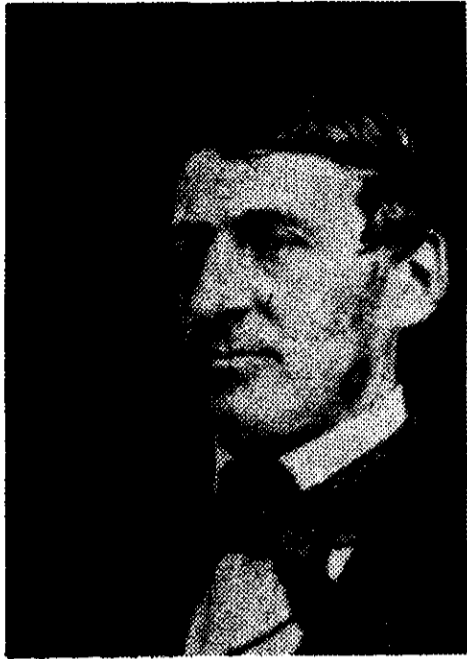
peace. Although Cooper does not skim over the fact that the initial approach of spreading civilization among the Indians was viciously abrogated, he never takes the side of the savage retribution. He thoroughly demolishes romantic illusions about the Delawares' enemies—the tribes of the Six Nations or the Maquas—the very savages which his literary enemies were trying to raise to the level of America's true founders.

Bumppo's acquaintance with civilizing culture is also a theme in all the novels. In each of these three a well-educated woman from the city comes into the picture. Tested by the wilderness, each one exhibits uncommon courage and stamina. This is particularly true of Cora in *The Last of the Mohicans*, who is a mulatto daughter of a Scottish general. In two of the novels the woman of beauty and culture, whose life has been saved by Bumppo, lives on with one of Bumppo's more frontier-wise protégés, wedding her superior culture to the woodsman qualities of the youth.

It is the moral struggle of Bumppo that Cooper uses to uplift his reader. Each chapter begins with a couplet or quotation from a poem, song, or play. Many of the epigrams are from Shakespeare, particularly "A Midsummer Night's Dream," or "The Merchant of Venice." They demand that the reader think beyond the particular act of adventure in the chapter to the quality of moral decision being made by Bumppo or his antagonists or friends. The moral struggle is how to preserve and spread civilization on its highest level. The civilization at issue is shown by the molded statues which appear in the house of Judge Marmaduke in *The Pioneers*—Homer, Franklin, Shakespeare, and Washington.

Although the war is not yet

BOOKS



Emerson

over, Cooper's enemies among British intelligence have won most of the battles over the past century and a half. Cooper himself is seldom read in school, while Longellow lives on. Poe has been turned into a cult figure, while his enemy Charles Dickens is read by every schoolchild. The great universal poetry and literature which Poe and Cooper drew from to create a body of fiction that would successfully elevate the level of the American citizenry has long been suppressed—Schiller, Dante, Rabelais, and the real Shakespeare.

Even where readable novels have been presented, they have abandoned the central moral purpose. We are presented with the banal internal psychological struggles of the middle class, or today's tortured intellectual (Saul Bellow), not the conflict of ideas for practice. Nor do we find the work of the "realists" like Studs Terkel more valuable, leveling as

they do the stuff of day-to-day life into a flat, socialist-realist painting.

The Battle Today

If America is to have a chance of rebuilding itself and fulfilling the promise of the rejection of Jimmy Carter, the level of culture must be raised to the level appropriate to a republican citizenry. There must be great music everywhere, great poetry, and great art—creating an environment in which the population can develop its mental powers to the point of creating and implementing world historical ideas.

Within such a renaissance, the revival of the work of James Fenimore Cooper can play a small, but significant part. Once we're in the midst of reviving that culture, we can move to give it to our children as well.

—Nancy Spannaus

The Number of the Beast
Robert A. Heinlein
Fawcett-Columbine
511 pages
\$6.95



Heinlein

Heinlein SFPPTs Out

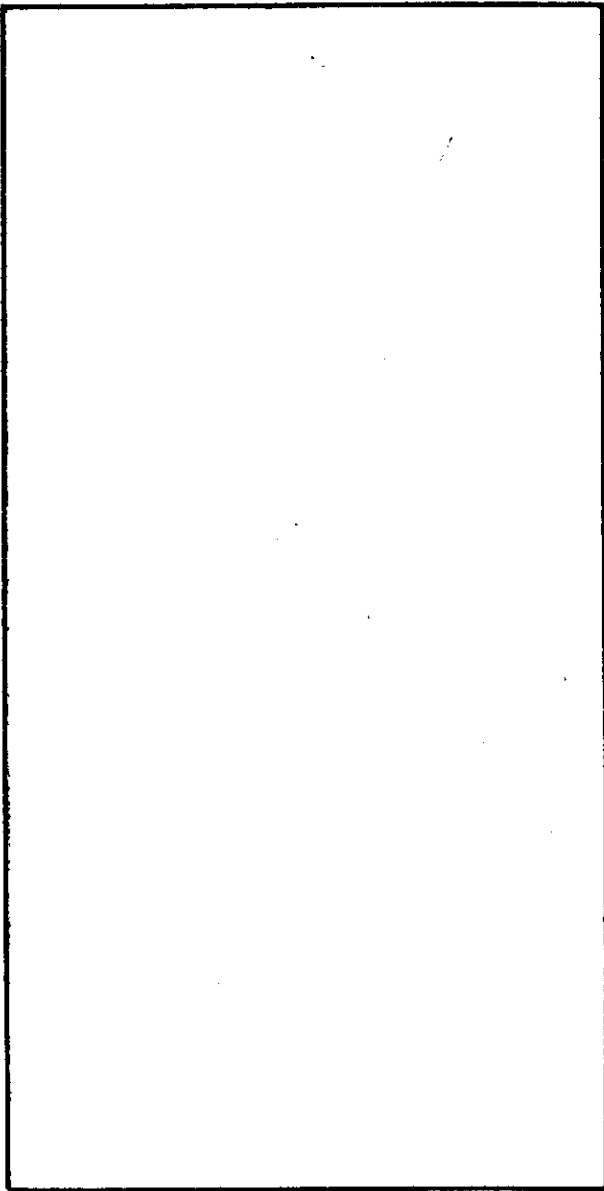
Robert Heinlein, one of America's leading science fictioners, has written a new best-seller, whose first sentence is: "He's a Mad Scientist and I'm his Beautiful Daughter." This classifies the book as science fiction pulp plotto type #3 (SFPPT #3); classifications #1 and #2 are, of course, "invaders from outer space" and "the first man on Planet X."

To refresh the reader's memory on SFPPT #3: Young Assistant comes to work at the laboratory of Mad Scientist, who has (a) a Beautiful Daughter and (b) a Dangerous Invention. In the course of saving the world from the Mad Scientist's Dangerous In-

vention, the Young Assistant falls in love. Ultimately, the Mad Scientist and the Dangerous Invention destroy each other, and the Young Assistant and Beautiful Daughter live happily ever after, secure in the knowledge that there are limits beyond which mankind should not go.

Heinlein made some alterations in the basic SFPPT #3 outline. The main change was to give the Mad Scientist a sexpot wife of his own, which allows the four principals to spouse-swap as they gallivant across the universe in the Mad Scientist's invention, in this case a time spaceship built for four. A couple of bomb blasts are

BOOKS



dropped on the professor by some aliens who don't want humans to possess such an invention. Unfortunately, the four escape and go to Mars, described as a planet of marijuana fields being contested by the British Empire and the Russians. After helping the British win the war, they fly off and link up with another spaceship inhabited by a family of hermaphroditic clones, whom they join, establishing further multiples of sexual pairings.

Those who read Heinlein's stories of the 1950s may react with surprise: "How could this happen? Heinlein didn't used to be a blathering moron." True, Heinlein, while never a writer, was not always a blathering moron.

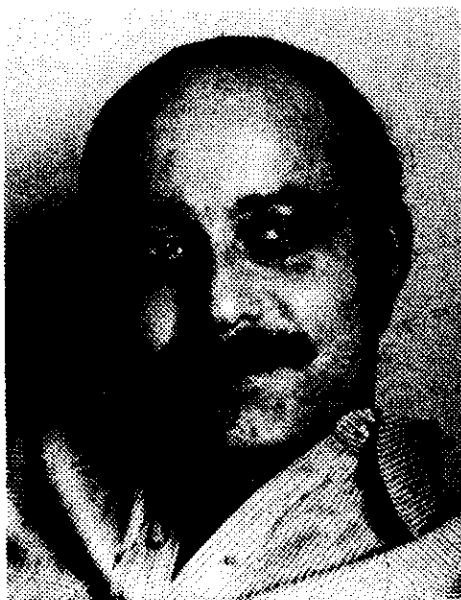
Heinlein was trained in naval intelligence circles and initially deployed as a cold-war propaganda operative, writing novels

like *Starship Troopers* to glorify the notion of conquering the "gooks." He combined this with a radical "shoot-the-tax-collector" outlook. In the early 1960s, when sections of the Anglo-American intelligence establishment were redeployed into the MK-Ultra drug acculturation project, so was Heinlein. It was then that he came out with his flower-power book, *Stranger In a Strange Land*, which was immediately promoted into a manifesto for the emerging drug culture. But the quality of the effort represented by *The Number of the Beast*, down to the numerological cultism of its title, is so low that even with the most vigorous promotion efforts, there will be no long-term success of the sort enjoyed by *Stranger*.

—Robert Zubrin

Entropy: A New World View Jeremy Rifkin and Ted Howard

Viking Press
Afterword by
Nicholas Georgescu-Roegen
511 pages
\$10.95



Rifkin

Put... Put... Put.....

The thesis of Jeremy Rifkin's new book, which he glorifies with the name of the "entropy world view," is that everything is getting worse. He is certainly right about the various rehashings of this thesis, of which Rifkin's is certainly the most banal, simple-minded and pretentious.

Rifkin's idea is that the second law of thermodynamics—which, accurately phrased, states that no transformation of energy can occur with 100 percent efficiency—has applications to economics and sociology. The idea got its most significant treatment from the economist who wrote an afterword to Rifkin's book, Nicholas Georgescu-Roegen.

Any reader seriously interested in pursuing the cognitive (as

opposed to political or propagandistic) content of Rifkin's book should leave his sophomoric regurgitation of Georgescu-Roegen, and read Georgescu-Roegen's 1971 book, *The Entropy Law and the Economic Process*.

In that book, Georgescu-Roegen begins with an incisive critique of classical and current economics, pinpointing its fundamental fallacy in the assumption of some equilibrium existence for industrial capitalism. As Georgescu-Roegen points out, this is a false assumption, one which derives from a linear, reductionist method of analysis.

In the next step of his argument, he shows, again correctly, that if a system like human society exists within a given set of natural

or physical laws, two consequences follow.

First, increasing complexity, growth, and economic development cannot be long-term tendencies, but only short-term perturbations in an overall progression toward stasis—in concrete terms, he says that finite resources, finite land areas, and fixed natural laws forbid infinite growth. Second, the natural long-term tendency of temporal change, for economic systems as well as physical ones, is governed by the only physical law which talks about a direction of evolution—the second law of thermodynamics. Since this law requires that within a fixed system, everything must run and eventually approach equilibrium, so must human society.

At this point in his book, Georgescu-Roegen unflinchingly draws the rigorous conclusion that follows from his premises: there are too many people; many must die; man can only survive in small agricultural settlements or troops, much like baboons today. The alternative, according to Georgescu-Roegen, is simple:

“Will mankind listen to any program that implies a constriction of its addiction to exosomatic comfort? Perhaps the destiny of man is to have a short, but fiery, exciting and extravagant life rather than a long, uneventful, and vegetative existence. Let other species—the amoebas, for example—which have no spiritual ambitions, inherit the earth still bathed in plenty of sunshine.”

The vegetative existence has found its popular champion in Jeremy Rifkin. Rifkin's attempts at philosophy are pathetic (he does not mention the single most influential proponent of the concept of progress and development, G. W. Leibniz); his historiography is a blatant lie (he lumps Plato and Aristotle together as believing in

a static creation whose initial perfection has decayed under man's influence); and his attempts at science are laughable (he resurrects the oldest misinterpretations of the first and second laws of thermodynamics). But Rifkin's admirers betray the real significance of his work.

The Aquarian Conspiracy writ large turned out to applaud the publishing of his book—Willis Harmon of the Stanford Research Institute, Gar Alperovitz of the National Center for Economic Alternatives, Hazel Henderson, author of *Creating Alternative Futures*, Sen. Mark Hatfield, and Sen. George McGovern, among others.

Most telling, however, is the fact that Rifkin's program for depopulation, ruralization, and ruthless austerity is exactly that of the funders and founders of the Aquarian Conspiracy, the World Bank, and the International Monetary Fund. As one World Bank economist, Peter Knight, said of the book: “Rifkin and Howard call us to reflect on a law from which *there can be no escape* and to use our remaining nonrenewable energy resources frugally to ease the inevitable transition to the solar age.”

There is a certain irony in the fact that any person who denies the possibility of human creativity and scientific endeavor to change the laws that limit mankind, who says that *his* mental processes are governed by physical laws like the second law of thermodynamics, is, in fact, correct. Rifkin's book is certainly a dramatic proof of the finiteness of *his* intellect. Fortunately, the majority of humanity, and its intellectual forefathers unmentioned by Rifkin, are forging the technological, scientific, and moral solutions to the problems Rifkin transforms into necessities.

—Dr. Steven Bardwell

Continued from page 5

the picture through the forging of political movements committed to the realization of the “City of God.” How this process worked in Philo's time can be best understood by reading Robert Dreyfuss's “How Jesus and His Followers Saved Civilization,” in the August 1980 *Campaigner*. The books and *Campaigner* magazine writings authored by Lyndon H. LaRouche present the most complete exposition of the broader scope of the “Neoplatonic Republican” tradition and its fights against the Aristotelians over the past 3,000 years.

In conclusion, I apologize for the misspelling of Dr. Petuchowski's name, and thank him for his suggestions for further research on the themes elaborated in my article.

Mark Burdman

Friedrich Schiller, Loved by Americans

To the editor:

After reading and circulating the June 1980 issue of the *Campaigner* “Which Way America,” my interest was really sparked by the reactions I encountered. I found it really tragic, for instance, when I was told by leaders of the large German-American community here in Baltimore that it was much too dangerous for German-Americans to engage in a public dialogue celebrating the beloved Friedrich Schiller. “My dear young woman,” one of them chided me, “you and I may love Schiller, but if we were to admit that publicly, we would be accused of promoting a particular brand of nationalism that Germans

LETTERS

here have spent 40 years trying to dispel!"

Friedrich Schiller, who loved his fellow man so that he dedicated his life to educating all mankind to be geniuses, is an inextricable part of our history, as Warren Hamerman and Helga Zepp-LaRouche made so clear. Yet, this Friedrich Schiller, so loved by early America, is not only unknown to the great majority of Americans today but those who do know and love him are intimidated by an ugly, irrational cultism; ironically, the same ugly, irrational cultism that swept Weimar Germany.

I recently found a book hidden away in the Special Collections room of the Johns Hopkins University library that sheds some new light on this part of our nation's history. The book *Schiller in America*, is a commemorative volume from the Chicago Schiller Gedenkfeier that took place in May 1905 on the 100th anniversary of Schiller's death. So, I discovered, as late as 1905 a Schiller festival was held in America!

The book outlines a festival of performances of Schiller's greatest plays followed by performances of Beethoven's music, all free to the public in Chicago's Lincoln Park. There is even a wonderful description of a performance of "Wilhelm Tell" by Chicago school children.

A collection of letters from hundreds of Americans expressing their feelings about Friedrich Schiller are presented. Even Theodore Roosevelt writes, providing excuses for why he cannot attend! If one reads the letters carefully, it is clear that many of those who wrote certainly do not understand the full import of what Zepp-LaRouche describes as Schiller's "secret knowledge." But it almost doesn't matter, because even though those who write do not

understand all that made Schiller great, what is overwhelming is the true celebration of America's great love for him.

A junior high school student writes a long letter in which he explains that he has been taught in school that "Goethe was a greater intellect than Schiller was." He says he disagrees. "But," writes the 13-year-old, "if it's true that Goethe was the greater poet, Schiller was still the greater man. Goethe managed to be a great poet despite his rotten character; Schiller was a great poet and prophet because he had a noble nature and a very beautiful soul. This is why in America we admire Goethe but we love Schiller."

In another piece, the boy who plays Wilhelm Tell in the children's production of the drama is asked what he thinks of Schiller. He replies, "Schiller himself was his most beautiful poem. It is hard for me to explain why the world loves Schiller. I suppose it's for the same reason that we love the sun—they both shed light and they both give life."

The letters go on to describe Schiller's republicanism and America's great debt to him. These statements were made a mere 75 years ago. Some of the children are probably still alive. While this certainly doesn't diminish the truth of the brutalization of the American population today it is still a most exciting thing to discover in this century and somehow it makes our own tasks seem easier.

Debra Hanania Freeman
Baltimore, Maryland

The editor replies:

One of the reasons great figures and moments in American history lie waiting to be discovered is that they were suppressed

in an intensely deliberate way. A project to rewrite American history—economic, political and especially cultural—was conducted between approximately 1905 and 1930. The most famous names associated with this effort were Charles Beard and Frederick Jackson Turner.

The guiding concept was to disprove that the American republic was created by adherents of great republican ideas of government, who consciously developed a powerful citizenry.

In addition to Charles Beard's infamous book, there are a half-dozen more proceeding from the same false outlook. For example, *History of Labor* by John R. Commons, published in 1918; and *History of Agriculture* by Dr. Percy Wells Bidwell and Dr. John Falconer, 1925.

The same funding agency for this gigantic project, the Carnegie Institution of Washington, D.C., financed a rewrite of the history of the "German contribution" to the development of America. Schiller and the German republican contribution to America in general were minimized. Thousands of faculty and graduate students were dispersed around the country to find historical documents, centralize them at the University of Wisconsin in the name of "scholarship" and thus take them out of circulation.

Readers will be excited to hear that there was a Schillerfest weekend in Mannheim, West Germany, on November 28-30, with plays and historical presentations to celebrate Schiller's ideas. It would be a great reestablishment of the German-American heritage if some of these presentations can be brought to audiences in the U.S. We will report on the Mannheim fest in a future issue.

—MM

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Behind every great book is a great battle.

DID YOU KNOW that Mathew Carey was kicked out of Ireland for publishing Swift's "A Modest Proposal"?

Carey fled to France, published Ben Franklin's "Notes from America" and worked to consolidate a European "American" faction against Great Britain.

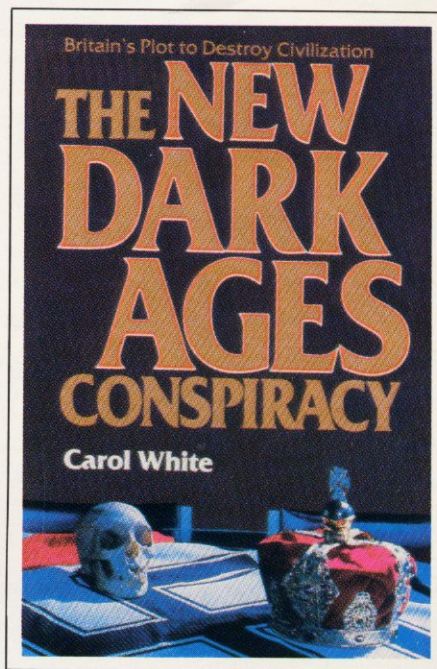
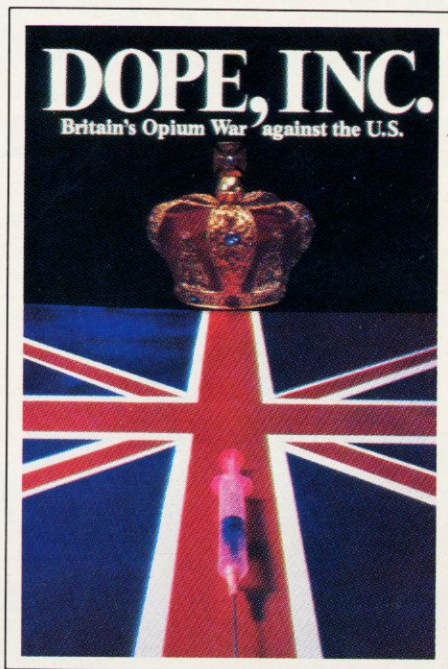
At Franklin's urging, Carey set up America's first book publishing company, backed financially by Lafayette. He joined the fight for American economic independence from Britain by republishing Hamilton's "Report on Manufactures."

Mathew Carey supplied the young American nation with the intellectual ammunition to defend itself.

Two centuries later, our country's progress is still under attack.

In 1978, The New Benjamin Franklin House was founded to publish *Dope, Inc.*, the book that names the people "above suspicion" who run the international drug trade. *Dope, Inc.* created so strong an impact in the U.S. in its first three printings that it has since been released in Italy, France, Germany and Latin America. Its publication led to the founding of the National Anti-Drug Coalition.

In 1980, Franklin House published *The New Dark Ages*, by Carol White, former mathematics professor and author of *Energy Potential*. She tells the story of Bertrand Russell and H.G. Wells who saw world scientific and industrial development as a threat to the British "Empire," and conspired to crush technological advances.



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