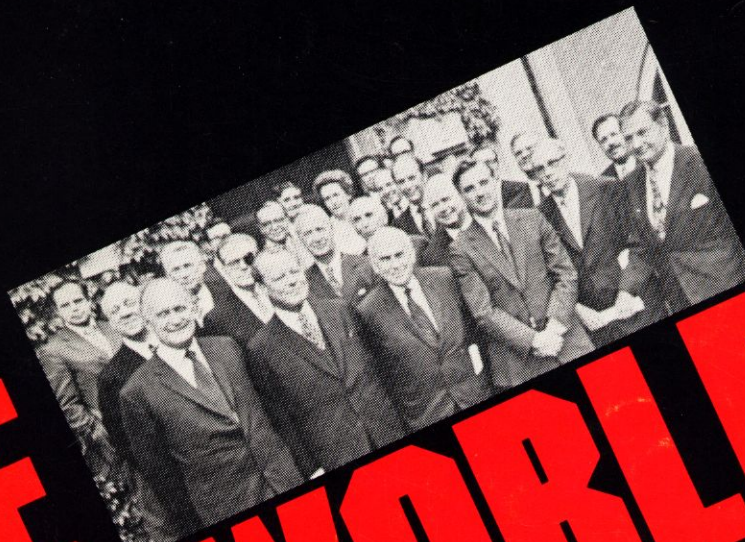


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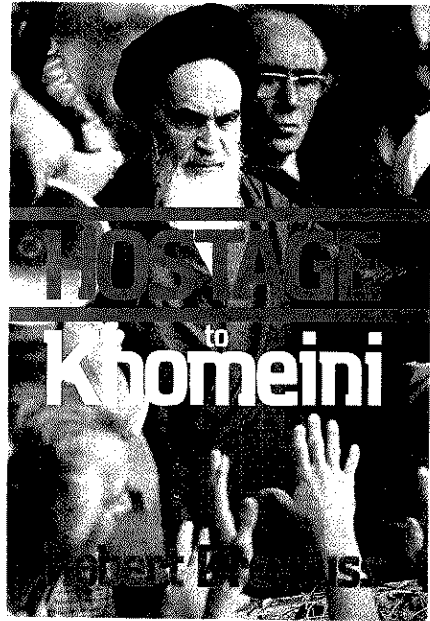
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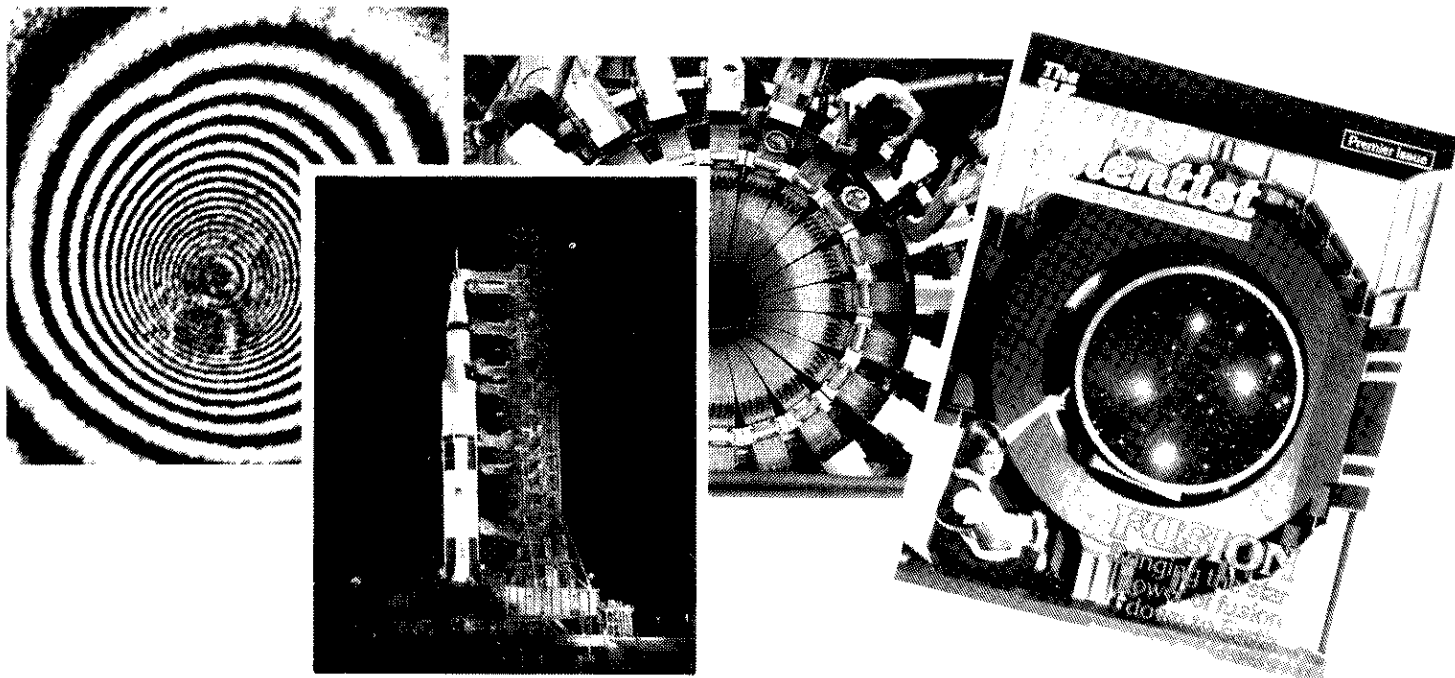
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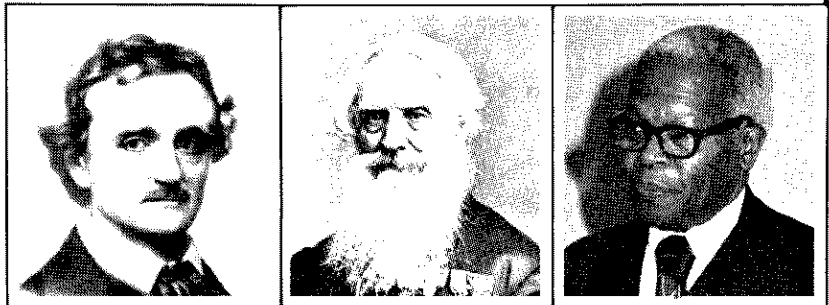
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Members of the German Marshall Fund's
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with Chancellor Willy Brandt at
Harvard University.

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Global 2000 — 100 Times Worse Than Hitler

The Socialist One-World Conspiracy

BEFORE HIS DEPARTURE from office in November 1980, the treasonous and psychotic ex-President James Earl Carter committed this nation to a policy course which, if permitted to be implemented, will result in genocide one hundred times worse than that perpetrated by Adolf Hitler and his associates, including those brought to the dock at Nuremberg for "crimes against humanity."

Under Carter, the policy perspectives of the so-called Global 2000 report became the stated policy objectives of the U.S. government. In the last day of the Carter administration, a follow-up report was issued under the headline "Global 2000: Time for Action." This successor report, produced by the same interagency task force and group of advisers drawn from outside the federal government, sets out a course of action to implement the neo-Malthusian objectives of the earlier so-called study.

For the first time in history, a nation-state has committed itself to global policy goals which envision reducing the world's expected population of about six billion by the year 2000 to under two billion, or about half of the population of the globe today.

Ronald Reagan was elected by

a citizenry committed to reversing the damage and healing the wounds inflicted on the U.S. body politic over the last four years. Yet the criminally insane objectives of Carter's Global 2000 remain the adopted commitment of powerful sections of the new Reagan administration, including the State Department of that one-time subordinate of Henry Kissinger, Alexander Haig, and the key control points for national economic policy located in the Office of Management and Budget, and Paul Adolph Volcker's Federal Reserve System. These elements are working together with international forces through the Willy Brandt-led Socialist International to attempt to negate the mandate of November 1980 by perpetuating the stinking policies with which the name of the criminal incompetent Carter will be associated for a long time.

TAKE THE CASE of the ongoing bloodbath in Central America focused, at this point, on the nation of El Salvador.

In early December, the Socialist International held a conference in Washington, D.C. Present at that conference were Willy Brandt, Olof Palme, Tony Wedgwood Benn, Felipe Gonzales, and

Georgii Arbatov. The conference had been summoned to adopt an elaborated program for the destabilization of the new Reagan administration.

The Socialist International argued that its political-intelligence assets deployed in Central America, in alliance with foreign-intelligence operations of the Soviet Union and the Jesuit Order, could be employed to create an international crisis to box Reagan into continuing the Carter policy. Since taking office, Alexander Haig has consciously acted as an instrument of that adopted Socialist International policy against the vital interests of the U.S.

There are naive people as well as fools who fall for Haig's lying claim that he is standing up to Soviet expansionism in Central America. As is well known, including to Haig himself and his associates, the new secretary of state is doing nothing of the sort. Haig is, in fact, working with those elements of the Soviet command which share the world-outlook expressed in the Global 2000 report. This faction, with which Georgii Arbatov is associated, has endorsed the objectives of the Brandt Commission on the Third World, albeit as not going far enough. The Brandt Commission's recommendations were subsumed in the genocidal objectives of the Global 2000 effort.

Now the Haig State Department admits that the bloodbath in El Salvador is caused by the fact that that country did not adopt the population control and population reduction policies advocated by the Carter administration and international agencies such as the World Bank, whose President Robert S. McNamara commissioned the Brandt Third World recommendations in the first place. The State Department fur-

ther argues that El Salvador will be a model for the Third World as a whole to demonstrate the consequences of the continued proliferation of people on this planet.

AT THE HIGHER LEVEL, the Socialist International's efforts are backed by the notorious Club of Rome, by the World Wildlife Fund, and by the Tavistock Institute psychological warfare division of British intelligence. These agencies are the policy arms for the old family funds of Western Europe which have dominated world politics since the thirteenth century.

These same forces caused the Black Death of the fourteenth century by pursuing the same policies of genocidal austerity to the intended purpose, than as now, of urgent, drastic reduction in mankind's capabilities through an unleashing of the eliminators of mankind; famine, plague, and war. Such forces working through the Socialist International now propose to return the human race to the bucolic bestiality of such fourteenth century modes of organization of human existence.

Under their banners are grouped all of the principal adversaries of the United States as a modern sovereign nation committed to democratic-republican constitutional forms of government, for itself and kindred nation-states.

The citizenry of this nation expelled Jimmy Carter last November seeking relief from what was perceived in one way or another as a nightmare. The citizenry must now be educated to assume the responsibility for ensuring that the new President is not trapped into continuation of the same nightmare. The outlooks, methods, and agents of the Second International and its allies must be rooted out.

—Christopher White

Music in Early America

To the editor:

Peter Wyer's article in the September/October issue of *The Campaigner* recalled for me several items I came across while researching early American history. Maybe we can begin to throw out the myth perpetrated by revisionist (read: Tory) historians that the culture of America is embodied in the "Jacksonian man"—the bear-wrestling, ear-biting, jug-blowing frontiersman. The founding fathers consciously used music as a weapon against such banality and backwardness.

Franklin, himself an accomplished violinist, with others, fought to bring music out of the confines of psalmody and into the lives of as many people as possible. His Junto regularly wrote and performed music as part of their "philosophical exercises." When he established the first academy in the colonies he ensured that music was a required subject.

Following the great Revolution, music was wielded as a tool for developing a republic citizenry. It was consciously brought to larger and larger segments of the public. While the Moravians introduced Handel, Bach, and Mozart to the populations of Pennsylvania and the Carolinas, choral societies sprang up throughout New England and the urban centers of the South. These musical societies did not limit themselves to performances at their churches but would tour neighboring towns and in some cases draw spectators from several surrounding districts at times even holding contests between choral groups:

"Many clergyman in following the good old fashion of 'ex-

changing pulpits' had become familiar with the excellent church music of Stoughton, and sounded its praises abroad. The singers of the First Parish of Dorchester took umbrage at this and challenged the Stoughton vocalists. The gauntlet was at once taken up, and the contest took place in a large hall in Dorchester . . . the Dorchester coristers were male and female, and had the assistance of a bass viol. The Stoughton party consisted of twenty selected male voices, without instruments . . . The Dorchester singers began with a new anthem. The Stoughtonians commenced with Jacob French's 'Heavenly Vision', the author of which was their fellow townsman. When they finally sang, without books, Handel's 'Hallelujah Chorus,' the Dorchestrians gave up the contest and gracefully acknowledged defeat."

The orgiastic rites known as rock concerts and jazz festivals of today would horrify the founding fathers. Let us live up to our true heritage. Let us bring to all children of this country the real story of American culture and return to Britain all the punk rock, disco, and jazz that is rightfully theirs.

Nancy Radcliffe
Baltimore, Md.

Plato, Philo & Jesus

Dear Mr. Dreyfuss:

I want to thank you for the work you have put into the writing of *The Campaigner* articles of August 1980 and December 1978, relative to Philo Judaeus of Alexandria and Jesus Christ. These articles have brought me back to the Church in a meaningful way and I look forward to learning more, becoming an activist in the Church and

Continued on page 72

Form New Cold War Committee

The cultural and intellectual life of the United States was invaded in early February by a group of British-directed social democrats and "neoconservatives" who have banded together in an institution pompously calling itself "The Committee for the Free World."

A revival of the 1950s Cold War-mongering "Congress of Cultural Freedom," the Committee for the Free World intends, like its forebear, to use hysterical anticommunist rhetoric in order to destroy those leaders and individuals committed to a Neoplatonic republican world view. In place of republican humanism, the committee seeks to impose the hegemony of existentialism, Aristotelianism, British empiricism, and other bestialist belief-structures.

Battle of Ideas

The committee was formally initiated on February 10 at press conferences and receptions both in London and New York.

At the New York event, featured speakers included committee executive-director Midge Decter, wife of *Commentary* magazine guru Norman Podhoretz, and Jeane Kirkpatrick, who announced that she was leaving the committee to become U.S. ambassador to the United Nations. Both stressed that the committee's main purpose was to fight a "battle of ideas" whose guidelines would be those of the old Congress of Cultural Freedom.

Literature distributed at the

event warned of the world descending into "barbarism" unless the "weakness of will of the free world" were overcome in favor of an immediate global confrontation with the Soviets. But given Kirkpatrick's earlier comments at a seminar in Washington prior to her U.N. appointment that she perceives global events "from the standpoint of Thomas Hobbes," it is clear where the real threat of barbarism lies during this decade. Hobbes was the seventeenth-century English philosopher who held that human existence was a "war of all against all" similar to the law of the jungle that prevails among animals.

Attendees at the event, which was held at Automation House across the street from the Council on Foreign Relations' headquarters in New York, included *Commentary*'s Podhoretz; Reagan administration National Security Council Soviet Affairs adviser Richard Pipes; and such tired re-treads from the right wing of the Socialist International as labor leaders Bayard Rustin and Albert Shanker, and Social Democrats, U.S.A. head Carl Gershman, who is leaving the committee to assist Kirkpatrick at the U.N.

Also in attendance was Irwin Suall, head of the Gestapo-like Fact-Finding Bureau of B'nai B'rith's Anti-Defamation League, who has been contracted by the Department of Justice to conduct harassment campaigns against Lyndon H. LaRouche, the leader of today's Neoplatonic humanist faction internationally.

Ideological Nerve Center

In an interview following the conference, Decter revealed that the committee's founding had resulted from her interchanges throughout the late 1970s with British-based East European emigré Leopold

Lebedz, editor of *Survey* magazine. Decter noted that the crucial turning-point in launching the committee was the major July 1979 conference on international terrorism in Jerusalem at which British psychological warfare specialist Robert Moss first created the line that "the Soviets alone run international terrorism." During that conference, Decter discussed with Britain's Tory Lord Chalfont and members of the British Social Democratic Alliance the necessity of forming a new institution to serve as a "nerve-center" and "clearing-house" for spreading the ideology associated with *Commentary*, *Encounter*, and other such publications.

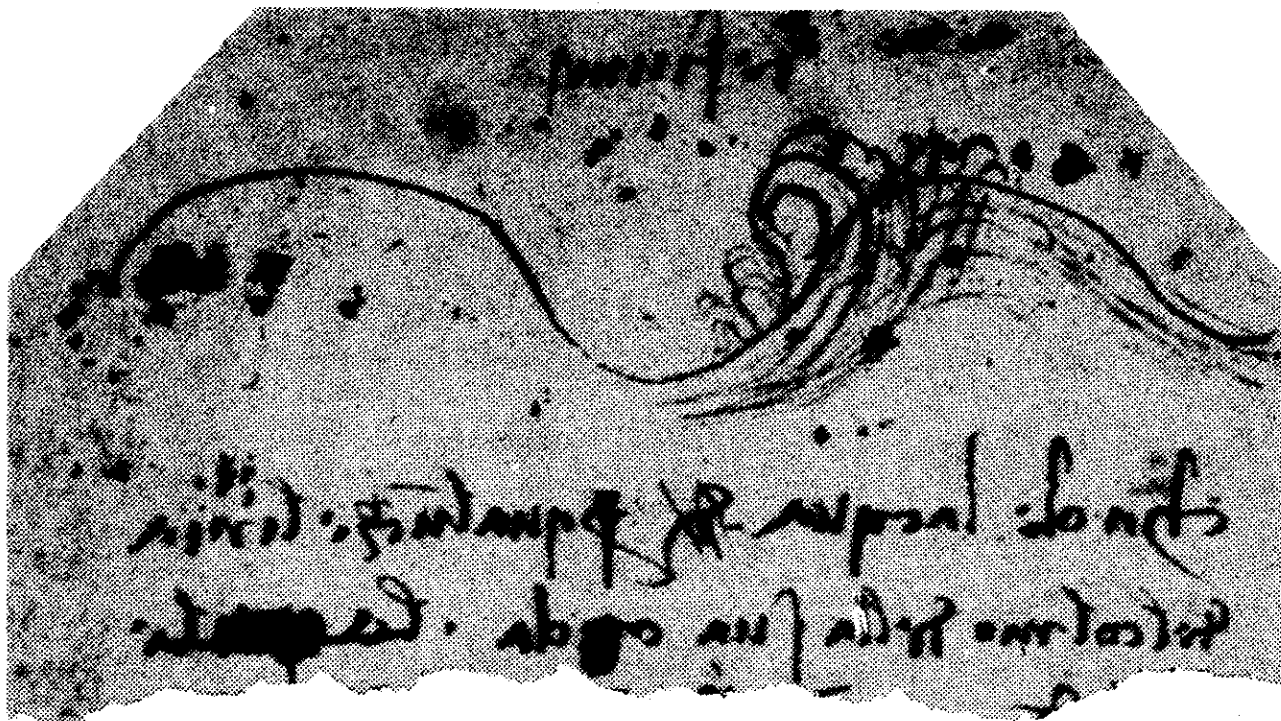
According to Decter, "one of our primary concerns is what kind of ideological climate prevails in the United States. Government bureaucrats often neglect thinking about the importance of the cultural and ideological climate in which they must carry out their policies. This was Lyndon Johnson's mistake during the Vietnam era. We want to make sure that doesn't happen again, and that this administration is operating in a climate where it can carry out the necessary policies."

After praising Secretary of State Alexander Haig as a co-thinker of the committee, Decter identified one such "necessary" policy as "the inevitability of confrontation between the United States and the Soviets throughout the Third World."

The committee has 25 members in France, approximately 50 members across continental Western Europe and Yugoslavia, and about 25 in Australia, Canada, and Latin America combined. The rest of its approximately 400 founding-members are located in the U.S. and England.

—Mark Burdman

EXHIBITS



River drawing from Leonardo's *Codex Atlanticus* is similar to his water drawings in the *Codex Leicester*.

Leonardo on U.S. Tour

The week of January 17, officially designated Inauguration Week in Washington, D.C., may have been the most active week in our nation's history for the city's social register crowd. Parties, balls, and gala celebrations of "American culture" were given broad media and press play. The whole nation was treated to full television coverage of "entertainment king" Frank Sinatra's pre-inaugural variety show. Gossip columnists had a field day when "show business great" Dean Martin couldn't perform because "he was too drunk."

While all this was going on, a true celebration of American culture taking place at the Corcoran Gallery went largely unnoticed. An exhibit of Leonardo da Vinci's "Codex Leicester," an incomparable four hundred and seventy year old manuscript titled *Of Nature, Weight, and Movement of Water*, had been arranged in honor of President-elect Reagan by the Fine Arts Committee for the Presidential Inaugural.

The tour guide correctly commented that it was fitting that the manuscript, described by Leonar-

do experts as "one of the most important documents in the history of mankind," be shown as part of a celebration of American culture, for it was here in the United States that many of the unheard-of ideas depicted by Leonardo in the manuscript were first put into practice.

It is easy to see why. There is genuine excitement to be found, even today, in Leonardo's drawings and notes. Did you know that if Leonardo's observations about the Arno River had been taken as seriously in Italy as they were here, the tragic 1966 flood of Florence could have been prevented?

Self-Organizing Principle

Some drawings in the codex show water rising into waves that curl and undulate like strands of hair. Marginal notes comment on the amazing "self-organization" observed here as proof of the underlying principle of the tendency for self-organization of the universe. Other drawings depict the heavens, and accurately diagram how the Moon reflects the light of the Sun.

In one drawing, Leonardo has diagrammed a pile-driver device for making an embankment for a river. Beside it, the very small figure of a man is shown operating the invention. This is one of only two instances in the manuscript where human figures appear, and Leonardo has entered a humorous marginal note pointing out how small the man is compared to the invention—but how much more powerful in potential.

Leonardo, who served the Borgia family as a military engineer, also sketched flying machines, submarines, birds in flight, and the operating principle of the snorkel and the syphon. The latter are two ideas that were put into action first in America.

It is easy to understand how Leonardo captured the attention of America's Founding Fathers, but it is not for the reasons that the exhibit sponsors contend in their guidebook. They make the common error of asserting that Leonardo should be celebrated in America because he exhibits that good old American quality of practical invention and technological know-how, and because he had a vision of the future development of technology.

Leonardo did have a vision of the future. It sprang from limitless confidence in man's ability to alter the laws of the universe, and was pursued with unending curiosity, energy, and insight. This, undoubtedly, was what captured the imaginations of the founders of America and this is why Leonardo's work is an inextricable part of our nation's culture.

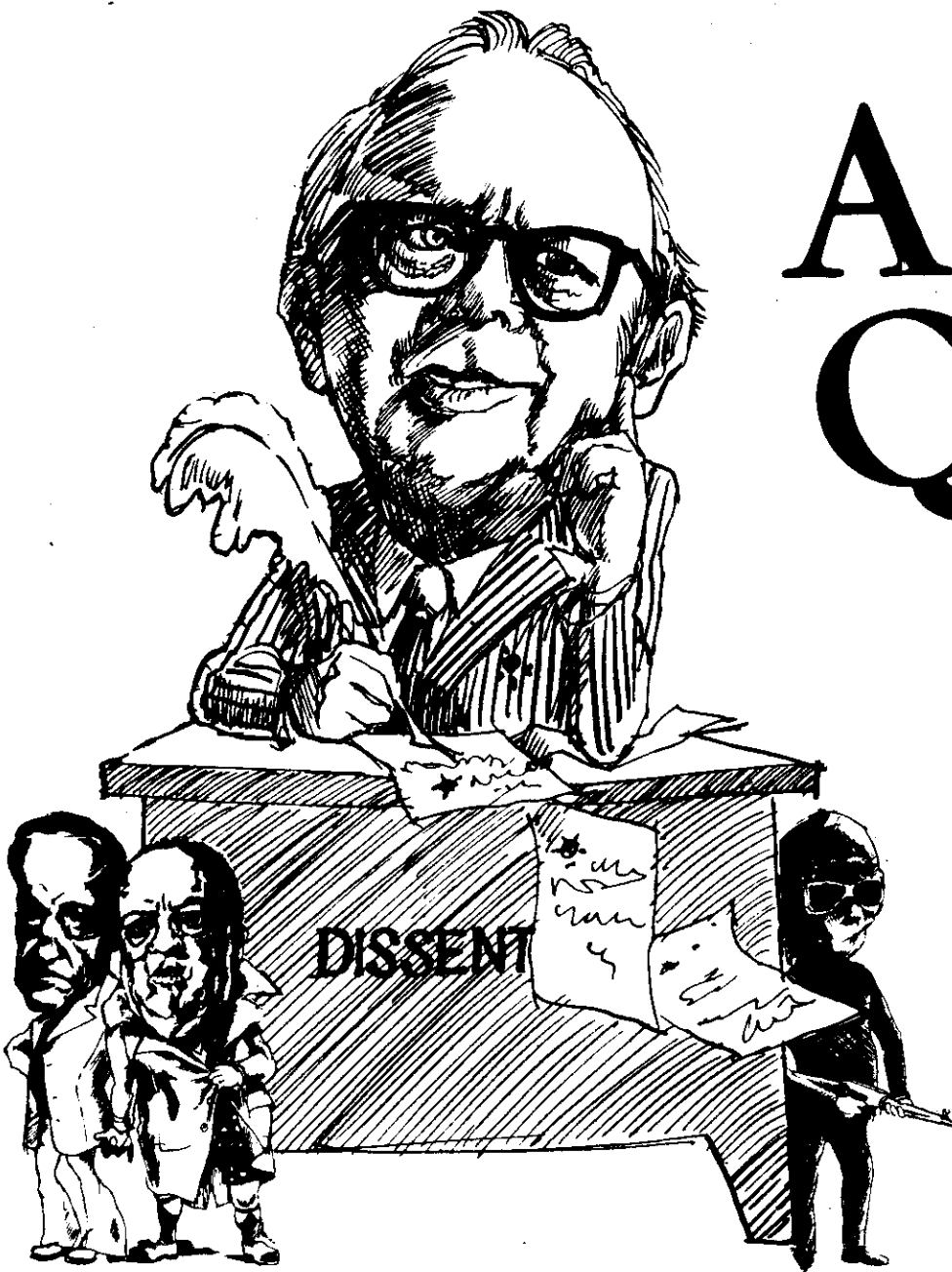
—Debra Hanania-Freeman

The Codex Leicester has been purchased by industrialist Armand Hammer and will soon be on international and national tour.

Continued on page 53

HOW A SOCIALIST QUARTERLY DRIPTS TOWARD FASCISM

by Lyndon H. LaRouche, Jr.



The exact-same foreign adversaries of the United States which deployed Benedict Arnold, Aaron Burr, and the New England Secessionists against our republic during its youthful decades are currently committed operationally to succeed where Arnold and Burr failed. These forces, which include most prominently Willy Brandt's Socialist International,¹ are deploying a variety of assets and related channels of influence inside the United States, including Irving Howe's anarchoid-socialist quarterly, *Dissent*.

Two levels of background information are necessary to place *Dissent* within its proper context. First, we must provide a thumbnail description of the present operation directed against President Ronald Reagan. Second, we must summarize the highlights of a too-little known background of the Socialist International. That done, we are situated to focus attention on a dirty little operation run recently in which *Dissent* was complicit.

At this moment of writing, a constellation of foreign-influenced circles, centered around the National Broadcasting Company, is orchestrating a

mounting hoax-campaign, in complicity with dirty elements of the Federal Bureau of Investigation (FBI). The target of this vile operation is the recently inaugurated President Ronald Reagan, together with such prominent spokesmen for the President's American Nationalist base of popular support as Senator Paul Laxalt (R-Nev.).

The Assault Against Reagan

The first public salvo of that evil campaign was fired by an associate of Roy M. Cohn and Tom Bolan, columnist William Safire. All three are prominent figures of the New York East Side Conservative Club, a social circle which includes some of the most prominent organized-crime figures in the United States. Safire's action was an attack on Attorney-General designate William French Smith, charging that Smith was friendly to the singer Frank Sinatra who, in turn, was alleged to have displayed an improper degree of amiability toward figures reputed



to be involved in organized gambling.² Safire's attempted "watergating" of Smith was continued by Beaverbrook protégé Rupert Murdoch of the *New York Post*.³

The next major blow in the National Broadcasting Company-centered dirty campaign against President Reagan was run through the Federal Bureau of Investigation and the notorious Walter Sheridan. Sheridan, a former FBI and National Security Agency operative, was also a key operative of NBC in the effort to cover up for the Permindex-centered crew complicit in preparing the assassination of President John F. Kennedy.⁴ The same Sheridan currently functions as a faithful family retainer of the well-known drinking Kennedy, the senator from Massachusetts.

In this matter, Sheridan and the FBI failed in a massive effort to smear President Reagan's designated secretary of labor. The instrument employed by Sheridan and the FBI in this matter was an asset of the dubious stable, the FBI's Federal Witness Protection Program, the nastiest imaginable concentration of thieves and murderers, nonetheless deployed under

federal immunity to perpetrate major crimes.⁵ The instrument employed from the stable for this evil operation was convicted murderer and liar Ralph "Little Ralphie" Picardo, a product of one of the better known brainwashing programs (the "Vroom Room") in our nation's prison-system.⁶ The operation failed when FBI asset Picardo was caught lying before a Senate committee, to which the FBI replied by the bald-faced observation that "Picardo was mistaken," but otherwise a truthful and valuable witness. Despite Kennedy's and Eagleton's⁷ acting out of samples of their emotional troubles before the public committee proceedings, the FBI-Sheridan caper was defeated temporarily on that front.

The next major escalation in the NBC-pivoted attack on Reagan was the *Miami Herald's* assault on Senator Paul Laxalt, tapping the memory of a prominent associate of Representative Jack Kemp (R-N.Y.), Jude Wanniski.⁸

More broadly, most of the news-media and other forces deployed to set President Richard M. Nixon up for entrapment in the "Watergate" affair are again active in this foreign-inspired operation against the stability of the new administration. The *New York Times*, Katharine Graham's *Washington Post*, and Daniel Ellsberg accomplice Prof. Noam Chomsky of MIT, are all deeply implicated in the ongoing operation.

Chomsky's circles are most prominent in this current phase of the operation. The news-media operation against President Reagan is being run in substantial part through a left-wing press-sewer operation involving *Ramparts* magazine and the Mother Jones Collective. In significant part, it is libelous attacks on Reagan run through these left conduits which are then picked up as reference-points by major news-media such as the *Miami Herald*.⁹

The key figures currently associated with the Mother Jones Collective aspect of this operation are two soiled figures from the Boston, Massachusetts area, Andrew Kopkind and former Weatherman Robert "Bo" Burlingham. These two came under joint "counterespionage—foreign" investigation together with Prof. Noam Chomsky in connection with the "GI Deserters Movement," which Chomsky controlled, and in which later-Weatherman Burlingham was deployed internationally under the codename "Arlo."

In addition to major counterintelligence investigations of Chomsky's, Kopkind's, and Burlingham's related activities by various U.S.A. and allied intelligence services in an official capacity, this writer's own private security services had occasion to pinpoint these three characters as prominent figures in an operation deployed against himself and his associates

Illustrations by Virginia Baier

beginning 1971. The "GI Deserters' Movement" was, it proved, a front organization using unwitting Vietnam War opponents and critics as a diversionary cover for an evil operation against the United States. This operation was conducted in large part through the Bertrand Russell/Socialist International channels, and interfaced two elements of Soviet foreign intelligence, IMEMO and corresponding, IMEMO-allied elements of the Soviet KGB.

It was determined, during early 1974, that the ability of Chomsky, Burlingham, Kopkind, and others to operate with relative impunity in this way was largely because of tainted official agencies, including the FBI's counterespionage services in the U.S.A. itself, as well as elements of British MI-5 and SIS.¹⁰

Then, in the Nixon case, and presently, in the projected, ongoing operation against President Reagan, the intended ouster of President Reagan depends upon a combination of inside and outside forces. In the Nixon case, the leading inside forces, which set Nixon up for entrapment, were Henry A. Kissinger and Alexander Haig, aided by Fund for Peace/World Federalist-linked penetrations of the administration and Republican Party, including Morton Halperin, Chomsky collaborator Daniel Ellsberg, and Representative Paul McCloskey within the Republican ranks of the House of Representatives. In the case of the operation against Reagan, there are again Kissinger associates such as Secretary of State Haig and Richard V. Allen, plus a new, major Trojan Horse formation, the Socialist International's front-organization, the Heritage Foundation.¹¹

The quarterly *Dissent* is an asset of the foreign-based Socialist International forces working with elements of the KGB and other forces in the current operations against President Reagan and the United States.

Socialists Become Fascists

Over the past decades, many observers have stated accurately, but not too wisely, that there exists an alarming coincidence between the Socialist International and the emergence of fascist movements, such as Benito Mussolini's, from Socialist International origins. The principal, recurring flaw in such appreciations of the facts of the matter, has been that those observers have sought explanation of this pattern in the wrong places. Today, the pattern is repeating itself within the ranks of Willy Brandt's Socialist International. The drift of the pages of Irving Howe's *Dissent* toward crucial features of classical fascist ideology is a reflection of that broader tendency within the Socialist International.

There is, as we shall identify the facts of the matter, a direct correlation between the fascist drift within the Socialist International and the Socialist International's motives in deploying the Heritage Foundation as a Trojan House against the Reagan administration. Strictly speaking, the recently publicized program of the Heritage Foundation is a left-fascist program, which has been conducted through the Heritage Foundation from the authors of that program within the British Fabian Society.¹²

Like the Jesuit-directed and Jesuit-financed Ferdinand Lassalle of the nineteenth century,¹³ the Socialist International as a whole has been under outside, top-down control of certain distinct financier interests from the outset to the present date.

One must take into account the fact that various private economic interests, as well as various intelli-

The 'Eurosociologists' Descend on Washington

Economic chaos, political paralysis, and violent upheaval in the United States during the first months of the Reagan administration were threatened at a series of meetings held by Europe's top socialists in Washington, D.C. in the first week of December 1980. The leaders of Socialist International parties, hosted by Michael Harrington's Institute for Democratic Socialism, came for the avowed purpose of intervening in the internal affairs of the United States.

The conference was instigated and paid for by the German Marshall Fund, a funding track of the old European monied aristocracy—the feudalist Pan-European Union of Count Coudenhove-Kalergi, the Eastern European "Solidarists" around the Radziwill family, Prince Bernhard of the Netherlands, British Petroleum, and Royal Dutch Shell, with overall policy direction from the British Crown intelligence think tanks.

Conferees included the always-inebriated but dangerous Willy Brandt of West Germany, and his fellow Social Democratic Party leaders Olof Palme of Sweden, Joop den Uyl of the Netherlands, François Mitterrand of France, Anthony Wedgewood-Benn of Britain, and Felipe González of Spain. Some of the Eurosociologists' closest American friends, including International Association of Machinists chief William Winpisinger, Rep. Ron Dellums of California, and

gence services, have controlled and deployed elements of the Socialist International and other socialist organizations over the period since the 1830s. One must also take into account actually independent, although usually abortive development within the ranks of those organizations. One must not be trapped into oversimplification of what is a complex history on such accounts. Once we have acknowledged the existence of such complications, the fact remains: the authors and predominating controllers of the Socialist International have been from the beginning a coalition of family funds centered around very ancient and immensely wealthy families of the cities of Venice and Genoa.¹⁴

Exemplary of such families is the ancient Roman family of Colonna, which traces its biological and political pedigree from the family of the Caesars,

Bill Lucy of the Coalition of Black Trade Unionists, were also in attendance, along with a host of New Left subversives. A particularly prominent shadow-participant was Georgii Arbatov, head of the Soviet Union's U.S.A.-Canada Institute, who not only circulated widely among other conferees, but held a series of back room meetings with Henry Kissinger while he was in Washington.

The key goals promoted by the socialist leaders were:

- 1) Immediately radicalize the defeated Democratic Party, by driving the conservatives and moderates out, and turning it into an anticapitalist institution on the model of the British Labour Party. "The American trade-union movement and its left-of-center allies must fuse democratic values and a socialist vision of society into a viable economic and political movement that will defang the snarling Corporate Wolf and humanize his marketplace jungle," was the way Machinists' leader Winpisinger put it.

- 2) Use this class war battering ram against the Reagan administration to create an upheaval, ensured by their British Socialist colleagues working from *inside* the new administration. These insiders are working to impose on the Reagan White House the "Genghis Khan" economic policies of the British Conservative Thatcher administration. (See Heritage Foundation box, p. 16.)

- 3) Force adoption of a U.S. foreign policy favoring the Polish route to deindustrialization and environmentalism for the advanced sector, and the imposition of a zero-growth new dark ages on the developing sector via the El Salvador model of "left" versus "right" civil war.

expressing this occasionally by implication in resurrections of Nero's methods of real-estate development. Essentially, the inner, leading circles constituted around the continuity of such vast family funds, are a combination of ancient Roman and ancient Byzantine families, and therefore the combined power and wealth of the two sets of intermarried families is centered in the Byzantine colonies of Venice and Genoa. In Italy today, these families are designated collectively as "Black Guelph," or more frequently as simply the "black nobility."

The reason for the creation and deployment of socialist, anarchist, and fascist movements—including present-day international terrorism—by these "black nobility" families is elementary. Throughout the history of Christendom to date, the "black" faction of the Mediterranean oligarchical families has been consistently, bitterly opposed to the establishment of the sovereign nation-state and of policies of the sort leading into technologically progressive industrial society. Over those centuries, beginning with the ancient Phrygian cult of Dionysus, various jacqueries, the French Jacobin Terror, and so forth, including the Socialist International and the leading circles of the Communist International, the "black nobility" has deployed antitechnology mobs as social battering rams against the forces and institutions dedicated to technological progress and the emergence of the sovereign nation-state.

In Italy today, such connections are episodically leading issues on front pages of the major press. Since the period of the Red Brigades' kidnapping-murder of former Prime Minister Aldo Moro, the Socialist Party's links to the terrorists, and the role of certain leading "black nobility" families behind the Socialist International and terrorist groups more directly has been broadly leaked into the Italy press from Italy's security services. It is clearly known that Colonel Qaddafi's business-partner, the Agnelli family, and the Fanfani wing of the Christian Democracy, are merely different fingers of the same Venetian hand behind both the Socialist Party and international terrorism—as well as the Sicily-Corsica branch of the international drug traffic.

To understand present-day Italian politics competently, it is indispensable to trace out the political pedigrees of leading families from the late thirteenth century. Those families which allied with the "White Guelph" faction of Dante Alighieri are generally the forces behind Italy's republican forces today, whereas the "black nobility" family funds from that period are the leading forces behind the Club of Rome and other efforts to plunge civilization back into a medieval "new dark ages" and one-worldism, like that which ruined European civilization so hideously during the early decades of the fourteenth century.



In the United States, Latin America, and northern Europe, the Venetian hand is less prominently visible than in Italy itself. A few leading facts from history aid in understanding the nature of the concentric circles of global power spun out of Venice and overlapped, since the seventeenth century, with the evil, ancient mandarin secret societies of China and Chao Chou Southeast Asian networks.

The rise of the Hapsburg house to control over the *Ostmark* (Austria) at the beginning of the fourteenth century marks the consolidation of Venetian control over both the Austro-Hungarian Empire and much of the German Holy Roman Empire more broadly. Although the Normans were an asset of the eleventh century Welf (Guelph) faction of Italy's "black nobility," the modern form of Genoese control over Britain dates from two principal developments. The first was Genoese adoption of the Scottish landlords around Robert Bruce early during the fourteenth century. The second was the Genoese

financing of large numbers of the newly created Tudor aristocratic families in the course of Henry VIII's Tudor Reformation.

The consolidation of Venice and Genoa's control over Britain with the accession of James I Stuart, originates in the successful accomplishment of the Fall of Constantinople by the allied forces of Muhammed the Conqueror, Venice, and Genoa during the middle of the fifteenth century. Genoa moved in to seize control of Spain under Ferdinand and Isabella, and consolidate its power over Spain in a two-phase operation, involving the installation of the Hapsburgs and the bankrupting of the Augsburg creditors of Charles V and Philip II. During the late fifteenth and sixteenth century, Genoa consolidated its grip over Geneva, and, by the early seventeenth century, had taken over Amsterdam's mercantile-financial community and the corrupted House of Orange.

Venice and Genoa collaborated to destroy Germany by playing both sides in the Peasant War, and



later orchestrated the Thirty Years War—an evil effort to turn Europe back to the early fourteenth century, prevented chiefly by a conspiracy among the Pope, Cardinal Richelieu, and Cardinal Mazarin.

We of the United States represent historically a key part of the opposition to those Venice-centered forces—those concentric circles of Venice-led forces. The principal colonies of both English-speaking and French-speaking North America were founded to become settlements by allied republican forces of England and France, by the English Commonwealth Party and the commonwealth party of France, *les politiques* led by Richelieu, Mazarin, and Jean-Baptiste Colbert.

The purpose of that colonization, according to the Dudleys and others who projected the effort during the sixteenth century, was to establish new republics on these shores, which, once developed, would tilt the strategic balance against the Venice-centered “black nobility” forces of Europe.¹⁵ This

colonization was accelerated because of the dangerous rise of the British, Venice-Genoa-Amsterdam-allied party around the newly created British monarchy of the Stuarts and House of Orange.

The takeover of the Venice-Genoa-controlled British East India Company in Britain during the period 1763-1783 created between the American colonies and Britain an irreconcilable state of conflict, highlighted by the issues and events of the American Revolution and War of 1812.

The British war against the United States was conducted on two levels: outright warfare, including British organization of the Maximilian dictatorship over Mexico, and massive subversion. Subversion included the case of Benedict Arnold. It also included the case of Aaron Burr, tied politically and by marriage to the New England Secessionist families of the early nineteenth century.

These New England families were corporate partners of the British East India Company in both

the black-slave trade and the China opium trade. They were allied against the United States with London-and Amsterdam-linked financial interests developed on the island of Manhattan, and through cotton trade, with the emergent southern slave-owning oligarchy. During the middle of the nineteenth century, Britain organized a threefold secessionist effort, aimed to destroy the United States: The New England Secessionists, the Confederacy, and a West Coast split-off project. President Abraham Lincoln brilliantly outmaneuvered the British enemies of the United States on all three counts, not only saving the United States, but launching it on the course of becoming the world's greatest industrial power.

The power of the United States, set into motion by President Lincoln, obliged the British and their Venetian masters to resort chiefly to means of subversion, using the Manhattan financial center, the New England Episcopagans, and vestiges of the old slave-owning oligarchy, as typified by the case of Bernard Baruch and the Baltimore slave-trading families. This overlapped the effort to penetrate the Venetian-Hapsburg secret-intelligence service into Catholic institutions within the United States, beginning with the Burr conspiracy at the beginning of the last century.

This is history, a subject in which most educated Americans, as well as less educated, are deliberately deprived of actual knowledge. For the information of those citizens who find real history too-strong meat, a simpler rule-of-thumb will be adequate. To recognize the enemies of the United States, simply list those organizations and personalities which today demand any or a combination of the following. (1) The establishment of a one-world order, such as World Federalism, or the same thing, the uplifting of the Federal Reserve System and other financial institutions to supranational authority, above sovereign governments. (2) The proponents of a "postindustrial society," or, the slightly disguised version of that, a "technetronic society." This includes the "environmentalists." (3) Those who propose that the U.S. constitutional ordering of government is outdated, and ought to be replaced by something modeled upon the British parliamentary system.

With those three rules of thumb, the citizen will not go far wrong in sorting out the enemies of the United States from without and within.

These are the forces behind Willy Brandt's Socialist International, behind international terrorism, and behind the alliance among the "liberation theologians," the Socialist International, the London Tavistock Institute, and the *Communist International faction* in the foreign-intelligence institutions of the Warsaw Pact. The latter may be broadly described as the modern outgrowth of the "Parvus" (Alexander Helphand) organization within the Bolshevik lead-

ership of the early 1920s, properly tracing the controlling connections to Parvus's sponsors in Venice.

In brief, the Socialist International must be quickly destroyed as a significant political force in the world, and the control of the Federal Bureau of Investigation, since its beginnings in 1908 as Bonaparte's Bureau of Investigation by the same foreign forces behind the Socialist International to the present date must also be exposed and eradicated.

Dissent Libels LaRouche

- * Any competent counterintelligence inquiry will demonstrate afresh that there is a remarkable coincidence between those forces rallied against President Ronald Reagan and those which have been in escalated assault against this writer and his associates since the FBI's direction of future Weatherman Mark Rudd in the autumn of 1968.¹⁶ This is not properly astonishing. Although this writer has spoken with President Reagan on only one occasion to date, supporting the President there is a combination of American Nationalist currents whose philosophical world-outlook, and dedication to the technological progress of our federal constitutional and sovereign republic con-

What is the Socialist International?

The "Socialist International" is the anticapitalist, antitechnology deployment of the centuries-old European oligarchy centered today in London, Venice, and Genoa. Organized as an affiliated grouping of national Social Democratic parties, each with the capacity to mobilize mass upheavals on the model of the Jacobin rampages of the French Revolution, the Socialist International's number one enemy is the modern industrial state.

The Socialist International's policies are globally uniform. In every significant country, its minions are known for supporting legalization of drugs, promoting drastic energy cutbacks and soft technologies (they call their energy policy "entropy"), opposing nuclear power, promoting zero growth and the "postindustrial society," and championing the move of the population from the cities back to the countryside.

verges on most points of practice of practical concern with that of this writer's efforts. We are impelled toward action to a common purpose by the commonality of adversaries our nation shares on those bottom-line issues of policy and national self-interest.

Since early 1974, when this writer and his associates first recognized that President Nixon's Watergate adversaries were identical to our own adversaries, this coincidence of our own "combat posture" with that of the American Nationalists has been tested repeatedly in matters of practice, if not without cautious overtones of distrust on both sides of that convergence.

During that same period, our common adversaries have been occupied increasingly with efforts to poison the communications between the American Nationalists and the forces associated with this writer. This effort has reached dimensions of overt desperation since the landslide victory of President Reagan. The enemies of the United States are painfully persuaded that if the forces in President Reagan's immediate circles were to come to know what the writer and his associates know, the power of the Presidency would be deployed decisively to crush the political power of the Socialist International and its allies not only within the United States, but to effect such

injury to those enemy forces globally that they might never again recover their power.

For example, the Socialist International's front-organization, the Heritage Foundation, has been deployed to this purpose, under "conservative" colors, since May 1978, together with another de facto asset of the Socialist International, the dubious John Birch Society.

In connection with the portion of the campaign directed specifically at this writer, President Reagan's presently avowed adversaries deployed the pages of *Dissent* magazine to publish a libel widely circulated at the recent, Washington, D.C. conference of the Socialist International—where evil deeds against the United States and President Reagan were openly plotted.

Examining *Dissent* in this connection has a two-fold benefit to the work of counterintelligence specialists. Generally, it is necessary to take *Dissent* into account as part of the spectrum of adversary forces. More specifically, it aids in tracing out the present drift of elements of Willy Brandt's Socialist International toward a fascist transformation.

For sake of strict objectivity, it must be acknowledged that *Dissent* distinguished itself favorably on one point among all of the other, numerous libelers of this writer and his associates. Before publishing a libeous attack by contributor Lionel Abel, featured later in its fall 1980 issue, the editors forwarded the typeset article, soliciting written reply, which they informed us would be published in the winter 1981 issue.

Dissent did publish the reply, as promised, together with a venomous, irrational diatribe from editor Lewis Coser, and a response to Coser's and my own remarks from author Abel. At the bottom of the page, following Abel's rejoinder, the editors inserted in fine-print italics: "This discussion is now closed.—Eds."

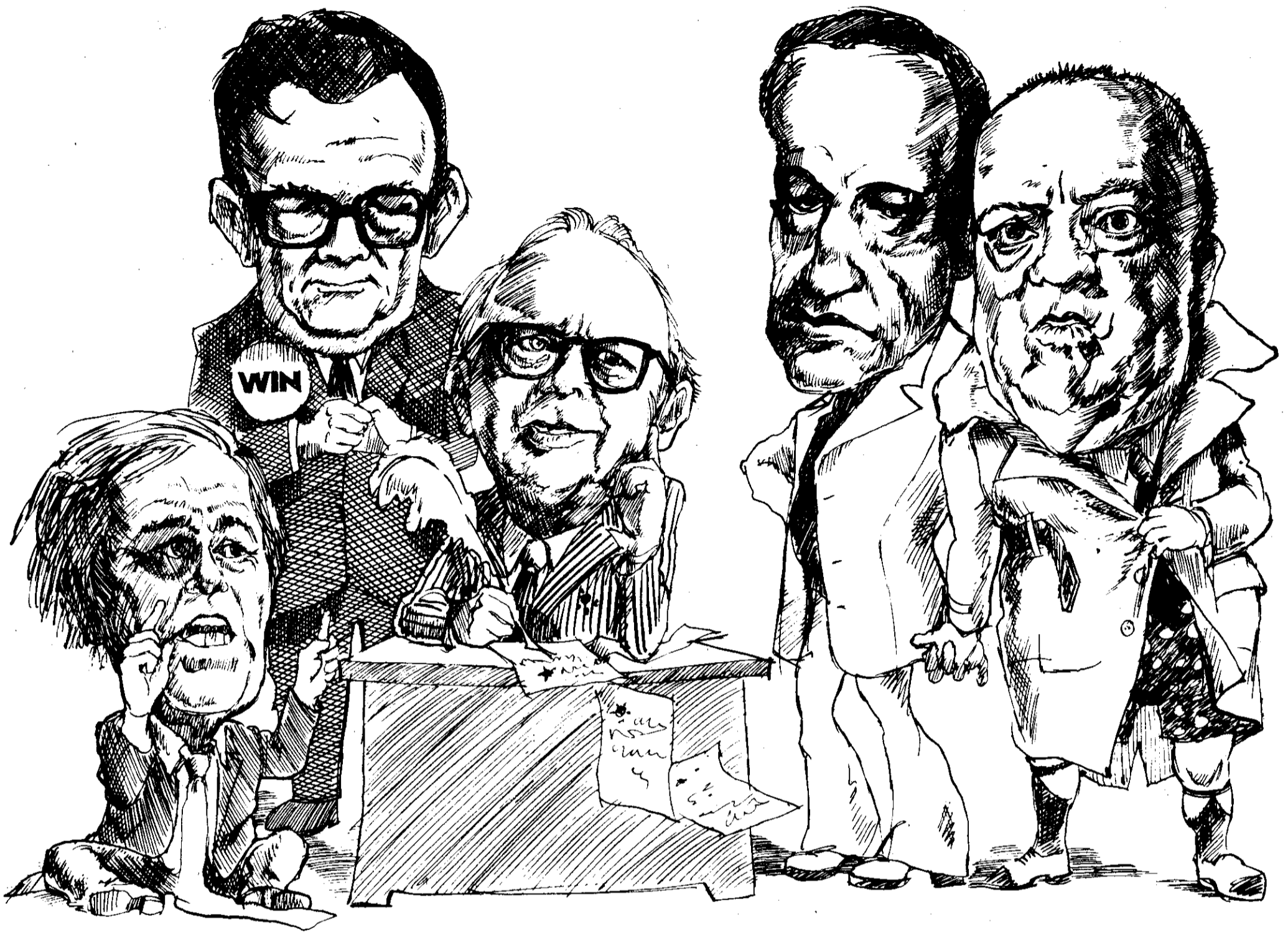
The perusal of the winter 1981 issue including those transactions under "Communications" prompted a review of other features of the publication's recent and current activities. Naturally, from a counterintelligence perspective.

Overall, there is a correlation between the current drift of *Dissent's* editorial outlook and the tendency of the Socialist Party of Italy's Bettino Craxi to style himself in the parodied image of Benito Mussolini. More broadly, among the self-styled left-wing currents of Willy Brandt's Socialist International generally, there is an ongoing replay of Mussolini's migration from Socialist left-wing editor of *Avanti*—still the party's newspaper—and his fascist leadership role. In Germany, a parallel historical analogy is being enacted. Nazi Gregor Strasser recruited the bulk of his *Jugendbewegung* from the ranks of the Weimar

In international affairs they are equally consistent: supporting supranational institutions to take the place of the sovereign nation-state, putting themselves forward as "neutral mediators" in U.S.-Soviet or U.S.-Third World conflicts, supporting China and opposing both superpowers, and pushing a brand of disarmament based on suppressing fundamental scientific advances.

The Socialist International parties unofficially condone terrorism, their intellectuals actively organize and support terrorist groups, and their leaders call for "negotiations" with terrorists. The most notorious case is Bettino Craxi of Italy, who has repeatedly tried to break Italian governments by making them bargain with the Red Brigades, and who is now being widely described as Italy's "new Mussolini."

Willy Brandt of West Germany and other leaders of Eurosocialism are on record endorsing the world population reduction demands that form the core of the Malthusian think tank proposals like the "Global 2000" report released by the Carter administration's White House Commission on the Future. "Global 2000" sets a goal of reducing a projected world population of six billion-plus at the turn of the century to approximately three billion.



counterculture; today, the left-fascist currents in the Federal Republic of Germany are recruited chiefly from the rock-drug countercultural ferment overlapping the Socialist Bureau and the left-wing Jusos within the Social Democratic Party.

Overall, the drift of *Dissent* is in the same direction. Internal features of Abel's libels of this writer are fully coherent with that profascist drift.

The Libel As Such

First, so that we may isolate the issue to be put into perspective, we should demonstrate that *Dissent's* editors and contributor Abel are knowingly lying when they reprint "anti-Semitic" and "neo-Nazi" charges from the orbit of the notorious Roy M. Cohn.

None of the originators of those libels, including *Dissent's* editors, have ever suspected for a moment that the writer suffers from the slightest taint of anti-Semitic impulse. This includes Irwin "Sewage" and

other leaders of the ADL (Anglopagan Defamation League), who have been overtly engaged in such vile libels and related dirty tricks against this writer and his associates since 1974. All of the responsible officials of the ADL have volunteered in tape-recorded conversations that they themselves do not believe the "anti-Semite" charge they have circulated.

They, together with responsible figures of the *New York Times*, were engaged in a conscious determination to incite the assassination of Democratic presidential candidate LaRouche, relying upon the Jewish Defense League to react according to profile to the varieties of de facto incitement they wittingly shaped through the pages of *Our Town* and into the *New York Times*, during the autumn of 1979 and the closing weeks of the New Hampshire primary campaign. If they could not be charged with criminal incitement formally, that is merely by a margin of technicality: none of the articles went so far as to explicitly state that an assassination must occur. That mere legal formality does not render the purpose any



less “criminal incitement to assassination” in the minds of the ADL and other responsables, or the moral opinion of any average citizen faced with the whole body of evidence.

The “anti-Semite” and “neo-Nazi” charges were published by the *Our Town* and *New York Times* conduits, not because there was the slightest suspicion that either charge was true, but because such false allegations were judged most useful in the effort to incite the Jewish Defense League to do what such words impel the JDL to attempt.

It is not in the least irrelevant to the ADL’s role in this matter that the ADL’s leading personnel, including Irwin “Sewage” Suall, are recruited from the orbit of Socialist International assets. Suall, a British-trained executive for a Socialist International asset during the 1950s, was notorious at that time for paralleling the John Birch Society’s attacks on President Eisenhower and for a dirty campaign, much like his campaign against LaRouche today, against General Electric broadcaster Ronald Reagan.

Moreover, it must be emphasized, the ADL’s and *Dissent*’s roles in this foul business do not originate inside the United States. They are international deployments directed from Europe and Canada, and chiefly through channels controlled by or otherwise assets of the Socialist International and British Fabian Society.

None of them believe that this writer and his associates have the slightest sympathy for “fascism” in any form. At least, not in the sense that any ordinary citizen would recognize the connotations of such a word.

This point is most emphatically made in terms of the activities of the writer and his associates on the issue of Jews killed under the Nazi rule. The summation of that issue is relevant to underlining the fascist motives of the Socialist International accomplices in the libel and harassment campaign.

No one knows, or will probably ever know how many persons died as Jews under the Nazis. One of the principal difficulties here is the methods employed

by the Gestapo and SS to classify victims as "Jews." Perhaps as many as millions of persons not self-classified as Jews prior to the Nazi rule were astonished to find themselves so categorized under Nazi racial laws. It is not irresponsible to estimate that the figure of "six millions" is within the range of persons who died under the Nazi classification as Jews.

However, and here we come to the nub of the issue, only a large minority of the total, perhaps in the order of one and a half millions, were killed simply, outrightly as Jews. That is admittedly a monstrous core of those murdered under various operations, including Hermann Goering's "Green File" extermination program, and the hideous orgy associated with the case of the Hungarian and Romanian victims toward the close of the war. Most of those who died were killed under the direction of Albert Speer's slave-labor program, together with millions of Slavs, gypsies, and other slaves. The Jewish victims of Speer's slave-labor program usually became slaves because the Nazi racial laws classified them as Jews, *but they were murdered as slaves.*

Therefore, if there is a lesson to be learned from the Nazi concentration-camp experience, it is that never again must civilized man tolerate the kinds of Nazi-modeled austerity which Socialist Abba Lerner and "conservative" Fabian Milton Friedman, together with Felix Rohatyn and Paul A. Volcker, promote today. In the view of the writer and his associates, a Jew who attempts to cover up that issue of genocidal-tending austerity policies, as Simon Wiesenthal has done, is lower morally than those Jews who served Gestapo and SS masters against other Jews under Nazi rule. At least, those morally corrupted "survivors" degraded themselves so under horrifying terror. Simon Wiesenthal today has no such extenuating mitigation of his crimes.

Presently, tens of millions of persons are dying in black Africa because of the Carter administration's support of the "conditionalities" policies of the International Monetary Fund and the "appropriate technologies" doctrine of both the World Bank and Willy Brandt's North-South Commission. Incidentally, the Soviet factions allied with the Socialist International have hailed the Brandt Commission's proposals! Before leaving office, the Carter administration published a "Global 2000" report which purports to justify genocide in the order of billions of human beings by the close of this century. Carter represents something vastly more evil than Hitler ever accomplished!

Recently, Carter's Peking allies directed a planned genocide in Kampuchea (Cambodia), using Peking puppet Pol Pot. This Peking-directed genocide wiped out at least three-sevenths of the Kampuchean population, with selective emphasis on exter-

minating the literate portion of the population, to force Kampuchea back into the "appropriate technologies" mode proposed by the Brandt Commission. Mass-murder of whole peoples through the "natural causes" of famine and epidemic is the avowed policy of the Club of Rome and many other influential forces, including the left wing of the Socialist International and the recent Carter administration.

In Israel itself, the same austerity policies pioneered by the Nazi regime are presently ruining that nation. These are policies introduced to Israel by Socialist Abba Lerner, the crony of Sidney Hook and *Dissent's* Lewis Coser, and by that degraded fascist, pseudoeconomist Milton Friedman.

The lesson of the Nazi experience is that any

'Right' Meets 'Left': The Heritage Foundation

Operating from national headquarters in Washington, D.C. and under the logo of the Liberty Bell, the Heritage Foundation bills itself as the leading conservative think tank in the nation. The foundation was accepted at face value by the Reagan transition team, which commissioned its staff to prepare seventeen book-length reports on major issues for the incoming administration.

But contrary to the public impression, the Heritage Foundation is nothing but a front group for the Socialist International. Controlled from the top ranks of the British Fabian Society, and closely linked to the pseudo-conservative Mont Pelerin Society which was founded by the Fabians in 1974, the foundation is being used to foist radical-environmentalist and anti-industrial policies on the Reagan administration by wrapping them in conservative packaging.

Stuart Butler, one of Heritage's policy analysts was forthright on this gameplan during a recent interview: "In the case of the Reagan government, we are using a conservative government to impose a quite radical, left-wing program—all based on solid, liberal economic principles. There really isn't so much difference between people in the Fabian Society, people like myself, and Milton Friedman. We really overlap right in the middle of things on such ideas as local control."

Butler is inaccurate in only one respect: Since its

government, once it has adopted an austerity policy which inevitably reduces large sections of its own or other nations' populations to "useless eaters," will evolve methods of selection to implement the elimination of such "useless eaters," and the targets of mass-murder may be Jewish in one case, or some other racial, cultural designation in another.

Apart from our anger at the pro-Nazi-economics hypocrisy of Austrian fascist Simon Wiesenthal for Wiesenthal's worse-than-hypocrisy in this matter, LaRouche is otherwise known to the editors of *Dissent* as the leading anti-Nazi economist in the world today, especially since the recent death of the great French economist Jacques Rueff. *Dissent* contributor Lionel Abel is most emphatically aware of this fact.

shakeup in 1977, the Heritage Foundation has not only "overlapped" with the liberal-socialist Fabians, but has been run as the literal outpost of Fabian Society influence in the United States. The British intelligence-controlled Fabians and the Heritage Foundation agree:

- that the time has come for a "postindustrial society" free of heavy industry;
- that the cities of the industrialized world should create free enterprise zones, which would function as little Hong Kongs, in which the minimum wage laws are lifted and the residents employed in small-scale equivalents of cottage industry;
- that disarmament negotiations between the superpowers should be based on agreements by both the Soviet Union and the United States to dismantle their high-technology defense capabilities.

There is one more important thing to know about the Heritage Foundation and its mentors: the very same British socialists who are running the foundation's economic policy are also running the KGB and the foreign policy arms of the Soviet Union's key think tank, IMEMO. KGB General Kim Philby, the famous "Third Man," remains a loyal asset of Her Majesty's Secret Intelligence Service. His crony Donald Maclean is the controlling adviser of the IMEMO group.

These Soviet circles work hand-in-glove with the Socialist International faction around West Germany's Willy Brandt on both economic and arms policy. They are behind the program of Third World destabilization and deindustrialization that is now spreading through Nicaragua; the Brandt Commission report for supranational control of raw materials and credit; and so-called disarmament through supranational controls on technological development.

Dissent's Perverted Rationalization

From Lewis Coser's venomous, morally-degraded lying, nothing of importance can be adduced apart from the fact that *Dissent* tolerates such company among the ranks of its editorial board. Abel's argument is of greater clinical interest, especially if we are to understand how socialists such as Abel are gradually transformed into fascist sympathizers.

Some years ago, Lionel Abel reacted violently against a discussion of the notion of *virtù* popularized by Niccolò Machiavelli. This hostility against *virtù* was the trigger for his developing hatred against LaRouche, a hatred which festered into a condition of morally-degraded willingness to crawl into bed with the notorious Roy M. Cohn's circles. The hatred against LaRouche over the issue of *virtù* grew so great, so obsessive, that there was no lie so extreme, so obviously false, that Abel was not willing to repeat in his own name against the hated political figure.

That hatred, by itself, does not make Abel a protofascist, but only a victim of his own irrational rage. Rather, his rage against the notion of *virtù* is key to his protofascist potentials, the grave moral flaw in his personality which makes him susceptible to becoming transformed into a fascist.

The more general phenomenon, which Abel's case illustrates in the concrete, is the use of the doctrine that "fascism equals authoritarian personality," to build an irrationalist, actually fascist movement out of the rock-drug counterculture of Germany (in particular). The center of that campaign today, at least in respect of widely circulated public indoctrination-efforts, is a pair of institutions based in Frankfurt, the old "Frankfurt School," and an asset of the London Tavistock Institute known as the Frankfurt Sigmund Freud Institute.

Virtù which Abel's article confuses with the mystical, Weberian cult of "charisma," actually means something quite elementary. It signifies, on the one hand, a personality entirely dominated by reason, in the Greek sense of reason, the Platonic or Neoplatonic sense. This notion of reason is entirely opposite to the academic, or Aristotelian-contemplative sense of "explanation." It means reason unified with sensuous practice, and it also means, as reason properly implies, the individual act perceived for judgment in world-historical terms of reference.

Virtù crops up under a different label in nineteenth-century Germany, in the form of Clausewitz's labored, unsatisfactory discussion of *Entschlossenheit*, in his famous *On War*. There, it serves as a term of approximation, describing the necessity in a commander of the ability not only to discover quickly



sound innovative solutions to strategically defined tactical problems, but the ability to act promptly without academic varieties of Hamlet-like vacillation on the basis of such insights.

The proper notion of *virtù* is inseparable from the Platonic/Neoplatonic notion of *freedom*. In opposition to this view, the irrationalists insist that the obligation to act according to reason in all matters is the very essence of the denial of the liberty to violate law. "My individual right to behave irrationally," that is, without regard to contrary requirements of dictates of rigorous reason, is the irrationalist's fallacious definition of "freedom." The "hedonistic calculus" of the pederast Jeremy Bentham is the classic modern reference for the immoral irrationalist's notion of a "free society." To the Platonic/Neoplatonic, there is no proper conflict between necessity and freedom. We must always act according to what reason instructs us is necessary. However, on condition that we do not violate reason arbitrarily, we are free to discover new methods of action which enlarge the scope of reason in a coherent way, and to act on the basis of those discoveries. Therefore, for the Neoplatonic, the way in which to achieve freedom of the individual in society is twofold. We must order education and culture such that the creative-mental potentialities for the individual for rational innovations are maximized, and we must also order society to provide the optimal latitude for the testing and related applications of new discoveries by the individual. It is the promotion of the development and expression of those creative potentialities which is freedom.

Opposed to the moral notion of freedom of the Neoplatonics, we have in the present time those lunatics of the rock-drug counterculture who insist on "my right to do my own thing." These latter irrationalists are the essential fascists of our time, just as the irrationalist culture of Nazi ideologue Alfred Rosenberg, or of Nazi sympathizer Martin Heidigger, expressed the essence of fascist ideology during earlier decades.

For example, the Baader-Meinhof assassination of the Dresdner Bank's Jürgen Ponto, and the subsequent kidnapping-murder of Hans-Martin Schleyer, occurred in the course of a campaign launched prominently in both France and Germany, in which Willy Brandt performed a key, contributing role. On the French side, the proterrorists launched a twofold propaganda-campaign against the alleged "tyranny of reason" and the accompanying declaration that "nuclear energy is fascism." This expressed the ideology of the terrorists and their supporters during those events of 1977 and 1978.

This perverted declaration, "fascism = reason = nuclear energy/high technology," is the hard core of

the new, mass fascist ferment boiling up today out of the Socialist International and its allies. Although it expresses on all crucial epistemological points the same fascist world-outlook characteristic of the cult-followers of Mussolini and Hitler, some clever fellows around such institutions as the "Frankfurt School" and Frankfurt Sigmund Freud Institute have identified the specifics of the antifascist outlook as hallmarks of the "authoritarian" (equals "fascist") personality of both political figure and state.

This first known application of that perverted protofascist "logic" against LaRouche was conducted from the Frankfurt Sigmund Freud Institute through Düsseldorf University and the Friedrich Ebert Stiftung (the SPD "think tank") by way of a Sigmund Freud Institute protégé teaching at Düsseldorf University, one Rudolf Heinz. Heinz's work, which has continued in collaboration with both pornographic international-linked Hans Magnus Enzenberger and thus to Paul Montgomery of the *New York Times*, has included deploying agents in aid of dirty operations against LaRouche's associates, and has included significant cooperation from members and associates of the Community Party of Germany (the DKP).

Such protofascist ideology as Heinz's is particularly dangerous within Germany precisely because of the nearly two decades of indoctrination in Nazi irrationalist propaganda of the same essential epistemological features from the middle 1920s into the close of the war. Much of the "left" in the Federal Republic today represents a calling forth of that after-taste of Nazi irrationalism by the kinds of witches' incantations produced under Sigmund Freud Institute direction by Heinz.

In other words, because of the cathexis against the Nazi period, credible fascist recruitment today must occur as professedly antifascist posturing. The labels have been altered, but the contents of the bottles are identical on every crucial epistemological and related sociological point with the fascist recruitment in Germany and Italy during the 1920s, complete to the replaying of Gregor Strasser's recruitment of the Nazi *Jugendbewegung* from the Weimar counterculture.

The significance of the Frankfurt Sigmund Freud Institute is its links to the London Tavistock Institute at Sussex University—where Henry A. Kissinger received advanced indoctrination by British intelligence during the 1950s. This Frankfurt connection affects U.S. "left" ideology in the U.S.A. today principally in the following pattern.

The Frankfurt School was established during the 1920s, overlapping the varied activities of Bertrand Russell's Fabian Society-trained collaborator Karl Korsch. During that period Karl Korsch trained Sidney Hook, among others, later collaborated with Russell in establishing at the University of Pennsyl-

vania that branch of linguistics-brainwashing with which Professor Noam Chomsky, a perfervid Korschite anarchist, is associated today.

During the Nazi period, into the postwar period, the Frankfurt School was based chiefly in New York City, an adjunct of Columbia University, with penetration into the New School for Social Research. This coincided with the planting of "nesting pairs" of Viennese philosophers in many of the United States' key universities. The combined influence of Viennese positivism and the quasi-Korschite Frankfurt School strongly influenced the tainting of our intelligence community and shifted significantly the internal dynamics of the U.S. "left" generally. The "left wing" of both the Office of Strategic Services and the Office of War Information, and the spillover of part of that crowd into the CIA and other policy-formulating and intelligence functions after the war helps one to appreciate the way in which the U.S. and other assets of the Socialist International penetrated as extensively as they have done into the intelligence and policy-formulating communities.

Early during the postwar period, the reestablishment of the Frankfurt School by the U.S. occupying authorities in Germany is among the more striking

features of the U.S.-tainted role in conducting the postwar reconstruction. The Frankfurt Sigmund Freud Institute also has a provocative history from its very beginnings.

Through U.S. leftists' links into neo-Korschite intelligence-sponsored operations in Europe, such as the editorial board of *Socialist Politics* magazine in Germany (the predecessor of today's Socialist Bureau), the playback between Europe and the U.S.A. was greatly accelerated during the postwar period, especially through Socialist International and overlapping international trade-union channels.

For example, the activity of the League for Industrial Democracy in creating the "New Left" in the United States was coordinated with the forces launching the "New Left" during the same period in both Eastern and Western Europe. How much was spontaneous of the "left" ferment in either Europe or North America during the postwar period? Virtually nothing. Most of it, including the sundry Trotskyist productions, were run through channels of the Socialist International, with Tavistock and Socialist International interfaces, together with the FBI on the U.S. side, in running such entities as the Communist Party U.S.A. from the top down.

The Socialist Octopus

The following are prominent agencies of Second International influence in the United States. These are "Eurosociologist" front-groups in America, and thus, conduits of British and European "black nobility" intelligence operations in America. Starting with the umbrella organization League for Industrial Democracy (LID: b. 1905), the Second International has tracked its policies and espionage/counterespionage through these agencies for such diverse groups as the "right-wing" Committee on the Present Danger and the "left-wing" Students for a Democratic Society.

League for Industrial Democracy: Michael Novak, Jeane Kirkpatrick, Eugene Rostow, Irwin Suall, Lane Kirkland, Albert Shanker, most others listed below

Social Democrats USA: Bayard Rustin, Lane Kirkland, Jay Lovestone, Carl Gershman, Howard Samuel, Sidney Hook

**Democratic Socialist Organizing Committee/
Institute for Democratic Socialism:** Frank

Zeidler, Arthur Redler, David McReynolds
Institute for Policy Studies: Jeremy Rifkin, Douglas Fraser, Marcus Raskin, William Kunstler
Cambridge Policy Studies Institute: Gar Alperovitz

Freedom House: Leo Cherne, Carl Gershman
Jewish Labor Committee: Jacob Clayman, Jacob Sheinkman, Sol Chaikin

**Anti-Defamation League/Fact-Finding
Division:** Irwin Suall

International Rescue Committee: Leo Cherne, Charles Sternberg

Committee for a Democratic Majority: Ben Wattenberg, Jeane Kirkpatrick, Elmo Zumwalt, Midge Decter

AFL-CIO International Affairs Department: Jay Lovestone, Lane Kirkland

AFL-CIO Industrial Union Department: Jacob Clayman, Brian Turner

United Autoworkers (UAW): Douglas Fraser, Irving Bluestone, Nat Weinberg

International Association of Machinists (IAM): William Winpisinger

International Ladies Garment Workers Union (ILGWU): Sol Chaikin, Jay Lovestone

Amalgamated Clothing Workers: Murray

This brings us to a problem of analysis. Since the "authoritarian personality = reason = fascism" dogma is a relatively recent concoction, how does such a concoction influence an older socialist such as Lionel Abel? In Abel's case, his deeper susceptibility to fascist influence is typified by some recent literary productions of the notorious curmudgeon, I. F. Stone. Stone, writing from a Greece dateline, contributed a libelous, lying attack on Socrates and Plato to *The New York Times* and subsequently restated the libel in a recent issue of *Harper's* magazine.¹⁷

There was nothing original in Stone's filthy hoax, but it is precisely that lack of originality which points to the hoax's significance. This total misrepresentation of history and scholarship reported by Stone was developed in the nineteenth century at Cambridge and Oxford, among the homosexual circles of John Ruskin et al. From British socialist circles, created by Ruskin's crowd, the myth which Stone regurgitates circulated throughout the English-speaking socialist organizations, and to other points.

Stone argues that Socrates and Plato were enemies of Athenian "democracy," which is true up to a point. The Athenian "democracy" to which Stone refers was a fascist mob, a tyranny akin to the Jacobin

Terror under Robespierre, Danton, and Marat. Just as the Jacobin fascists have been heralded by socialist ideologues as the purblind precursor of nineteenth century socialism, so by the same twist of perverted reasoning, the similar phenomena of Athenian "democracy" has been used as a reference-point for determining the "good guys and bad guys" among ancient classical figures.

Sociology of Socialist Politics

The immoral perversion so expressed in print by Stone runs deep in the socialist currents of the U.S.A. A brief summary of the determining sociology of those currents during the past enables us to understand why the present drift toward fascism among socialists is possible.

Over the span of more than a century, the socialist organizations taken together internationally have been composed of predominantly three distinct sociological currents.

The healthiest currents have always been those tendencies based among working persons who were themselves strongly oriented to industrial and agri-

Fenley, Irwin Suall, Jacob Sheinkman
New Democratic Coalition: Marcus Raskin, Ron Dellums, George McGovern, Richard Barnet
Citizens Party: Barry Commoner
New American Movement: Stanley Aronowitz, James Weinstein, Richard Healey, Rick Kunes
A. Philip Randolph Institute: Bayard Rustin
War Resisters League: Noam Chomsky, David McReynolds

The following organizations and institutions, although popularly thought to be "conservative" anti-socialist agencies, are either heavily penetrated by Socialist International agencies or represent an independent British Fabian intelligence track which converges with the socialists ideologically and otherwise for joint operations. Exemplary is the "right-wing" Heritage Foundation, source of major policy studies for the Reagan administration largely dictated by Sir Peter Vickers Hall, former Fabian Society chairman, to his protégés at the foundation.

Heritage Foundation: Stuart Butler, Stephen Haseler, Robert Moss, Friedrich von Hayek
American Enterprise Institute: Michael Novak, Jeane Kirkpatrick

Hudson Institute: Herman Kahn, Konstantin Menges
Mont Pelerin Society: Milton Friedman, Friedrich von Hayek
Hoover Institution: Sidney Hook, Seymour Martin Lipset, Thomas Moore
Academy for Contemporary Problems: Ralph Widner

The following are leading Socialist International or converging "conservative" publications in the United States:

New Republic: Richard Strout, Morton Kondracke
The Nation: Nat Hentoff, Marcus Raskin, Norman Birnbaum, Richard Falk
Dissent: Irving Howe, Michael Harrington, Michael Walzer
Democratic Left: Michael Harrington
Commentary: Carl Gershman
Working Papers for a New Society: Marcus Raskin, Noam Chomsky, Gar Alperovitz, Andrew Kopkind, James Ridgeway
Inquiry: Nat Hentoff
WIN Magazine: Noam Chomsky

cultural technological progress. There have been two persisting issues for this specific stratum. One issue has been the effort to force industrial progress forward technologically. The other issue has been the demand that incomes of households of working persons, including social services such as public education, must be consistent with the requirements of technological progress.

This stratum of working people was never limited to socialist organizations or identification with socialist candidates, but it has tended to represent a major current within socialist organizations at various points over the span of socialist organizations' history. It is mediated into such organizations not only in terms of sections of membership, but in terms of social strata to which socialist organizations have been oriented.

There is a second stratum, often confused clumsily with the first. This stratum is identified with the often self-styled "workerist" elements within socialist organizations, as is typified by the anarchosyndicalists of the self-styled "Third Camp" networks today. This current is a product of British anarchosyndicalist and European-continental solidarist influences radiating from Jesuit circles, and is inherently antitechnology, antiprofit, and anarchist or anarchosyndicalist in outlook. It is the prototype of a fascist potential within the socialist movement.

The third stratum is centered around pseudointellectual apparatus-types, as typified by pathetic Herbert Aptheker of the Communist Party, the babbling theoreticians so-called of the Trotskyist groupings, and *Dissent's* venomously babbling Lewis Coser. They are not actually thinkers, but phrasemongers, sloganeers, administrators, public-relations stunt men.

Whenever socialist organizations are divorced from the veto-influence of the first stratum, the intrinsic fascist potentials of the latter two, "workerist" and *apparatchnik* strata, are rather easily developed through intensifying factional enmity against pro-technology trade-union strata into the sort of union-busting fervor the entire U.S. left manifested in the context of the 1968 New York teachers' strike. Since the 1968 New York teachers' strike, the entire U.S. left, including the Communist Party U.S.A. in the lead, has been transforming itself into a fascist movement.

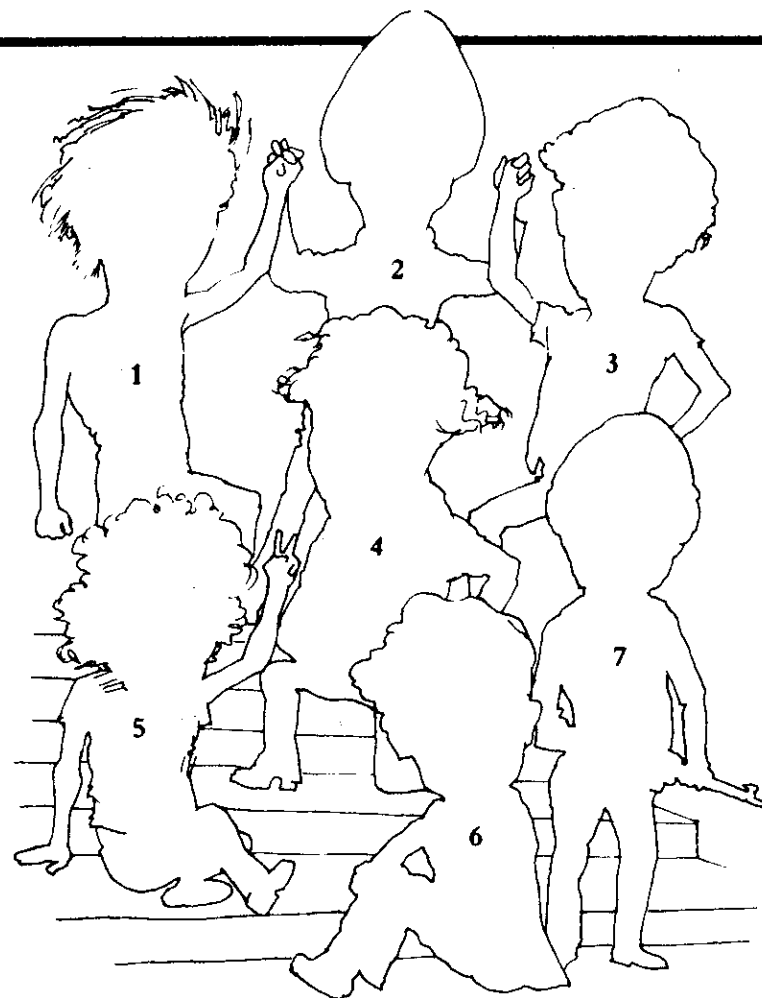
This same sociology is crucial for comprehending the titanic succession-battle currently raging in Moscow.

The political analogue for the first of the identified socialist strata within the Soviet Union is concen-

trated in a Soviet nationalist combination dedicated to a modern outgrowth of the "Socialism In One Country" doctrine of the 1920s. This is merely typified by such examples as President Leonid Brezhnev's Ukrainian high-technology-oriented base and the Siberian high-technology factional currents. Brezhnev's opposition, mediated visibly through Central Committee Secretary Boris Ponomarev, is a continuation within the Warsaw Pact apparatus of the old Communist International apparatus. This is centered within the revived Comintern intelligence apparatus, called IMEMO, and controls the foreign-intelligence forces of General Harold "Kim" Philby's KGB, as well as penetrating the diplomatic service.

The sociological characteristics of the IMEMO-pivoted faction coincide with historically determined features of the faction, to attract IMEMO to alliance with Willy Brandt's Socialist International and the London Tavistock Institute precisely at the point at which the Socialist International is drifting, by way of anarchoid orientations into emulation of Benito Mussolini's fascism on a world scale.

If the U.S. "left" had any morality left in the middle 1960s, the Communist Party and other organizations persistently drove it out, together with the last connection to honest trade-union currents. Those



The Socialist International's domestic terrorist apparatus:

- 1) Daniel Ellsberg of Pentagon Papers fame
- 2) Ramsey Clark, supporter of Khomeini's revolution and urban riot coordinator
- 3) Ford Foundation asset Mark Rudd
- 4) Institute for Policy Studies terrorist controller Marcus Raskin
- 5) FBI plant in the CIA, phony defector Philip Agee
- 6) MIT brainwasher Noam Chomsky
- 7) Weatherman "Bo" Burlingham.

Lyndon H. LaRouche, Jr. is the chairman of the advisory committee of the National Democratic Policy Committee and was a candidate for the Democratic Party presidential nomination in 1980.

who remained within the orbit of the socialist organizations under such conditions became immoral in the same way as the Jew who worked for the Gestapo or SS in the concentration camps.

There is now nothing left to prevent these socialist organizations, at least in all but a few nations, from plunging all the way in the footsteps of Benito Mussolini, just as the Socialist Party's Bettino Craxi is doing in Italy today. Will they wear "brown shirts" or "black shirts"? Considering the sort of drug-using scoundrels the socialists recruit today, any old "dirty shirt" will do.

NOTES

1. Lyndon H. LaRouche, "Jan. 20, 1981 State of the Union Message: A Day of Wonderful, If Uncertain Hope," *New Solidarity*, Vol. XI, No. 91, Jan. 30, 1981, pp. 5-6.
2. William Safire, "The Floating Party," *New York Times*, Jan. 8, 1981.
3. "Senate Finks Out on Sinatra Probe," *New York Post*, Jan. 23, 1981.
4. Limited-circulation file of documents concerning Walter Sheridan's role and other matters respecting Permindex's complicity in the assassination of John F. Kennedy.
5. Security investigation file documents concerning Abscam-Brilab operations of the U.S. Department of Justice, 1980-1981.
6. Security investigation file of court records on Picardo case.
7. Press reports of Kennedy's and Eagleton's performance. Following the 1972 Democratic Party convention, presidential nominee Senator George McGovern released Eagleton from the vice-presidential candidacy after widespread press review of Eagleton's psychiatric history.

8. Jim McGee, "Casino Men Tied to Laxalt May Have Mob Ties," *Miami Herald*, Jan. 25, 1981.

9. Unpublished interview with a source intimately familiar with the Mother Jones Collective.

10. This was determined in investigations of the cases of operations conducted, with complicity of Warsaw Pact security agencies against Konstantine George (1973) and Christopher White (1973) and continuing operations involving Chomsky et al. into 1974-76. A known associate of Chomsky's identified the operation as being run through networks of the Russian Studies division of the London Tavistock Institute. The FBI protected and aided Chomsky et al.

11. See file of dossiers on Soviet KGB-linked moles associated with Heritage Foundation, Dec. 1980-Jan. 1981, including dossiers on 1. "Chuck" Fager of Rep. Paul McCloskey's office; 2. Harvey Kahn of AFSCME; 3. John Rees; 4. Michael Hementaler of the House Science and Technology subcommittee staff; 5. Abdeen Jabara; and 6. the Ramallah Foundation. For recent operational details see "The Socialist International Plot to Destabilize the U.S.," *Executive Intelligence Review*, New York, N.Y., 1981.

12. *Ibid.*, for detailing of witting connections of Heritage Foundation officials to this operation.

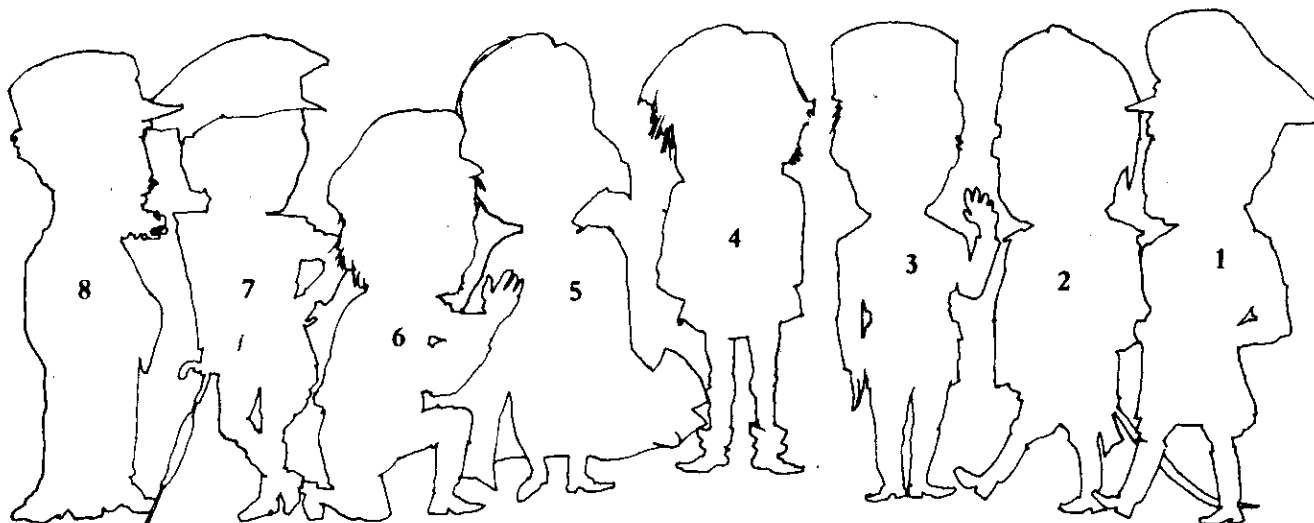
13. For Bishop Emanuel von Ketterer financing of Lasalle, see Alex R. Vidler, *A Century of Social Catholicism, 1820-1920* London: S.P.C.K., 1964.

14. For example, the Venetian insurance firm Assicurazione Generale di Venezia is more powerful than Lloyds of London.

15. Cf. Nancy Spannaus, and Christopher White, *The Political Economy of the American Revolution*, New York: University Editions, 1977, *passim*, and also Allen Salisbury, *The Civil War and the American System*, New York: University Editions, 1978, *passim*.

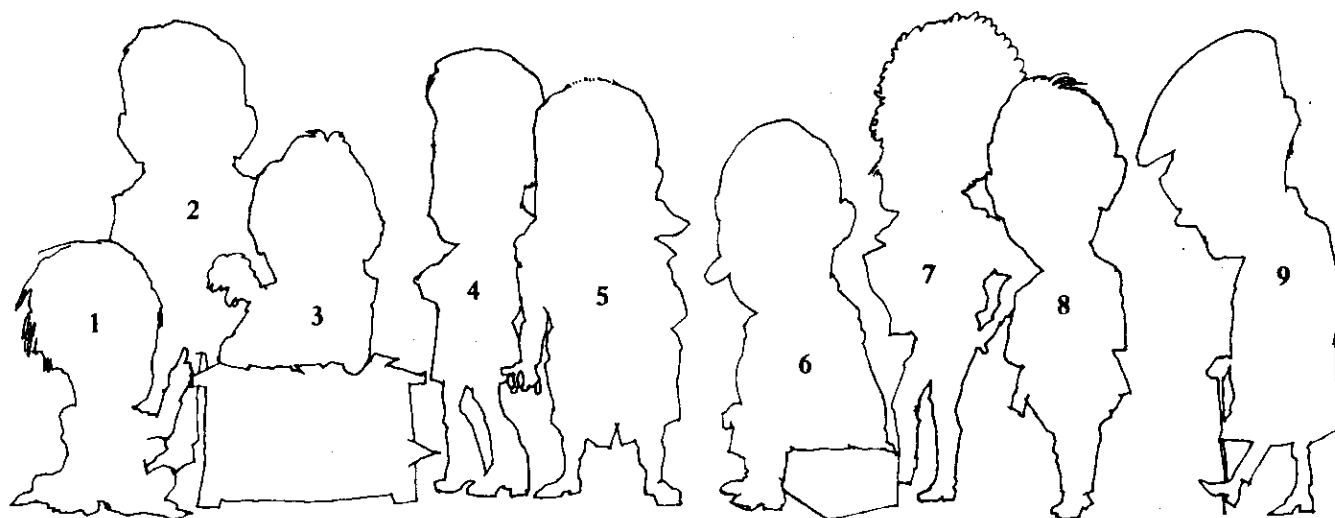
16. Disclosed by a Senate investigating committee in 1976.

17. Criton Zoakos, "the Fascist Sophistry of Harper's Magazine," *The Campaigner*, Vol. 14, No. 1, March 1980, and I.F. Stone, "Plato's Ideal Bedlam," *Harper's*, Vol. 247, No. 2, January 1981.



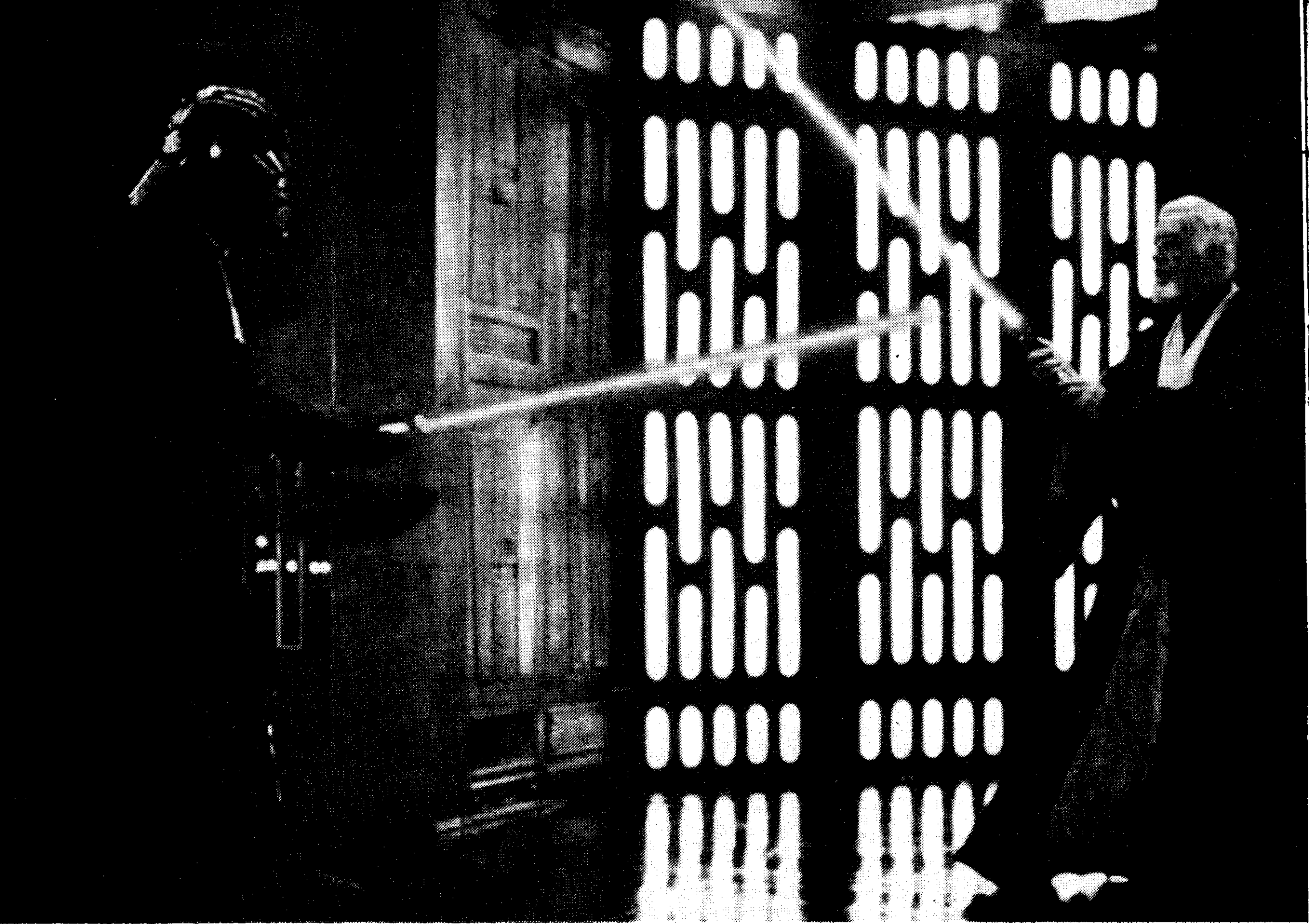
The Socialist International and its allies:

- 1) Willy Brandt of the genocidalist Brandt Commission
- 2) terrorist-allied Socialist Party of Italy chief Bettino Craxi
- 3) former Vichyite and French Socialist leader François Mitterrand
- 4) Fabian Society leader and British Labourite Anthony Wedgwood Benn
- 5) Sweden's Olof Palme, mediator of the Khomeini hostage release
- 6) Spanish Socialist Workers Party chief Felipe Gonzalez
- 7) Triple agent Soviet KGB General Kim Philby
- 8) Jesuit-allied Fidel Castro of Cuba.



Socialist International assets in the United States:

- 1) the DSOC's "left"-winger Michael Harrington
- 2) AFL-CIO chief Lane Kirkland
- 3) *Dissent* editor Irving Howe
- 4) mob lawyer Roy Cohn
- 5) saboteur of U.S. intelligence capabilities J. Edgar Hoover
- 6) IAM chief and class war warrior William Winpisinger
- 7) Congressman and Third World liberationist Ron Dellums
- 8) Marxist ideologue Sidney Hook
- 9) Irwin Suall of the ADL's "Fact Finding Division."



There's No Science In Science Fiction

by Robert Zubrin

Science fiction is not a literary form. It originated as, and remains to this day, a sophisticated tool designed to entrap, disorient, and destroy the promising creative minds of the younger generation. Youth who have a strong belief in the idea of progress, who are fascinated by technology and the spirit of invention, are drawn toward science fiction. Once so entrapped, they are subjected to concerted psychological assault, with

the number one target being the victims' belief that the laws of the universe are rational and therefore knowable to the human mind. Once the belief in the power of human reason is gone, all potential for future scientific work is destroyed.

A look at the themes of science fiction demonstrates that the entire genre is oriented to this end. Stories of unknowable multi-dimensional universes, of "parallel

worlds," of alien intelligences far superior to man, and disaster stories about technologies that backfire, are all assertions of the impotence of the human mind before the vast, unknowable, and uncontrollable cosmos. As science fiction writers themselves put it, their stories are designed to "bend the mind"—in other words, to wreck it.

It is not surprising therefore to find that science fiction was created and promoted as a virtual cult in the United States by the same British-centered ideologues of a "New Dark Age" who also built the international drug trade into a \$200 billion a year business and who exported the rock-drug-pornography counterculture and the environmentalist movement to America's shores. From its beginnings in Great Britain in the early twentieth century, science fiction was developed and foisted on America's young people by a few well-financed individuals who controlled the development of every single one of today's recognized science fiction writers.

This British-sponsored crew has been so successful in spreading its antiscience poison that today more than half of all adult Americans believe in the existence of UFOs, and an entire movement has been built on the basis of replacing science and technology with futuristic scenarios. "Futurologists" of the L-5 Society predict the construction of huge solar energy platforms in space, and use their predictions to oppose nuclear energy development here on earth. The futurists of the Congressional Clearinghouse on the Future foresee huge hydroponic greenhouses and turn their backs on the imminent bankruptcy of thousands of American farmers. The futurists of the Club of Rome foresee the exhaustion of the world's resources, and therefore advocate an end to progress.

Science fiction has become very dangerous to America.

Where Science Fiction Started

The originator of the science fiction genre was H. G. Wells, one of the most evil individuals to have lived in the past one hundred years. Wells was a protégé of leading Darwinist T. H. Huxley, founder of the British Round Table intelligence organization with Cecil Rhodes, and grandfather of the LSD-proliferator Aldous Huxley. Wells was himself a member of the elite British oligarchical planning group, the

"Anything that looks technological goes down without difficulty with modern man."

—Psychological warfare expert Carl Jung

Coefficients. The Coefficients, like the Round Table, were committed to the establishment of a feudal empire run by an aristocracy which controlled all knowledge and technology and used them to rule over a population of ignorant, drugged plantation slaves.

As Wells put it in his design for a "New Republic" (the source for the title of the liberal socialist magazine of this name):

"The men of the New Republic will not be squeamish either in facing or inflicting death . . . They will have an ideal that will make killing worthwhile; like Abraham, they will have the faith to kill, and they will have no superstitions about death . . . They will hold, I anticipate, that a certain portion of the population exists only on sufferance out of pity and patience, and on the understand-

ing that they do not propagate; and I do not foresee any reason to suppose that they will hesitate to kill when that sufferance is abused. . . .

"All such killings will be done with an opiate . . . If deterrent punishments are used at all in the code of the future, the deterrent will neither be death, nor mutilation of the body . . . but good, scientifically caused pain."

Absolutely inimical to the implementation of the Round Table's feudal one-world order was the development of sovereign republican nation-states, committed to the development of their industrial and scientific prowess and to the moral capabilities of their citizenry. It is not surprising, therefore, to find that tales of extraterrestrial civilizations which intervene in the petty political squabbles of the world's nations, and even of the abolition of modern governments as we know them constantly recur in science fiction lore.

To accomplish their goal of a new Dark Age dictatorship, the Round Table and Coefficient set ran drugs, anarchist terrorism, and left-wing destabilizations on the model of the Jacobin rampages of the French Revolution. They also created a host of mystical and religious cults, including the Nordic Thule Society cult that later emerged as the Nazi movement in Germany.

By the turn of the century, however, there were already large populations, especially in the technologically robust United States, that could no longer be subverted by an appeal to religious mysticism. As the fascist-sympathizing Carl Jung pointed out, a new pseudoscientific basis was needed for cult creation.

To answer this need, the *Pall Mall Gazette*, owned by the same Astor family that later sponsored Nazism through its notorious Cli-

veden Set, commissioned Wells to create the science fiction genre, starting with a group of short stories in 1894.

Wells wrote about a dozen science fiction novels and over seventy short stories in the years to follow. The most important by far was his "War of the Worlds" (1898), the still-definitive treatment of an invasion of earth by technologically superior beings, in this case from Mars. The point of the story is simple: man is a lower being, just an animal. The future is out of his control.

As Wells put it:

"For that moment I touched an emotion beyond the common range of men, yet one that the poor brutes we dominate know only too well. I felt as a rabbit might feel returning to his burrow and suddenly confronted by the work of a dozen navies digging the foundations of a house. I felt the first inkling of a thing which presently grew quite clear in my mind, that oppressed me for many days, a sense of dethronement, a persuasion that I was no longer a master, but an animal among the animals, under the Martian heel. With us it would be as with them, to lurk and watch, to run and hide; the fear and empire of man had passed away. . . .

"I, who had talked with God, crept out of the house like a rat leaving its hiding place—a creature scarcely larger, an inferior animal, a thing for any passing whim of our masters might be hunted and killed. Perhaps they also prayed confidently to God. Surely if we have learned nothing else, this war has taught us pity—pity for those witless souls who suffer our dominion. . . ."

Finally the Martians are defeated, not by human intelligence, but by the natural action of bacteria. Wells reflects:

"At any rate, whether we expect another invasion or not, our

views of the human future must be greatly modified by these events. We have learned that we cannot regard this planet as being fenced in and a secure abiding place for Man; we can never anticipate the unseen good or evil that may come upon us suddenly out of space. It may be that in the larger design of the universe this invasion from Mars is not without its ultimate benefit for men; it has robbed us of that serene confidence in the future which is the most fruitful source of decadence, the gifts to human science it has brought are enormous, and it has done much to promote the conception of the commonweal of mankind."

In this opening manifesto, the sponsors of science fiction had put all their cards on the table: Men were beasts, technology was impotent, and the highest product of the centuries-long struggle of man to govern his affairs according to the law of progress, the sovereign nation-state, was to be replaced by a universal feudal order.

Bringing the Cult to America

Once Wells had gotten science fiction off the ground in England, the next step was the establishment of the cult in the U.S.A., which, with its commitment to progress and invention, had been the primary target from the start. A number of Wells's stories had been reprinted in America in various



H. G. Wells, the New Dark Ages advocate who created the science fiction genre and authored the classic sci-fi hoax "War of the Worlds."

Hugo Gernsback, who mixed technology with science fantasy in his early 20th century pulp magazines. Above, Gernsback's Amazing Stories and the 1930s sci-fi magazine Marvel.

popular fiction magazines, but the task remained to promote the sci-fi genre in a full-blown campaign. This task fell to an odd character by the name of Hugo Gernsback.

Gernsback, a fellow of the British Royal Society, was a native of Luxembourg who emigrated to the United States in 1904. He first set up a number of magazines for

amateur radio buffs, including *Modern Electronics* (1908), *Electrical Experimenter* (1913), and *Radio News* (1919).

Having gained a readership of some of the brightest young scientific minds in America, the kids with the crystal sets who threatened to become new Edisons, Gernsback slowly began to alter the contents of his magazines from science to science fiction. At first he ran just an occasional story, but by the early 1920s he was publishing one or two science fantasies every issue. In 1926, he made the switch complete, and premiered America's first science fiction magazine *Amazing Stories*.

Amazing Stories at first featured reprints of Wells's short stories and the adventures of Jules Verne. But soon Gernsback began soliciting and receiving science fiction stories from Americans, thereby creating the nation's first crop of science fiction writers.

Amazing Stories was a moderate financial success, but with the

Depression coming on, times were tough. In 1930 Gernsback gave up control of the magazine and moved into the more lucrative field of pornography. Gernsback found financial success foisting obscenity on the American people. In 1933 he founded *Sexology* magazine, and twenty years later, in 1953, the Spanish-language pornography journal *Luz*.

For his services to science fiction, the most prestigious science fiction award, the Hugo, is named after Gernsback. For his services to the British and European oligarchy, Gernsback was made a member of one of the oligarchy's leading cults, the Grand Ducal Order of the Golden Crown.

The Big Time

Gernsback had demonstrated that science fiction could at least pay its way, and others began to get in on the act. In 1933, the huge publishing empire Street and Smith moved into the field, buying up the small bankrupt sci-fi magazine *Astounding Stories*.

Street and Smith was the nation's largest publishing firm. For seventy-five years it had dedicated itself to destroying the population's intellectual capacities by printing a torrent of pulp magazines and dime novels, including the Buffalo Bill westerns, the Nick Carter detective stories, and the Bertha Clay romances. The firm assigned *Astounding Stories* to an experienced pulp editor, F. Orlin Tremaine. Tremaine was a so-called science lover who had spent his professional career in an altogether different direction, first as editor of the magazine *Beautiful Womanhood* and then with stints as editor of *True Romances* and *Mademoiselle*. He built up the circulation of *Astounding Stories* by running the wham-bang "space operas" of E. E. "Doc" Smith. But *Astounding Stories* did not make it big for Street and Smith until after



1937, when John W. Campbell took over from Tremaine as editor.

Campbell was a graduate of the Massachusetts Institute of Technology and Duke University and a close associate of U.S. Naval Intelligence operative L. Ron Hubbard, the founder of the cult of Scientology. Campbell did much to promote the Scientology cult of his friend.

As editor of *Astounding Stories*, which he controlled as America's largest science fiction magazine, from 1937 until his death in 1971, Campbell maintained an almost total dictatorship over American science fiction, shaping it the way he wanted by selecting which authors would be published and which would not. Virtually every successful U.S. science fiction writer was groomed by Campbell, including Robert Heinlein, Isaac Asimov, Lester Del Rey, Theodore Sturgeon, A. E. Van Vogt (a leading Scientologist), C. L. Moore, Frank Herbert, Poul Anderson, and James Blish. British author Arthur C. Clarke was also on Campbell's string (see box).

Campbell knew his target population well, so he enforced the demand on all his writers that their science be "realistic," albeit not real. He also continued a modified version of Gernsback's technique by running occasional science articles. Because of this, the science fiction Campbell turned out, especially through about 1950, is known to buffs as "hard" science fiction. The period between 1930 and 1950 is known as the Golden Age of science fiction.

Bradbury's Martian Chronicles

The only major science fiction writer who did not come up through Campbell's ranks is Ray Bradbury. Bradbury was given access to mainstream magazines, such as the *Saturday Evening Post*,

to peddle his wares. This does not redound to his credit, however, as Bradbury's stories are among the most vicious of the lot.

In the central story of his *Martian Chronicles*, for example, an earthman named Spender starts killing the other members of a U.S. expedition to Mars when he sees how disrespectfully they treat

A Sci-Fi Editor's Stable

To get an understanding of the strongly antiscientific bias of science fiction, take a close look at some of the authors published and promoted by leading sci-fi magazine editor John W. Campbell.

Robert Heinlein. An Annapolis graduate with close ties to Naval Intelligence (a branch of the armed forces which, along with Air Force Intelligence, has very close interfaces with the British intelligence services), Heinlein is a skilled psychological warfare operative. One of his early stories, "Blowups Happen" (1940), is the first published scenario for the nuclear disaster simulated at Three Mile Island in March 1979. During the 1940s and 1950s, Heinlein wrote a great deal of right-wing libertarian science fiction, typified by *Starship Troopers* (1959), a glorification of a Marines' massacre of extraterrestrial "gooks."

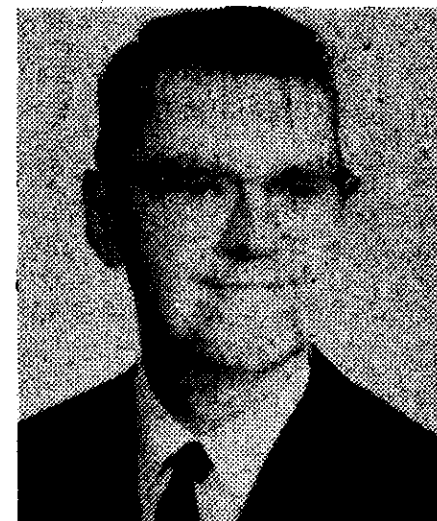
In 1960, Heinlein was redeployed into the MK-Ultra drug proliferation project, and in 1961 emerged with *Stranger in a Strange Land*. *Stranger* is about a Martian boy who withdraws into a trance-like state of "higher consciousness" whenever he is bothered by society. The book became the bible for the drug culture that was being organ-



Campbell



Heinlein



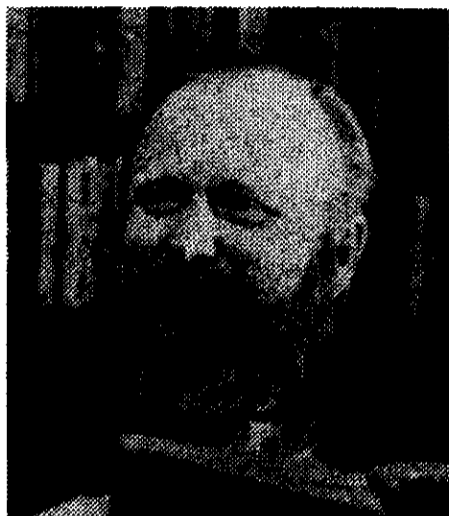
DeCamp

ized by Aldous Huxley's associates Gregory Bateson and Ken Kesey in California, and by Timothy Leary (later founder of the cultist L-5 Society) on the East Coast.

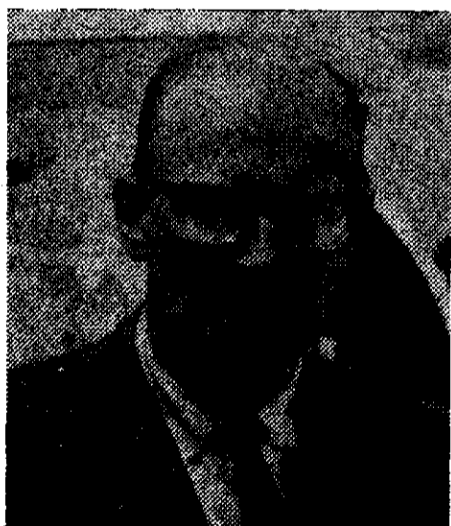
Issac Asimov. A firm believer in the Parson Thomas Malthus's doctrine of scarce resources, Asimov, along with Sprague DeCamp, was brought in to work with Heinlein at the Naval Experi-



Asimov



Herbert



Clarke

mental Lab during World War II. Asimov's most influential work, *The Foundation* trilogy, is about two small elite groups, one specialized in high technology and the other in psychological warfare, who tuck themselves away on a hidden planet and wait for the expected collapse of the galactic empire. The two groups are modeled on Britain's Tavistock Institute and the hidden Aldermaston labs, from which all

the ruins of the beautiful Martian civilization that has been wiped out by chicken pox. Finally cornered by the rest of the crew, Spender explains his reasons to the captain:

"Isn't it enough they've ruined one planet, without ruining another? . . . They [the Martians] knew how to live with nature and

scientific research and development on the British Isles is controlled.

Sprague De Camp. Originally one of Campbell's "hard" science fiction writers who worked with Heinlein and Asimov during World War II, De Camp later collaborated with noted naval historian Fletcher Pratt (the inventor of naval war games) to create a branch of science fiction modeled directly on the "Nordic myth" fantasy stories which had been the basis of the Nazi-generating Thule cult.

Frank Herbert. Herbert is the author of *Dune*, a novel about a feudal universe of limited resources in which noble families fight for control of the planet where mind-expanding drugs can be procured.

Arthur C. Clarke. A British subject, Clarke is a graduate of Kings College at Cambridge and a veteran of the Royal Air Force radar program. He is a conscious disciple of H. G. Wells and science fiction mystic Olaf Stapleton of Oxford University's Balliol College. Clarke is probably best known for his *2001, a Space Odyssey*, which describes how all human progress is due to intervention from a superior alien race. Clarke is also the author of the best-selling novel *Childhood's End*, in which a superior race of aliens called the "overlords" judges humanity and decides to merge the human race into the "disembodied cosmic vortex."

get along with nature. They didn't try too hard to be all men and no animal. . .'

[Spender shows the captain some Martian art, pictures and statutes of bulls and other animals, and cultlike sun symbols.] "The Martians discovered the secret of life among animals. The animal does not question life. It lives. Its very reason for living is life; it enjoys and relishes life. You see—the statuary, the animal symbols, again and again.'

"It looks pagan.'

"On the contrary, those are God symbols, symbols of life.'"

In the end, Spender convinces the captain that he is right. But the captain is a social man, and has to kill him anyway. The moral drawn is that progress, in its insatiable rush forward, must inevitably destroy everything of true worth and beauty in the universe. Men would do better to give up on their striving, and be content with their bestial natures.

(Incidentally, Bradbury, along with Isaac Asimov, is a board member of the environmentalist Planetary Society, founded by kook astrophysicist Carl Sagan, the narrator of public television's psychedelic *Cosmos* series.)

Despite the horrors of Campbell's golden age of science fiction, there is one good reason why the golden age deserves its name:

What followed was worse.

What followed in the 1960s was the so-called new wave of science fiction, what could be characterized as the punk rock version of the sci-fi genre in which moral perversity takes the leading role. The leading practitioners of this "new wave" are Norman Spinrad and Harlan Ellison. Ellison's story "A Boy and His Dog" sums up this current. It features a boy who falls in love with a beautiful girl and rescues her—so he can feed her to his dog. The story

received the Nebula Award in 1969, and as a movie, the Hugo Award in 1976.

Campbell did not like the new wave and continued publishing "hard" sci-fi both in the United States and in Britain, where the journal *Spectrum*, edited by British intelligence veterans Kingsley Amis and Robert Conquest, was opened to the works of American authors.

The Coming of the UFOs

But Campbell's job was already done. Years of his "hard" science fiction had firmly established space ships, extraterrestrial intelligence, and technological behemoths as possible realities in the public mind. The stage was set for the transformation of science fiction into a new and far more potent form. All was ready for the coming of the UFOs.

A 1973 Gallup Poll provided what is possibly the most dramatic confirmation of the destructive effects of five decades of promotion of science fiction on the American population.

According to the poll, 51 percent of adult Americans believe that UFOs are real, and 10 percent believe that they have seen one themselves. One such individual was elected President of the United States in 1976, several years after sighting an Unidentified Flying Object in the skies over his Georgia peanut farm.

As with the original launching of science fiction in the early part of the century, the hand of the British intelligence services can be clearly discerned behind this monstrous hoax. There is little doubt that the promoter of the UFO craze in the United States is Air Force Intelligence, the chief repository of British intelligence agents in the U.S. Armed Forces since World War II.

The role of Air Force Intelli-

gence is revealed by examining the pattern of recorded major UFO sightings worldwide between 1947 and 1973. One hundred and forty-five were in the United States, twelve were in Britain or Canada, four were in western continental Europe, and the remaining four were scattered throughout the rest of the world. Of the 145 U.S. sightings, fifty-four were claimed by the military: forty-six by the Air Force, six by the Navy, one by the Army, and one by the Coast Guard.

The modus operandi is crystal clear. A couple of Air Force colonels announce they have seen a flying saucer. This makes headlines, and suggestable people everywhere begin interpreting every flying light they see as a UFO. Such UFOs get reported and make further headlines, advancing the process.

In case things slow down, a top Air Force official steps forward and announces that he is resigning from the force and will reveal all the information about alien spacecraft the military has kept under wraps. Air Force Captain Ruppelt, director of the Air Force's UFO investigation team did this in the 1950s. He was followed by Vice Admiral Robert Hillenkoetter, USN, the former director of the CIA, in 1960. Elements of the Ruppelt and Hillenkoetter capers have been liberally pirated for the script of the current sci-fi movie about UFOs, *Hangar 18*, which was produced with the technical aid of Air Force Intelligence.

UFO promoter Jacques Vallee describes the effects of the UFO hoax in detail in the pages of his book *Messengers of Deception*:

"1. The belief in UFOs widens the gap between the public and scientific institutions.

"2. The contactee propaganda undermines the image of hu-

man beings as masters of their own destiny.

"3. Increased attention given to UFO activity promotes the concept of political unification of the planet.

"4. Contactee organizations may become the basis of a new 'high demand' religion.

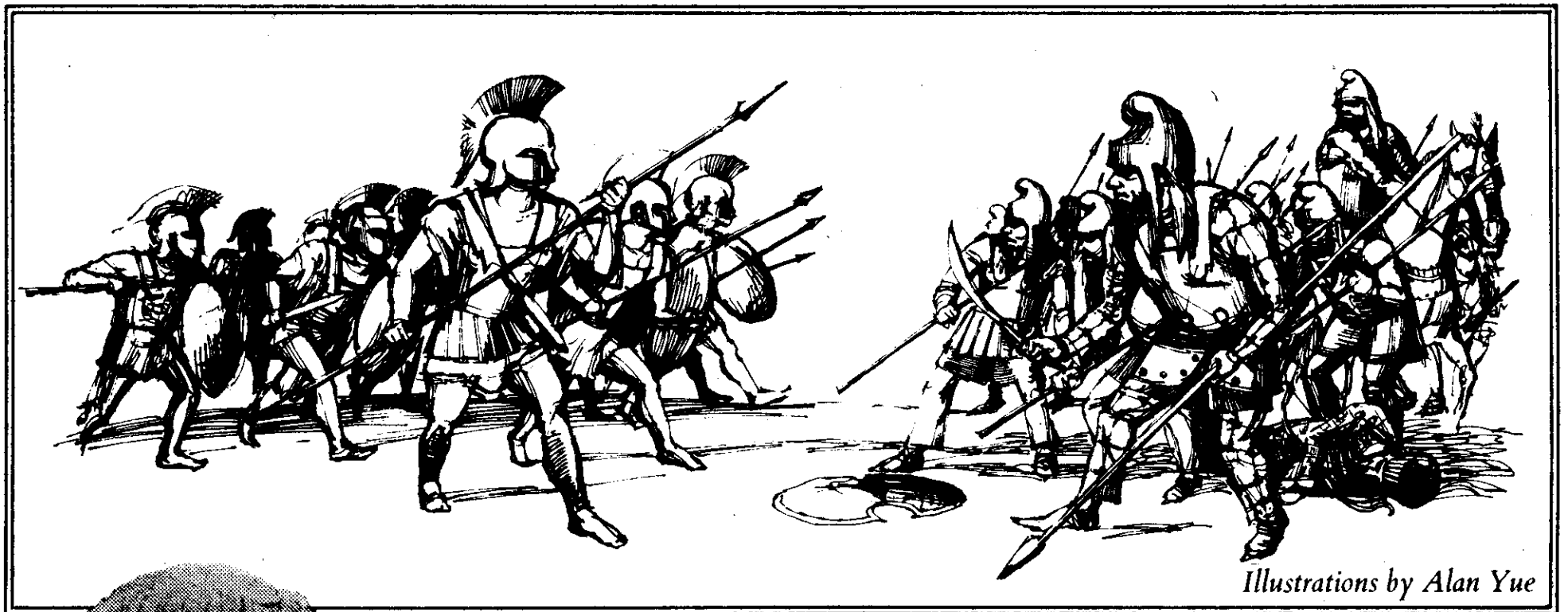
"5. Irrational motivations based on faith are spreading hand in hand with the belief in extraterrestrial intervention.

"6. Contactee philosophies often include beliefs in higher races and in totalitarian systems that would eliminate democracy. . . . the idea of a chosen people is an old one . . . Strong belief in extraterrestrial intervention could revive this primitive concept, with particular groups claiming privileges peculiar to those who descend from stellar explorers."

Vallee is a close working associate of Professor Ron Bracewell, who, along with MK-Ultra operative John Lily, astro-mystic Carl Sagan, British aristocrat J. B. S. Haldane, and *New York Times* science editor Walter Sullivan (author of *We Are Not Alone*), is a member of the Order of the Dolphin, founded in 1961 to promote the idea of the existence of superior, extraterrestrial civilizations.

The American nation should set its sights on the stars. As the NASA moonshot project of the 1960s demonstrated, the future of mankind is in space, and life on earth can be vastly enriched by the technological spinoffs of our effort to reach out into the universe.

Can science fiction help us get there? As we have shown by exposing the motivations of its creators, it is designed to the precise opposite end. Science fiction is an *un-American* attack on the sciences. America needs science. America needs literature. But we don't need science fiction.



Illustrations by Alan Yue

Part 2



The Truth About PLATO

by Charles Tate

In the first part of this article, we demonstrated that, contrary to the lying historiography of Oxford and Cambridge Universities, Plato was a leader of the Mediterranean political faction dedicated to the destruction of the Persian Empire. We showed that this faction existed as a conscious, continuously existing elite from Solon and the Seven Sages in the seventh century B.C., to the time of the great playwright Aeschylus in the fifth century B.C., and Plato's own teacher Socrates. The history of ancient Greece was the history of the battle between Plato's forebears and the Mesopotamian-based oligarchy, and that struggle was the preoccupation of the outstanding individuals who created the classical civilization which was the basis for our own.

We found that Plato, a young man growing up amid the chaos and destruction of the Peloponnesian War, joined this force as the pupil of Socrates, whose death was later ordered by the Persian court and administered by Persia's political agents in Athens. Following Socrates' execution, Plato left his native Greece for Egypt, another anti-Persian center, traveling as a political agent of King Agesilaus of Sparta. King Agesilaus was at this time in Asia Minor, together with Socrates' pupil Xenophon, waging a war against Persia that came within inches of destroying the

oligarchy forever. But victory was snatched from Agesilaus's hands when a Persian-funded attack on his city was mounted by Corinth, Thebes, and Athens, forcing his return home. Plato and his collaborators had to rebuild their political offensive from the ground up.

In this part, we present Plato as the emerging leader of the humanist faction. We will see him as the architect of a bold strategy for the destruction of Persia and the development of civilization on the basis of Greek science and republicanism. We will look over his shoulder as he forms alliances throughout the Mediterranean world—as he forces events, creates flanks, and fights military battles.

This picture contrasts starkly with that presented by the political-intelligence operatives of Cambridge and Oxford Universities. These so-called classicists would have us believe that after early disillusionment with politics, Plato retreated into an ivory tower of speculation, holding himself above practical politics and scorning those involved with such concerns. Nothing could be further from the truth. In fact, it was Plato's lifelong effort to rid the world of the oligarchy which impelled him to seek new and higher scientific vantage-points through the elaboration of his political and epistemological method presented in his dialogues.

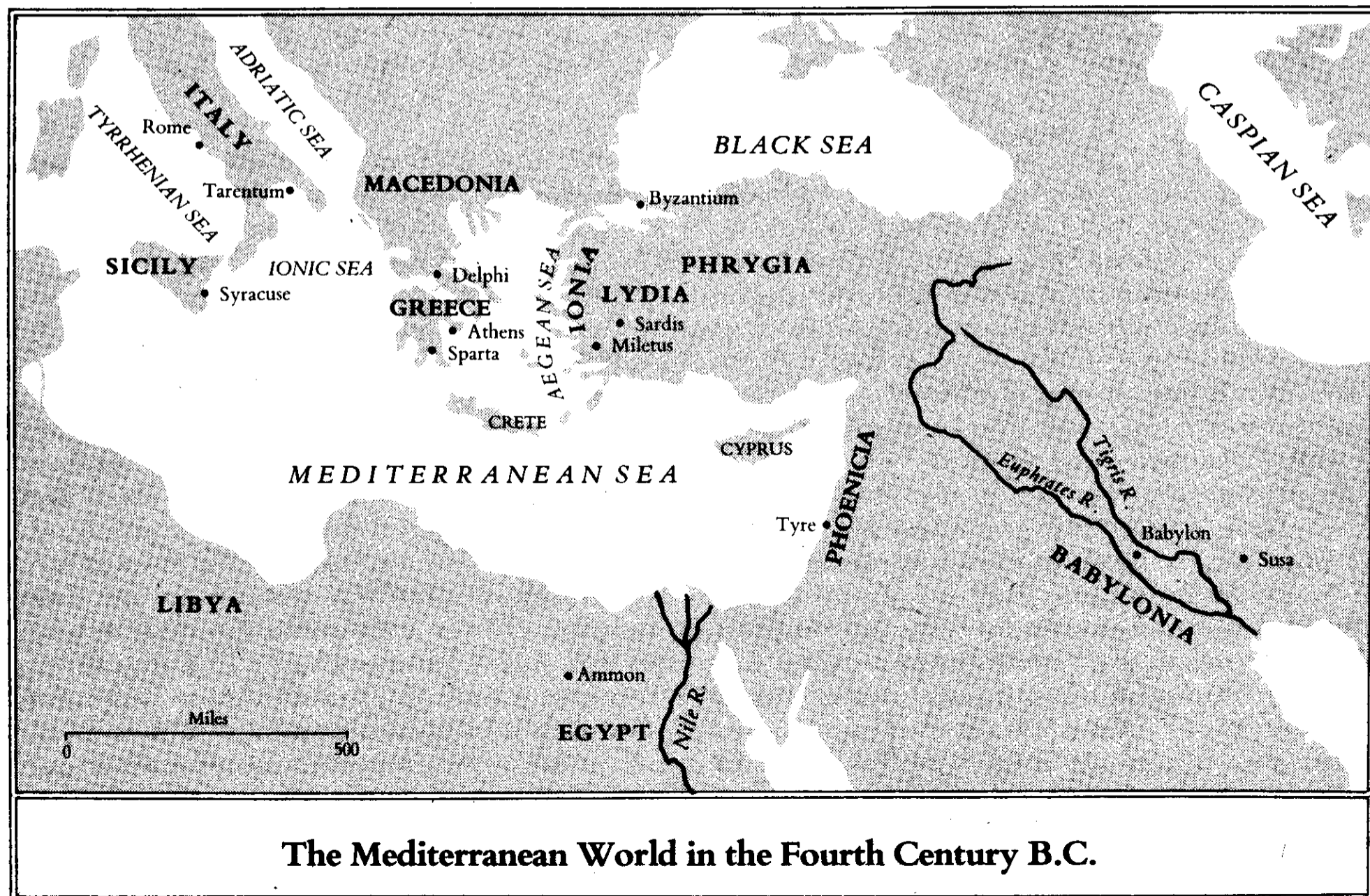
In 394 B.C., Sparta's King Agesilaus was forced to withdraw from his campaign against Persia just as he had achieved victory. Agesilaus's weak flank was not on the battlefield, where he had destroyed the army of Persian King Artaxerxes. It was at home where Persian influence and gold set the city-states of Athens, Corinth, and Thebes at war against Sparta. This Corinthian War, as it was known, was the prelude to decades of warfare on the Greek mainland. Like the twenty-seven year internecine bloodbath of the Peloponnesian war, the new conflicts were designed to destroy the threat of united Greek action against Persia. In a sense, the Peloponnesian War never ended.

Crucial to Persia's time-tested counterthrust of divide and conquer was the city-state of Thebes which continually sparked war on the Greek mainland throughout the first half of the fourth century B.C. Persia underwrote the rise of Thebes as a new garrison state on the mainland because one hundred years of manipulation of Athens and Sparta had shown, in spite of all, that both cities possessed factions which took pride in Greek civilization and detested Persia's bestialism. Thebes, however, was the most backward and cult-ridden of any major Greek city. Located in Boeotia, a district of Greece which literally translates as "cow-town," Thebes' outlook

was dominated by the backward peasant culture of its environs rather than by the Greek maritime and city-building impulse. It was near Thebes that the bucolic poet Hesiod wrote his *Theogony*, a primitive and violent genealogy of the gods, and his *Works and Days*, an encomium to stoop labor and rural idiocy. Thebes had openly sided with Persia during the Persian War of 490-c. 449 B.C., and remained a Persian pawn throughout its history, the staging ground on the Greek mainland for Persian-sponsored wars and subversion.

Although it never had been an important military power, under Persia's tutelage Thebes developed one of the most hideous military institutions ever seen before the days of the Nazi SS—the so-called Sacred Band. The Sacred Band—a euphemistic tag sometimes used instead of the name *erastai*, or lovers—was a homosexual military squad trained to fight and die for the glory of Persian-controlled Thebes without mercy for themselves or their opponents. These kamikaze style fighters were even married in bizarre ceremonies to wed them to one another as an invincible fighting unit.

The rise of Thebes dominated the history of mainland Greece for most of Plato's adult life, and continually hampered his freedom of action. Socrates' student Xenophon chronicled with an acid pen in his



Hellenica, written fittingly as a continuation of Thucydides' *Peloponnesian War*, every twist and turn of Thebes' vicious rise to hegemony over mainland Greece. Years later, when Alexander the Great launched the campaign that at last destroyed the Persian Empire, his first precaution was to level Thebes and execute its entire population.

The destruction of the Agesilaus campaign and the reduction of mainland Greece to internecine warfare forced Plato to create a new flank. In 388 B.C., Plato left Egypt to seek a theater of warfare from which to rebuild the campaign against Persia. Mainland Greece offered no options. For in this same year, negotiations were underway which led to a brief interruption of war through a treaty named after Agesilaus's major opponent in Sparta, the Persian agent Antalcides, but more candidly referred to simply as "The King's Peace." Through the negotiations, Persian King Artaxerxes won complete control of the foreign policy of the Greek cities. He could establish or end alliances among the city-states virtually by fiat, and Greece was in all but name a satrapy of Persia.

Plato journeyed across the Mediterranean to seek council with a wise and experienced ruler, no newcomer to the international struggle against the oligarchy. The man with whom he was to plan the next phase of the battle against the oligarchy was Archytas, the ruler of Tarentum (now Taranto), a major Greek city in southern Italy.

We can well imagine Plato's excitement during his journey across the Mediterranean, preparing to meet a man of whom he had known much for many years. It is likely that Plato, now thirty-six years old, had a sense of reunion with his teacher Socrates, for Socrates and Archytas may well have known and admired each other, if only by reputation.

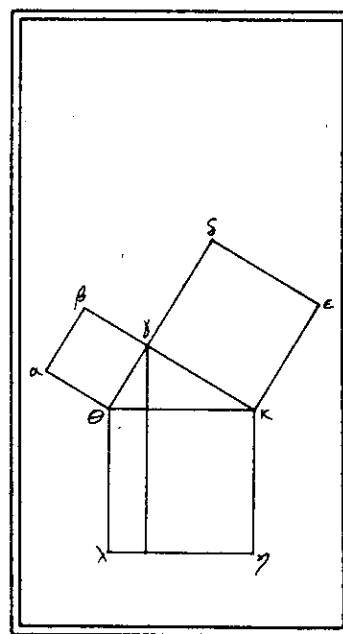
Archytas is little known today, but he probably more closely met the requirements of what Plato was to call the philosopher-king than any other monarch known to history. He is credited with contributions to music and acoustics, the theory of conic sections, and is said to have been the first to comprehensively study problems of physical mechanics. Plato was undoubtedly already familiar with his work, for Archytas was the teacher of Eudoxus of Cnidus, Plato's lifelong collaborator, and the acknowledged giant among the Greek mathematicians of the fourth century B.C. Eudoxus is said to have been with Plato in Egypt, and is known to have served there later as an agent of King Agesilaus. It is likely that it was through Eudoxus that Plato was sent to meet Archytas.

Tarentum, the city Archytas ruled, was the New World in Plato's day. Settled during the great ninth

and eighth century B.C. period of Greek expansion, this part of the Greek world, known as Magna Graecia or greater Greece, is often called the America of the ancient world.

As a statesman, Archytas maintained peace with the native Italian populations around Tarentum, and established the League of Tarentum, a confederation of Greek cities. The league perhaps came closer to functioning as a nation-state than any other associated district in Greece. Under Archytas's rule, Tarentum achieved extraordinary prosperity, making great strides in industry, trade, construction within the cities, and in living standards.

Although it was a New World, where the Greek spirit of science, industry, and colonization burned brightly, Tarentum also bore an old tradition, connected not only to Greece before the days of Persian warfare and subversion but also to Egypt, from which Plato had come. The city, like most of southern Italy, was dominated by the Pythagorean Society, of which Archytas was the leader in his time. The society was founded by the philosopher and mathematician Pythagoras, a native of the Aegean island of Samos who had studied with the Egyptian priesthood of Ammon before moving with his followers to the Italian city of Croton. The Pythagoreans were a semisecret political and scientific circle comparable to the freemasons of the eighteenth century. Like the freemasons, the Pythagorean brotherhood contained both scientific and cultist members, working side-by-side, but Archytas represents its enduring positive tradition.



Plato in Syracuse

Together in Tarentum from 388 to 385 B.C., Plato and Archytas prepared a renewed battle against the Persian oligarchy. Mainland Greece, wracked by Persian-instigated wars, could not serve as a base of operations. Nor could Tar-

entum. Despite its exemplary political organization and formidable military prowess locally, the city was not powerful enough to attract allies against the King of Persia, and Archytas's association with the Pythagoreans was sure to alienate the many cities where the brotherhood was regarded as subversive.

Plato and Archytas set their sights on another prize. The city they would seek to capture as the

center for a new attack against Persia was Tarentum's dazzling neighbor to the south, Syracuse, the major city and governmental center in Sicily. Plato's campaign to win Syracuse as the command post for a new assault against Persia would continue for the rest of his life, and move is known of this than any other of Plato's political operations. Much of what we know is from the invaluable source of Plato's own correspondence.

Founded in the fifth century B.C., and brought to greatness by the tyrant Hieron, Syracuse had become by the fourth century B.C. the richest city in all Greece, proverbial for luxury in the way Ionia had been in the fifth century B.C. Like Ionia, it had been colonized by Greeks from the mainland, who had won control from native Italian populations and the trading colonies of Carthage, in northern Africa, itself a colony of Phoenicia.

In many respects, Sicily had recapitulated the Ionian achievement. Strategically located as a trading center, Syracuse was as cosmopolitan as any of the cities of old Greece. Hieron had played host to many of the outstanding Greek poets and scientists, including the great Areopagite playwright Aeschylus, who spent the last part of his life in Sicily in self-imposed exile as Persian domination over his native Athens grew.

Over the previous one hundred years, Syracuse had brought under its domination all but a small western pocket of Sicily, still in Carthaginian hands, and several of the Greek city-states in Italy. During this period, recurring wars against the native Italian population and Carthage, the Athenian invasion of 415 B.C. during the Peloponnesian War, and a series of rebellions and power struggles had undermined stability on the island and resulted in the destruction of numerous cities.

By the time of Plato's visit, however, Syracuse had reached a precarious peace with Carthage, and its ruling dynasty was firmly in command. Despite its wealth and power, however, Syracuse had remained a tangential influence on the Greek mainland. But it had sided in every instance with anti-Persian forces, and had supplied foreign aid to Agesilaus for his Persian campaign. Now, Plato and Archytas concluded, Syracuse was the last remaining power capable of leading a new Hellenic alliance against Persia, and would have to be won as the rallying point and champion of Greek civilization.

However, Archytas and Plato had no interest in launching yet another military expedition against Persia, only to have it wrecked by the empire's familiar methods of sabotage and subversion. Syracusan wealth and military might, though essential as preconditions for a future role as challenger to Persia,

were not sufficient to prevent this. The anti-Persian alliance knew well that Persia was defenseless in the field against Greek armies, yet the most promising military victories had been brought to nothing through Persian bribery and subversion. The outlook of even the most outstanding military patriots of the generation before Plato—Nikias, Agesilaus, or Cyrus—was insufficient to the political task of destroying an empire that was the tool of the ancient Mesopotamian oligarchy and their cults.

It was not that these military leaders were ignorant men: they knew well that the cult of Apollo and its priests at Delphi were Persian creatures, and that the democratic parties installed in the Greek city-states were in Persian pay. What they had not learned was the method to mobilize their citizenries into a sustained and politically conscious fight against the Persian menace. Every offensive planned against Persia would draw troops, conscious that they were fighting for a superior level of culture, but also seeking adventure and plunder. Back at home, these same valiant soldiers would readily fall victim to the blandishments of the democratic orators, or jingoistically back their cities' wars with other Greek cities over issues manufactured and manipulated by Persia.

What Plato and Archytas recognized as the first requirement for reorientation of the anti-Persian faction was a ruler with the political and epistemological skills to raise the population to the level necessary to aid and support them. They sought to replicate nothing less than the elite group gathered around Solon two hundred, and Aeschylus one hundred, years before. To accomplish this, they conspired to create a *philosopher-king*.

Their candidate for the leadership of the new international political configuration was Dionysius I, the ruler of Syracuse. Dionysius was a redoubtable warrior and dynastic infighter who clawed his way to his position of despotic rule against repeated factional challenges and military threats. In the ancient Greek world such a ruler by fiat was known as a tyrant. Dionysius played the part of the tyrant to the hilt, and his ostentatious display of wealth, power, and force of personality won him fame, if not always admiration, throughout Greece.

His court was magnificent. Kinsmen and retainers assembled fortunes rivaling the riches of rulers of every other Greek city. The court circle led a life like that popularly ascribed to the degenerate courtiers at Versailles before the French Revolution—a never-ending round of feasts, celebrations, and dissipation. Even outside of the court circle, well-to-do Syracusans boasted a luxurious standard of living that became proverbial throughout Greece. A sumptuous banquet anywhere in the world was called a "Syracusan."



Sicily, Southern Italy, and Greece in the Fourth Century B.C.

Southern Italy and Sicily, the "America of the Greek world," became vital trading centers and the wealthiest part of Greece by the fourth century B.C. Greek colonization there had accelerated in the eighth century, when further settlement in Asia Minor was hampered by Assyria. This new western

outlet for the Greek city-building impulse recapitulated in many respects the Ionian renaissance of the ninth and eighth centuries B.C.

Sicily was dominated by Syracuse, a colony of the major Greek banking center, Corinth. The Dionysius dynasty ruled the city from the mid fifth century to 344 B.C. Southern Italy was largely controlled by the Pythagorean Society, whose founder was Pythagoras.

cusan table," and the sybaritic personal habits of the Syracusans were known as the *eudaimonos bios*, the lucky or happy life, more or less what Americans now call the Good Life, but on a vastly grander scale.

Partly because he had a sense of what was appropriate for a great ruler, and partly because he could not bear the thought that he might be outdone in any way, Dionysius aspired to be a great patron of the arts and sciences. To leaven the revelry of his court with culture, Dionysius gathered a menagerie of sophists and poetasters, sycophants devoted to reminding Dionysius of his greatness in exchange for lavish gifts. Not to be bested by such hirelings, Dionysius conceived the conceit that he himself was a great tragic poet. A famous anecdote recalls how a popular poet visiting the court wriggled out of a potentially dangerous spot when forced to judge Dionysius's lyrics. Sworn to be both frank and respectful to this despot who did not suffer criticism, the poet raised enough good-natured laughter to save his neck when he said Dionysius's reading "moved one to pity." Surviving

fragments uphold the poet's verdict, but Dionysius was able to rescue his self-delusion when Athenian judges at the Lenia contest awarded him first prize for tragedy, doubtless out of political motives.

Plato himself did not divulge, even at the end of his life, what political networks worked to make way for his arrival in Syracuse in 385 B.C. In his *Seventh Letter*, he says only that a "higher power" brought him there. His reception shows that Dionysius had great plans for him. The tyrant hosted state dinners in Plato's honor and accorded him every privilege and mark of favor due to a leading thinker whose presence would mean great blessings for the Syracusans.

Plato calculated that although the tyrant was the victim of pettiness and megalomania, Dionysius's ambition for greatness might be a force for good as well as for evil. With his hands freed for the first time from war and internal opposition, Dionysius was preoccupied with how he might become a leader, not only of his city and his island, but of all the Greeks, a leader who would be honored by future generations.

as an Agamemnon. It was through this impulse that he sought and, for a time, accepted the counsel of the Athenian Plato, who was beginning to be recognized as not only the intellectual heir of Socrates, but as the outstanding mind of his time.

Plato was quick to take stock of his pupil's talents and his susceptibility to corruption. Clearly, as long as Dionysius remained a glutton for flattery and enamoured of the court life which revolved around him he would come to nothing, or worse. The experience of the anti-Persian faction for more than one hundred years had shown that wherever gold and extravagance counted for more than truth and Greek civilization, Persian subversion would find easy work. Even without such a threat, the Syracusan court, as Plato recounted many years later, was totally inimicable to the development of the philosopher-king, the only type of ruler equal to the tasks required for leadership of a new Hellenic alliance.

The scheming and backstabbing of Dionysius's retinue of family members and retainers was also potentially disastrous to Plato's mission in Syracuse. Behind the tyrant's facade of absolute rule his courtiers hatched plot after plot, each seeking personal aggrandizement and the ouster of some momentary court favorite who stood in his way. In this atmosphere of intrigue, Dionysius lived in terror that he would be the victim of conspiracies launched by those jealous of his power, and he sought to forestall such threats, real and imagined, by exiling thousands of those who had lost his favor.



Polemic on Tyranny

Dionysius responded with enthusiasm to Plato's recommendations and was quick to put a number of them into effect. But Plato knew that so long as the Syracusan court was infected with faction and the pursuit of luxury, that all his work could

be undone easily. He therefore attacked the institution of tyranny itself, urging Dionysius to transform his court into that of a lawful king.

The institution of the tyranny had taken root in many of the Greek city-states during the sixth century B.C., when both Ionia and mainland Greece were wracked with troubles caused largely by the expansion of agricultural debt. Athens, as we saw in the

first part, was embroiled in factional warfare among craftsmen and merchants, small farmers, and the landed aristocracy. There, the reforms of Solon the Lawgiver had preserved the city from internal destruction. Although Athens was to have its own tyranny, the tyrant's hand was stayed by Solon's laws.

Most cities were not so fortunate. Civil wars gave rise to cliques of powerful individuals, usually members of the cities' wealthiest families, who established one man as ruler by fiat. Answerable to no law other than their own whims, these tyrants were hated throughout Greece as assassins and murderers, who maintained their position by killing or exiling any potential opponents, while robbing their people blind to buy the loyalty of their henchmen.

This same process was recapitulated in Syracuse. The House of Dionysius established itself as a tyranny in the mold of earlier tyrants, most of whom had been overthrown by the Persian-installed democracies. (The democracies were more pliable to Persian control than the self-willed tyrants.)

In fairness to Dionysius, he was by no means the worst of tyrants. Far from being emiserated by Dionysius, the average Syracusan shared in the wealth and prosperity of the island. Despite the many exilings of prominent Syracusans, there is no reliable record that he ever executed citizens. Even exiles could usually count on finding their estates intact upon their return, and a shift in the political winds would often find them back in their old positions.

Tyranny, however mild, was nonetheless a lawless form of government. Lacking any code of laws or even traditions of privilege, having no moral basis other than the will of the tyrant, the tyranny was inherently incapable of sustaining the quality of moral leadership needed to establish a political command center of the sort that had existed around Solon or Aeschylus. As opposed to a tyrant, a king was understood by Plato to represent lawful authority, answerable to the good of his subjects, guided by laws and advised by counselors speaking honestly to the best of their abilities. In a dialogue written either during or shortly after his stay in Syracuse, Plato sets forth the arguments he used to persuade Dionysius to destroy the tyranny, and establish himself as a lawful king. Plato describes how the tyrant, contrary to the ignorant opinion of many, is the most miserable and least free among men. That dialogue is the *Gorgias*, a polemical masterpiece showing Socrates in action in one of the best examples of political organizing ever reported.

Gorgias was a political figure well-known to and despised by Dionysius. As a leader of the democratic party in Leontini, a southern Italian city constantly at war with Syracuse in the late fifth and early fourth

centuries B.C., it was Gorgias who convinced the Athenian General Alkibiades to launch the disastrous Syracusan expedition of 415 B.C. That expedition caused terrible suffering to the Syracusans, until they captured and killed the Athenian army and navy to the last man. The memory of the invasion of thirty years before still aroused anger in the Syracusans, and an included purpose of the *Gorgias* was to document that Athenians Plato and Socrates were of the political faction that opposed the adventure.

To Dionysius, this dialogue was to be a stern warning, which would confront him with a fact he had never faced squarely. All-powerful in name, he was like the lowest rabble in the democratic assemblies—the plaything of his advisers, men who differed in no way from Gorgias, the detestable democrat from hostile Leontini. The tyrant might think himself the envy of the Greek world, perhaps even envied by the Great King of Persia, but he was in fact a degraded, unfree, and pitiable creature.

Putting the matter to him squarely, Plato asked Dionysius: do you not fear your own countrymen? Do you not find yourself virtually the prisoner of your bodyguards, fearing to walk among even your relatives without them? Does not every rumor force you to act in a way that may or may not be in your best interest? And, most important of all for a man who would be the great leader of a renewed assault on Persia: would you not be afraid to leave Syracuse to lead such an expedition, fearing that in your absence persons envious of your power would destroy your government?

The Syracusan courtiers, hearing of Plato's plan to destroy the tyranny and end their influence, plotted against the adviser from Athens, surrounding Dionysius with rumors and tales of Plato's treachery. Before, the Athenians had sent ships to destroy Syracuse, they said. Now, defeated in battle, they send Plato, carrying strange arguments and wild schemes of conquering Persia. Why should Syracuse risk its wealth and power by taking up arms against the Persian Empire? The Persians are no threat to Syracuse, but only to Athens and other cities on the mainland where Plato comes from. Plato means to destroy the tyranny, the courtiers told the suspicious Dionysius, but only because he wants it for himself and his Pythagorean friends.

Dionysius confirmed Plato's worst fears and responded to their pressure campaign in exactly the way the *Gorgias* predicted that he would if he did not abandon the tyranny. Convinced that Plato was plotting against him, the tyrant had him seized and consigned to a fate never used by the Greeks against one another except in war. Dionysius, slave of his fears and ignorance, sold Plato into slavery.

All the conventional histories of ancient Greece supply the account of Plato's first visit to Syracuse we have outlined above. But there is a story behind the story that has been suppressed.

Plato undertook to educate the tyrant Dionysius, and to lead him toward reforms that would prepare the ruler and his subjects for sustained battle against the Persians. Simultaneously, Plato mobilized the Syracusan leader into action against the Persian Empire's most formidable asset in the Greek world: the priesthood of Apollo. As reported by the first century B.C. historian Diodorus, Plato convinced Dionysius that if he were to liberate Greece, he must destroy the oracle of Apollo at Delphi by military force.

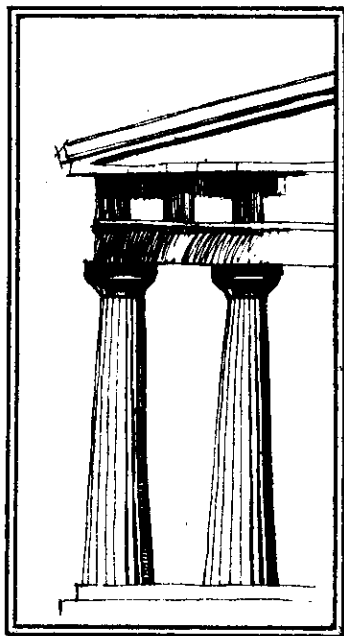
At Plato's urging, in 385 B.C. Dionysius began one of the most ambitious city-building and colonization projects ever conceived. His plan was to establish cities on the Adriatic Sea, to gain control of the passage between Italy and Greece. With this secured, the route to Epirus on the western coast of mainland Greece would come under Syracusan control. Next, Dionysius planned to use these cities as a military staging ground for a great invasion of Delphi, center of the Apollo cult on the mainland.

To secure the cooperation of the semibarbarous Illyrians to the north, the Syracusan court established ties with an exiled faction of Illyrians, and charged them with seizing control of this area and then joining with the Syracusans in their assault on Delphi. With the temple priests destroyed, the financial and political intelligence underpinning of the Persian's Theban-led alliance against Sparta on the Greek mainland would be destroyed. Once freed from battling for its very existence, Sparta and the Spartan leader Agesilaus, backed with a Syracusan fleet and all the gold captured from Delphi, could complete the task begun ten years before and finish off Persia—a task which the Delphi priesthood had undercut on every attempt.

Perhaps we will never learn how far this plan went, for the otherwise intact manuscript reporting these events breaks off suspiciously at this point. At least five other contemporary accounts of the history of this period existed until probably the second century A.D., but have been totally lost as well. What survives in their place is an evasive cover story designed to convey the stoic moral that "wisdom and great power are incompatible."

Clearly, the priesthood of Apollo at Delphi had learned of Plato's plan and sought to get him out of the way, using their own agents in Dionysius's court. Most probably their agent-in-place was Philistus, chief adviser to Dionysius. Philistus was also a historian of this period whose account, now almost completely lost, served for centuries as the standard anti-Platonic history of Syracuse.

Although Dionysius was no material for Plato's philosopher-king, Plato met a young man at Dionysius's court who had developed a seriousness of mind and aloofness from the evils of the tyranny despite every inducement to mindless dissipation and court intrigues. This was Dion, the brother-in-law of Dionysius, who found in Plato's philosophy the antidote to the disastrous condition of the Syracusan court. Dion, in his early twenties at the time of Plato's visit, had already established so much authority on the basis of his frankness and penetration of mind that he was the only member of the tyrant's household who could safely address him honestly. Unsuccessful in using his influence to protect Plato while at court, Dion secretly arranged to have Plato ransomed out of slavery, and returned to Athens.



Founding of The Academy

Soon after, Dion's intermediaries refuse to accept his offer to refund the ransom, and instead bequeathed the funds to Plato to purchase a group of temple buildings and athletic fields in a suburb of Athens called the Grove of Academus. On this

site, known to modern archaeologists and historians but, astoundingly, never suitably excavated, Plato established what is known to history as the Academy, named after the hero of the grove, the demigod Academus. Here Plato gathered his followers and collaborators from around the world. Eudoxus, Plato's comrade in arms from the days in Egypt, brought his own school from a city on the Black Sea and merged it with the Academy.

Lists of Plato's students have survived which show us that they came from all over the Greek world. These included several women, usually excluded from schools of philosophy. From among these, Plato and Eudoxus trained an elite group, equipping them to be educators of rulers.

We know something of how Plato prepared his leading students for the roles they would play, but we have little information on what the leaders of the Academy did over the next fifteen years. Members of the Academy were received as lawgivers and advisers by rulers throughout Greece, but clearly none of these appointments was the opportunity to change world history that Plato sought. Sparta was still pinned

down by Thebes; Athens vacillated between Thebes and its historic rival Sparta. It is likely that the Academy played a role in neutralizing the friends of Thebes in Athens, and thus won the slanderous characterization that is still leveled at Plato of being "pro-Spartan," (not unlike being called "soft on communism" nowadays). However, the opportunity to attack Persia was still not to be found in Athens, or in the far-flung listening posts where the Academy had established ties. The crucial flank was still in Syracuse. For a change there, Plato would have to bide his time.

In 367 B.C., almost twenty years after he had auctioned Plato into slavery, Dionysius I suffered the consequences of the evil life of which Plato had warned him. Dionysius died, under circumstances which strongly suggest poisoning, while rival members of his family intrigued at court.

He was succeeded by his son, Dionysius II, a young man of good instincts, but erratic moral character. The son, so long in his father's giant shadow, was awed and somewhat frightened at the thought of inheriting his father's throne. Plato's friend at court, Dion, seized this chance to prepare the young tyrant for the role his father had proven unable to play.

Since he was the only experienced political leader in the court, Dion rapidly became the virtual regent for the young Dionysius II. Even the court cliques which hated Dion and had conspired against his influence for years were forced to accept his leadership. The peace Dionysius I had secured with Carthage prior to Plato's first visit was now threatened. The Syracusan courtiers, led by Philistus, would have been glad to see war spoils pile into the court treasury. They conceded, however, that no one among them had the stature to lead the city in combat, and the young monarch could inspire no confidence in the army or the city.

Plutarch's account of the first state council held after Dionysius's death describes Dion's alacrity to command:

At the first council which the young Dionysius held with his friends, Dion summed up the political situation and the immediate needs of the state with such authority that the rest of the company gave the impression of being mere children But what impressed the council most of all—since they were greatly disturbed by the danger which threatened the kingdom from Carthage—was Dion's undertaking that if Dionysius wanted peace, he would sail at once to Africa and put an end to the war on the best terms he could obtain; but that if he was set on war, Dion would supply fifty fast triremes and maintain them at his own expense.

Dionysius II was a young man about twenty years old when he inherited the throne of Syracuse. It was his ambition to surpass the achievements of his father, both as a ruler and in learning. He had learned the rudiments of Platonic teaching from Dion before his father's death. Now his interest in the great philosopher became intense, and Dion was commissioned to call Plato again to Syracuse.

Plato's arrival was celebrated as a great holiday, with public ceremonies and feasting in anticipation of the good fortune the return of the outstanding mind of the age promised to Syracuse. Dionysius II made numerous gestures to indicate his eagerness to put himself under Plato's tutelage. At one court reception, the priests intoned a traditional prayer for the long life of the tyranny of the House of Dionysius. The young tyrant, remembering that it was Plato's arguments against tyranny that caused his father to expel Plato and sell him into slavery, interrupted the priests and denounced their prayer as a curse. He then announced that he wished to embark immediately on a program of social reforms along the lines indicated by Plato, which would include the abolition of the tyranny.

Dion and Plato were encouraged by the young tyrant's ambition, but regarded him as completely unsuited to real leadership. Although he was attracted to philosophy, he had never steeled his mind in rigorous study, nor had he developed the steadfastness of character to practice the new type of kingship Plato envisioned. He was unprepared to maneuver through the wiles of the court, and still in the grip of the Syracusan good life of feasting, luxury, and dalliance.

Nevertheless, Plato undertook to turn the young ruler into a fit leader. Plato judged Dionysius an excellent mind, and one that could be nurtured through study to become the sought-for philosopher-king. Dion and Plato immersed Dionysius in a demanding course of study of geometry and epistemology, making it clear that until he had mastered these, he would be incapable of carrying the political reforms through to completion. Dionysius's initial response was enthusiastic, not only for himself, but for the entire court. According to Plutarch, the palace floors were covered with sand and used to sketch geometric constructions, much as we use blackboards today.

The courtier faction led by Philistus regarded these developments as ominous. The system of tax collection rights, large stipends from the state treasury, and outright gifts from the throne on which the court retainers depended threatened to come to an end. The harem of sophists assembled by Dionysius I also closed ranks against Plato. Most prominent

among these was a renegade pupil of Socrates himself, Aristippus, who had sold his intellectual patrimony for a comfortable position as a court fop. His character is revealed by his remark, upon hearing that Plato had refused a great amount of gold from Dionysius I: "such is the wisdom of tyrants, who offer much to those who will not accept, and little or nothing to those who will."

These groups undermined Plato's influence with his royal pupil by playing on the young monarch's appetite for dissipation and love affairs (some not without a hint of blackmail) and on his eagerness for praise for his entirely negligible intellectual accomplishments. Philistus and his faction began to circulate rumors that Dion, assisted by Plato and Eudoxus, sought to overthrow Dionysius and seize power for themselves. Their educational program was described in court circles as a trick to soften the young tyrant with speculative fantasies while the philosophical conspirators took the reins of state into their control.

Dionysius fell increasingly victim to Aristippus and the other flatterers. Had he not shown, they told him, the greatest promise at the earliest lessons Plato taught? Were not the difficulties he later encountered in his studies the result of sophisticated riddles propounded by Plato to undermine his ability and confidence in his intelligence? And had he not already committed himself to the reforms Plato and Dion claimed to favor, but now advised him against carrying out until his education was further developed?

Plato recounts the tension this battle for the young tyrant's mind aroused at court in a sharply worded letter to Dionysius II written many years later:

I declare that about twenty days before my departure from Syracuse for home, when Archdemus and Aristocritus were with us in the garden, you brought against me the same reproach that you now make, that I cared more for Heraclides and the rest than I did for you. In their presence you asked me whether I remembered advising you, when I first arrived, to resettle the Greek cities. I admitted that I remembered it, and said I still thought it was the best policy. And I must remind you, Dionysius, of what was said immediately afterwards. I asked, as you remember, whether this was all my advise, or whether there was something more; and you replied, with considerable anger and derision, as you thought (whence it has come about that what you then derided is no longer a dream but reality), and said, with a very forced laugh, 'I remember well; you told me to get an education, or leave all projects alone.' I replied that your memory was

excellent. "And this education," you said, "was to be in geometry, was it not?" I refrained from giving the reply that occurred to me, fearing lest a little word might narrow my prospects of sailing home, to which I was then looking with confidence. (319a-c).

Philistus finally succeeded in turning Dionysius II against Dion by manufacturing a scandal over Dion's efforts to secure a permanent peace with Carthage, the military adversary of Syracuse for decades. Dion was immediately exiled from the city, forbidden to take with him even his wife and child. With Dion went the war-avoidance strategy he had carefully constructed to win the rich Carthaginian naval power for the anti-Persian faction.

Dion made his way to Athens, where he was enrolled in the Academy and taken into the house of a certain Callipus. Within a year, the war between Carthage and Syracuse Dion had sought to avert had broken out, dashing all hopes for the social reforms Plato and Eudoxus had planned for the city. One favorable consequence did result, however. Since Dion's expulsion, Plato had been held under house arrest because Dionysius feared that the philosopher's report on the Syracusan situation would reflect ill on him in the rest of Greece. With the outbreak of war, Plato was released and allowed to return to Athens.



Plato's Republic

Sometime following his return to Athens, Plato undertook the composition of a dialogue containing, in the most vivid and comprehensive way, his reflections and conclusions concerning his two battles to establish in Syracuse the new base of

operations for the anti-Persian struggle. This dialogue is the well-known, but little understood, *Republic*.

In the *Republic*, Plato directly addresses the question of the political leadership needed not only to rid the world of Persia, but to rule it well. Through the dialogue, the curriculum for the development of this new type of leadership was made available for the first time to the larger circle of students and collaborators gathered around the Academy. With an eye to the past, the *Republic* is the summation of Plato's two decades of political organizing, his reflection on his

experience in attempting to recruit the Dionysii as philosophers and leaders of the anti-Persian faction. Looking forward, it lays the basis for the political battles to come, by throwing open the "Royal Road to Knowledge"—the lessons the moral cowardice of the Dionysii prevented them from learning—to the political cadre Plato was now training to continue those battles.

The question of political leadership, Plato says, is fundamentally a question of education. In the *Republic*, Plato puts forward his program for the education of the philosopher-king, the new type of leader the Academy would offer the Greek world for the rest of Plato's life. Training in music and gymnastics, followed by a rigorous instruction in geometry, would create men capable of examining the lawfulness of mind itself, capable of becoming conscious masters of their own powers of creativity. Such persons, in turn, would make it their business to educate their societies, to endow the citizens under their direction with enhanced capabilities to lead just and productive lives.

It is here that Plato presents the well-known characterization of the development of citizens as bronze, silver, and golden souls. These represent, respectively, the individual concerned only with personal sensual gratification, the rational individual who strives to conduct his affairs according to existing laws, and the individual who functions on the basis of creative reason to expand man's mastery over the universe.

Plato's educational program is both discussed and shown in action by Socrates, who is seeking to organize a very difficult audience of radical democrats to "recreate" themselves after the pattern and example he offers. In this sense the *Republic* is a consummate political organizing drama. However, it is not to be taken as a political manifesto. The city created in the *Republic* is not offered as an ideal, but as a means of developing the conception of the philosopher-king, the master of what we know today as "Platonic method." Those today who seek to libel Plato as a "totalitarian" by seizing upon one or another specific feature of the city "created in words" in the dialogue as if it were Plato's political program willfully ignore Plato's repeated, explicit disclaimers of any such intention.

At the time of its composition, the *Republic* was probably the supreme literary achievement of mankind. However, the political conjuncture following the collapse of the Syracusan campaigns demanded a new political program, one consistent with reason, but aimed at rulers not equipped to become philosopher-kings, more ordinary "silver-souled" men and women. These, like most of our political leaders today, were persons who could "listen to reason" but

who were incapable of originating it, whose conscious mastery of creativity, reason's hallmark, was blocked.

In a series of dialogues undertaken after the *Republic*, the *Theaetetus*, *Sophist*, and *Statesman*, Plato boldly reexamined his entire epistemological and political theory, using, as he put it, "entirely new weapons, although some may be the same as before."

One result of this work was the establishment of the model for our U.S. Constitution, a theory of "mixed government" which Plato called "the second-best state." The second-best state combined monarchy in the form of a chief executive, aristocracy in the form of a council of advisers, and even democracy in the form of a popular assembly.

It was not to be expected that such a government would be ruled by philosopher-kings who were the masters of creative reason, but instead by men and women who could recognize and cherish the fruits of reason. Such a government would have to be guided by written and unalterable laws. It would have to be, in the words of Plato that were quoted again and again by our founding fathers, "a government of laws and not of men."

With this program of the second-best state, Plato and his collaborators fanned out across the Mediterranean to establish new fronts in the battle against Persian despotism.



The Armies of The Academy

For fifteen years following his second return from the court of the Dionysii, Plato led his military and political forces in a dramatic strategic battle that spanned the Mediterranean from Syracuse to Egypt and Asia Minor. Persian control of

the Greek mainland was slipping, and trouble was brewing in the empire's western satrapies. With every foreign policy failure, Persian King Artaxerxes fell into greater disgrace with his sponsors in the ancient Mesopotamian oligarchy, who were poised to overthrow him if his blunders should jeopardize their looting rights across the Mediterranean world. The Academy took advantage of every tactical opening.

In 370 B.C., the Persian-controlled alliance among Thebes, Athens, and Argos broke down. This alliance, which had been directed against the city-

state of Sparta, had served as the enforcer of Persian policy on the Greek mainland for more than two decades. Its dissolution opened the way for a new Athenian-Spartan alliance, which the Academy encouraged.

Anxious to avoid this, King Artaxerxes summoned the leaders of the pro-Persian factions of all the major contenders to Susa for negotiations. Artaxerxes sought to establish a new King's Peace, modeled on the 387 B.C. Peace of Antalcides which had made Greece a virtual satrapy of the empire. But it soon became clear that Thebes, the crucial component of Persian military presence on the Greek mainland, would not grant the demands of Athens and Argos. The negotiations broke down, and the King, with little other choice, backed Thebes.

The failure of the negotiations devastated the reputations of the pro-Persian leaders of all the Greek cities, who came home empty-handed. Antalcides, the Spartan representative, retired in disgrace. His Athenian counterpart committed suicide. The Persian factions were pushed into the background of Greek political life, and the reemergence of the enemies of Persia soon allowed Athens and Sparta, warring enemies for more than fifty years, to form a new alliance and declare a common front against Thebes. The political intervention of the Academy and its friends in Sparta was crucial to the formation of the new pact, and when Athenian soldiers gathered in 369 B.C. to join Spartan troops for a new military offensive against Persia, they camped on the playing fields of Plato's Academy.

While faced with the collapse of its divide-and-conquer policy against the Greek city-states, Persia ran into trouble on a second front. One after another, the empire's territories sparked into rebellion against Artaxerxes, creating a series of conflicts lasting from 366 to 360 B.C. and known as the Satraps' Revolt.

The revolt of the satraps may have been the last straw for the Mesopotamian priests who controlled Artaxerxes' throne and expected him to keep order in his territories. It is possible that at this point the priests of the Temple of Marduk conceived a new program to protect their centuries-old looting operations in the Mediterranean. Artaxerxes might be allowed continued rule over the Middle East he had already plundered and destroyed. But Persia's satrapies in Asia Minor, Egypt, and the rest of the Greek world would be broken free of the empire and placed under the control of a nominally independent Greek figurehead, whose allegiance to the Marduk priesthood would be guaranteed by the Temple of Apollo at Delphi.

It was precisely this scheme, in effect a plan to set up a "western division" of the Persian Empire, which was attempted thirty years later through Philip of

Macedon, who disguised it as a campaign to liberate Greece from Persia. This plan was foiled by the assassination of Philip, perhaps at the hands of the priests of the Temple of Ammon, who placed his son Alexander on the Macedonian throne. Alexander, soon recognized as a true enemy of the Marduk oligarchy, undertook a campaign across the known world to destroy it.

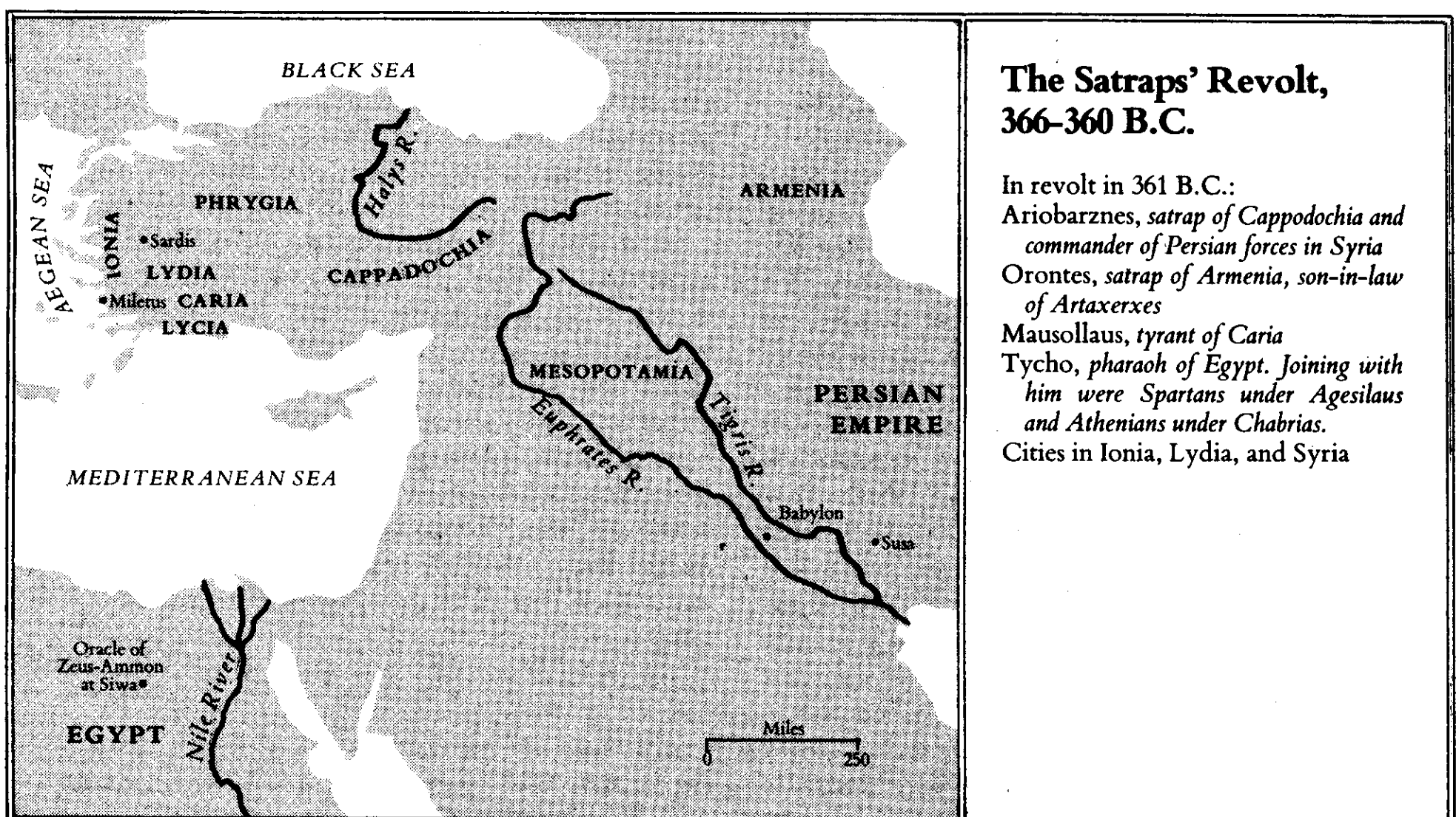
The Mesopotamian priests may well have conceived the "western division" the scheme at this time as a means to use the Satraps' Revolt to reassert their control over the Mediterranean. There is no doubt that Plato and his allies also intervened in the revolt. As the Satraps' Revolt gained momentum, the forces of the Academy sought to turn it to their strategic advantage by organizing the rebels and the Greeks into united action against the oligarchy.

Agesilaus, who had been tied down at home for thirty years by Persian-instigated wars against Sparta, was freed by the new alliance between Athens and Sparta to focus his energies on his life-long ambition: the destruction of Persia. He first met with Ariobarzanes, satrap of Phrygia, and negotiated an alliance with Sparta against the empire. At the same time, Eudoxus, Plato's second-in-command, brought Mausollaus, the satrap of nearby Caria, into the rebellion. This formidable configuration was soon joined by Datames, satrap of Cappadochia, who had earlier been assigned by Artaxerxes to put down the satrapal rebellion in Egypt supported by the Ammon priesthood.

In 362 B.C., Orontes, the son-in-law of the Great King Artaxerxes, joined the revolt and was accorded pride-of-place as the ranking Persian among the rebels. The other satraps transferred much of their treasury to him, and reorganized their armies for an all-out assault on Persia.

Events on the Greek mainland also turned against Persia. In 362 B.C., Epaminondas, the leader of the Theban Sacred Band, was killed at the battle of Mantinea, where Thebes was pitted against a Spartan-Athenian-Argive alliance. Although the Spartans and their allies lost the battle, the loss of its leading general marked the beginning of the end for Thebes and its Sacred Band *kami-kazes*.

In 361 B.C., the Greek armies prepared to intervene in the Satraps' Revolt from yet another flank: Egypt, where Pharaoh Nectanabo I had recently declared his nation's independence from Persia. In the Egyptian theater of operations, we see at work every element of the alliance masterminded by the Academy. From Sparta came King Agesilaus, anxious to win the victory over Persia bribery and subversion had cost him thirty-three years before. Serving as his agent was Eudoxus, who probably aided in coordinating Sparta's deployment with the Athenian forces. These were led by Chabrias, a pupil of the Academy, the most outstanding fourth century B.C. Athenian general, and an architect of the revolt. The priesthood of Ammon certainly had a hand in both Nectanabo's revolt from Persia and in his strengthening of the Egyptian-Greek alliance. Ammon's sister temple, the



The Satraps' Revolt, 366-360 B.C.

In revolt in 361 B.C.:

- Ariobarznes, satrap of Cappadochia and commander of Persian forces in Syria
- Orontes, satrap of Armenia, son-in-law of Artaxerxes
- Mausollaus, tyrant of Caria
- Tycho, pharaoh of Egypt. Joining with him were Spartans under Agesilaus and Athenians under Chabrias.

Cities in Ionia, Lydia, and Syria

oracle of Zeus at Dodonna, had openly sided with Sparta against Delphi-backed Thebes since 368 B.C.

The Academy's plan was to gather Spartan, Athenian, and Egyptian forces in Egypt, travel to Asia Minor to join with the satrapal Persian forces under Datames (forces ironically levied on Artaxerxes' orders to crush the Egyptian revolt) and spearhead the wall of armies to move against Persia from across Asia Minor.



Final Journey To Syracuse

While the armies of the Academy gathered in Egypt for what they hoped would be the final assault on the Persian oligarchy, Plato undertook his last mission to Syracuse. He was sixty-seven years old, and extremely reluctant to make the

voyage. It meant surrendering day-to-day leadership of the Academy-allied forces in the Satraps' Revolt, and Plato had little expectation of success. But he was compelled to go. Despite his personal disgust with Dionysius II, trusted intelligence sources in Syracuse told him there was a chance to win the tyrant to the anti-oligarchists cause in this, its most crucial hour.

Since Plato's last visit, Dionysius's policy toward the anti-Persian faction in Greece had been checkered at best. Within one year after Plato's departure, the Syracusan monarch made an enormous contribution to the Apollo cult at Delphi—whether to mollify the priests for his previous collaboration with their arch-enemy Plato, as payment for operations against his exiled rival Dion, or for some other reason, we do not know. However, at the same time Dionysius provided military aid to Sparta for defense against Thebes, even though he was tied down for several years by the renewed Carthaginian War.

Now Dionysius sent word to Plato that he had abandoned the wayward exploits of his youth, and wished to devote himself to the policy that the great philosopher had recommended to him twenty years earlier. Despite Plato's misgivings, the agents of his collaborator Archytas in Syracuse urged that he return, assuring him that change might still be effected at the court.

The vicissitudes of the Satraps' Revolt demanded that Plato take this chance, however remote. If Dionysius would step forward on behalf of the Greek

offensive, the Mesopotamian priesthood's "western division" plan could be crushed.

Plato was also gravely concerned for the position of his friend Dion, who had lived in exile from Syracuse for five years. Dionysius had offered to negotiate Dion's affairs in Syracuse if and only if Plato personally rejoined his court. Coupled with this offer was a threat that if Plato refused, Dionysius would sell Dion's estate and marry his wife to a courtier.

Hoping to aid both the Satraps' Revolt and Dion, Plato arrived in Syracuse. But he immediately found that his worse fears had been justified. Once in the city, he was virtually taken captive. As he described it, he was "a caged bird" held in the Syracusan acropolis under military guard and let out only for daily "philosophical discussions" with Dionysius. Plato feared even to ask for his release, but when he learned that members of his "bodyguard" were talking of assassinating him, he managed to send for help from his old friend, Archytas.

As swiftly as possible, Archytas dispatched state warships to Syracuse, bearing messengers conveying the League of Tarentum's official demand for Plato's release. This secured Plato's freedom, and he returned to Athens. An incensed Dionysius immediately sold Dion's property and remarried his wife.

A year after Plato's return to Athens, the Satraps' Revolt collapsed. The crescent of armies the Academy had assembled in Asia Minor for a final assault on the Persians was disbanded. Why? Persian political sabotage against military force otherwise guaranteed of success clearly played a role in the collapse. And indeed, the final blow to the operation was the defection of the satrap Orontes to the side of Artaxerxes, bringing with him half of the satrapal war-chest.

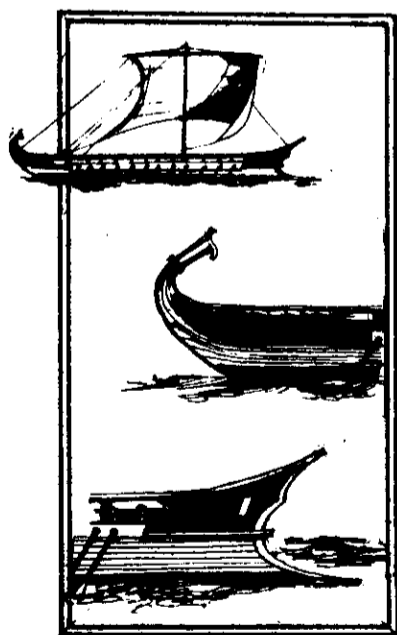
The Asia Minor offensive had suffered a crippling setback in 361 B.C. when the Spartan king Agesilaus dropped preparations to move his army from Egypt to join the rebel forces. Instead, Agesilaus stayed behind in Egypt and militarily supported a rebellion by the Egyptian nobleman Nekht-har-hebi against the successor to Nectanabo I, who had died several months earlier. Not only did Agesilaus's intervention into the succession cost the Satraps' Revolt the support of the Spartan Army, but it pulled the troops of Nectanabo's successor from the side of the other armies in Asia Minor, as the Egyptian pharaoh rushed home to defend his throne. As a consequence of the departure of the Egyptian army, Datames withdrew his forces and the revolt collapsed.

How much had Plato's third failure to enlist the aid of the House of Dionysius dampened the Academy's expectations for success against the Persians?

Why did Plato suddenly shift the theater of his strategic operations away from Asia Minor to Egypt, dealing the final blow to the anti-Persian military offensive by tying up the Egyptian army and Agesilaus in a civil war? Perhaps the Academy perceived a "western division of the Persian empire" option behind the Satrap's Revolt, and moved to collapse it. Or was the installation of Agesilaus's candidate Nekht-har-hebi on the Egyptian throne a rearguard victory for the Academy, which perhaps doubted the outcome of the Asia Minor campaign and resolved to preserve Egypt as an anti-Persian bastion?

We cannot now answer these questions with certainty. We do know that the fight to enthrone Nekht-har-hebi, who took the name Nectanabo II, was the Spartan king's last hurrah. Now over seventy years old, Agesilaus died within the year in Egypt, never again to see his native Sparta, or carry out his pledge to destroy Persia.

We do know, however, that Agesilaus's pharaoh, Nectanabo II, was to be remembered by the priests of Zeus-Ammon at Siwa as their defender during the bitter days of Persian reconquest. One day the Ammon priests would guide, nurture, and then bring into their country a man who would fulfil the ambitions of Agesilaus in freeing Egypt from Persian domination: Alexander the Great. Asked to explain to the Egyptian people who this great liberator was, Alexander's soldiers gave the simple answer: "he is the son of Nectanabo."



War Against Delphi

Had Plato even a trace of the defeatism and scholasticism attributed to him, his story would end here. As a young man in Egypt, he had seen Agesilaus's great 396 B.C. invasion of Persia destroyed and his native Greece plunged into incessant

war. In Syracuse, he had guided Dionysius I in a city-building campaign whose goal was the extinction of the Persian-controlled Delphic oracle of Apollo, but the Syracusan tyrant had proven smaller than Plato's design, and sold him into slavery. Later, renewed hope for Syracuse foundered on the personal weakness of the tyrant's son Dionysius II. Finally, in the most formidable military campaign of Plato's life, the Academy organized a wall of armies in Asia Minor to

destroy the old enemy Artaxerxes, but its years of work guiding the Satraps' Revolt against Persia failed.

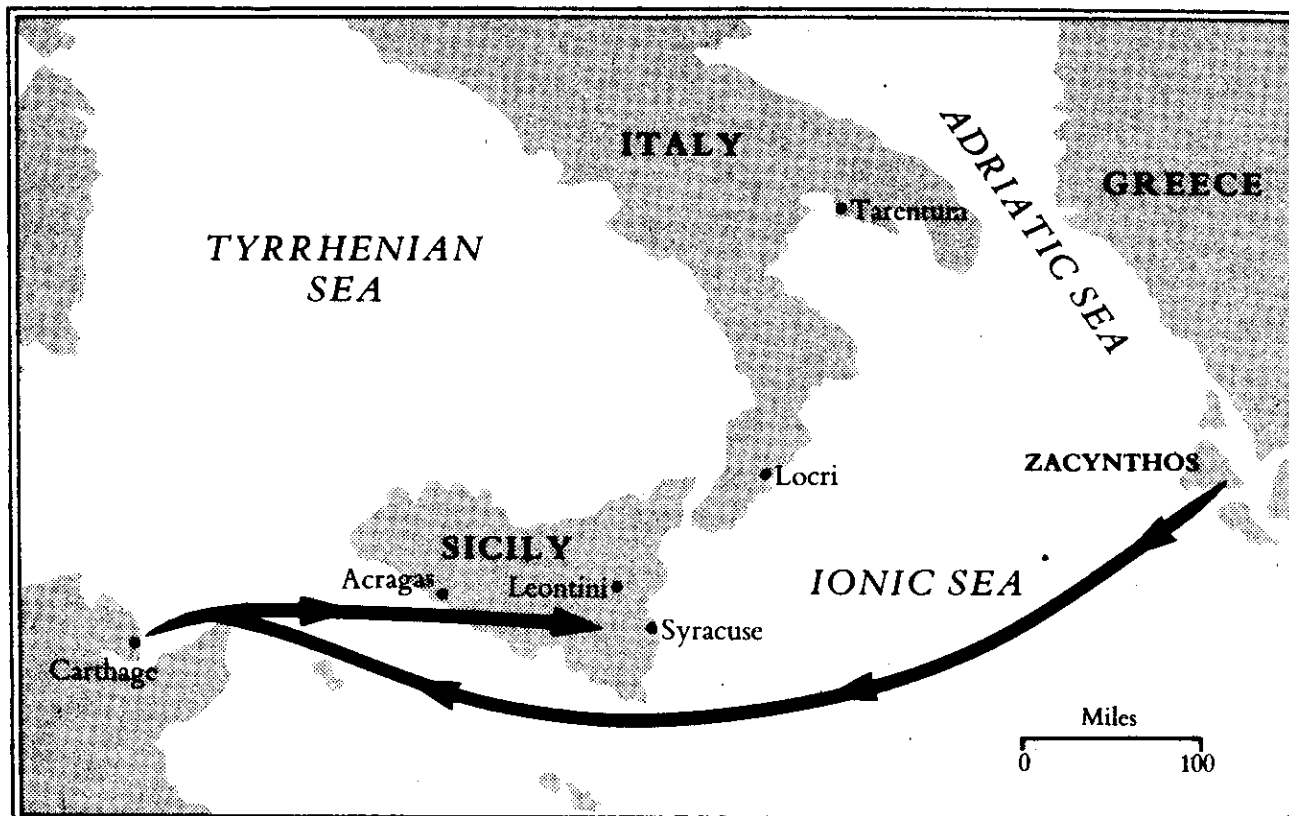
The story does not end here, however. Plato once again reformulated his global strategic design. After three attempts that had cost him his liberty and nearly his life, Plato set the Academy's sights once again on the conquest of Syracuse. Repeated efforts to win that dynasty for the anti-oligarchist cause had failed. Now, it would have to be destroyed.

Beginning in 357 B.C., the Academy directed all its resources into a two-pronged military campaign. The targets were Syracuse, to be seized by Plato's ally Dion and established as a command center for operations against Persia, and the Oracle of Apollo at Delphi, to be destroyed by the forces of the native population of Phocus, with aid from Sparta.

Dion had been prepared at Plato's side for a leading role in such an offensive. Since his exile from Syracuse, Dion had lived in Athens as a member of the Academy. He had become one of Plato's leading associates, and established a memorable friendship with Plato's nephew Speucippus, who was to lead the Academy following his uncle's death. Speucippus had been charged with a special assignment on Dion's behalf—that of developing in him the crucial leadership qualities of laughter and warmth. Speucippus, known as the best wit in the Academy and a constant source of excellent jokes and laughter, gave Dion a course in the science of humor at the Academy's own drinking parties and in the Athenian social life.

In 357 B.C., Dion launched his campaign to seize power in Syracuse. Intelligence reports from Speucippus, who had slipped into Syracuse during Plato's last visit of 361 to 360 B.C., indicated that the city's population was ripe for rebellion. Speucippus had established ties with Dionysius II's opposition, who were to represent Dion's base of support once his military operations were underway. In the meanwhile, Dion contacted other Syracusan exiles and encouraged them to join him. Few, however, were willing to risk their lives in a military offensive against the powerful Dionysius. As Plutarch notes in his life of Dion:

Their total strength was less than 800, but these were all men of some note who had gained a reputation from their service in many great campaigns. They were in superb physical condition, for experience and daring they had no equals in the world, and they were fully capable of rousing and inspiring to action the thousands whom Dion expected to rally to him in Sicily. When these men learned that the expedition was directed against Dionysius and Sicily, they were at first dismayed and condemned the whole



Dion's Syracuse Expedition, 357 B.C.

In 357 B.C., Plato's collaborator Dion launched his military campaign to seize power from Dionysius II in Syracuse. Dion left Greece for Carthage, where he enlisted the support of his friends and sailed for Minoa, the port of the Carthaginian-controlled city of Acragas in Sicily. After recruiting an army, he marched across the island, gathering strength. When he reached the gates of the city the Syracusans, who had grown to hate Dionysius, welcomed him as their liberator.

enterprise. . . . But then Dion addressed them, explaining in detail the weakness and rottenness of Dionysius' regime, and announced that he was taking them not merely as fighting troops but as leaders of the Syracusans and the rest of the Sicilians who had long been ripe for rebellion.

Dion won the confidence and steadied the resolve of his exile allies and the mercenaries under his command with this appeal to their leadership abilities.

Plato was too old to participate, having turned seventy the year Dion opened his drive for Syracuse. For the first time, the operations would be coordinated from the Academy by Speucippus.

The success of the mission rode on Dion's leadership abilities and the intelligence assays of Speucippus, who believed that the mass of Sicilians would rally to the Academy's program. The mere eight hundred soldiers, crowded into five ships, would have made a very sorry showing even as pirates against the estimated eighty warships and innumerable footsoldiers of Dionysius. Dion's design for the capture of Syracuse, however, was also supported by Carthage, and the southern Italian city-states in the League of Tarentum.

Dion eluded the Syracusan navy and led his ships past Sicily to dock in Carthage, on the northern coast of Africa. He had sustained ties with these ancient Phoenician colonists ever since his days as virtual regent in Dionysius's court. This people later earned their fame as the only serious challengers to the Roman Empire, the oligarchist successors to Persia, during the First and Second Punic Wars.

When he completed negotiations with the Carthaginians, Dion sailed for Minoa, the port of Acragas, a town in western Sicily controlled by Carthage. Synalus, the head of the Carthaginian legions in

Minoa, was an old friend of Dion's. From this haven, Dion recruited an army of several thousand Sicilians, eager to be rid of the hated regime of Dionysius.

Dion and his troops set out for Syracuse after receiving word from his intelligence networks that Dionysius was on campaign in southern Italy with most of his warships. Gathering strength as he marched across the island, Dion reached Syracuse without a single encounter. At the gates of the city, a grateful citizenry welcomed him as their liberator, and fell upon Dionysius's guards and informants.

Dionysius, who had returned to the city in the meantime, retreated to the Syracusan acropolis. A false offer to negotiate with Dion failed to improve his position, and it seemed only a matter of time before Dion would become master of Syracuse. Dionysius was barricaded into the citadel of the city, and could not hold out long. The Academy then launched phase two of its operation: the attack on Delphi.

This struggle, known as the Sacred War, was the fulfilment of a plan conceived thirty years before by Plato for the destruction of Delphi at the hands of the elder Dionysius. In 356 B.C., the inhabitants of Delphi revolted against the Persia-controlled cult in their midst. Led by a resourceful citizen named Philomelus, they seized the Temple of Apollo and its immense deposits of gold. This gold was used to fund the struggle against the cult of Apollo for nearly a decade. Supporting the rebellion in Delphi was the new king of Sparta, the successor to Agesilaus.

Back in Syracuse, the tyrant Dionysius despaired of military victory. Borrowing a page from Persia's book, he undertook a series of subversion operations against Dion, slandering his challenger in an open letter as an aspiring new tyrant. Despite this appeal to the public superstition, Dionysius's position contin-

ued to weaken. Fearing that Dion would soon triumph, Plato's oligarchical enemies brought forward a certain Heraclides, a long-standing hostile infiltrator into the Academy, to undermine the drive against the House of Dionysius.

Heraclides arrived in Syracuse in 356 B.C. with a small flotilla of warships. On the strength of his navy, he requested and was granted by the Syracusan assembly the rank of admiral, a direct challenge to Dion's authority. Dion reminded the Syracusans that he had already been named commander in chief, and wrested Heraclides' formal title from him. Heraclides, however, maintained his following by taking over the forced ship-building effort mounted by the Syracusans to challenge Dionysius's powerful fleet.

Running parallel to Heraclides' wrecking operation was the sudden growth of a Syracusan democratic movement under the leadership of the orator Hippo. Like the democratic parties of mainland Greece, Hippo's movement was made up of desperate peasants, set out into the streets against Dion under the banner of land redistribution. Dion rejected land distribution as the likely source of economic and social catastrophe in the future, and upheld Plato's long-standing plan for the reconstruction of the Sicilian cities that had been destroyed in the century-long war with Carthage. This would give the poverty-stricken peasants the opportunity to ring the island with new Syracuses, rather than dismantling the old.

In 355 B.C., Heraclides used his command of the naval contingent to effect Dionysius's escape to southern Italy, from which he would have a free hand to organize an attempt to retake Syracuse. The city's population was enraged. Heraclides and Hippo's democrats turned their wrath against Dion, and expelled him from Syracuse. Dion retreated with his supporters to Locri, a southern Italian city allied with Tarentum.

But when Dionysius used the opportunity of Dion's expulsion to retake the city, the population demanded Dion's return as their liberator. After a furious battle, Dionysius was once again expelled and Dion declared ruler of Syracuse.

Less than one year later, however, the oligarchs secured by murder what warships and subversive movements could not win them. In 354 B.C., Dion was assassinated by Callipus, a former infiltrator of the Academy who had hosted Dion during his stay in Athens. Callipus himself seized the government, but survived only one year of civil war culminating in the restoration of Dionysius. All we know of Callipus comes from Plato's *Seventh Letter*, in which he points to the Eleusian cult, a mystical spin off of the Apollo cult at Delphi, as the force behind the murderer's hand.

Plato was deeply grieved, both at the loss of his friend, and the loss of the strategic opportunity represented by Syracuse. In response to the news of Dion's murder, he is said to have written a lament, contained in the *Greek Anthology*, which is thus translated by Shelly:

Thou wert the morning star among the living.
Ere thy fair light had fled—
Now, having died, thou art as Hesperus, giving
New splendor to the dead.



The Legacy Of Dion

The legacy of the Dion campaign remains with us today in the form of Plato's dialogue, the *Timaeus*. Written almost certainly during the preparatory period for and during the struggle with Dionysius, it was designed as a training manual for Dion's use in organizing the cadre who would win Syracuse for the Academy. It is in this dialogue that Plato's final, and highest-order formulation of his epistemological method is contained: the hypothesis of the higher hypothesis.

In its initial conception, the *Timaeus* was to be the first of three dialogues, to be followed by the *Critias*, of which Plato completed only a part, and the *Hermocrates*, which was never written.

The plan, as set forth in the beginning of the *Timaeus*, is as follows; After a summary of a previous conversation concerning the just state, Socrates, Timaeus, Hermocrates, and Critias resolve to see this state actually "exercise its joints" and take on the organic life of a real community. This requires that the very "laws of motion" characterizing the universe first be brought to light, so that the corresponding lawfulness of human society may be disclosed.

This task, the natural science component of the inquiry, is given to Timaeus, a citizen of the southern Italian city of Locri, and a Pythagorean in whom we see the figure of Archytas. This done, it was to be the task of Critias, Plato's actual great-grandfather, to receive these laws of motion and display their pertinence in a great story of Athen's prehistoric defense of civilization against the Atlantean empire.

Modern archaeological findings demonstrate that

the account of the destruction of an Atlantic-basin-wide advanced civilization sketched in the *Timaeus* reflects a real history lost to us in the days before the volcanic explosion of the island of Thera (c. 1275 B.C.) which inundated the Mediterranean. However, the historical reference in the *Timaeus* more immediate to Plato's time consists of complex, two-fold allusion to Syracuse and to the Persian Empire. Syracuse, the myth conveys, could either use its glorious civilization and wealth, so like that of the Atlanteans, to destroy the Persian menace, or it could degenerate into a poor man's mockery of Persia through its imperial ambitions and wars of conquest against Carthage. The result, as in the case presented of Atlantis's aggression against Greece, would be a dark ages of impenetrable blackness and unspeakable disaster for mankind. Syracuse had two choices. Regrettably, it took the wrong one, and Plato's predictions of collapse were more than borne out in the dark days of the Roman Empire.

We do not have the conclusion to the trilogy, the contribution of Hermocrates. What could this be, other than a statement of the precise political program by which the just city could be brought into existence? Hermocrates, a relative of Dionysius I, was the Syracusan admiral who defeated the radical democrat Alkibiades' insane Syracusan expedition of 415 B.C., during the Peloponnesian War. Thucydides records Hermocrates's warnings against the evils of the Athenian Empire—the model of imperial conquest depicted by Critias in his examination of the Atlantis history. In 406 B.C., Hermocrates attempted to overthrow the Syracusan tyranny, but failed and was killed. Plato's contemporary readers would naturally see Dion as the fulfillment of Hermocrates' earlier attempt.

The "fourth guest," whose mysterious absence is reported at the onset of the *Timaeus*—the person who cannot learn the lessons of Socrates' conversation—represents Dionysius II, whose failure to learn from the Academy's program was the ground for his overthrow.

Plato never completed the *Critias* and never wrote the *Hermocrates*. The reason is most likely the obvious one. Learning of Dion's death and the collapse of the Syracusan assault, he turned his mind to other theaters of operation. Plato did not write for future generations wistfully yearned after, even though we are in every way the beneficiaries of his work, but for the all-consuming, immediate task of toppling the oligarchy in his own time. Therefore, however sadly, he laid his pen down on the *Critias*, and recast the notes for *Hermocrates* in the form of the *Laws*.

In the *Laws*, the political program planned for in *Hermocrates* is broadly presented. *Laws* is the fullest

elaboration of Plato's "second-best state," the program called for in the *Statesman* dialogue.

A few years later, in 347 B.C., Plato, now eighty years of age, was to die. In the interim, the Academy's stand against Delphi, the Sacred War, was also to be defeated by a Persian-backed Theban alliance.

The story of Plato's life and struggle would not be completed without a brief reference to the future career of a boy, eight years old when Plato died, who was to accomplish the program of the Academy and carry out the destruction of Persia: Alexander the Great.

We know that in the decade after Plato's death, the Academy's agents, in league with the Priests of the Oracle of Zeus-Ammon, recruited the young Alexander to carry out the work of Agesilaus. Alexander, history records, was won to this program through the embassy of Delius of Ephesus, a student of the Academy. Throughout his career, he was to rely on Plato's students for his guidance in the extraordinary feat, not only of conquering, but rebuilding Persia as a humanist empire founded on Greek culture.

In this program, Alexander followed almost to the letter the outline of another student of Socrates, Xenophon. The organization of Alexander's city-building program follows the course of Xenophon's great, sadly overlooked, *Cyropaedia* (*The Education of Cyrus*). Xenophon's work, often described either as history or a fantasy, was neither: it was a political program for the establishment of a Greek-cultured monarch on the Persian throne. It is the program for which Xenophon fought alongside Cyrus the younger (not the hero of the *Cyropaedia*) and alongside Agesilaus. We can be sure that together with that other great account of an expedition into Asia, the *Iliad* of Homer, and the dialogues of Plato, it was never far from Alexander's side.

Alexander did not have complete success in finishing off the oligarchy, which arranged for his tragic murder and the destruction of his empire. But through the cities which he built and through his education of the peoples of Asia Minor and Egypt in the classical Greek culture of Homer, Aeschylus, and Plato—now become a worldwide, *human* culture—he preserved for later generations the basis upon which to continue the struggle for civilization.

We have been through the wars Plato and his colleagues waged. We have seen under what circumstances his great dialogues were written, and to what end. It now falls to us to use these great tools of reason to continue Plato's struggle and destroy the oligarchy to whose extinction he dedicated his life.

Charles Tate is currently preparing an article on Plato's dialogues and The Republic in particular.

CBS's 'The Bunker': Sympathy for the Devil

On Jan. 27 CBS national network television broadcast the most immoral thing ever seen on American TV. In its three-hour dramatic documentary "The Bunker," telecast in prime time, CBS confidently told lies of great enormity about the history of this century by transmuting into beleaguered heroes the murderers who ran Nazi Germany.

"Docudramas" are inherently immoral because they purport to illuminate history by presenting it as soap opera. That sort of project is bound to be a lie, and it would be perceived as a lie, by any citizen who ever, in any small way, *made* history—like the millions of Americans who worked and fought to destroy Nazism during World War II.

No matter how despicable "Roots" and "Holocaust" were, however, few could have predicted a network decision to make Adolf Hitler into a sympathetic character until "The Bunker" appeared.

This program, which was produced by Time-Life Productions and French television production companies, and whose executive producer was David Susskind (one of the Public Broadcasting System's most invidious American opinion-moulders) was shot through with errors of fact. The book on which it was based, written by third-rate journalist James P. O'Donnell, can be con-

victed of the same offense.

An entire pastiche of errors of fact is never an academic question, however, but a question of how a false *impression* is conveyed to readers and audiences. False history is the business in which Hitler's Minister of Propaganda Josef Goebbels once specialized, and in which David Susskind and CBS now collaborate.

Hitler's Last Days

The point of this program, which is situated historically in the last days of Hitler and his entourage in the famous bunker beneath Berlin, is an experiment far more criminal than any specific falsehood "The Bunker" tells. Hitler's last days are presented as a human-interest tragedy, filmed in beautiful color and accompanied by bathetic themes from Wagner's operas. This means, of course, that Hitler himself is presented as a confused, tormented, but fundamentally sympathetic tragic figure.

Hitler is shown reading bedtime stories to Goebbels's children, shown with tears in his eyes in poignant scenes with his coterie, shown in flashbacks to "happier days" in Bavaria in the springtime with his mistress Eva Braun. What are meant to be the melodramatic high points of the final days are the tearful farewells between Hitler and his Minister of War Production Albert Speer, a convicted Nuremberg criminal who is

played, for the purposes of this telecast, as a handsome, honest, young functionary caught up in a web of intrigue of which he disapproves.

Few Americans, if the case were put to them this way, would argue that this is a profoundly inaccurate representation of the men who made policy in the Third Reich. But CBS did it and got away with it. What are the practical implications?

The first, most important, and most practical implication is the attempt to obliterate moral judgment. For masses of people all over the world Adolf Hitler represents the greatest psychological image of evil the 20th century has yet produced. If Hitler becomes a sympathetic figure—even a quasi-hero—on American TV just 36 years after the Allied victory, all morality which can determine human political conduct is therefore being destroyed.

The Biggest Big Lie

Especially for current television audiences in the United States, teenagers who have been born and raised in the postwar world, this obliteration of the real content of history is an evil assault. Many of those who fought fascism are now old or dead. CBS seems certain that American teenagers will have a different response to Hitler than their parents who fought him. Even the *New York Times*, whose editorial staff maintained a commitment to support Hitler even after the shooting started in 1939, in a review of "The Bunker" declared uneasily that "The possibility of a musical called 'Springtime for Hitler' is no longer a bizarre joke." If American teenagers are surrounded by dope and rock, then of course Hitler can become a cult figure.



Hitler and Goebbels star in CBS's "The Bunker": one of the biggest Big Lies of the past decades.

A second immediate practical consequence is this. Albert Speer, who ran the Nazi war machine's industrial production, is still alive. At Nuremberg, when his subordinates like Fritz Sauckel—the men who oversaw Hitler's slave-labor camps as part of the war effort—were hanged for crimes against humanity, Speer escaped

with a 20-year sentence, despite Soviet arguments for a death penalty. Now old and full of years, Speer is trying to emerge anew as an economic adviser to current world governments, shaking his finger at them and telling them "Hitler was right" in his support for energy conservation and synthetic fuels, and that Carter's en-

ergy program was an adequate imitation of Hitler's.

Speer has once again become influential. His forthcoming book *Infiltration* will lie to the world that "the greatest battle of World War II was fought between . . . Speer and Himmler"! He is on tap as a technical consultant to ABC-TV for its forthcoming miniseries "Inside the Third Reich," based on his astonishingly filthy book. The portrayal in "The Bunker" of Speer as a young Greek hero, fighting overwhelming odds to maintain his integrity, is one of the biggest of Big Lies told in the past decades.

Where Was the ADL?

Last year's Anti-Defamation League-orchestrated campaign to keep PLO-supporter and terrorist Vanessa Redgrave from appearing in "Playing for Time" was a similar lie. It is true that Redgrave is a terrorist, but it is even worse that "Playing for Time," supposedly a docudrama about the horrors of the Nazi concentration camps during World War II, smeared *Beethoven* and German classical music generally as fascist!

In recent weeks the ADL whipped up an unsuccessful campaign to keep Shakespeare's *Merchant of Venice* off the air for its supposed (so says the ADL) anti-Semitic content. This witchhunt against Shakespeare is based on a dirty lie. But where was the ADL and its capacity for simulated "outcry" when CBS aired "The Bunker"? There never came a complaint from the ADL on this lying, wretched, criminal recasting of history to present Hitler and Speer as empathetic figures crushed by their own "tragic" flaws.

Why not?

—Molly Hammett Kronberg

Diego Rivera's Aztec Cultism

"We pooled our money to purchase cadavers from the city morgue, choosing the bodies of freshly killed which were not diseased or senile. We lived on this cannibal diet for two months, and everyone's health improved.

"During the time of our experiment, I discovered that I liked the legs and breasts of women, for as in other animals, these parts are delicacies. Best of all, however, I relished women's brains in vinaigrette."

These words of the renowned twentieth century Mexican painter Diego Rivera are taken from his autobiography, *My Life, My Art*. Rivera's proud endorsement of cannibalism cannot be dismissed, as has often been done, on the basis of the painter's flamboyant eccentricities. As intimates of Rivera attest, he was obsessed with the notion of cannibalism, and believed that in the coming "new age" cannibalism would be accepted social practice.

Rivera and his circle of Mexican mural painters were ideological mercenaries. They propagandized a degraded Aztec primitivism not of their making but of an anglophilic existential elite centered in Paris who were committed to bringing about a "new Dark Age." This ideological grouping was an arm of a neocolonial financial oligarchy centered in the City of London which was bent on undermining the burgeoning nationalism of the nineteenth century Mexican President Benito Juárez, a close collaborator of Abraham Lincoln.

Juárez had created a Mexican

Republican elite which had fought for the industrial and cultural development of their country in the scientific tradition of European Platonism. Juárez's nation-building accomplishments were celebrated in the work of the nineteenth century Mexican painter Juan Cordero. It was Rivera and the muralists who destroyed the memory of Cordero, so that today even the best of Mexico's republican leaders, including President José López Portillo, hold the degenerate murals, which still cover the walls of many of the state buildings including the presidential palace, as national monuments.

Beginning in 1921, the year Rivera returned to Mexico from Europe, he began a vigorous campaign of mural painting. His most ambitious commissions were in Mexico's leading institutions of higher education, and government ministries, including the National Preparatory School, the Education Ministry, the Court of the Labor Ministry, the Agricultural School at Chapingo, the Health Ministry, plus a number of com-

missions for private theaters and restaurants. The murals are the very antithesis of Juárez's republicanism, glorifying the backward peasant and the Indian as the essence of Mexican culture.

Rivera's murals, brightly colored icons of stooping peasants and workers as beasts of manual labor, are familiar to most readers. In many of his compositions the repetitious movement of the squat peasants is blended with animal and vegetable life in such a way that the human form is reduced to bestiality. As Rivera's statement on cannibalism reveals, the artist saw the human being as just another animal. The complement of Rivera's gallery of browned-skinned Indian proletarians was his reification of a mystical deity of Aztec gods and goddesses who appear in his murals as the rulers of Aztec paradise.

The muralist cult was one of political anarchy which was antithetical to Juárez's policy of cooperation with industrial powers to foster development. The muralists favored the back-breaking self-sufficiency economic policy just as the fanatical Ayatollah Khomeini of Iran does today. While they popularized the idea of an "indigenous" cultural identity based on Aztec mythology, nothing about their cultural program is native to Mexico.

Rivera the Mythomaniac

Diego Rivera today is still regarded as the international star of the muralists. Rivera, like other well-known muralists José Clemente Orozco and David Alfaro Siqueiros, looked to the Paris-based movement of artists first centered around the impressionists and the self-professed anarchist Paul Cézanne, and later Cézanne's follower the anglophile Pablo Picasso.

One of the earliest organizers

of the Mexican muralist movement was one Gerardo Murillo, who took the Indian pseudonym, Dr. Atl. A lifelong collaborator of Benito Mussolini, Atl was known for his obsession with volcanoes. Among the many myths which Atl perpetrated about himself was that he lived twenty years in the mouth of a dead volcano near Mexico City. Atl calculated that this outrageous falsehood would reinforce his image as a pure Indian, since the volcano is a primary image in Aztec mythology.

Atl was instrumental in deploying the young painter Diego Rivera to Europe in 1906 to study with the aging Cezanne, who died before Rivera reached France. Instead, Rivera studied briefly in

Madrid with painters associated with the so-called Generation of '98, another anarchist grouping associated with renowned terrorist ring leader Mikhail Bakunin. During Rivera's lengthy stay in Europe, he joined the circle of young painters around Pablo Picasso in the center of Europe's Bohemian artistic kookery, Montparnasse, France. Picasso and his "band" shared Rivera's anarchistic politics and proclivities for opium consumption and sexual promiscuity.

Many young Mexican painters, including Carlos Merida, either worked directly with Picasso or revered him. Like the muralist movement, the avant-garde cult of European painting was de-

cisively shaped by the school of primitivist anthropology and racist ethnology of Columbia University's Franz Boas and his Paris associate Paul Rivet, the teacher of Jacques Soustelle.

Picasso's first experiments with the disassociated form of spatial organization known as cubism were the result of his studies of primitive African masks and artifacts. Many of the young Mexican muralists were influenced by the noted Mexican anthropologist Manuel Gamio, who studied under Boas.

Elie Faure, a close confidante of Rivera during his stay in France, characterized Rivera as a "mythologer, perhaps even a mythomaniac." Faure was alluding to the fact that Rivera, like his mentor Dr. Atl, obsessively spread lies about himself to bolster his image. But Faure also must have known that Rivera's efforts to use his art as a psychological warfare tool to propagate primitivist ideology through myth were thoroughly witting.

Rivera glorified, both in his paintings and writings, the "social value" of the death and mother rites of the Aztec gods. Rivera's repeated depiction of the mother rites was a fitting subject for the morally degenerate painter. Many of the buxom nude females who posed as goddesses for the obese Rivera found their way into his bed. Like Picasso, Rivera left behind him a number of illegitimate children and mistresses. Rivera's depiction of his pregnant common law wife, Guadalupe Marin, as the goddess of fertility in his mural *Fecund Earth* in the agricultural school in Chapingo, is characteristic of the painter's pornographic style.

The Aztec cosmology that Rivera illustrated is nothing more than a variation of the ancient



Rivera's Holy Family: religion and science blend into animal life.

NOTES

paganism of the Isis cult, which worships the irrationality of the mother goddess and her pantheon, as opposed to Apostolic Christianity's God the Father.

Rivera's Opposition

Rivera was explicit in declaring that he was painting to glorify the "pure," simple, Mexican peasant":

"Here in Mexico I find that very simple intuitive persons, in common with a highly sophisticated and prepared type, accept my way of painting. But the bourgeois mind (here as elsewhere called cultured) I believe does not. This bourgeois mind of Mexico is of a special virulence, for being mixed in race for only a few generations, it is also lamentably mixed in its "culture." It is in a word, saturated with European

bad taste, the finer European influences having been almost wholly rejected by the Creole of Mexico."

Rivera's caustic allusion to the Mexican bourgeoisie was in direct response to the outrage which his art sparked throughout the Mexican intelligentsia, which had begun to experience the richness of great art during the period of Juárez. In fact, the works of Rivera and other muralists had been the brunt of repeated physical attacks by disgruntled viewers. When Cállez became President of Mexico in 1924, the muralists and their chief sponsor, Education Minister José Vasconcelos, suddenly fell from favor.

The incoming director of the Preparatory School's Department of Fine Arts referred to the works of Rivera as "uglyism" and told

the press that he intended to "whitewash these horrible frescoes" which the muralists had painted on the walls of the school. In 1929 the governor of Durango wrote an editorial in the newspaper *Excelsior* demanding the removal of Rivera's murals from public view. In 1935 a group of students sprayed acid on Rivera's murals in the National Palace.

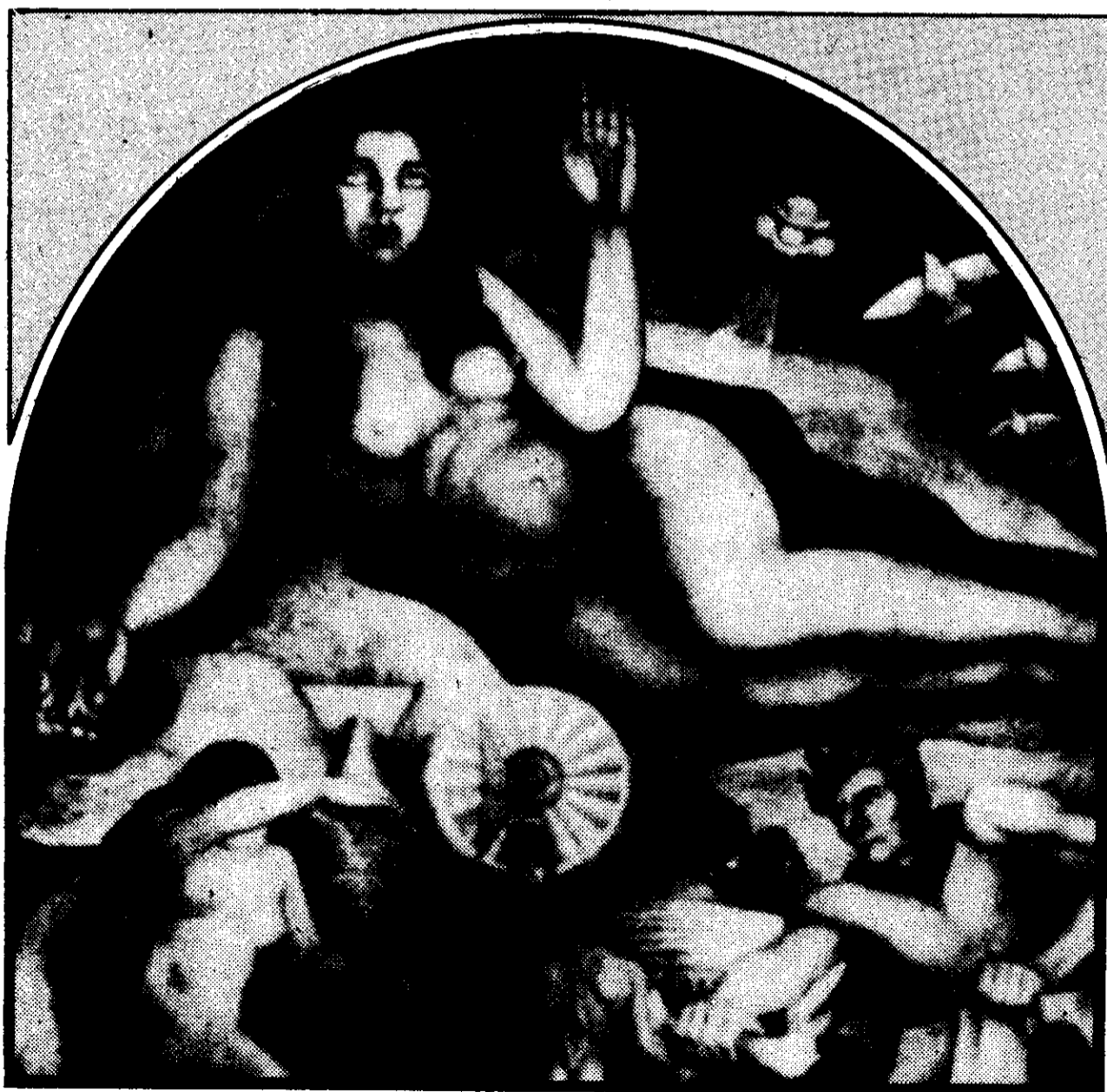
But the radical anti-imperialist Rivera survived those trials by extending his services to an array of elite American art patrons, including the Fords, the Rockefellers, and the Morgans, and in so doing initiated a campaign in the United States against European culture as the basis for the American identity.

As in Mexico, Rivera flaunted the Indian as the root of American culture. Rivera's fraternizing with American high society netted him sizeable returns and prestige until he painted the face of Lenin on a mural for the Rockefellers in New York which offended even the liberal Rockefeller taste.

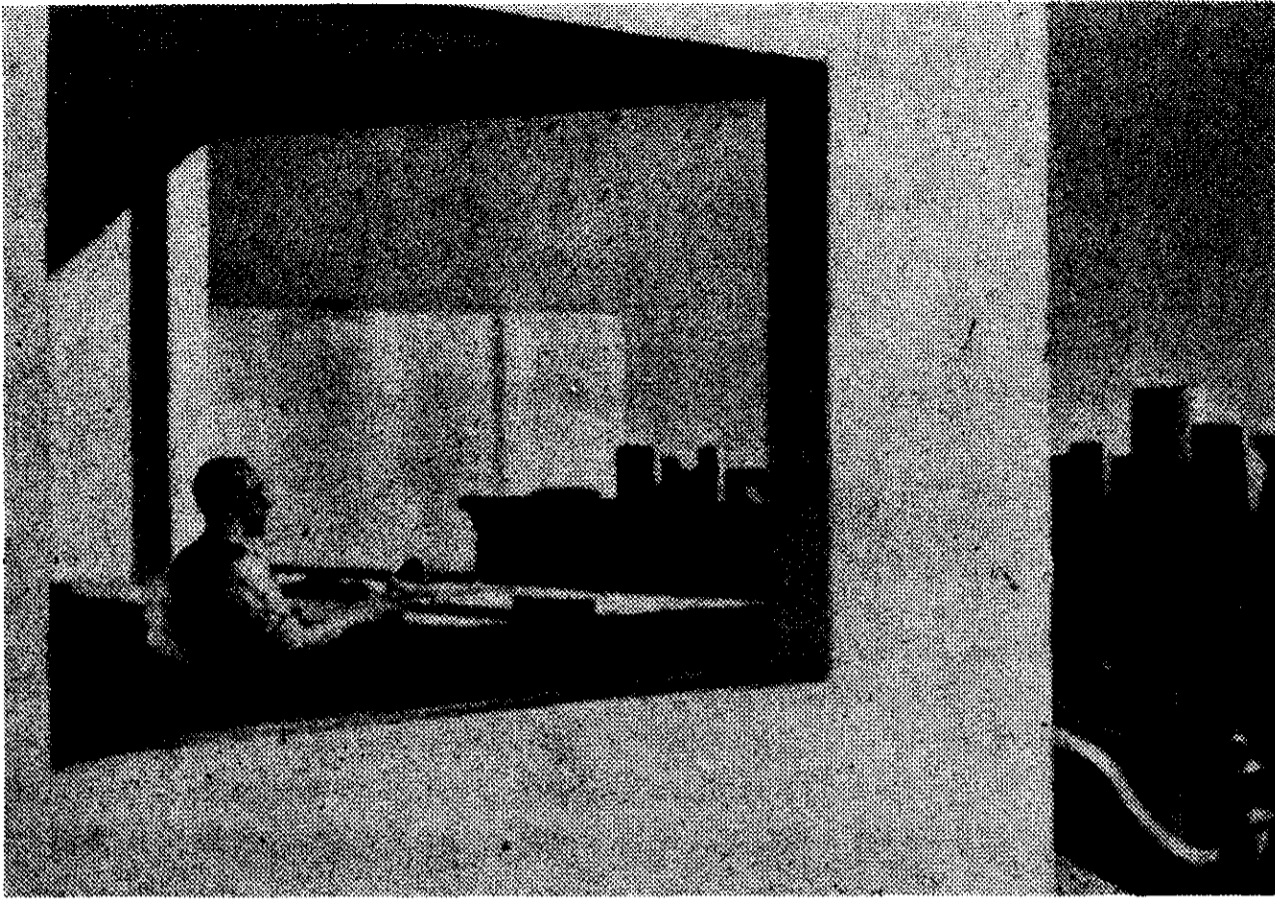
Nonetheless, Rivera died a very wealthy man, leaving behind a museum of Aztec artifacts which he built for his own edification and named the Rivera pyramid. Rivera was entombed with the remains of the great Juárez, and to this day is celebrated as a national hero in Mexico.

The ghost of Rivera and his fellow Aztec cultists still dominate Mexico in their murals which overpower many public and private buildings. That no voice of outrage is heard today against those treasonous abominations sadly confirms that Rivera and company were successful in undermining the moral fiber of Mexico. Were Juárez alive today, there is little doubt that this silence would be broken.

—Judith Wyer



Rivera's mural *Fecund Earth*, dominated by a pornographic nude, hangs in the agricultural school at Chapingo, Mexico.



Hopper's Office in a Small City: feeling we are Peeping Toms.

Why You Don't Like Edward Hopper

Edward Hopper is one of the best known American artists of this century. His death in 1967 at the age of 80 ended an exceptionally productive life of painting. A comprehensive show of his work was at New York City's Whitney Museum of American Art through mid-January.

Hopper worked in a representational style which came to be known as the first truly "American Art," and during his lifetime he received a great deal of critical acclaim for his sober pictures of ordinary American life. But the public has always been reserved in wholeheartedly enjoying his work and many, including myself, attended the retrospective in the hopes that such a summary show would allow his work to be better appreciated and understood.

The subjects of Hopper's

paintings are cityscapes, landscapes, or interiors viewed as if seen through a window. One or another of his many pictures generally sticks in the viewer's mind and characterizes for him a general response to the work. The reason is that although the facts of Hopper's paintings are very ordinary, the manner in which Hopper painted these scenes communicates a powerful, almost gripping mood. The general impression is one of intense loneliness in a lurid world.

Kinship to El Greco

People have understandably concluded that Hopper's "message" is a commentary on the alienation of contemporary society, but this was not his intention.

Hopper said about his painting, "I have tried to present my

sensations in what is the most congenial and impressive form possible to me." He implied with this and other statements that his own character determined the dour atmosphere of his pictures which has led to a folk image of Hopper as an El Greco-type recluse. The key to Hopper's work however, is the artist's own consistent use of the word "sensations" to describe his intellectual and emotional responses to the world around him.

On another occasion Hopper said, "I believe that the great painters, with their intellect as master, have attempted to force this unwilling medium of paint and canvas into a record of their emotions." This is Hopper's problem. He regarded his sensations as true emotions, and it is this that gives him a kinship to an artist like El Greco who used visual sensationalism to communicate the effect of deep emotion.

With the exception of a handful of paintings, Hopper was a highly theatrical painter. His staginess imparts an aura of mystery and fear to the commonplace. Like the Victorian mansions he painted, his pictures have the air of a gothic novel in which our excited imaginations are invited to run wild. As a consequence, the viewer stands before his pictures making up stories about them. "Why is that man ignoring that woman?", "Who is that woman?", and so on.

Whatever Hopper's failures may be, it was not his conscious intention to produce such banal responses. He was a serious painter who felt the starting point for painting was in a study of life's phenomena. He rejected abstract art as decorative, claiming it held no interest for him. In seeking to recreate the natural and man-made world, he developed two outstanding characteristics which

EXHIBITS

dominate the bulk of his work.

Hopper was a master at creating solidity of form and his unique use of light helped him to achieve this solidity. He creates monumental architecture, and rooms as solid as prisons. It almost overwhelms the viewer. *Everything* is as solid as a rock, including his nudes and even the occasional granite sailboat sailing on a cast iron sea.

He created his interiors like stage sets seen distantly from the balcony. More intimate settings give us the feeling that we are Peeping Toms. His cityscapes were inspired by the sets of contemporary plays he loved to attend. Many of his pictures, in fact, are about going to the theaters, and reflect the peculiar artificial effect of theatrical lighting. (He once commented on how streetlights made trees look artificial.) The spotlight quality of his lighting, while creating form, imparts an artificiality to his work and deprives the works of harmonious tonality.

An Empty Stage

In itself there is nothing wrong with treating a painting's background as a set upon which a drama takes place. Many renaissance pictures were composed this way. But Hopper's pictures are like the empty stage before the play begins. Even when people are present, nothing ever happens. The figures communicate little about themselves. They are like the fey gas station attendant in *Four Lane Highway* who cannot hear the shouting woman because he is absorbed in his own thoughts. The muteness of his characters and the silence of their surrounding contribute to the viewer's unease. These effects dramatize the sensations of looking, *seeing* as artists

call it, but do not lead the viewer anywhere.

The response is a feeling that you've been had. This might not occur so regularly if Hopper had not so consistently used such a stark light. At the very least, a more gentle lighting might have hidden some of his deficiencies. Although such highly contrasting effects do occur in nature, there is much more to be discovered, even in terms of sensations, as the dappling light effects of the impressionists demonstrated.

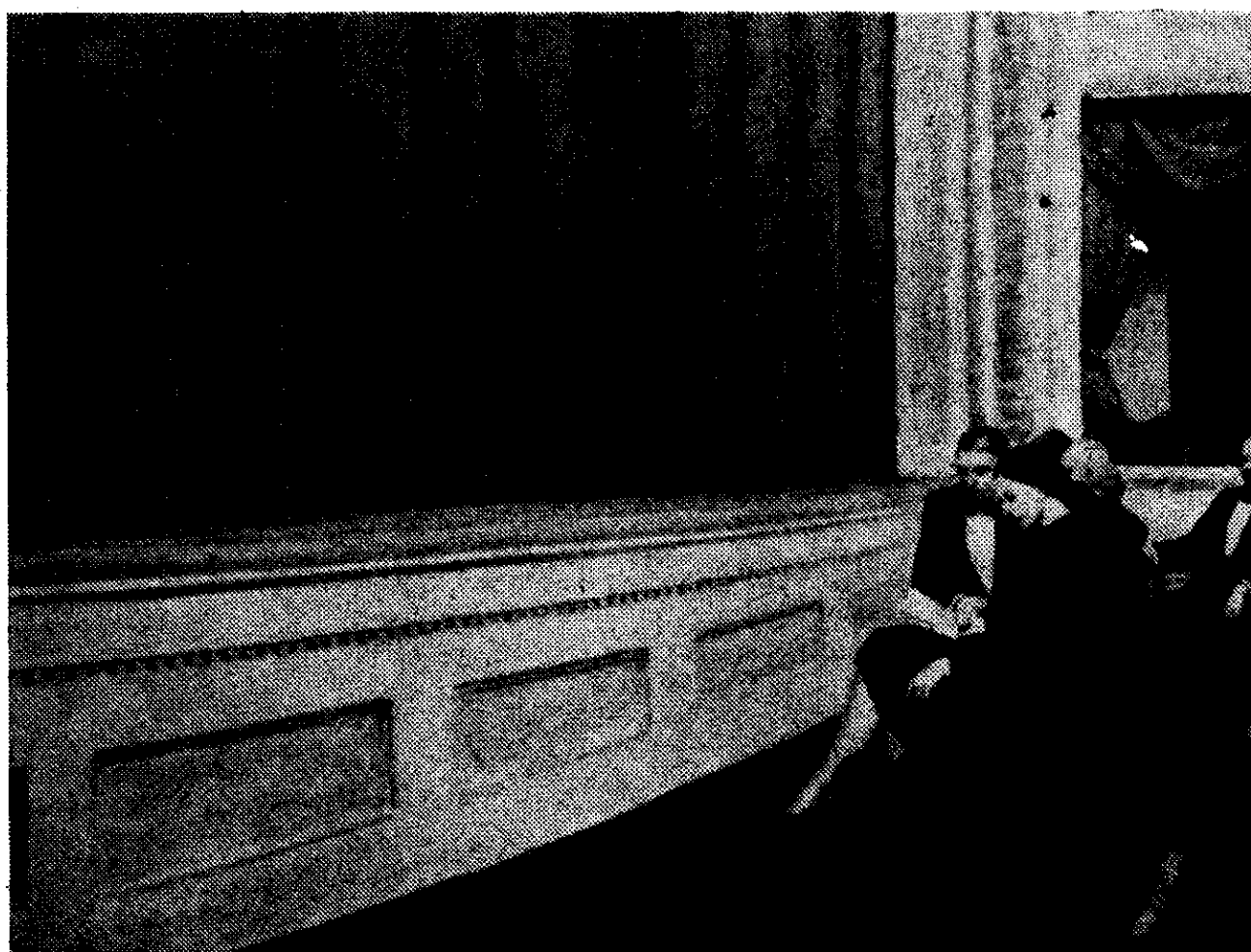
Commonplace Sensational

Because light is so important to Hopper's work, it leads one to understand the underlying idea of his work. In a Renaissance painting light was a unifying medium that represented God's love of creation. In a great landscape of the eighteenth century, light created the atmosphere of reality which subsumed the collection of objects arranged in the picture. In attempting to create a reality of

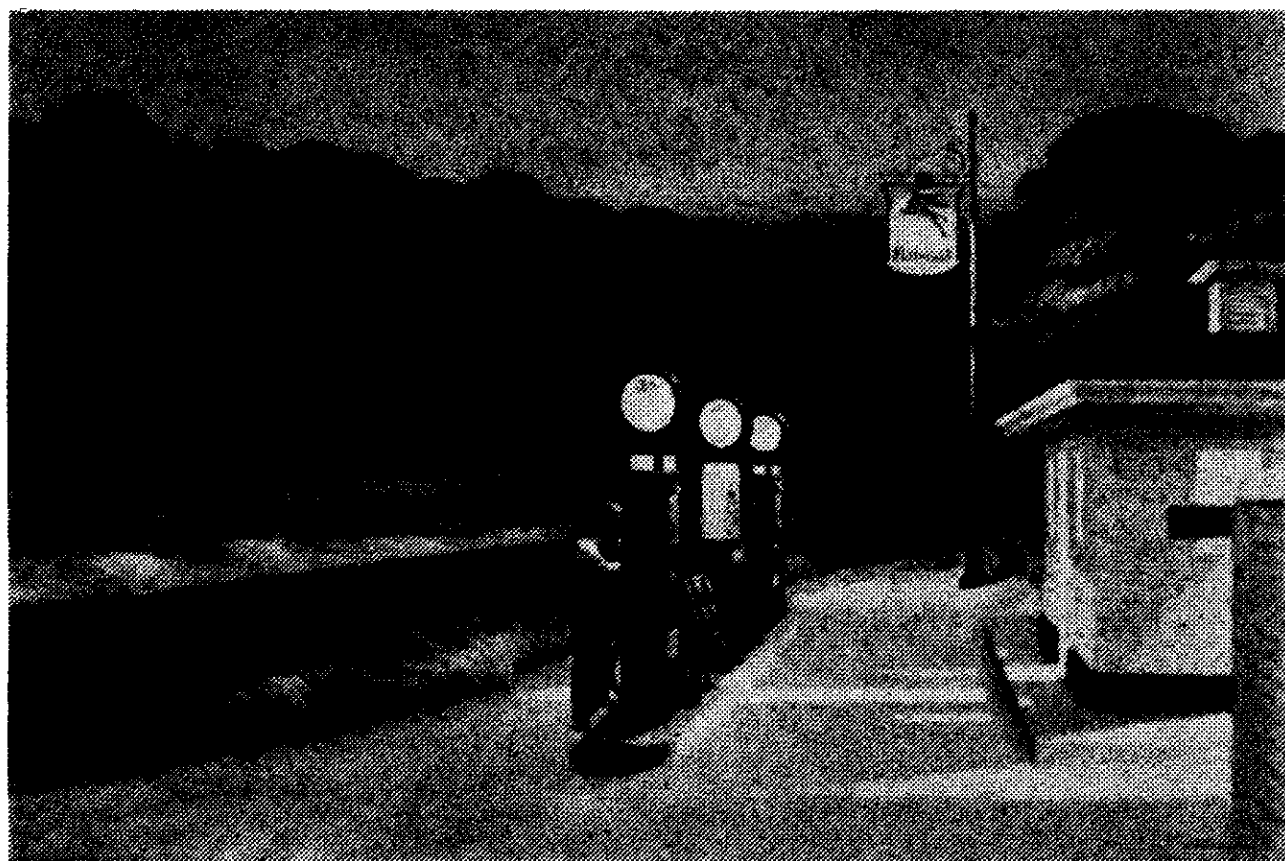
sensate experiences and sensations Hopper carries us into the world of fantasy. Under the guise of a matter-of-fact sternness, he has produced pictures which border on the extremes of a Turner, El Greco, or one of the early German mystics who focused on the violent effects of nature.

When we catch a momentary vivid sunrise, or blazing sun behind the clouds, we are startled and admiring. But these things are the stuff of banal landscapes and picture postcards. Glimpsed occasionally, they heighten our awareness of the depth of nature's character. When overdone, they reduce our sensitivity to such moments of drama.

It is not that Hopper was given to painting wild sunsets (although he did paint one with garish stripes of red and yellow). It is the way he sensationalized the commonplace. His kinship to mystical fantasy can best be seen in a painting with the subject of a gas station seen at night.



Hopper's First Row Orchestra: the peculiar artificial effect of theatrical lighting.



Hopper's Gas: horses are merely Mobil flying horses, gas pumps are no more than pumps.

His pictures are not full of evocative symbols in which every object contains some extraordinary meaning. The painted horses are merely Mobil flying horses, and the gas station pumps do not stand for anything but pumps. It is the way he uses the unnatural light to turn ordinary objects into something almost supernatural, as, for instance, the weeds that have been converted into glowing flames. It is a light that does not illumine the whole picture. It is harsh and unreflecting. "Ah," a delighted viewer exclaimed, "he makes everything so important!"

Hopper was not much of a talker but he might have explained his motive in this case as purely an interest in light. His problem is that he saw light the way an art student is taught to look at a nude: as a piece of furniture. It is as concrete as the objects in his pictures.

It is tempting to defend Hopper by saying that after all, he was solely concerned with creating light, form, and space on a two-dimensional surface or "forcing the unwilling canvas into a pic-

ture." Contemporary artists are experiencing a renewed interest in tromping out of doors to see nature. Even the abstractionists and minimalists are concerning themselves with space and light. For example, the work of James Turrell, which is being shown at the Whitney in conjunction with Hopper's show, uses light to play simplistic and uninformative tricks on the viewer.

Turrell's work is the antithesis of Hopper's painted canvases, which attempt to communicate an idea of form. Turrell has created a series of illusions which seem to defy sense certainty. He makes the viewer believe he is looking at the flat surface of a canvas when in reality he is looking into a dimly lit room. Conversely, Turrell uses tricks of light to convince the viewer that he is looking at a three dimensional object, not just a picture of the object. The effects are startling, like a magic show or shell game, and that is the whole content of the work.

Hopper's show, now in Europe but scheduled for a tour of the United States later this year, is

worth seeing for the serious student, because it is a rare chance to view the entirety of an artist's work. Except for his early years, Hopper's pictures represent an unswerving drive toward developing his peculiar vision, broken only occasionally by a handful of beautiful studies and watercolors which have not been subjected to his ruthless simplifications. The student will find Hopper's early student work interesting and experimental, as well as his bout with advertising art. Hopper had a powerful sense of design and many of his compositional innovations have been adopted in the graphic arts in particular.

There are two paintings in the show quite different from his usual treatment of his subjects. One is a very early painting of a crowd of people in a French cafe. The individuals who stand out are a clown in whiteface, and a painted prostitute who stands behind him. At the very end of his life, Hopper painted two mimes bowing out on an empty stage. It is known that they represent himself and his wife, who was also a painter.

Not a Silent Medium

Hopper misunderstood what painting is because he thought of painting as a silent medium. He never heard the voices in the minds of his audience. Hopper's greatest fault was his failure to generate in his audience a love of painting and consequently a deepened understanding of the world around them. This was a problem of how Hopper regarded the "imaginative intellect" of his writings. *Seeing* is an intellectual activity of discovery which the painter synthesizes in his painting. But Hopper substituted an imaginative censorship for synthesis.

—Virginia Baier

The British Definitely Hate Mozart

Amadeus

by Peter Shaffer

directed by Peter Hall

Broadhurst Theater New York

If one were to produce a play about the life of W. A. Mozart, presumably one would start with an attempt to explain to the audience how so much music of immortal quality could have been composed by Mozart the man. To most of us, unfortunately, the process of musical creativity, or creativity in art in general, is abstract and even mystical.

For precisely this reason, a play about Mozart should try to communicate something of the scientific method employed by accomplished artistic "geniuses." In addition, presumably, one would also develop the character of Mozart to establish a harmony between the product of the man and his personality and character.

Amadeus, the current Broadway hit, does no such thing. Purporting to be a reconstruction of the court battles between Wolfgang Amadeus Mozart and Antonio Salieri, it is a straightforward hatchet job, of the sort of low-level political propaganda that marks a corrupt electoral race in a backwater congressional district.



Ian McKellen as Salieri, the murderer of Mozart: forgiving the audience's mediocrity.

It is a slander, and one that has led many viewers of *Amadeus* to ask themselves: "How could a man who wrote music like he did *be like that?*" For in *Amadeus*, Mozart is portrayed as a foolish, prating baby.

A British Import

Tim Curry, the lisping, prancing actor hired to play Mozart, is the leader of a New York rock 'n roll band and the star of the cult film *The Rocky Horror Picture Show*. But there is more to this choice of casting than simply grotesque irony. Like the drug-and-violence-infested punk rock movement that Curry's band and his cult movie promote, *Amadeus* was imported straight from Britain.

Amadeus is a production conceived, produced, and directed by the British aristocratic elite. What

is clear from even the New York production, reportedly toned down quite substantially from the more offensive London version, is that the British hate Mozart. What the play itself says is that the British also hate God.

The play was first produced in November 1979 in London by the National Theatre of Great Britain. The British National Theatre was officially opened for the first time in October 1976, with Queen Elizabeth II of England, its principal patron and backer, in attendance. It is the only theatre in Great Britain to have been built under a special act of Parliament.

Peter Hall, the director of *Amadeus* and the chief of the National Theatre, is the founder of the Royal Shakespeare Company and is the premier director in England, having overseen twenty-

four Shakespearean plays at Stratford-on-Avon and been knighted in the Queen's Jubilee Honors List in 1977 for his efforts. The playwright, Peter Shaffer, is a long-time collaborator of Peter Hall's, and a graduate of Trinity College, Cambridge. In all, then, *Amadeus* is the product of the innermost cultural circles of the British elite.

As students of political intelligence know, it is precisely those circles in England, especially the oligarchical family associated with the British royal household, which are the principal sponsors of the British Secret Intelligence Service. The Queen's personal art curator, for instance, the infamous Anthony Blunt, was recently revealed to be a highly sophisticated warrior in the field of international espionage.

Not exactly the run-of-the-mill fare for an evening on Broadway!

Mozart's Politics

The reasons for the British hatred of Mozart are not very difficult to uncover. The play *Amadeus* takes place in the decade 1781-1791. During this period, the British were reeling under the impact of the American Revolution. Across continental Europe, the American revolutionaries were engaged in a conspiracy to further undermine the British throne by consolidating relationships with their French, German, and Italian allies. The commander of American intelligence in Europe, for a time, was Ambassador Benjamin Franklin in Paris—and one of his key fellow conspirators was Wolfgang Amadeus Mozart.

The British hated Mozart not only because his political sympathies were with the revolution that established the United States of America. They hated him because

his music was a powerful weapon whose purpose was to uplift the oppressed subjects of Europe's feudal monarchies and to transform them into republicans.

Amadeus recounts the story of the assassination of Mozart by Antonio Salieri, the court composer for Joseph II, the Hapsburg Emperor of Austria.

But in the account presented, Mozart appears in a hideously distorted form. The composer of some of the world's greatest music is portrayed in *Amadeus* as an infantile, giggling, precocious little brat whose relationship with his wife is conducted in baby talk and whose sense of humor is restricted to foul jokes about bathrooms and excrement. With one exception, nowhere does the play attempt to account for the personality and creative presence that produced Mozart's life's work.

Salieri—who was in real life a hatchetman and stooge of the corrupt nobility—is acted as a thoughtful, if mediocre, musical talent driven to insanity by Moz-

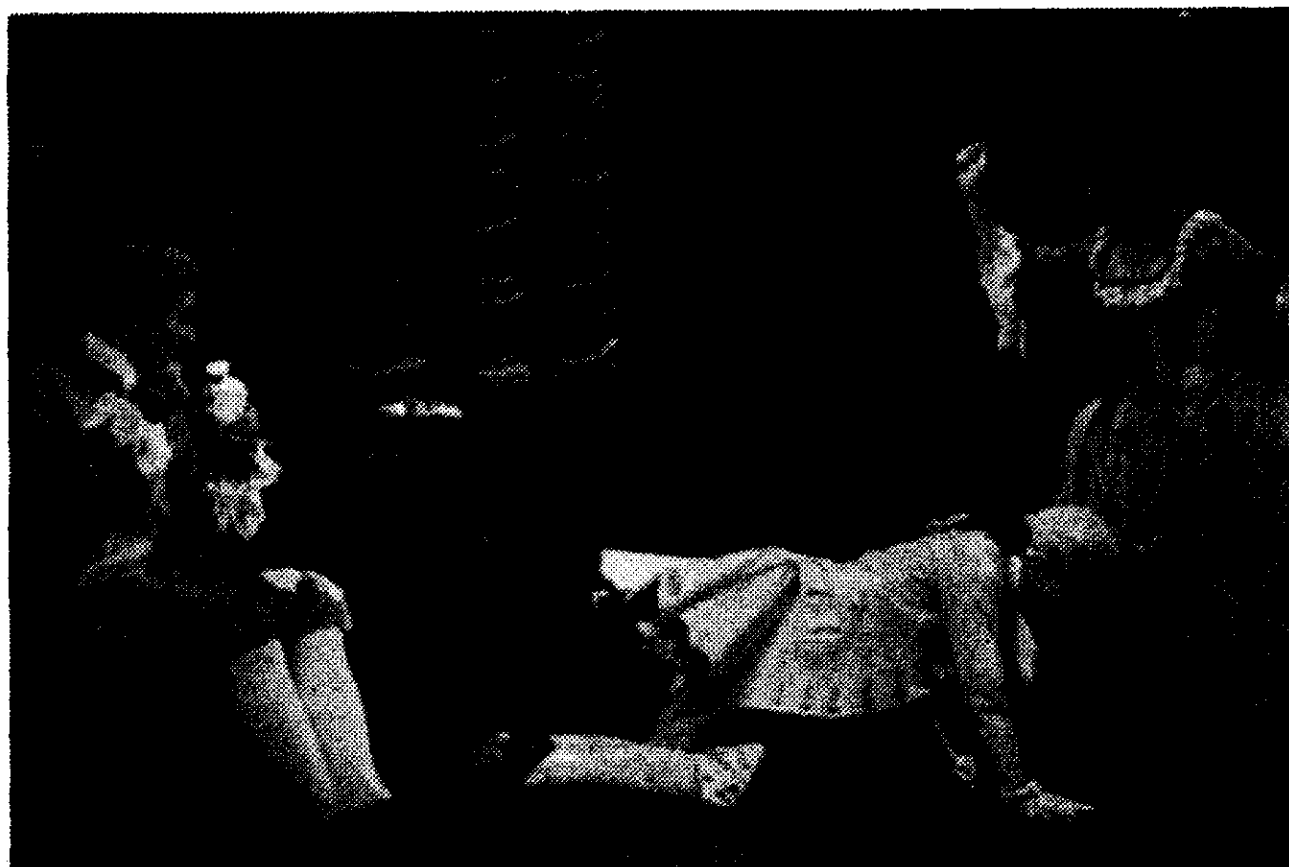
art's arrogance and seemingly inexplicable musical genius.

At the end of act I, Salieri, now driven half-mad by Mozart's talent and his jealousy, vows a solemn pledge to heaven and hell to spend the rest of the life in a boundless quest to thwart and, if possible, destroy God. Mozart, says Salieri, is "the instrument of God on earth." For that reason, Salieri commits himself to a relentless campaign to exact retribution for God's unfairness in distributing supposedly arbitrary talent for genius so unevenly.

A Glimpse of Mozart

During act II, the audience is treated to the spectacle of Salieri systematically hounding Mozart, secretly blocking him in court intrigues, spreading gossip, and eventually causing his death at the age of thirty-five. It is during this part of the play that we see the one glimpse into the working of Mozart's mind.

In a passage that the author of the play may have just lifted from



Salieri (McKellen), Mozart (Tim Curry), and his bride-to-be (Jane Seymour): creative genius portrayed as a prattling baby.

DRAMA

one of Mozart's letters, Mozart describes the difficulty of writing, in prose, an account of what four separate individuals are thinking at a given moment; then, he compares the ease with which a four-part operatic form, by combining four distinct voices in a harmony, could simultaneously present four different ideas more efficiently and more beautifully than could be accomplished in the nonmusical form.

Mozart then says that he has a dream: to write music for a quartet, then a quintet, then a sextet, expanding and swelling until the entire world is "singing my music."

That universal chorus, Mozart says, would rise up to heaven. "I think that this is how God hears the universe," says Mozart, with each competing voice, in counterpoint to the others, blending together in God's ears to form a perfect harmony.

And, says Mozart, this is the purpose of real music: to give its hearers a brief glimpse of the working of the divine mind by allowing them to understand polyphonic music. In so doing, Mozart says triumphantly, he can make his audience into gods. Here is the play's only presentation of the source of Mozart's genius, and the only moment of true drama in the entire production.

For Salieri, Mozart's declaration is the last straw. In the play, the character Salieri can no longer tolerate Mozart's godlike genius, and he destroys him. In real life, it was the Hapsburg agent Salieri who killed Mozart as a political decision of the Vienna court. In the latter case, we would consider Salieri to be nothing more than an immoral, spineless servant. But in the play, the characterization and the drama work to convince the

audience to sympathize with the reprehensible Salieri!

It is the power of the play which, in fact, manages to engender empathy, and eventually identification, with the murderer. Salieri is portrayed as an engaging character, who constantly talks directly to the audience and, with jokes and charming idiosyncracies, convinces the audience that his "tragic flaw" is something that might be overlooked and even pitied.

The powerful performance of Ian McKellen, who plays Salieri, is almost irresistibly attractive. Combined with the reprehensible portrayal of the "Mozart" of the play, the audience is nearly convinced that Mozart's murder at Salieri's hands is justified by the affronts that Salieri has allegedly suffered as the result of Mozart's mysterious "genius."

Thus, at the very end of the play, an aging Salieri, recounting the story for the audience, takes note of the fact that the audience itself, is made up of "mediocre" people. As his dying act, McKellen's Salieri absolves the audience of its mediocrity and announces that from that point on, the audience whom Mozart would have made gods—that is, you and I—must be content to be mediocrities.

Amadeus is a powerful piece of political propaganda, produced by the same British masters of that art who have convinced large portions of the U.S. population that jazz, modern dance, and the secretions of the rock-drug counterculture are manifestations of true creativity. Sadly, too few Americans are well enough equipped with the knowledge of the truth to resist the dramatic manipulations of the play.

—Robert Dreyfuss

MOVIES

Hollywood's Drug Pushers At it Again

Altered States

(Warner Communications)
directed by Ken Russell, with
William Hurt and Blair Brown
Rated R.

Evidence accumulating over the last couple of months suggests that the U.S. "entertainment industry" has embarked on a large-scale campaign to once again turn a better part of the teenage population into drug-taking cultists.

Leading items of evidence are: the release of Ken Russell's *Altered States*; the unabated flow of ultra-violent "low budget horror" films long after their season was supposed to have ended; and the presentation of one of the worst low budget horrors, *Prom Night*, on prime time television for the first time.

Strictly speaking, to show a print of *Altered States* is to break the laws prohibiting the sale of uncontrolled, mind-altering substances.

There have been many films over the last few years which were made to be viewed while in the state of drug-intoxication; the recent "Cheech and Chong" series (unfortunately, box-office record-breakers) are a case in point. *Altered States* is an advance on this: it is designed to *make* the audience stoned.

Director Russell has chosen Paddy Chayevsky's novel of a research physiologist (William Hurt) who, in his attempt to investigate the origins of schizophrenia, begins experimenting on himself using a combination of sensory-deprivation techniques plus doses of a very powerful hallucinogen. On one level, this allows Russell to effectively lend scientific credence to the long-discredited "experiments" of Dr. John Lilly, who used the same combination of techniques in the late 1960s. Lilly, a coworker of Timothy Leary, was part of a team of renegade scientists working with British and American intelligence services to force-grow the drug-taking American "counterculture"—the MK-ultra operation. Lilly describes his criminal activities in a book with a damning title, *Programming and Meta-Programming of the Human Bio-Computer*.

This plot vehicle also allows Russell to transform the entire film into one long "trip," as seen through the eyes of the physiologist, soon himself driven psychotic by his drug-taking. The hero's hallucinations, at first explicitly sexual, then masochistic, overwhelm the movie. Convinced that he can "devolve" through the use of drugs, the scientist turns into a pre-human ape creature and then back into the primordial "hot soup of life." The actual story line, hopelessly silly as it is, quickly becomes immaterial to the director's intent to send his audience into one carefully constructed, million-dollar special effect after another. Wrenching, grotesque flashbacks (as sometimes happen to victims of LSD) appear without warning. At the fairytale, "all you need is love" ending of the film, you feel as though you have just



William Hurt (on table) as the drug-taking physiologist in *Altered States*: a silly story, but millions in LSD special-effects.

come out of an unpleasant LSD experience.

Smell of Conspiracy

The creation of this movie smells of a conspiracy to develop cult mentality, although we cannot yet name the names and the connections. Firstly, there is the case of the director, Ken Russell. Russell is not exactly what Hollywood would call "a hot property." Although he made a big splash with his first two major features, D. H. Lawrence's pornographic *Women in Love* and *The Devil* (based, incidentally on "The Devils of Loudon" by Aldous Huxley, the drug freak who controlled the MK-Ultra business), his most recent films have bombed utterly. (Does anyone remember Russell's biography of Franz Liszt, *Lisztomania*?) Why was this unstable personality with a lousy track record given a monstrous budget. . . . outside of the fact that he is committed to drug-taking by his own admission.

Secondly, there is the Jung angle. The screenplay in *Altered States* makes it explicitly clear that the protagonist-scientist's search is for verification of Carl Jung's thesis that man does not really search for *higher* concepts; that human mental progress is really the descent into lower, primordial constructs which are universal to all men. . . . and to animals, and fauna, etc. Jung's beliefs, which fell into long disrepute after he was denounced as a lunatic by his teacher Sigmund Freud, were popularized again by the hippie movement in the 1960s who adopted Jung's "universal oneness" as an appropriate cult belief structure.

Without going into any more details, the importance of Jung's theories is that they legitimize what competent psychoanalysts diagnose as "infantile regression." Men must devolve back to the world of magic, where the primordial forces can be brought to bear, said Jung. Does this sound a

bit like what Khomeini is doing, telling his crazed followers that the bullets of the enemy will turn to water, and so on? Absolutely. Many of today's "Jungians" would like to forget their guru's famous 1938 essay "Wotan," in which he claimed that Adolf Hitler had mastered the primitive magic and had become a new god.

'Magic' Poisons '81 Films

Altered States was apparently the first of a whole wave of films pushing Jung's cultist belief structure. Only weeks after the film was released, *The Bunker*, a high-budget movie made for television was shown. [See review this issue.] While this purported "docu-drama" of Hitler's last days was otherwise reprehensible as a whitewash of Nazi war criminal Albert Speer, the film had star Anthony Hopkins directed to perform Hitler as a "Jungian magician," according to an interview with Hopkins in *TV Guide*.

Next year's film season will be dominated by such "magic." Now in production are four films—*Excalibur*, *Knight*, *Dragon slayer*, and *Tristan and Isolde*—each about those wonderful days of the Dark Ages. Says John Boorman, director of *Excalibur*, in an interview in the *New York Times* February 22: "It's about the loss of magic. When man was in an unaware state he was more in touch with nature which includes the forces of magic. The price you pay for that unconsciousness is the lack of that harmony. . . . It all has to do with Jung, with trying to look back and see where our impulses and feelings come from."

Mr. Boorman's previous most famous film was *Deliverance*, which shows a group of civilized men degenerating into killers.

The disturbing corollary to these cult-building films is the



Hurt in *Altered States*: in search of Jung's "universal oneness."

ever-faster pace with which the low budget horror films are hitting the neighborhood theaters. Film company sources had repeatedly stated before the new year that, partially due to public outcry, the release of these superviolent films would die down. Instead, we see a new one released about every other week.

The importance here is that, while sophisticated films like *Altered States* help to develop cult ideology, the low budget horror films erode the victimized young viewer's belief in the sanctity of human life and desensitize him or her to deadly violence.

Scanners, *Maniac*, *My Bloody Valentine* (to name just three films that are current) all have only one plot device—blood: beheadings, disembowlings, scalplings, sexual

mutilation, all graphically shown. For instance, *Scanners* was directed by a man whose only other distinction was to bring pornography actress Marilyn Chambers to the "legitimate" film. The whole story hinges on a single special effect: the bloody explosion of a human head. This effect looks exactly what it must look like when someone puts a shotgun to the back of another person's head and pulls the trigger. *My Bloody Valentine* shows people getting their hearts torn out.

What, we challenge the reader, is the difference between watching *Scanners*, and going to the Roman coliseum and wildly cheering while a Christian prisoner is flayed alive?

Target: Children

This attempt to turn people into cult-ridden mobs, as in imperial Rome, is aimed primarily at our nation's children. Although most of these films have "R" ratings (no one under 17 admitted without parent or guardian), a recent study shows that 45 percent of the audiences are between 12 and 17, and most of them girls. The large advertising campaigns for these films primarily target teenagers. We can only surmise that the recent showing of *Prom Night*, one of the most famous of these horrors (slightly tidied up by a film editor), on the choice 9:00 p.m. Sunday TV slot is a further attempt to popularize this genre and to weaken parental awareness of the danger of these films.

Currently, these superviolent films are the best investment in Hollywood, often paying ten or twenty times back on the dollar. That means that responsible parents are going to have to organize and hit very hard in order to force a stop to this brainwashing.

—Michael J. Minnicino

BOOKS

**The Uncommitted:
Alienated Youth
In American Society**
Kenneth Keniston
Harcourt Brace Jovanovich
1965



The Hoax Called 'Alienation'

Back during the early 1960s, a Yale psychologist named Kenneth Keniston published a book entitled, *The Uncommitted: Alienated Youth in American Society*. Keniston's name went on from that point to become something of a celebrity in connection with downward moral spiraling of most of the "New Left" into such nether degrees as the Weatherman terrorists and Yippiedom. More recently, Keniston's colleague from the early 1960s, Robert Lifton, has acquired a following as a brainwasher among certain professional kidnapers (see Michele Steinberg's "The Deprogramming Mafia: Kidnappers for Hire," *The Campaigner*, November 1980). Examining Keniston's work more closely, his affinity of Chinese-style (e.g., "Korean") brainwashing is clear enough even without emphasis on his association with Lifton.

Essentially, the doctrine of "alienation" to which Keniston refers was, and remains nothing but fascist ideological indoctrination. Those who remember the 1968 back-issues of *The Campaigner* recall that we introduced a systematic analysis of the fascist orientation of the Mark Rudd group during the early summer of that year, and continued studies of explicitly fascist currents around the left-wing weekly *Guardian* and allied circles over the course of subsequent months. Our perception that Keniston's (like Lifton's) views are a particularly nasty variety of fascist ideology is by no means a recent discovery in the

pages of this journal.

Apart from being fascist, Keniston's and related doctrines concerning "alienation" are an outright lie by every classical standard of clinical psychology. It is that aspect of Keniston's portrayal of "alienation" which we emphasize here.

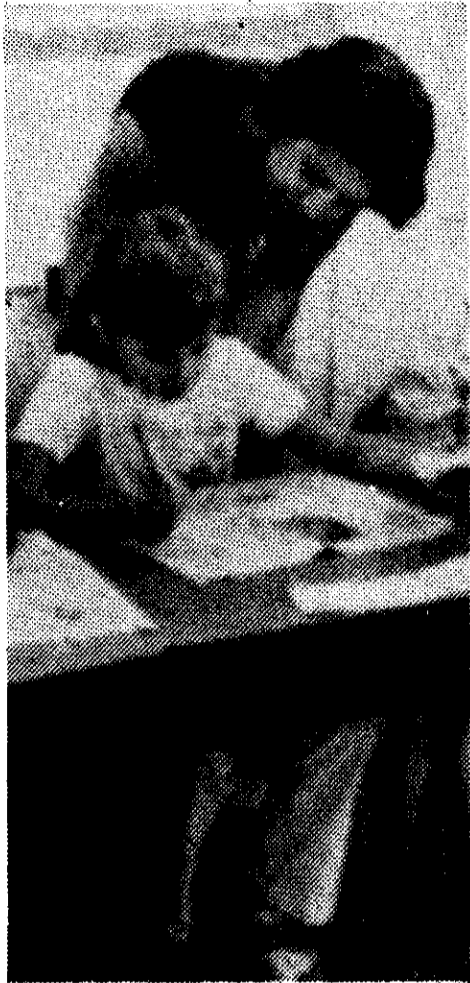
The working-point here is that the time has come for the last parent victimized by Keniston's sort of nonsense to free themselves of any sense of guilt in the matter. You should feel guilt, dear fellow-parent, only if you failed to subject your children to what Keniston and his ilk describe as "alienation."

Dear fellow-parent: You did not oppress your child by obliging it to grow out of diapers upon entering the first grade, nor did you brutalize the little critter's freedom of natural expression by putting it into diapers in the first place. Moreover, you did not impose heterosexuality on the child; as the anatomical evidence suggested to you at the time, the wee beastie was born with it. Nor did you scar the little monster's psyche for life by neglecting to encourage it to pass many happy, formative hours each day fingering its pudendum.

With that, to business.

The Classical Meaning Of 'Alienation'

Although classical philosophers and psychologists explained the cause of the phenomenon in varying ways, the significance of the term was a pathological condition



of the individual which prevented the person from subordinating asocial individual impulses to participation in achievements to the advantage of society. The inability to experience joy in self-development enabling such achievements was recognized as a pathological condition, and as a condition related to mental pathologies all the way down to the level of ostensibly irreversible psychosis.

In clinical psychopathology, the condition of alienation in the individual personality was correlated with *infantile regression*. One need not—and, in fact, should not—accept Sigmund Freud's id/oedipus explanations for the causes of infantile regression. The parody of childishness in the fantasy-ridden, pathological behavior of the acute neurotic or psychotic is not a theoretical construct, but simply an indisputable fact of clinical observation.

As I had the occasion to examine Columbia students at close quarters during the stress-filled spring, summer, and autumn months of 1968, I was perplexed at first by the frequent encounter with a particular sort of lipping accent which I could not identify with any of the regional dialects I knew from wartime military service experiences or my not-insignificant travels. In due course, I kicked myself, so to speak, for failing to recognize the very simple fact almost immediately. The peculiarity of the lipping diction was predominantly "baby-talk." Among the figures of the SDS circle calling itself the "crazies," my recollection of John "Jay-Jay" Jacobs stands out in this connection. The same speech defect, although less pronounced than in "Jay-Jay's" case, was a feature of Rudd's diction. It was much more widespread than among those two cases.

The closest approximation of

a similar speech-defect I have encountered is among victims of the "cockney" dialect. During childhood, there was the case of two neighborboys my own age who were second-generation cockney. Since they had been assimilated into U.S. culture, their speech was relatively comprehensible, rather than "thick cockney" dialect, and the cockney influence was a pronounced coloration of their diction rather than out-and-out dialect. That filtering of the coloration out of the dialect under those specific circumstances helped to pinpoint the "baby-talk" quality. They were ten, eleven, and twelve years of age at the time I knew the two, old enough so that the "baby-talk" coloration of their diction was distinguishable as just that.

Admittedly, most of the "baby-talkers" of the 1968 Columbia set were, like "Jay-Jay" and Rudd, of relatively advantaged backgrounds—not the classical cockney etiology, obviously. Yet, the infantile aspects of the ostensibly quite-opposite social backgrounds had converged in net effect. Both stemmed from family cultures which had developed them as "alienated" personalities, in the classical sense of the term "alienation."

The parents of the Columbia "baby-talkers" might object to the inference. Their case is not entirely lacking in grounds. Over the period I had occasional glimpses of "Jay-Jay," there was a marked personality deterioration (over a period from autumn 1966 to near the close of 1968). The whole crew associated with the "crazies" was already under deepening grip of the rock-drug counterculture, and even significant use of relatively light marijuana does cause perceptible personality-deterioration over a period as brief as months. As was documented

extensively later, the Ford Foundation-funded "crazies" who constituted the core of the Weatherman terrorists were strongly drug-oriented, professing to conduct LSD-25 rituals as a "truth-drug" procedure for screening of recruits. The parents might wish to argue that it was the rock-drug counterculture, not upbringing, which produced the range of infantilism symptoms observable during 1968.

There may be a quarter-truth or even a half-truth in such arguments. However, in the main, the infantile streak antedated significant effects of drug-usage. It is to be suspected that infantile behavioral traits correlate with a strong susceptibility to the drug-culture. The negative evidence to this effect is strong; those with well-defined adult characteristics are clearly more resistant, and for reasons which ought to be obvious.

The misuse of the term "alienation" by Keniston et al. is not merely absurd neologism in effect. It is the usage of the term which has perverted appeal to those radicals of the late 1960s who adopted their alienation-in-fact as a positive quality, a political cause. The Keniston thesis is efficiently designed to serve as a rationalization for perpetuation of a psychopathology, a precise reversal of the values by a clinical psychology which has abandoned the side of mental health, to join forces with the cause of disease.

That aspect of Keniston's work places him most obviously on the side of such London Tavistock Institute specialists as the notorious R. D. Laing and Cooper, as well as the French version of the same orientation, that of Foucault.

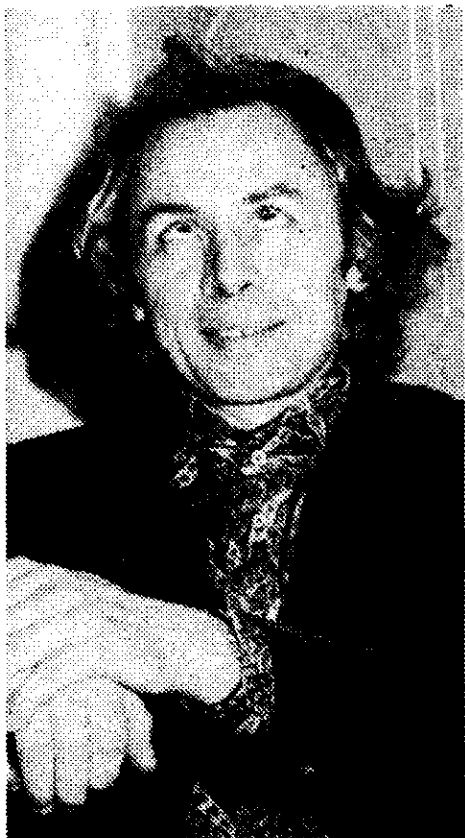
One of the classical cases of the application of such reversal of values of clinical psychologists, to support the affirmation of mental disease, is that of the notorious

Heidelberg Patients' Collective (of Heidelberg, West Germany). This group, out of which the so-called second generation of the Baader-Meinhof terrorist gang was recruited, was a project based on the thesis that psychopathology was a *political right* of the aberrant individual, and ought to engage in militant struggles to secure its "political minority rights" on the same general terms as racial and ethnic minorities.

The effects of packing about two hundred poor loonies together in a barrackslike arrangement, whipping themselves up to struggle for the cause of their lunacies, had quite lawful consequences. The hope of recovery of the victim of psychopathology is the victim's recognition of the fact that his or her condition is pathological, as a problem his or her mind must mobilize itself to overcome. Create a strong reinforcing environment of official and peer-group opinion, based on the clamorous insistence that treatment of mental pathologies is itself intrinsically "political oppression," and the last access to sanity among the poor, misguided loonies departs in the manner of skyrockets flashing to die just over the horizon.

According to the papers published in support of the wretched "experiment," included in the subprojects of this unusual struggle of "oppressed minorities" was one task-force occupied with bomb-making and similar interests.

When the "experiment" was deprived of certain support, someone apparently neglected to arrange alternate housing for the poor loonies collected into the experiment. The whole kit and kaboodle dispersed across the landscape of the Federal Republic of Germany, some among these ending their days in the service of the Baader-Meinhof gang.



Laing

BOOKS



The case of the Heidelberg Patients' Collective may include exceptional features. Those special features notwithstanding, the parallel made to the case of the targets of Keniston's perverted thesis is essentially a valid one. If "Jay-Jay," Mark Rudd, et al. were not officially classed as "certifiable loonies," the infantile, pathological streak of differentiation was typical among the self-styled "crazies" of Columbia campus and related parts. The lawful consequences of imbuing them with dogma along the lines of Keniston's are the same in principle as inciting a collection of poor loonies in Heidelberg to treat insanity as a political cause, and to define efforts to cure such pathology as "political oppression."

The same problem occurs in a slightly different form today, in some extremely insidious tactics against parents of drug-users. The parents are indoctrinated, often with the aid of brainwashing-mode "sensitivity groups," into "experiencing guilt" for what is alleged to be their impelling their

children to become drug-users.

In some cases, the "controller" of such evil antics warns the parents against becoming involved in mobilization against the drug-pushers. The usual argument in such cases is that if the parents engage in "blaming" the drug-pushers for the problem, then it is clear that the parents are "immorally" attempting to "shift the guilt" from where it belongs, themselves, to someone else, the drug-pusher. "No," the controller insists, "it is all your fault. Unless you had given your child a disposition to use drugs, your child would have rejected the offer of the drug-pusher."

What evil swine such "controllers" are!

Swinishness aside, the thesis of these corrupt brainwashers of anxiety-ridden, and therefore susceptible, parents is identical to that of Keniston, et al. Therefore, parents should reassemble their shattered self-respect, and tell the drug-therapist and Keniston alike that they are now known for the hoaxsters they are.

—Lyndon H. LaRouche, Jr.

The Pursuit of Simplicity **Edward Teller**

Pepperdine University
Press,
Malibu, California

1980
167 pp.
\$6.95

Is It True What they **Say About Dixy?**

Louis R. Guzzo
The Writing Works, Inc.

1980
228 pp.
\$10.95

Two Scientists *Committed to Progress*

The Pursuit of Simplicity is the continuation of a fight for scientific development that Dr. Edward Teller has waged throughout his life, a fight that has become sharpened in the past two years since the "accident" at Three Mile Island was staged to shut down the entire U.S. nuclear program.

In his new book, Teller makes the commitment to explain to the layman what science is. His motivation is the fear that the antiscience movement in the United States will succeed in destroying

the basis for continued human evolution, and with it the survival of human civilization.

Locating his polemic historically, Teller informs us that "a great many people considered the first stirring of the Industrial Revolution to be the Devil's work. The people today who want to enlighten everyone on the evils of progress may not realize that they are intellectual descendants of a medieval movement."

Teller is one of the few remaining heirs to the scientific tra-



Teller

dition that emanated from Göttingen University, where Teller studied physics and engineering before World War II. Following in the footsteps of Leibniz, Bernhard Riemann, and the hydrodynamic school, Teller, together with George Gamov, pioneered investigations into nuclear fusion reactions. Teller and Gamov were the first to predict the physical conditions necessary to harness nuclear fusion.

Manhattan Project

In 1939, Teller, who had emigrated to the United States, was a leader in the political effort to awaken the U.S. government to the possibility that Nazi Germany could develop nuclear weapons. Besides playing a leading role in the resulting Manhattan Project, Teller headed up the nuclear safety committee for the program, whose achievements may best be judged by the fact that both the U.S. nuclear weapons and energy programs have the best safety record of any large-scale industry in human history.

Throughout the 1940s, Teller led the effort to develop the basics of inertial confinement fusion. It was Teller's innovative application of Riemannian shock waves that led to success in the early 1950s. Since the 1970s, Teller has strongly urged the declassification of the science of inertial confinement so that a peaceful laser and particle beam fusion effort can be initiated.

Progress Simplifies

Teller's thesis is that progress, correctly defined, simplifies rather than complicates the life of man. He writes:

"The remarkable concept of progress has many ramifications. In this book I will consider only one: the reputed role of progress in creating increased complication. I

also hope to share an effective way to pursue simplicity, a course of action which men and women have developed over a long portion of human history. Its rewards are a consistency and predictability to the world and an opportunity to decide more effectively the course best suited to human needs. I am, of course, speaking of the use of science."

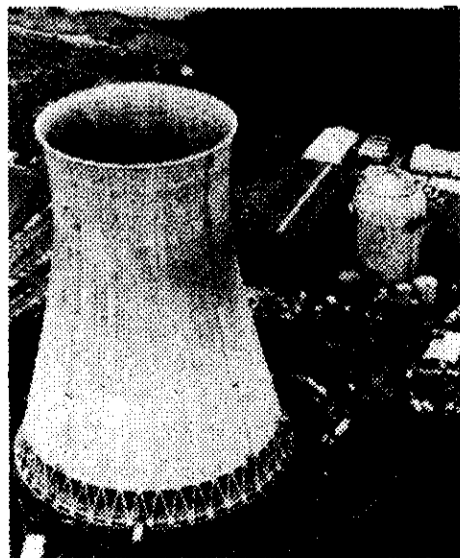
The role of science, says Dr. Teller, is to increase coherence, thereby leading to simplicity: "There can be no question but that modern research heaps observation upon observation, pours new facts into an ocean already brimful of details that no one can remember and seemingly no one can hope to digest. The purpose of science is to find simplicity and coherence in the billowing mass of material."

Here Dr. Teller is referring to the method of *hypothesis*, which allows the scientific thinker to approach a mass of seemingly inchoate detail from the higher standpoint which provides coherence and lawful ordering.

From Universe to Atom

The major portion of Teller's book is an elaboration, using examples in various branches of science, of the basic premise that scientific activity based on the method of hypothesis is the pursuit of simplicity. The presentation demonstrates a depth and breadth of knowledge in many fields of scientific work.

Teller's first chapter deals with the "universal laws" of astronomy, conceptions which are probably the most easily accessible to lay readers of any in the book. The historical progression to first a heliocentric and then elliptical universe is developed through Kepler's laws. It was a struggle for simplicity and universal coherence, according to Teller, that





Schlesinger

moved Kepler to abandon ten years of detailed work on epicycles and determine that the heavenly bodies indeed revolve along elliptical orbits.

In the next chapter, "The Geometry of Space and Time," Teller takes the reader through a qualitatively more complex development of Einstein's theories of relativity. "Relativity," Teller says, is an unfortunate word "because in Einstein's theory the main point is not what is relative, but rather what is invariant, unchanging, and hence not relative at all."

According to Teller, "the main point is that instead of talking about space and time separately, one needs to talk about events taking place in space-time." Only from such a higher standpoint can one make coherent phenomena which do not obey Newton's laws, in the large.

Going from the cosmic to the minute, the third chapter deals with the paradoxes of the "sciences of uncertainty" of atomic structure and behavior. The particle-wave nature of light, electron beams, and other subatomic particles is resolved as just that—its particle-wave nature. Unless the mind can grasp this apparent paradox from a more advanced, unifying standpoint, science cannot simplify and make coherent the observed phenomena. Quantum mechanics, coming out of the collision of classical mechanics and chemistry, provides a unification that is in itself quite complex, but represents a great simplification.

Dr. Teller recently demonstrated his sense of humor at a lecture at the Columbia University Engineering School when he quipped that he is "a better actor than Jane Fonda is a nuclear engineer." That sense of humor comes out once again in chapter four, which deals with the use of computers.

Computers that can calculate complicated physical phenomena to help predict the weather, can calculate the expected turbulence of a new airplane wing design, can direct the manufacture of nuclear weapons, and can do astronomical calculations are now operating on the drawing boards. But, Teller emphasizes, "a machine is unable to recognize people." One would have to be able to program a computer using the entire life experience of the human mind in order for it to replicate human thought.

"Is the human brain obsolete?" No. "The human element, the element of true ingenuity and flexibility, is not apt ever to be taken over by machines."

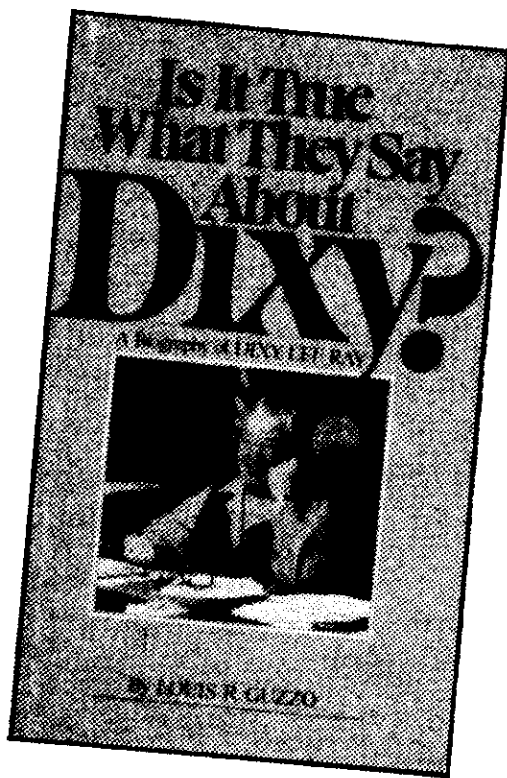
But machines, and ever more advanced ones, nevertheless have their place. "I believe that what the machine does is the opposite of dehumanizing. It allows us to get rid of the routine. It forces us to concentrate on the kinds of things that the machine cannot do, and there will always be a great number more of these." One of them is to be able to make jokes!

Off the Track

The Pursuit of Simplicity is highly recommended, although not easy, reading, with one proviso: pay little or no attention to the final chapter. There Teller moves from science to international politics, and falls off the track in the process.

Teller goes astray not because different sets of fundamental principles apply to science and politics. Precisely the opposite is true: both are governed by the same laws. But Teller shows himself only weakly capable of applying his advanced scientific insights to the realm of international affairs.

His stubborn antipathy to the Soviet Union, most likely exacerbated by his association with the



Ray

Hoover Institution, is a case in point. Teller establishes the fact that all human freedoms—that is, human rights—are based on continued scientific development. His anticommunist profile nevertheless leads him to cheer the Soviet dissidents, as warriors against totalitarianism. These same dissidents closely interface with the networks of anti-industrialism and environmentalism within the Soviet Union. The contradiction here should be clear for Dr. Teller to see.

A Scientist in Government

Dr. Teller's new book calls on Americans to understand the fundamental scientific principles on which the nation's rise to industrial might was based. *Is It True What They Say About Dixy?*, the first biography of Dixy Lee Ray, the former Washington State governor who also served as chairman of the Atomic Energy Commission, is the story of a leader who not only mastered basic science, but brought this knowledge, and an unswerving commitment to the education of the public in the advanced sciences, into government service.

Written by Louis Guzzo, who served in several positions in the Ray administration, the book is clear and entertaining reading. The material it includes on Governor Ray's career as a marine biologist, her struggle to learn all she could about nuclear energy after her appointment to the AEC, and her out-in-the-open fight against Washington's antinuclear establishment, make it particularly recommendable for young people, especially teenage girls, who up until now have relied heavily on biographies of Marie Curie in their search for an appropriate role model.

For anyone with an eye on the faction fighting inside the new

Reagan administration, however, the most fascinating sections of the book will be those that deal with Governor Ray's days in Washington, D.C. Her observations on the ways and means of national policy making—from the White House to the Congress—ring true today.

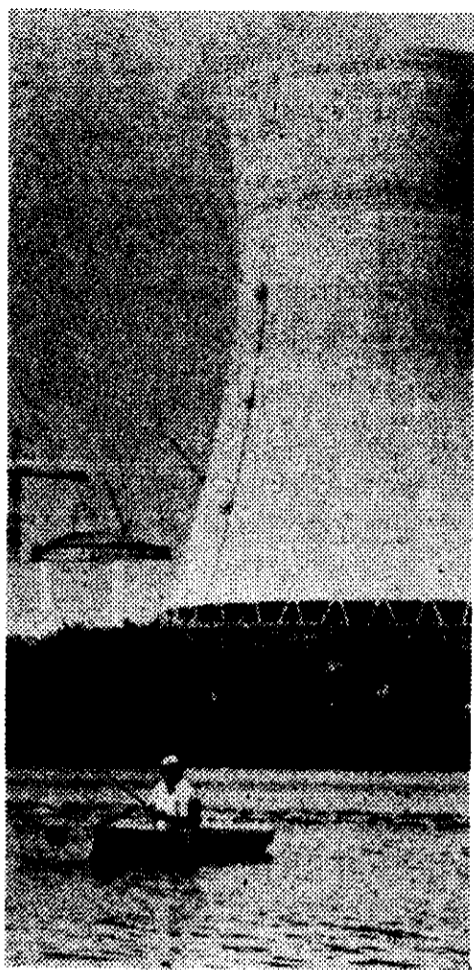
Dixy Lee Ray was sworn in as a member of the Atomic Energy Commission on August 8, 1972. Chosen by AEC chief James Schlesinger as a representative of the "environmentalist movement," and a "token woman," she was informed immediately that "not much was expected from her." Nevertheless, she spent her first month on the job traveling across the country and visiting AEC installations and laboratories. Her weekends were spent studying nuclear energy.

Schlesinger, who Ray describes repeatedly "sucking on his pipe" when frustrated or angry, was to be the unspoken adversary of her attempts to serve the nation's nuclear development needs from her new position.

At the AEC

During the 1972 Christmas season Schlesinger was appointed to head the Central Intelligence Agency, and the White House, much to his dismay, appointed Ray as his successor. Although out from under Schlesinger's control, Dixy found that the political machine in the AEC and Congress running national energy policy under Schlesinger's direction continued to resist change.

Then, as today, the pronuclear members of Congress needed a rallying point for their efforts. Dixy's presence on the AEC helped get them organized and brought forward such congressional leaders as Rep. Mike McCormack, sponsor of the 1980 fusion energy research and development act.



Also then, as today, supporters of the breeder reactor in the AEC wanted the breeder program funded to the exclusion of everything else. Breeder director Milt Shaw's "breeder blinders contributed to a serious lag in the AEC'S program in nuclear fusion research," Ray reports. In the spring of 1973, when she was able to get Shaw to resign, AEC support for basic research was resumed.

Kissinger and Haig

But it was not this "turf mentality" or the bureaucratic nit-picking she encountered that enraged Dixy the most. It was the fact that most national policy decisions were not made through lawfully and constitutionally mandated channels. Her description of Alexander Haig's takeover of the Nixon White House during the Watergate scandal should draw the attention of President Reagan's closest advisors today.

Another meddler was Henry Kissinger, who Ray says could "shift political gears on a dime and take an opportunistic detour around personal feelings and beliefs." Kissinger, she reports, offered her a job as assistant secretary at the State Department when the AEC was reorganized in 1975. Dixy accepted, and cultivated close working relationships to nuclear energy development officials overseas, including French AEC chief André Giraud. When this collaboration resulted in plans for an international conference on nuclear power, Kissinger stepped in to sabotage the effort.

Budget Busybodies

The fiercest struggle the biography describes was between Dixy in her days as AEC chief and the "economists" at the Office of Management and Budget. "If I were President for a single day,"

she told her biographer, "One of my first actions would be to inform the OMB that it does not have a license to run the United States government, as its officers seem devoutly to believe. The fact is it is damned dangerous for budget-makers to foist themselves on other policy-making agencies and force decisions to be made on the basis of how much money OMB thinks should be spent. How can a Frank Zarb . . . tell the technical agencies of government how much money they may spend for extremely complicated projects or devices? Should it be the budget-busybodies or the scientists who determine our course in nuclear breeders, solar energy or fusion, or whatever? If we do not curb the rising dictatorial behavior of the OMB clan, we will invite a national calamity."

No Exaggeration

Was Governor Ray exaggerating? The proposed budget cuts by current OMB busybody David Stockman proves that she was not. Among the vital government programs they threaten are the nation's research and development efforts for space travel and controlled thermonuclear fusion power.

When Dixy Lee Ray was in Washington, D.C., the nation's scientists could look with pride to a fellow scientist in the national service, who would make policy proposals in the national interest and, in her extraordinary case, fight for them regardless of the personal consequences. It is not yet clear whether a person of such scientific and moral integrity will be brought into a position of responsibility for the science or energy policies of the Reagan administration. But it is clear that America needs one.

—Marsha Freeman

Wealth and Poverty

George Gilder

Basic Books

1981

269 pp.

\$10.95

The Ugly Truth

About Milton Friedman

Lyndon H. LaRouche, Jr.

and David Goldman

New Benjamin

Franklin House

1981

347 pp

\$3.95, paper



The Ugly Truth About Milton Friedman

Lyndon H. LaRouche, Jr. David P. Goldman

Pres. Reagan's Economic Marching Orders

One of these two books will be the economic doctrine of the Reagan administration. They can't both be, because they are in fact diametrical opposites.

If the Reagan administration were to adopt a belief in ESP, transcendentalist spurning of material goods, and replacement of capital goods production with sweatshop labor, it would be accepting the dictates of George Gilder, ultraliberal Rockefeller Republican turned "supply sider."

But if the Reagan administration embraces a program of capital goods reconstruction, a doubling of exports, currency stabilization through growth in the real economy, and linkage with the European Monetary System, it would have digested and acted upon LaRouche and Goldman's *The Ugly Truth about Milton Friedman*. When the Reagan administration embraces this expression of American System economics, it will begin to fulfill its mandate from the American people. Indeed, it will save the world's greatest economy at the very moment its enemies considered its assassination successful.

A most pithy definition of "supply side economics" came in a recent Morgan Guaranty bank newsletter: "Instead of focusing on the leverage between the size of the nation's capital stock and the nation's output of goods and services, the new supply-side thesis stresses the role of work effort as a key conditioner of the volume of total production."

Think of that. An economic

theory that wants to reverse human history by replacing man's tools with his bare hands, by replacing his mind with his back, by destroying the millennia of scientific discovery with caveman life.

George Gilder is more specific. His capitalist hero is an immigrant that works the wife and children long hours to maintain a fruit stand. After many years they are able to buy a three-story building in a decayed New England town.

Milton Friedman makes a more systematic view. His vision of capitalism is Hong Kong, the masses of sweatshop industries drenched in dope which support the tennis clubs and mountain top villas of an insane financial oligarchy. Friedman does not call this "supply side" economics, he calls it "free enterprise" and "monetarism." What difference?

Ectoplasm Economists

If one asks how Gilder and Friedman can explain economics and capitalism with no reference to the real economy, then one realizes that they are not economists. LaRouche and Goldman say Gilder and Friedman are "ectoplasm economists"—all externals and no substance. Gilder says taxes cause inflation; Friedman cries, "it's the money supply." Anything but admit that the real economy has been collapsed by the very policies they purvey.

Gilder and Friedman are ideologues. They must convince people who are in the real economy—the capitalists and workers—that

BOOKS



Stockman



Gilder

starving industry of credit is actually beneficial. They must convince these producers that a growing economy is really only an equilibrium, a steady-state, and that therefore capital goods are unnecessary.

Gilder advocates a post-industrial society in which the greatest challenge will be automating the services sector: an ESP-run "kinetic society." Friedman proudly points to his economic triumphs in Chile, Israel, and Britain, and admires Nazi Finance Minister Hjalmar Schacht. Drugs, he says should be legalized.

Admittedly, Gilder and Friedman have different motives for their common ideology. Gilder is a scion of the New England elite which produced rum and dope runners, financial snakes, and kinky philosophers. He is unmistakably one of them. A believer in ESP, he was raised by Father Devine mummies and himself was drawn to Devine's word. A troubled youth, he attended a private school so liberal that it encouraged students to strike when they didn't like their teachers.

Gilder finished last in his class at Exeter, flunked out of Harvard and the Marine Corps, and according to press accounts, "just began wearing socks a few years ago." His publishing ventures include *Visible Man*, the book on which *Wealth and Poverty* is based. It sold 578 copies.

Gilder was run through the entire gamut of anticapitalist Eastern Establishment networks. The *New Leader*, the Ripon Society, the *Wall Street Journal*, the offices of Senators Jake Javits and Charles Matthias, the Kennedy Institute of Politics and, he boasts, "three presidential campaigns of Nelson Rockefeller, a great American leader and patriot. . . ." Many people who have seen him claim all they could see was a silver

spoon—and it was bent.

Friedman, on the other hand, had no *family*; he sought out the world of elites. Says Friedman, his heroes were Adam Smith, David Ricardo, Jeremy Bentham, and John Stuart Mill. LaRouche and Goldman point out that "every one of these individuals was a senior official of the British East India Company, which was conducting the opium trade. Smith drew up the Company's plans for expansion into the great Chinese market; Ricardo sat on its board of directors; Bentham published the Company's official history; and Mill was chief of East India Company intelligence during the first Opium War."

Free Enterprise

When the American Revolution caused a violent economic panic in Britain, the Company, deprived of a major field of looting, found the following solution. It destabilized France with a "free trade" dumping policy that led to its political collapse; it attempted to smother America with more free trade dumping; and it constructed the "private enterprise" opium trade, which became the largest item of world trade by 1830.

Most Americans are still unaware that the 1929 Depression and Adolf Hitler were created by the masters of Milton Friedman. LaRouche and Goldman spare no details in documenting this.

LaRouche and Goldman also show how an economy actually works, using the analogy of phase changes in a gas and in an economy. Economies do not simply get larger or, if collapsing, get smaller. They actually go through "phase changes" or changes of state. A wood-fueled economy and a coal-fueled economy might be understood to be in different states. The amount and concentra-

BOOK BRIEFS

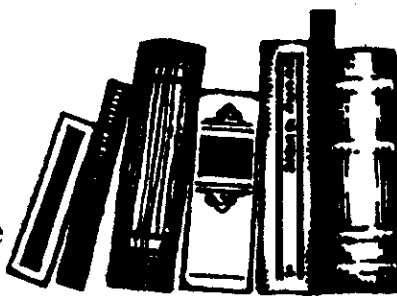
tion of energy used in an economy, the energy flux density, may be roughly compared to the temperature of a gas. As that gas changes temperature, it changes state.

By developing this physical concept, the authors tackle how to determine economic requirements across a discontinuity or transformation of state—for example, how to bring a fossil-fuel based economy into a fusion-energy economy. What is the mix of capital goods? How do you best exploit cheap energy and process heat? What does it do to agriculture, steel production, cities, educational and social requirements?

One great French economist who understood why economics is science was de Gaulle's adviser, the late Jacques Rueff. He repeatedly advised American administrations to preserve the gold standard as the nexus for an immense expansion in world trade. In particular, he knew that post-World War II British maneuvers were responsible for the postwar collapse of U.S. exports, which ultimately eroded U.S. industry as it failed to help develop other nations as trading partners. President Nixon did not listen to Mr. Rueff. He listened instead to Milton Friedman, took the dollar off gold, and precipitated the nosedive of the American economy.

We do not have the opportunity to repeat the mistake once more, because a repeat will guarantee worldwide genocide along the lines projected by the Carter administration authors of the "Global 2000" report. Let us cast aside these ignorant ideologies and their media promoters. There is nothing the game masters of the Gilders and Friedmans hate more than ebullient American industrial growth. There is nothing the world and nation need more.

—Leif Johnson



Spies in the Bedroom

Triple; The Key to Rebecca; Eye of the Needle by Ken Follett (William Morrow).

There are times when it's fun to read a good spy scenario; true, it ain't the true story, but it's likely to be a good yarn and it may have some peripheral background that at least skirts the truth. But unless you have a perverted taste for soft pornography, don't read Ken Follett's books.

Follett is the author of three much-puffed spy novels, *Triple*, *Eye of the Needle*, and *The Key to Rebecca*. While most spy stories run to porn, they are written by people whose obvious lack of experience makes their mandatory sex scenes just plain funny. Follett models himself on D. H. Lawrence, but with even nastier proclivities. He specializes in combining scenes of moral degradation and sexual enjoyment. As for the spying, he adapts his stories to the least interesting cover stories running. Israel got the bomb by hijacking a cargo of uranium in *Triple*, and *Eye of the Needle* is a rehash of *The Man Who Wasn't There*.

I admit it. I couldn't take any more, and skipped *The Key to Rebecca*. I recommend that you do the same.

—Carol White

When New World Met Old

Before Columbus by Samuel Marble (A. S. Barnes)

The appearance of Samuel Marble's *Before Columbus*, the work of an amateur enthusiast, testifies to

the popularity of the proposition that the Americas enjoyed cultural contact with the so-called Old World long before the arrival of Christopher Columbus.

The author is a professional educator and has drawn on his breadth of knowledge to write a readable book that discusses frankly both pros and cons of the evidence presented. For those wishing to pursue the topic, the book contains provocative theories with a useful supporting bibliography. The reader looking for a general introduction will find *Before Columbus* more convincing and useful than rival works such as those of Australian anthropologist Barry Fell, whose books are tainted by sweeping, unsupported and sometimes apparently fraudulent assertions.

Among other subjects, *Before Columbus* discusses evidence that the Portuguese discovered America before Columbus, and were engaged in trade with America via their African colonies; the Celtic question; Phoenician, classical Greek and Viking contacts; and Egyptian input into Central American and Mexican civilization. The treatment of the Egyptian-Mexican connection seems the weakest, perhaps because it was drawn almost entirely from one source.

Marble's suggestion that Thomas More's *Utopia* was based on knowledge of Inca civilization prior to the discovery of Peru by Juan Pizarro is probably wrong, but nevertheless provocative in calling attention to the importance of Renaissance Platonism in the development of America. Such hypotheses are found throughout the book. Provided the reader is committed to an independent evaluation of them, they are one of the book's strong points.

—Paul Arnest

BRIEFS

Racism: 33,000 B.C.

Clan of the Cave Bear by Jean Auel
(Crown Publishers)

It is 35,000 years ago, somewhere along the northern coast of the Black Sea. A small band of early men, bear-worshipping Neanderthals, is migrating to a new camping ground. Although these noble savages do not know it, this is a fateful journey. Along the way, their medicine woman will adopt the stray child of a different clan: the Cro-Magnon, the new race that will displace the Neanderthal in the line of human development.

It's surprising that neither this tepid story line nor Jean Auel's bad prose kept *the Clan of the Cave Bear* off the *New York Times*' best-seller list. Packed with overdone descriptions of the flora and fauna of the late Pleistocene, it is the ultimate "back to the land" fantasy. Perhaps it is the environmentalists, impressed by Auel's credentials (her research included a stint in an ice cave, a course in "survivalism," and arrowhead-making), who are buying this book.

Clan of the Cave Bear is no good even for youngsters interested in early man. It unabashedly peddles the racist doctrine of classical anthropology put forward by, among others, Marcelin Boule, the teacher of Jesuit theologian and cultural relativist Teilhard de Chardin. In 1911, Boule posited that the "biologically inferior" Neanderthal man of the Pleistocene was vanquished by a new, more advanced race, the Cro-Magnon. There is no basis whatsoever in scientific fact for Boule's theory, which leaves the process of human development via scientific breakthroughs by individual members of the species completely out of the picture.

—C. A. Nelson

LETTERS

Continued from page 3

bringing to reality the true meaning of the work of Philo and Jesus Christ: namely, their understanding of socioeconomic justice.

You have cut out my work for me and I find the morass thicker than to my liking because my two children are, if anything, more confused and immature than I at their age. The two are at opposite ends of the same pole and how they are to be brought to reality I just do not know. One is afflicted with religious fundamentalism as I was once afflicted with it and Rosicrucianism (please substitute cultism). The other has allowed the cultists within our educational system to confuse him with the meaning of true science; namely, that which leads man to higher elevations of progress where all of God's children throughout the entire world will enjoy what even we Americans have only a glimpse, really, and the nonscience that leads man back to the primitive age full of fear for the future of mankind.

I know not how to bring them to an appreciation of the culmination of my understanding at the age of 60, soon, and for this reason I want to call your attention to a book in my library. It is entitled "The Bible is Human." The author is one Louis Wallis whom I knew and corresponded with many years ago as a "Georgist."

Following a bout over religion with my daughter, I pulled Wallis's book from the shelf and, to my utter amazement, I find that he was writing about the cults' improper and wholesale interpolation of the Hebrew text for the purpose of perpetuating theological propaganda that has now acquired sanctity and prestige with the mere passage of time. He writes of cults in the time of Christ as we speak of cults in our time!

We are afflicted now as then with "money changers" and cultists!

Robert E. Allen, Jr.
Decatur, Georgia

Robert Dreyfuss replies:

Mr. Allen's description of his children's confusion and lack of touch with reality is certainly not unique to him and his family.

I would only point out that Mr. Allen's characterization of the "true meaning of the work of Philo and Jesus" as their commitment to "socioeconomic justice" is only part of the story. Of course, the founders of the Judeo-Christian tradition did indeed labor to put an end to the degrading horrors of social life under the Roman Empire's tyrants and cults, and to create a world in which each human being would be given an opportunity to exercise the seemingly divine powers of reason and creativity that are his birthright. But the key to their establishment of the Christian movement 2,000 years ago was their conscious reviving of the tradition of Neoplatonic philosophy and science and their use of the Platonic method.

Despite the lapse of two millennia, the *method* of Plato, Philo Judaeus, and Jesus Christ is urgently needed to save civilization once more. The essence of their method is not only religious, however; it is scientific, in the highest sense. Fundamentalist cults, Rosicrucianism, and the false wisdom of the Society of Jesus would be treated by Philo and Jesus with the same profound contempt and derision that they heaped on Egyptian cult magicians and Isis worshippers.

Robert Dreyfuss is the author of "How Jesus and His Followers Saved Civilization" (The Campaigner, August 1980) and "The Method of Philo Judaeus" (The Campaigner, December 1978).

**Does
"free enterprise"
mean legalizing
heroin and marijuana**

?

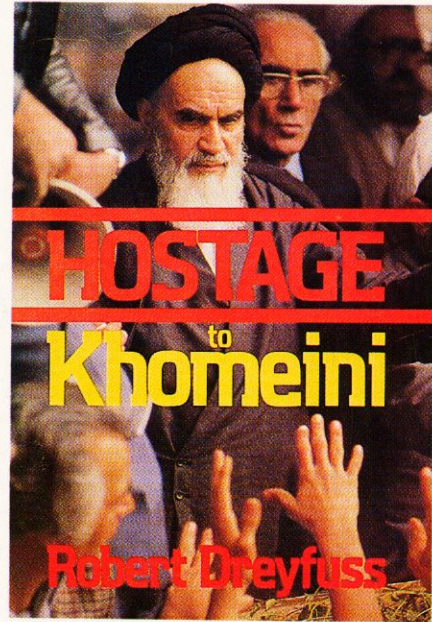
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