

## EIR Special Report

# Phil Gramm's 'Conservative Revolution in America'

by Lyndon H. LaRouche, Jr.

Apart from the England of the London press's Lord William Rees-Mogg and Clinton-hater Ambrose Evans-Pritchard, much of the world at large has been dismayed to learn, that during the "mid-term" U.S. federal elections of November 1994, the Republican Party carried both houses of the U.S. Congress. That fear is rooted in the view, that if one were to believe the headlines in the largest-circulation U.S. and international electronic and print media, or the nightly "Bush-league" variety of U.S. "talk-show" hosts, both houses of the U.S. Congress, especially the House of Representatives, are now under the control of a sheeted populist mob determined to obliterate the U.S. Constitution during the first 100 days of this present session.

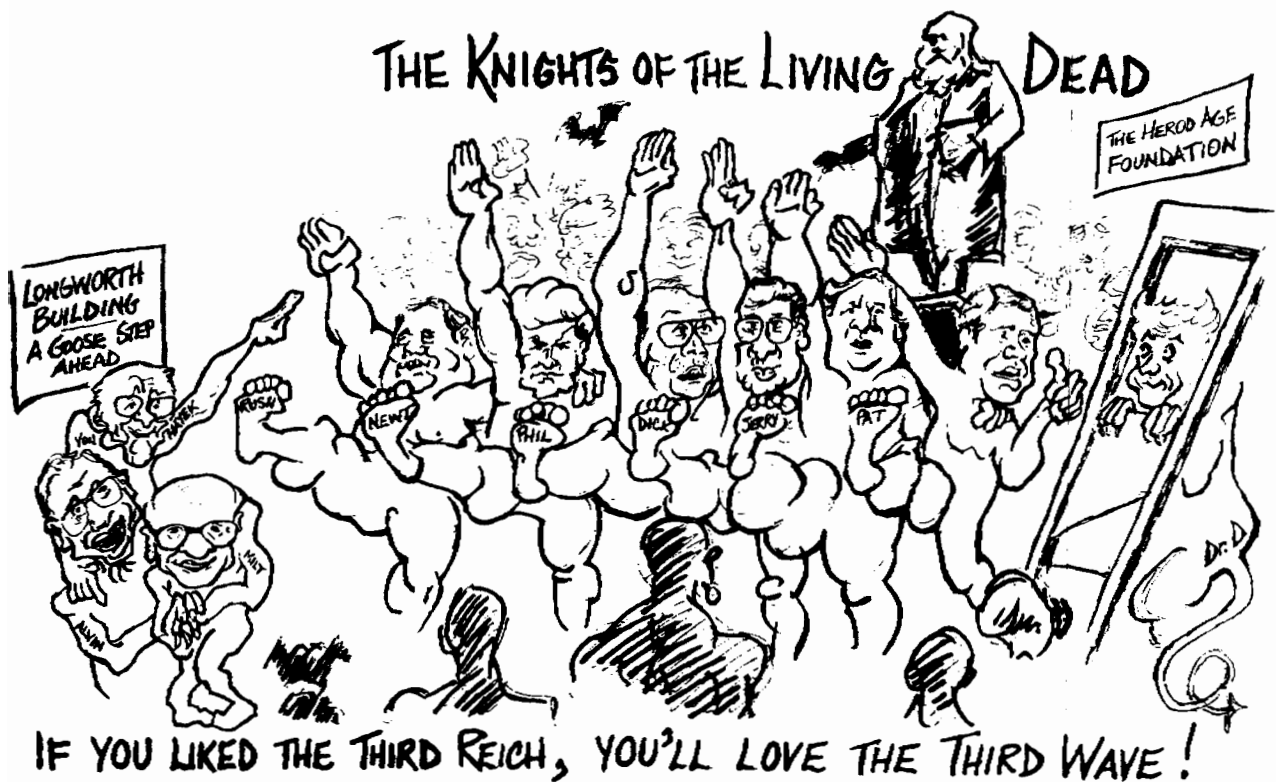
House Speaker Newt Gingrich (R-Ga.) should not object to such a widespread popular opinion of his "Contract with America" insurgency. In an orgy of radical demagoguery at the recent meeting of the Republican National Committee, it was Gingrich himself who identified his faction within the party as like a Jacobin mob reenacting the French Revolution of 1789-93.<sup>1</sup>

The situation is dangerous. Some among the faction of Gingrich and Sen. Phil Gramm (R-Tex.) are fully as bad as the news reports suggest. As this report documents the proof, we must regard that movement itself as an authentically fascist one, descended, via the Mont Pelerin Society, from the European fascists of the 1920s and 1930s.

However, although that program is *potentially* a very dangerous threat to the U.S. Constitution (and about 80% of the population), a balanced view of the danger it represents for the medium term is that given in a recent National Press Club address by Sen. Edward Kennedy (D-Mass.).<sup>2</sup> Kennedy reported: (1) that

1. Jan. 20, 1995 address of House Speaker Newt Gingrich to the Republican National Committee in Washington (see box, p. 22).

2. Jan. 11, 1995 at the National Press Club. For a report on the address, see "Newt's Power Rangers Start to Stumble," *EIR*, Jan. 20, 1995, p. 48.



there was a very low turn-out of voters for that election; (2) that the “Republican majority” in the Congress was created by less than one-quarter of the U.S. voters; (3) that the Republicans deserved less credit for winning the majority than those among the Democratic Party candidates and party officials who did so much to lose the election; and, (4) that a return to (e.g., Franklin Roosevelt-era) Democratic Party constituency political campaigning would turn back this Conservative Revolution during the 1996 primaries and general election. Later, President Bill Clinton’s address to the Democratic Party’s National Committee offered an outlook concurring substantially with Senator Kennedy’s report.<sup>3</sup>

EIR’s special task force on the Conservative Revolution has a comparable opinion: The sickness of a Congress momentarily dominated by such a radical minority of congressional insurgents could be fatal for the United States, if not treated properly; fortunately, the infection is curable, if the citizenry reacts properly, and in time.

Wanted, is a precise, rigorous, and compact analysis of what this “neo-conservative” wrecking crew represents, where it comes from, and how it can be stopped. For that purpose, this report has been composed.

This is a political-intelligence study, which identifies the following included categories of relevant facts. How did the heritage of the Conservative Revolution from the 1920s and 1930s happen to be implanted among Rush “Bozo” Lim-

baugh’s admirers in the U.S.A.? How was it organized? Who organized it? What, exactly, are the philosophical and other connections between these hyperventilating neo-conservatives of today and Hitler’s Nazis? Who are the controllers and money-bags behind this new Jacobin insurgency? Where does this social phenomenon fit within the legacies of European and world history?

### How this report was composed

The preliminary matter to be settled in the reader’s mind, is whether Rush Limbaugh’s “Contract with America” following<sup>4</sup> is, or is not properly and strictly to be termed “fascist” in the same sense that Adolf Hitler’s Nazis or Benito Mussolini’s followers represent a fascist type. If the answer is “Yes,” that settles the issue of labelling. Yet, even if the rubric “fascist” were deemed not strictly appropriate, then the investigation should nonetheless continue to search in the same directions for an alternative description.

The proof goes as follows. By the standard of Packard’s old slogan, “Ask The Man Who Owns One,” Limbaugh’s followers have an explicitly fascist pedigree. As we have said here, the “neo-conservatism” permeating the “Contract with America” is a creation of the Mont Pelerin Society,

4. Remember that the freshly hyperventilated batch of Newt Gingrich’s congressional freshmen literally followed the Bush league’s “Goebbels,” Rush Limbaugh, up the streets of Washington, from the Heritage Foundation’s brainwashing center, to the Longworth Building on Capitol Hill.

3. Jan. 21, 1995.

## Newt's Jacobin battle-cry

On Jan. 20, 1995, Speaker of the House Newt Gingrich delivered a blood-curdling call to arms before the Republican National Committee in Washington, D.C. in which he explicitly equated himself with Robespierre and Danton:

"We need to understand that the scale of revolution that we need is so great and it is so dramatically different. . . . This is a real revolution. In real revolutions, the defeated faction doesn't tend to convert. It tends to go down fighting. . . . I mean, if you look at the Bourbons, in France, they didn't rush in and say, 'Oh, please, can I join the revolution?' They remained Bourbons. In fact most of them learned nothing and forgot nothing, and 50 years later were still locked into a world that was dead. . . . I am a genuine revolutionary; they [the Democrats] are the genuine reactionaries; we are going to change their world and they will do anything to stop us, they will use any tool, there is no grotesquerie, no distortion, no dishonesty, too great for them to come after us. . . . The future of the human race for at least a century rests on our shoulders. If we fail . . . then Bosnia and Rwanda, Haiti and Somalia are the harbingers of a dark and bloody planet."

itself a relic of the generic fascist movements of the 1920s and 1930s, as fascism is identified by Prof. Armin Mohler's standard reference on that subject, *Die Konservative Revolution in Deutschland, 1918-1932*.<sup>5</sup> Our report documents: that program's neo-conservative following was organized, top-down, by the bloated network of indoctrinating and funding organizations constructed under the overall coordination of the branch of British intelligence services which created Friedrich von Hayek's Mont Pelerin Society and deployed it against the United States.

If one sees, that a branch of the fascist Conservative Revolution, the Mont Pelerin Society, assembled and packaged Limbaugh's neo-conservatives, that shows the deployment of assets by a fascist movement, but does not yet prove that those assets themselves are also fascists in their own inclinations. ("Could they not be misguided dupes, instead?") Amid today's public controversies over labelling, is the content of these neo-conservative followers as fascist as

5. Armin Mohler, *Die Konservative Revolution in Deutschland, 1918-1932*, 3rd edition (Darmstadt: 1994). The Siemens Foundation's Mohler wrote the first edition of this (1949) as a doctoral dissertation under the postwar patronage of existentialist Professor Karl Jaspers.

the Mont Pelerin Society control over them implies?

Any public description of a person or movement as fascist in content, incurs the difficulty for the layman, that, with few exceptions, the academically generally accepted sources on the inner nature of fascism fall into three classes. One class is made up of tendentious frauds concocted predominantly by socialist, communist, or freudian-marxist<sup>6</sup> ideologues. A second, is composed of documentary studies devoted to protecting various of the high-level persons and agencies which brought Hitler to power: including such complicit figures as the Bavarian royal family and related elements of the Thule Society, Hjalmar Schacht, Rockefeller's and Royal Dutch Shell's Auschwitz-creator August von Knierem, circles around the British monarchy, and President George Bush's father, Prescott Bush.<sup>7</sup> It is fairly said that these preserve the Nuremberg Trial hoaxes describable as "Hitler-as-a-lone-assassin" mythologies. The third, factually more useful sources of insight are provided by German veterans of Nazism, both former Nazis such as Mohler, or his opponents from among veterans of that German anti-Nazi Resistance so often betrayed to Himmler by Britain's Vansittart et al.<sup>8</sup>

This author, over much of the past five decades, and his associates, during the recent quarter-century, have virtually exhausted study of the three types of available scholarly and related sources on the subject of 1920-1930s fascist movements. On the basis of that collaborative experience, the author can say with authority, that, even when they are accurate in what they document as fact, those sources share the fatal scholarly error of fallacy of composition.

It is said fairly, that the common fundamental error of virtually all published texts on the subject of fascism, is that they suggest the apocryphal case of the ichthyologist who presented a general theory of the behavior of fish without once considering the role of water. They are chiefly efforts to explain away decisive developments within modern history by resort to fictional sociological or psychoanalytical "spin": a "virtual reality" within which astounding historical events occur, but without ever engaging any historical principle. The specialist must study such secondary sources, but, if taken by themselves for forming the opinion of the layman,

6. Such as the hoaxes of putatively anti-fascist Hannah Arendt, she the intimate admirer of Nazi ideologue and nietzschean "liberation theologian" Martin Heidegger.

7. See Webster G. Tarpley and Anton Chaitkin, *George Bush: The Unauthorized Biography*, pp. 26-62. (Washington, D.C.: EIR, 1992).

8. The presently available document shows that the policy of betraying the German Resistance to Himmler was also that of British Prime Minister Winston Churchill, who was "ravidly geopolitical" on the point of protracting the mutual slaughter of Germans and Russians for as long as possible. This is also the avowed basis for the Germany policy of Margaret Thatcher's and John Major's governments since the dogma of reunified Germany as a "Fourth Reich" was first publicly uttered by the fascist Mrs. Thatcher's Conor Cruise O'Brien and Minister Nicholas Ridley during late 1989.

most of those sources are even worse than useless.

We devote the remainder of this opening section to a top-down summary of the issues posed by the “conservative” movement which has often appeared in the guise of fascist movements during the past hundred-odd years. Thus, we define the functional necessity of identifying Baroness Margaret Thatcher and her U.S. co-thinkers around Sen. Phil Gramm plainly, and publicly as fascists.

### ‘From the top down’

This report features the inclusion of crucial references to an article written recently by a leading British conservative ideologue, Lord William Rees-Mogg.<sup>9</sup> Among his other credentials, Rees-Mogg is a patron of the *American Spectator*, and a leading figure of that Conservative Revolution currently represented within the U.S.A., by Baroness Margaret Thatcher, Sen. Phil Gramm, Alvin and Heidi Toffler, and Newt Gingrich. The importance of citing his piece, is that he says most of the same things which Toffler and Gingrich are saying in the name of the “Third Wave,” but Rees-Mogg presents it straightforwardly, without the gobbledygook and sheer fustian with which Toffler lavishly decorates his own copiously shallow intellect.<sup>10</sup> Rees-Mogg plainly admits that those “Third Wave” beliefs which he shares so enthusiastically with Gingrich and Toffler, are, by his clear description, a form of reactionary neo-feudalism.<sup>11</sup>

Taking this portion of modern history from the top down, as all competent political-intelligence studies must do, the nub of the matter is the following.

For all of history prior to A.D. 1400, in every culture, in every society, a proverbial 95% of the total population lived in a cruel state more or less comparable to serfdom, slavery, or worse. All of these cultures failed, terminating in a self-induced collapse of a “dynastic cycle.” It was the common feature of all of those earlier cultures of whose social organization we have documentary or inferential archeological knowledge, from any part of the planet,<sup>12</sup> that they were usually ruled capriciously, in the fashion suggested by the fabled gods of Olympus, by sets of oligarchical families. These ruling families were assisted in their overlordship by a relatively privileged minority of the population, a stratum

9. See Lord William Rees-Mogg, “It’s the elite who matter; in future, Britain must concentrate on educating the top 5%, on whose success we shall all depend,” in Jan. 4, 1995 *London Times*.

10. See box, this page, for a list of Toffler’s relevant works.

11. All—Thatcher, Gramm, the Tofflers, and Gingrich—would be on the wrong side in the U.S. War of Independence and War of 1812; they were not there, of course, but their tradition was. It is arguable that this accounts for Rees-Mogg’s ability to say clearly what Toffler emits in such cultish opacity; British Lord Rees-Mogg has plainly no obligation to evade being exposed as something much less than a U.S. patriot.

12. See charts and tables on demographics accompanying this opening section of the report.

## The Tofflers’ ‘Third Wave’

In 1994, Alvin and Heidi Toffler wrote a book for Newt Gingrich’s Progress and Freedom Foundation elaborating themes first struck in their 1980 book *The Third Wave* (Bantam Books, New York, 1980). The P&FF book featured a Forward by Newt Gingrich and was titled *Creating a New Civilization: The Politics of the Third Wave* (Progress and Freedom Foundation, Washington/Atlanta, 1994).

Earlier books written by Alvin or Alvin and Heidi Toffler include, in order of publication: *The Culture Consumers*, *Future Shock*, *The Eco-Spasm Report*, *The Third Wave*, *Previews and Premises*, *The Adaptive Corporation*, *Powershift*, and *War and Anti-War*.

of military and other administrative functionaries fairly described collectively as lackeys of the ruling oligarchy.

The earliest evidence presently known, of the idea that this subjugation of the lower 95% must not persist indefinitely, is found about 3,000 years ago, in the first book of Moses: the notion of man—man and woman—as created in the image of God.<sup>13</sup> On this text of Moses, Philo of Alexandria emphasizes that that quality of the mortal person which is in the image of God, is nothing other than a quality of intellect lacking in the beasts, a creative quality of the individual person’s intellect, typified, in the usages of modern civilization, by a platonic notion of valid fundamental discovery of scientific principle.<sup>14</sup>

Later, steps toward realization of such an uplifting of the people as a whole appeared within Classical Greece. This appeared first within the city-states of Ionia, continued and advanced to a higher level by Solon’s constitutional reforms, and was refined to a great degree by Plato’s Academy of Athens. Yet, in contrast to Solon’s constitutional reforms against oligarchical usury, the more general condition of mankind throughout the planet then was typified by one of the most significant ancient forerunners of modern fascism, the (literally) communist oligarchy of Iycurgan Sparta’s “Rees-Mogg conservatives.”<sup>15</sup> The idea that the individual

13. *Genesis*, 1:27-30.

14. Philo (“Judaeus”) of Alexandria (20 B.C.-A.D. 50), “On The Account of the World’s Creation Given by Moses,” in *Philo*: Vol. I, trans. by F.H. Colson and G.H. Whitaker, Loeb Classical Library No. 226 (Cambridge, Mass.: Harvard University Press, 1981.)

15. The spectacle of Sparta’s helots (slaves) being tormented, even killed for sport, by adolescent youth from the families of the communist oligarchy, rightly calls to mind the conduct of the Nazi agencies running the slave-labor operations at privatized prison work-camps such as Auschwitz.

person can create knowledge was demonstrated to be intelligible by Plato's Academy at Athens; but, despite Moses and Plato, oligarchical forms of society persisted in the Mediterranean region through and beyond the rise of imperial Rome.

Christianity, as through the exemplary evangelism of the Apostles John and Paul, extended the principle of the individual person created in the image of God to the gentiles, to all people. Although this Christian expression of Moses' principle was recognized as essential to Christian belief by Christian fathers such as Augustinus, european feudalism failed to mobilize itself to end the oppression of the 95%. The principle, that every person is made in the image of God, was not introduced efficiently into the practice of statecraft until the mid-fifteenth-century Council of Florence and the subsequent establishment of the first modern nation-state, the commonwealth of France's King Louis XI.

The notion of commonwealth introduced by Louis XI to France, is the beginning of the existence of the modern form of nation-state. France's brilliant success under the first 20 years of that commonwealth catalyzed the attempted imitation of this among the friends of Oratorians such as Erasmus of Rotterdam in Henry VII's England, in the Spain of Queen Isabella, and elsewhere.

Thus began that long, and embattled struggle for liberation of nations from rule by parasitical oligarchies, which motivated the U.S. War of Independence against the British monarchy of Shelburne, David Hume, Adam Smith, Jeremy Bentham, and King George III. It is the anti-Locke, Christian principle characteristic of the Brotherhood of the Common Life, of the Council of Florence, and of Louis XI's France as a commonwealth, which inspired the leaders of 10 of the original 13 English colonies in North America. It is this principle which permeates the 1776 U.S. Declaration of Independence and the Preamble to the U.S. Federal Constitution of 1787-89. It is that principle, as embedded in that latter Constitution, which Speaker Gingrich's "Contract with America" is efficiently intended to destroy.

It was solely as a result of those reforms launched from within western Europe during the middle of that century, that populations from virtually all nations, in virtually all parts of the planet, have gained a more or less significant degree of true freedom, relative to all earlier existence of mankind. Yet, as we have just emphasized, this struggle for freedom has been an embattled effort, typified by the British monarchy's continued efforts to destroy our liberties, from 1763 through and beyond the assassination of the patriotic President William McKinley and the consequent, bloody accession of London's darling, Teddy Roosevelt.

Since Venice, in A.D. 1440, launched its first attack upon the Council of Florence, and Louis XI's France later, there has been a continuing, reactionary effort of the european oligarchy, to turn back the clock of history to feudalism. Since Palmerston's unleashing of his Mazzini revolutions of

1848-49,<sup>16</sup> the oligarchical combination of royal, aristocratic, and financier circles forming the implicit feudal court of the Anglo-Dutch monarchy, has assumed Venice's earlier leading place within feudal conservatism globally.<sup>17</sup>

This venetian model of pro-feudal reaction was the form of so-called conservatism expressed initially as the venetian opposition to the Council of Florence. In England, especially since Paolo Sarpi's venetian takeover of the Dutch and English monarchies around the turn of the seventeenth century, this is the tradition of British Liberalism and eighteenth-century radical empiricism. Shelburne and Bentham best typify this venetian heritage. In France, during the seventeenth and eighteenth centuries, this pro-feudal conservatism was typified by the Fronde, and by the Fronde's continuation as the pro-feudal Physiocrats.

In the leading historical events of the eighteenth century, as Lord Shelburne instructed his lackey Adam Smith in 1763, that reactionary impulse of the British monarchy was the motive for London's efforts to suppress technological progress and self-government in England's north american colonies.<sup>18</sup> This was the motive of Shelburne's head of the British foreign service, Jeremy Bentham, in backing Benjamin Franklin's adversary, the Duke of Orleans ("Philippe Egalité"), setting off the French revolution of 1789, and in Bentham's 1789-93 training and direction of Jacobin Terror leaders Danton, Marat, et al.<sup>19</sup>

16. "Lord Palmerston's Multicultural Human Zoo," *EIR*, Nov. 16, 1994.

17. This oligarchical court of the Anglo-Dutch monarchy is symbolized by a famous bucolic portrayal of the Prince of Wales, Britain's future King Edward VII, as "The Lord of the Isles." The reference is to an international oligarchical set sometimes identified as the Club of the Isles, or referred to as "the 5,000," which runs Britain. One must grasp the essential fact, that the British monarchy is not a home-grown, autochthonous secretion of the indigenous populations of the British Isles, but an alien visitor (analogous to "body-snatchers from outer space") who has settled upon the premises as its own feudal domain. This is true not only of the presently ruling family of the Welf Queen, but of much of the rest of the oligarchy, too, the financial nobility most notably.

18. William Fitzmaurice Petty, Second Earl of Shelburne, grandson of the founder of the Bank of England, himself controller of the finances of the British East India Company through Barings bank, one-time prime minister of England, paymaster for most of the Parliament of William Pitt the Younger, and of King George III, too. (The British Welf family's fabulous international wealth held privately was a development of the later nineteenth century.) Adam Smith, Jeremy Bentham, Edward Gibbon, Thomas Malthus, et al. were typical among prominent Shelburne lackeys. The record shows Smith entering directly into Shelburne's service no later than the occasion, in 1763, when Shelburne instructed him on a project to strip the American colonies of local autonomies and wreck the economy of France. The included results of that were Smith's 1776 *Wealth of Nations*, whose anti-Colbertist, "free trade" policy copied from the writings of the Physiocrat Dr. Quesnay, was imposed as a treaty "conditionality" of peace with France, leading directly to the 1789 bankruptcy of France and the French Revolution.

19. Shelburne arranged the creation of a new British Foreign (i.e., intelligence) Service in 1782, securing the appointment of his lackey Jeremy Bentham as its head. Bentham personally trained the Jacobin terrorists Danton and Marat at his "safe house" in London, and dispatched them,

The same feudal-reactionary impulse is the essential feature of the infamous Holy Alliance of Clement Prince Metternich, that deadly adversary of both the United States and the Friedrich Schiller tradition in Germany.<sup>20</sup> This was the intent of the collaboration between those brutal conservatives Metternich and Lord Castlereagh: to stamp out the existence of the United States and its influence. This was the intent of the 1861-63 alliance of Britain, Napoleon III's France, and Spain against the United States, the same alliance whose naval and other military forces implanted the Nazi-like occupation regime of the Hapsburg Maximilian and his Carlotta upon Mexico in that same period.

That has been the purpose governing London's use of Jacobins, of Giuseppe Mazzini's Young Europe and Young America radicals, of the circles of the 1880s right-wing putschist Gen. Georges Boulanger and the anti-semites behind the Dreyfus affair in France, and, later, the fascist rabble—the Conservative Revolution—of the present century: to destroy the existence and very idea of a modern state premised upon the Christian principle of Louis XI's commonwealth and the Preamble of our own Federal Constitution.<sup>21</sup>

It is the conservatives' use of mob tactics, in their attempt to destroy the U.S. Constitution, especially the "general welfare clause" of its Preamble, which prompted Speaker Gingrich implicitly to portray himself, in a momentary outburst of demagoguery, as the "Robespierre" of the present-day "Conservative Revolution" in America, and which marks Bush-league talk-show host Rush Limbaugh as the "wannabe



Rush Limbaugh, the "wannabe Danton" of the new fascist movement.

under his continuing control, to unleash the accelerated Jacobin Terror in Paris. The later Lord Palmerston was a Bentham trainee, such that the tradition of Bentham's long reign at the British Foreign Service has been continued through the reign of King Edward VII, down to the present day.

20. At the Carlsbad Conference of 1819, the Holy Alliance's Metternich directed the issuance of the infamous Carlsbad Decree, under whose provisions the writings of Germany's most famous and influential poet and dramatist of the century, Friedrich Schiller (1759-1805), were banned. (Schiller remained far more influential than his sometime collaborator, Goethe, until past the 1859 Schiller centennial.) This decree coincided with the rise to the post of influential "state philosopher" of Metternich's scalawag, the former ultra-Jacobin and conservative G.W.F. Hegel (see *EIR Feature*, Feb. 10, 1995). Notably, it had been Schiller's immediate circle of friends, including such notables as Wilhelm von Humboldt and von Wolzogen, who played the crucial leading part in freeing Europe from the Emperor Napoleon's tyranny; they had brought Germany thus, in 1813-14, to the verge of constitutional unification, but for the work of the feudalist, Holy Alliance reactionaries Capodistria, Metternich, and Castlereagh, et al., at the Congress of Vienna. That Holy Alliance, and its Carlsbad Decree are, after the Jacobin Terror in France, the principal watershed from which the modern (fascist) Conservative Revolution flows into the present century's history.

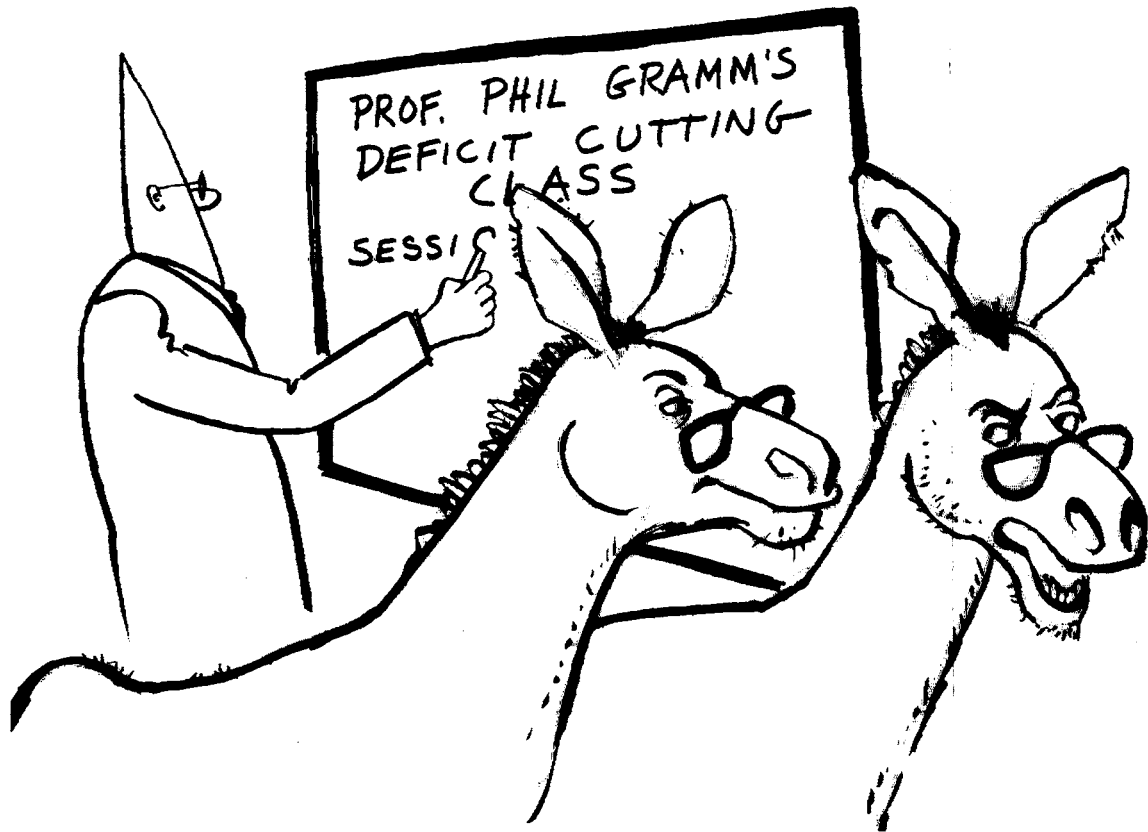
21. These views of fascist forerunners Metternich and Castlereagh are ideas which have been devoutly admired for more than 40 years in both the word and practice of former U.S. Secretary of State Henry A. Kissinger. See Henry A. Kissinger, *A World Restored: Metternich, Castlereagh and the Problems of Peace 1812-1822*. Houghton Mifflin Co. Sentry Edition, Boston: 1954.

Danton" of a new fascist movement.<sup>22</sup> Examine the deeper principle involved in this conflict between the opposing forces of Solon and Lycurgus, and also between Moses and the devil's own oligarchical heritage. Examine this as a matter of fully intelligible scientific principle.

### From the standpoint of science

If presented with verses 26-30 of the first Chapter of *Genesis*, the likely initial reaction by today's student, or adult, would be to characterize the notion of "man in the image of God" as a belief one might adopt or reject, as if acceptance or rejection of this passage from the Bible were a matter of blind faith, either way. Few of these would have read the famous commentaries by Philo of Alexandria, nor would they be familiar with the background of knowledge

22. Some wits might be tempted by this report to think of Speaker Gingrich's blow-dried hair-do as, thematically, a kind of phrygian cap. It is a good giggle; but, remember the Christian principle of redemption; some scold to satisfy their pathetic desire for a victim, but persons of good will chide, even harshly, out of desire for the sinner's redemption. One may hope that Mr. Gingrich is astute enough to see the folly of Alvin Toffler's picaresquely feudalist pretensions.



against which the Greek-speaking Philo read Moses' text: the relevant way in which Plato's socratic dialogues prove the certainty of the existence of God. Out of their ignorance, such students, or adults, would probably argue to the effect, that since none of us has seen God, how could anyone prove that the individual person is in the image of God?<sup>23</sup>

Not only does a rigorously scientific proof exist in this matter, but this proof is central to understanding adequately the roots and practical implications of Baroness Margaret Thatcher's adherence to a fascist world-outlook and practice.

23. Such a sceptic exhibits nothing as much as his own ignorance of scientific method. Since no one had seen directly the curvature of Earth prior to modern post-1945 aerospace development, how did ancient scientists from Plato's Academy at Athens, such as Eratosthenes, prior to 200 B.C., measure the curvature of the Earth to within an approximately 50-mile error in estimating Earth's polar diameter? Human knowledge is not based upon an individual's personal sense-experience; it is based upon demonstrating the physical efficiency of valid acts of discovery of higher principle, passed down, as reproducible intellectual experiences of individual minds, over successive generations. Until modern times, man never saw the curvature of the Earth, but only the shadows of that curvature, as in lunar eclipses, and by comparing the angle, relative to a plumb-bob, at which a star is seen at different locations on a meridian. Thus, in his *Republic*, Plato employs the metaphor of shadows which firelight might cast upon the wall of a cave, to point out the foolishness of the philosophical materialist's, or empiricist's superstitious, blind faith in sense-certainty. It is the manifest efficiency of those creative-intellectual principles, not our sense-experiences as such, which is the means by which Plato's socratic method affords a fully intelligible certainty of the existence of the God of Moses.

This subject matter goes to the very foundations upon which the existence of civilized political life depends, to those premises which prompt us to view any attempted revival of the political philosophy of the fascist Conservative Revolution from the pre-1946 period in terms of reference to the heathen abominations practiced by Hitler's Nazi regime.

One must not mitigate that justified sense of horror which August von Knierem's slave-labor prison work-camp at Auschwitz evokes in any civilized person. Yet, without relinquishing that horror in any degree, one should also recognize that these practices were no worse on principle than the characteristics of ancient society, that such abominations were the commonplace, regular or episodic practice, against entire peoples as well as individual persons, by typical cultures of the ages prior to Christianity.

True, we must grant that the Nazi regime was by no means the most evil institution which has plagued history. The British Empire committed more genocide than Hitler's regime, and the British monarchy continues to do so in Africa, for example, today. If both Hitler and the British Empire were evil, the Roman Empire was no better, perhaps worse; the Aztecs, for example, were arguably much worse than either. The unfathomable sense of abomination which we should share, arises from the fact that Hitler's regime occurred in our time, not in some ancient, illiterate heathen culture, but in a European culture, and a European nation which had achieved the relatively highest Judeo-Christian

standard of science and Classical art.

To comprehend fully the enormity of Auschwitz, we must put to one side the fraudulent myth used as part of the Nuremberg Trials' cover-up of the higher-level perpetrators. It was not just some dirty Adolf Hitler that did this, not just some band of bully-boy street-gangsters uniformed in swastika brassards. Auschwitz was a privatized, slave-labor prison work-camp, established and supervised throughout the war in corporate interest by August von Knierem, a high official of the I.G. Farben trust, an attorney by profession, who was a member of an international cartel including the Anglo-Dutch Royal Dutch Shell and the U.S. Rockefeller's Standard Oil. The Nuremberg Trials exculpated Royal Dutch Shell and Rockefeller partner von Knierem, just as the firm of Averell Harriman and its Chief Executive Officer, Prescott Bush, or their highest-level British partners, were never efficiently called to account politically for their part in bringing Adolf Hitler's Nazis to power. It is only when one reflects upon the latter type of usually, politely unmentioned relevant facts, that Auschwitz then makes the appropriately educative impact upon one's conscience.

With that horror of Auschwitz freshly revived in one's mind, then read the prescriptions which Lord William Rees-Mogg supplies in his recently published, neo-feudalist manifesto. Ask yourself, then, where is the stunning sense of abomination, of ultimate horror you ought to have experienced in examining the practical consequences of Rees-Mogg's, or Alvin Toffler's utopian paens to the so-called "Third Wave"?

What has numbed your sense of morality toward the present, that you do not react to Rees-Mogg's bestiality with the same quality of emotion you sensed when you were struck by the impact of Auschwitz? It is against such an historical backdrop, that the practical significance of man in the image of God impacts the conscience. Against this backdrop, one can recognize more readily, that this Judeo-Christian principle, of the individual person in the image of God, is the key to the perpetuation of a civilized form of human life, a principle we put aside only at the greatest peril to ourselves and our posterity.

Yet, it would be a comparable blunder to delude oneself by the phenomenologist's sentiment, that the belief that human life is sacred, is a kind of lockean social contract, merely a pragmatic matter of convenience.<sup>24</sup> We shall not restate the

24. The term pragmatic is employed here in the sense of Husserl's damnable *phenomenology of religion*, or the comparable dogma of Harvard Professor William James's **Varieties of Religious Experience**. There are those ministers, priests, or rabbis, who do not necessarily believe in the existence of God, but who take the clerical profession very seriously, in their own way. They believe that acceptance of certain religious doctrines is necessary, even if they were not true, for reason of the benefits derived from believing them: of presumed benefit to either the believer's mental state, or to the society, or both. In brief, the famous French positivist sort of aphorism: *If God did not exist, it would be necessary to invent Him*. Respecting such pragmatic beliefs, consider the fact, that one of the most celebrated and

theological proof itself here,<sup>25</sup> but rather limit discussion to the scientific truthfulness of that Mosaic distinction, that the demographic evidence demonstrates chiefly two things of direct bearing upon the "undead" 1918-45 Conservative Revolution's "Contract with America": that each individual person has an efficient faculty of creative intellect not existent in any animal species, and that the fostering of this faculty, through Classical forms of compulsory universal education and other nurture of its development and expression, is the sole means by which humanity may ascend once more, up from the neo-conservative's descent toward brutish barbarism, to return to a civilized state of affairs.

### The demographic evidence<sup>26</sup>

The nub of the proof that the Conservative Revolution always was, and is fascist, is the contrast, as measured in demographics, between modern European civilization and all the earlier forms of culture which have existed on this planet. What marks these movements as fascist, is their commitment to turn back the clock of progress, to create some disgusting, romanticist or other modern parody of European feudalism, Aztec barbarism, or other earlier form of culture. The referenced fascist's utopian "manifesto" recently published by Lord Rees-Mogg, plainly states its intent to eliminate universal literacy from the proverbial 95% of the world's population, to create a global neo-feudal society in which "information" pushes aside a modern agriculture and industry based upon scientific and technological progress.

The proof that this very proposal to turn back the clock is the common root of the metternichian anti-commonwealth movement and its fascist offspring, is the crucial issue underlying the definition of fascism, and the assigning of the rubric "fascist" to the Mont Pelerin Society's international neo-conservative network. The crux of that proof, as summarized here, is that human progress is the fruit of the quality identi-

influential theologians in the recent history of the phenomenology of religion was the Nazi ideologue, an apostle of Friedrich "I am the Antichrist" Nietzsche, the Professor Martin Heidegger of Freiburg whose doctrines shaped the U.S. Occupation Frankfurt School-linked agencies' dictates to the postwar German Catholic theologians, and who was also most influential, through Tübingen University and Karl Rahner, in spreading the terrorist acid of existentialist "Liberation Theology" throughout corrupted portions of the Catholic Church today.

25. See the author's treatment, in sundry published locations, of the theological proof supplied by Plato. Conveniently, in Lyndon H. LaRouche, Jr., "How Bertrand Russell Became An Evil Man," *Fidelio*, Fall 1994; *passim*. A relevant part of the argument presented here, immediately below, is also elaborated in conception in that location.

26. It should be noted here, for the advantage of that reader who was not familiar with the author's professional work earlier, that the author's contribution to science, and all of his important professional work since, involves an initial 1948-52 refutation of the absurdity of the dogmas of "information theory" of Norbert Wiener and the "systems analysis" of John Von Neumann. This demographic treatment of the principles of physical economy reflects the principal content of those original discoveries, and of the author's subsequent life-long application of them.



TABLE 1

**Development of human population**

	Life expectancy at birth (years)	Population density (per km <sup>2</sup> )	Comments	World population (millions)
<b>Primate Comparison</b>				
Gorilla		1/km <sup>2</sup>		.07
Chimpanzee		3-4/km <sup>2</sup>		1+
<b>Man</b>				
<b>Australopithecines</b> B.C. 4,000,000-1,000,000	14-15	1/ 10 km <sup>2</sup>	68% die by age 14	.07-1
<b>Homo Erectus</b> B.C. 900,000-400,000	14-15			1.7
<b>Paleolithic</b> (hunter-gatherers) B.C. 100,000-15,000	18-20+	1/ 10 km <sup>2</sup>	55% die by age 14; average age 23	
<b>Mesolithic</b> (proto-agricultural) B.C. 15,000-5,000	20-27			4
<b>Neolithic</b> , B.C. 10,000-3,000	25	1/km <sup>2</sup>	"Agricultural revolution"	10
<b>Bronze Age</b> B.C. 3,000-1,000	28	10/km <sup>2</sup>	50% die by age 14 Village dry-farming, Baluchistan, 5,000 B.C.: 9.61/km <sup>2</sup> Development of cities: Sumer, 2000 B.C.: 19.16/km <sup>2</sup> Early Bronze Age: Aegean, 3,000 B.C.: 7.5-13.8/km <sup>2</sup> Late Bronze Age: Aegean, 1,000 B.C.: 12.4-31.3/km <sup>2</sup> Shang Dynasty China, 1000 B.C.: 5/km <sup>2</sup>	50
<b>Iron Age</b> , B.C. 1,000-	28			50
<b>Mediterranean Classical Period</b> B.C. 500-A.D. 500	25-28	15+/km <sup>2</sup>	Classical Greece, Peloponnese: 35/km <sup>2</sup> Roman Empire: Greece: 11/km <sup>2</sup> Italy: 24/km <sup>2</sup> Asia: 30/km <sup>2</sup> Egypt: 179/km <sup>2</sup> * Han Dynasty China, B.C. 200-A.D. 200: 19.27 Shanxi: 28/km <sup>2</sup> Shaanxi: 24/km <sup>2</sup> Henan: 97/km <sup>2</sup> * Shandong: 118/km <sup>2</sup> * * Irrigated river-valley intensive agriculture	100-190
<b>European Medieval Period</b> A.D. 800-1300	30+	20+/km <sup>2</sup>	40% die by age 14 Italy, 1200: 24/km <sup>2</sup> Italy, 1340: 34/km <sup>2</sup> Tuscany, 1340: 85/km <sup>2</sup> Brabant, 1374: 35/km <sup>2</sup>	220-360
<b>Europe, 17th Century</b>	32-36		Italy, 1650: 37/km <sup>2</sup> France, 1650: 38/km <sup>2</sup> Belgium, 1650: 50/km <sup>2</sup>	545
<b>Europe, 18th Century</b>	34-38	30+/km <sup>2</sup>	"Industrial Revolution" Italy, 1750: 50/km <sup>2</sup> France, 1750: 44/km <sup>2</sup> Belgium, 1750: 108/km <sup>2</sup>	720
Massachusetts, 1840 United Kingdom, 1861 Guatemala, 1893 European Russia, 1896 Czechoslovakia, 1900 Japan, 1899 United States, 1900 Sweden, 1903 France, 1946 India, 1950 Sweden, 1960	24 32       41	41 43  40 44 48 53 62 73	90+/km <sup>2</sup> Life expectancies: "Industrialized," right; "Non-industrialized," left	1,200          2,500
<b>1970</b> United States West Germany Japan China India Belgium	    59 48	71 70 73  180/km <sup>2</sup> 183/km <sup>2</sup> 333/km <sup>2</sup>	<b>1975</b> 26/km <sup>2</sup> 248/km <sup>2</sup> 297/km <sup>2</sup>  180/km <sup>2</sup> 183/km <sup>2</sup> 333/km <sup>2</sup>	3,900

TABLE 2

**Sampling of medieval levels of population (millions)**

Name	Beginning century	1st cent.	2nd cent.	3rd cent.	4th cent.	5th cent.	6th cent.
Modern Europe	15th	60	81	100	120	180	390
Charlemagne's Europe	10th	9	9.5	11	16	24	16
Caliphate	9th	22	23	28	26	28	21
China: Tang and Sung dynasties	9th	56	60	66	105	115	86

*The three systems shown here, before the development of modern Europe beginning in the 1400s, each terminates in catastrophe. The second, loosely identified as that of Charlemagne's Europe, ended with the fourteenth-century plague known as the Black Death. The Caliphate and the identified Chinese dynasties ended with the scourge of the thirteenth century, the Mongol invasions. The chart shows that where modern Europe has produced an increasing rate of increase in its population growth, the other regimes were bound by the apparent cycle of the oligarchical system.*

fied by Moses and Philo, that the individual person has a quality identified by "man in the image of God." That crucial element of the proof has been supplied in a number of earlier published locations.<sup>27</sup> Its point is restated here with aid of the accompanying charts and graphics.

Were man not absolutely apart from, and above the lower animal species, then, as both World Wide Fund for Nature's H.R.H. Prince Philip<sup>28</sup> and the behaviorists repeatedly insist, humanity would have a range of *potential relative population-density*<sup>29</sup> comparable to that of a species of higher ape. Given the conditions of this planet during the recent 2 million years, the living population of the human species would have at no time, up through the present day, exceeded several million persons (see box, p. 30, and **Table 1**). Even prior to A.D. 1400, the population had reached levels of several hundred million (see **Table 2**). As a direct consequence of the European changes radiating worldwide from the fifteenth-century Golden Renaissance, the world's population has increased at hyperbolic rates of growth during the recent 550 years (see **Figure 1**).

The past 550 years' revolutionary shift upward in our planet's potential relative population-density, has been a co-feature of upward shifts in the demographic characteristics of households. Improved sanitation and other developments fostered by the influence of modern European science-driven economic development, have lowered estimable mortality-

rates among the various age-strata of the family household generally. Part of the increase of population is a combined result of lowered mortality-rates for infants and children: more persons born live to child-rearing age. The general reason, is the new role assumed by the modern, post-feudal, commonwealth form of nation-state, combined with the role of that state in fostering the generation and use of scientific and technological progress.

Admittedly, the economic and related demographic benefits of this revolution were concentrated in western Europe and the Americas, and later, Meiji Restoration Japan. Yet, the demographic record shows that virtually all parts of the planet have received ultimately significant technical benefits, if often distorted ones (see **Figure 2**), from the spread of modern European culture through Christian evangelists, and even, ironically, predatory colonization.<sup>30</sup>

There are principally three factors underlying this revolutionary, upward change in the human condition:

- (1) First, the adoption of the principle of the commonwealth, first introduced to the practice of statecraft by France's Louis XI. As the general welfare clause in the Preamble to the U.S. Federal Constitution summarizes Louis XI's commonwealth principle: "We, the people of the United States, in Order to form a more perfect Union, establish Justice, ensure domestic Tranquility, provide for the common defense, *promote the general Welfare, and secure the Blessings*

27. Currently available in print, the following are notable. On LaRouche's original contribution to economic science, see Lyndon H. LaRouche, Jr. "On LaRouche's Discovery," **Fidelio**, Spring 1994; Lyndon H. LaRouche Jr., **The Science of Christian Economy** (Washington, D.C.: Schiller Institute, 1991); translated into several languages, including German, Russian, Ukrainian, Armenian, is the introductory textbook on the application of the science of physical economy, **So, You Wish to Learn All About Economics?** (New York: New Benjamin Franklin House, 1984).

28. "The Coming Fall of the House of Windsor," **EIR Special Report**, November 1994.

29. See Lyndon H. LaRouche, Jr., **So, You Wish To Learn All About Economics**, *op. cit.*, *passim*.

30. These benefits are clearest in the outgrowths of the early sixteenth-century work of the Spanish, Portuguese, and German missionaries in Mexico and other localities of Ibero-America. The seventeenth and eighteenth centuries degeneration of Spain and Portugal, and the later, nineteenth-century, British virtual takeover of Ibero-America, under Jeremy Bentham's policy, aborted a development there which could have been as fruitful economically as that which occurred where the Americans did throw out the British monarchy: the United States. Otherwise, generally, the message to some so-called "indigenous" people of the Americas, Africa, or Asia, that they are, as persons "in the image of God," is itself a wonderful, implicitly revolutionary gift.

## Demographic profile typical of ancient societies

	Percent of population
Males	56%
Females	43%
Ages Under 18-22	50%
Ages Under 14	33%
Life Expectancy	28 years
Birth rates	1) 6.2% 2) 5.4% 3) 4.8%
Death rate	3.5-6.5%
Net rate of increase	2%

Demographic features of ancient societies, e.g., the Roman Empire and other such abominations, and including pre-Golden Renaissance European societies, are characterized by two features: 1) the prevalence of males in the male-to-female ratio, typically 130:100, and 2) a life expectancy at birth of around 28 years.

The first feature recurs as a ratio whether under Roman conditions, or in the Europe depicted in the *Polyptique de St. Irminon* (the proto-census conducted during the reign of Charlemagne), and in twelfth- and thirteenth-century Britain and France. The ratio ought to be compared with that which prevails at birth, normally 103-105 males for every 100 females. Sacrifice, infanticide, and exposure of infant females are to be counted among the reasons.

The second feature varies tremendously, depending on whether the infant falls into the slave/toiler classes, in which case life expectancy can be 17 or lower, or the class of administrators and cult-priests, who could expect to live into their 50s and 60s.

The two identified characteristics shape the demographic pyramid of such societies, in that the female proportion of the total population defines a bounding limit for that portion of the female population which is of child-bearing age, and thus, given fairly standard assumptions of intervals between births, of what the birth rate bounds for such a society ought to be. The second characteristic permits construction of actuarial life tables from which can be calculated, with a given life expectancy, how many of those born in any year will survive to any particular age. With a life expectancy of 28 years, 25% of births will not survive to age five. The earliest surviving such table was calculated by the Roman Ulpian, in the first century A.D., to work out annuity values.

The birth rates shown in the table are those produced by varying the typical male-to-female ratio. Rate 1) was produced by assuming that the male-to-female ratio is at parity of 1:1. Rate 2) assumes the typical ratio of 130 males for every 100 females, in which case rather less than 17% of females will be in their child-bearing years at any one time. And Rate 3) assumes that only 30% of females are married, in which case those in their child-bearing years will fall to about 15% of the total population. The results are adjusted to assume a 10% rate of infertility.

The base for death rates is calculated by dividing expectation of life (28 years) into 100 (percent of total population) and net increase, by subtracting death rates from birth rates. Under the best of assumptions and circumstances, any such society would rarely do better than "breakeven" demographically.—*Chris White*

*of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America"* (emphasis added).

- (2) The adoption, by Louis XI's France of the introduction of first steps toward a universal, classical-humanist form of general secondary education explicitly modelled upon the work of and assisted by that Brotherhood of the Common Life which produced from boys of such relatively poor families geniuses such as Cardinal Nicolaus of Cusa and Erasmus of Rotterdam.
- (3) The use of this promotion of classical-humanist forms of secondary education of talented boys from relatively low-income families as the social foundation for fostering in the nation and its population high rates of

generation and practical assimilation of valid, revolutionary discoveries of principles, including science and the technologies derived from scientific progress.

To trace out the demographic changes, such as shifts in composition of the labor-force, which are associated with the net upward progress of economic characteristics of European culture during the pre-New-Age interval 1440-1963, we must interpolate a brief clarification on the subject of the term "creative."

### What is 'creativity'?

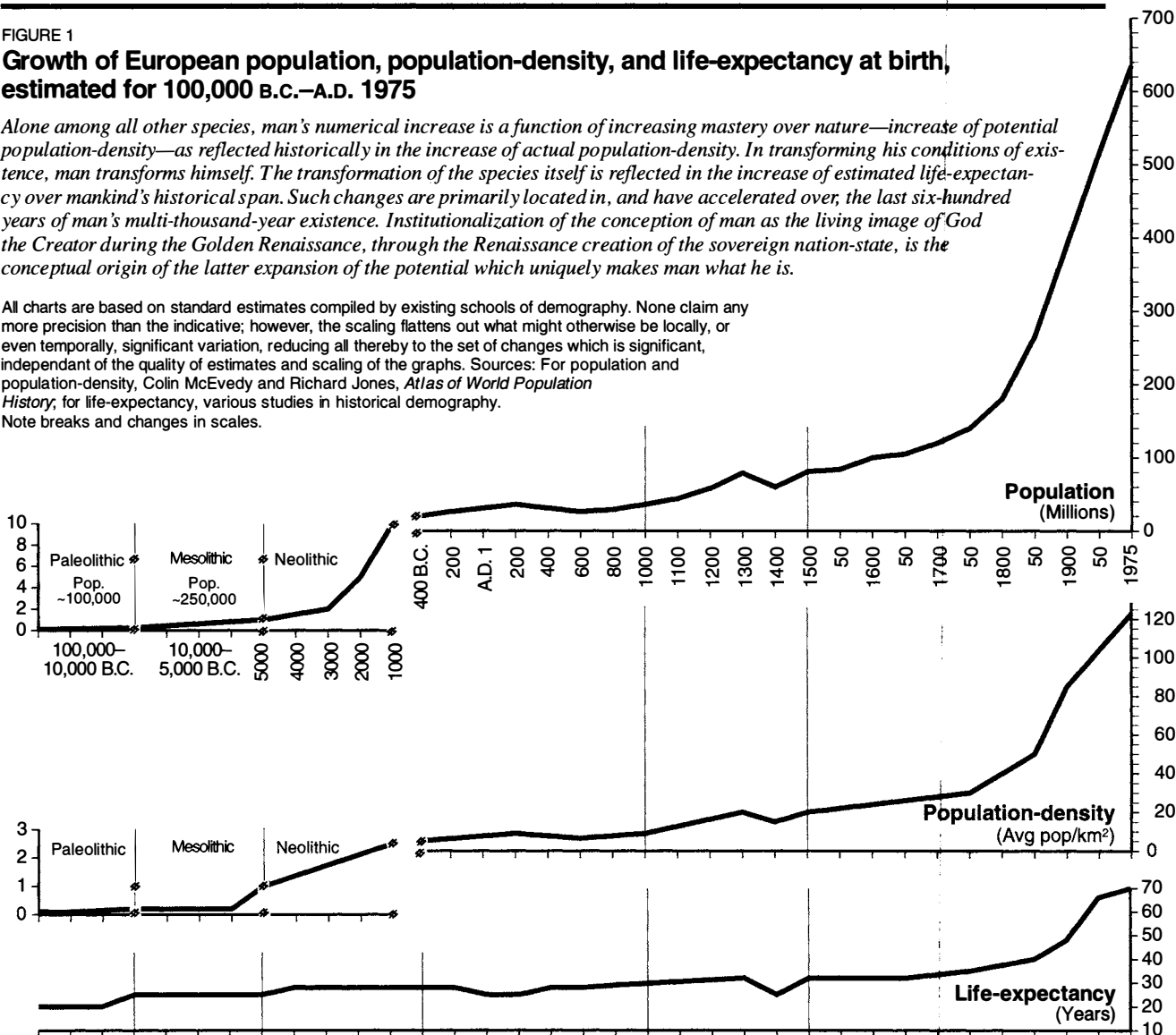
For the purpose of understanding this revolution in statecraft, separating medieval from modern European civilization, one must use the precisely Platonic conception of the term "creative" employed by such authors of the Golden

FIGURE 1

### Growth of European population, population-density, and life-expectancy at birth, estimated for 100,000 B.C.—A.D. 1975

Alone among all other species, man's numerical increase is a function of increasing mastery over nature—increase of potential population-density—as reflected historically in the increase of actual population-density. In transforming his conditions of existence, man transforms himself. The transformation of the species itself is reflected in the increase of estimated life-expectancy over mankind's historical span. Such changes are primarily located in, and have accelerated over, the last six-hundred years of man's multi-thousand-year existence. Institutionalization of the conception of man as the living image of God the Creator during the Golden Renaissance, through the Renaissance creation of the sovereign nation-state, is the conceptual origin of the latter expansion of the potential which uniquely makes man what he is.

All charts are based on standard estimates compiled by existing schools of demography. None claim any more precision than the indicative; however, the scaling flattens out what might otherwise be locally, or even temporally, significant variation, reducing all thereby to the set of changes which is significant, independent of the quality of estimates and scaling of the graphs. Sources: For population and population-density, Colin McEvedy and Richard Jones, *Atlas of World Population History*; for life-expectancy, various studies in historical demography. Note breaks and changes in scales.



Renaissance as Nicolaus of Cusa. To understand the proper meaning of the popularly misused term “creative,” and to understand what is properly signified by “classical humanist” education, a few remarks on euclidean geometry provide the most efficient pedagogy.<sup>31</sup>

In formal logic, such as the methods of Aristotle or Euclid's *Elements*, the proof of a theorem is its lack of inconsistency with each and all of the set of axioms and postulates which underlie that theorem-lattice as an open-ended entirety. In Plato's method, such an underlying set of axioms and postulates is identified as an *hypothesis*. If, then, we are confronted with a proposition which is true in nature, but inconsistent with an existing choice of axioms and postulates,

some among those axioms and postulates must be replaced to bring the system of logic into conformity with reality. This replacement is the type of a valid fundamental discovery of principle in, for example, physical science.<sup>32</sup> A valid such replacement is termed a new *hypothesis*.

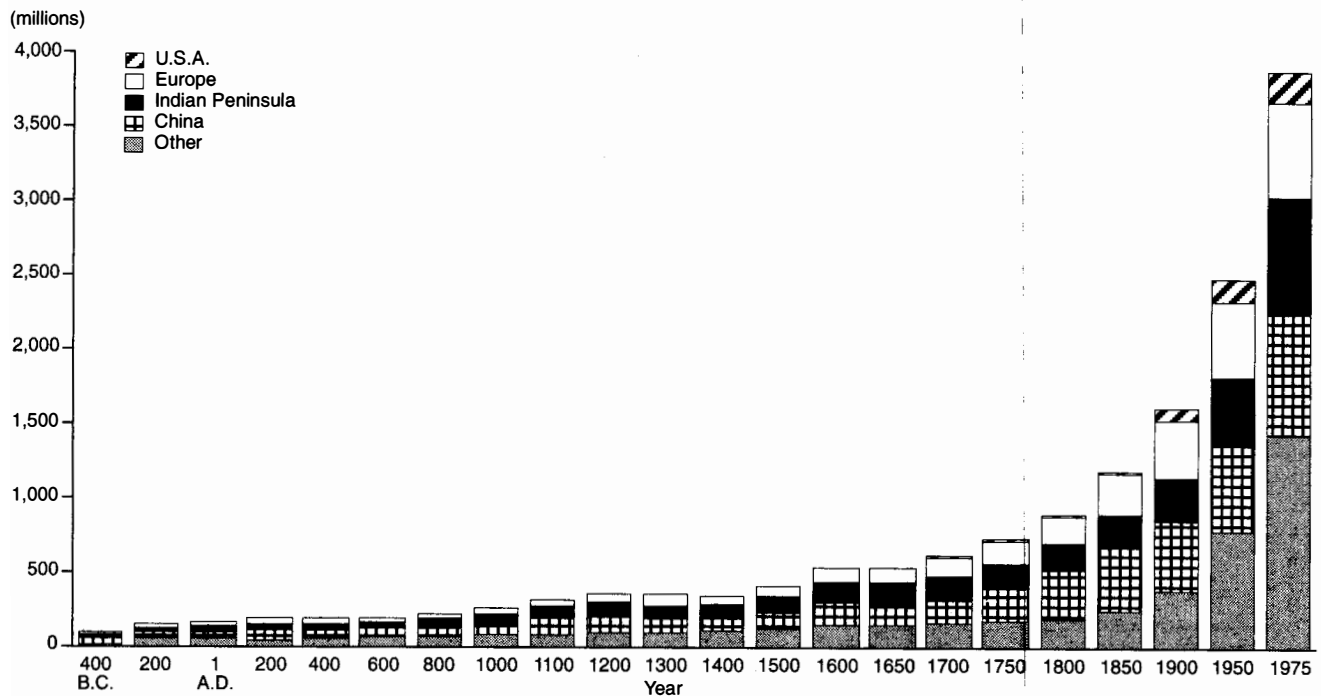
A succession of such *hypotheses*, as in the progression from euclidean to higher geometries, defines a method of discovery shown to be effective in ordering valid discoveries in (for example) physics. This is termed, in the language of Plato, an *higher hypothesis*; in Riemann's discovery, this defines a definite “curvature” of physical space-time, in con-

32. See Lyndon H. LaRouche, Jr., on Riemann's 1853-54 revolution in mathematical physics: “The Fraud of Algebraic Causality,” *Fidelio*, Winter 1994.

31. See “How Bertrand Russell Became An Evil Man,” *loc. cit.*

FIGURE 2

World population, 400 B.C.—A.D. 1975



trast to the zero-curvature space-time of a Galileo, Bacon, Descartes, Newton, or Euler, etc.

By their nature, such discoveries can not be represented in advance by any formal-logical method of deduction/induction. From a formal standpoint, each involves a change in axiom, such that no deductive consistency exists linking the old geometry (for example) to the new. On this, Riemann concludes, as the last statement in his habilitation dissertation: "This leads us [from mathematics—LHL] into the domain of another science, into the domain of physics, which the nature of today's occasion does not permit us to enter."<sup>33</sup> In any attempt at formal-logical representation, as Kurt Gödel's famous proof reaffirms this,<sup>34</sup> the upward transition, from the lower hypothesis, to the better one, appears from the vantage-point of any formal logic in general, or mathematical formalism in particular, as an unsolvable paradox, an unbridgable discontinuity, a *singularity*. The real solution, as represented by a successful generation of a new hypothesis, to replace the defective old one, typifies the only strict mean-

ing of the term "creative."<sup>35</sup>

On the related matter of the classical-humanist secondary education established by the work of the Brotherhood of the Common Life: classical Greek mathematics, especially the work of Plato's Academy at Athens, through Archimedes and Eratosthenes, is filled with examples of original creative discoveries of the indicated type. In a classical-humanist mode of education, the textbook method of teaching is not permitted; rather, the student must relive each of a succession of mental acts of original, genuinely creative discoveries, either by reference to the text in which the original discoverer describes the problem and its solution, or some reasonable surrogate for such an original source. Instead of merely learning, as a human trained seal might learn to secure a passing score on a multiple-choice questionnaire, the student relives creative moments from the lives of the most notable and

33. Bernhard Riemann, *Über die Hypothesen, welche der Geometrie zu Grunde liegen*: in *Bernhard Riemann's Gesammelte Mathematische Werke*, Heinrich Weber, ed., p. 286. (New York: Dover Publications, Inc., 1953.)

34. Kurt Gödel, "On formally undecidable propositions of *Principia Mathematica* and related Systems I," (1931), in *Kurt Gödel Collected Works*, Vol. I, Solomon Peferman, editor-in-chief (New York: Oxford University Press, 1986).

35. This is the same problem presented as an ontological paradox by Plato's *Parmenides*. It is relevant to the transparency of the line argument being echoed here, that the author first discovered the significance of "creative discovery" as of the form of a formal-logic discontinuity during his later adolescence, in defending the Gottfried Leibniz of the *Monadology* and *Theodicy* against the defective central attack on Leibniz in Immanuel Kant's *Critique of Pure Reason*. This was later the central feature of his attacks upon the axiomatic fallacies of both Norbert Wiener's "information theory" and John Von Neumann's "systems analysis." The author's original discoveries in the science of physical economy were derived directly from the earlier insight into Kant's fallacy.

valuable creative intellects of the past. In this way, classical-humanist education cultivates the exercise and development of the student's own creative faculty.

This same method applies not only to mathematics and physics matters, but also to the great Classical modes of poetry, tragedy, music, and plastic art-forms. Additionally, the student studies history from the vantage-point of this principle of transmittable acts of genuine discovery as the characteristic distinction setting mankind apart from, and above the beasts.

"Chaos theory" is a form of pseudo-scientific quackery which can lead to no accomplishment but the generation of chaos. Only the nourishment of those creative powers of the individual intellect which define every person as in the image of God, can lift mankind from worse to better conditions of productivity and life.

### The measurable form of creativity

The benefits to society from assimilating creative discoveries of an individual person into improvements in productive and other practices can be measured in demographic terms: improvements in the quality of life of the family household, coupled with increases of the measurable potential relative population-density of the society as a whole.

It is a relatively simple matter to measure the increase in life-expectancy, and expectancy of a functional quality of health, according to age, within the household.

One measures household consumption in terms of the technological level of productive potential, and recognizes the dependency upon improvements of this on increasing the school-leaving age-level toward an asymptotic upper limit of biological maturity, at about 25 years, and in the cultural conditions of household and local community life. One recognizes that a relatively lowered life-expectancy means a lowering of existing levels of potential productivity of the population, and therefore a lowered potential population-density for the society. One recognizes that the demographic "triangle" for the typical family must not be relatively inverted, such that there are not sufficient children to replace losses of the size of the adult population, without incurring the doom of that society through "demographic aging."

One measures productivity of the labor-force in per-capita units of the total labor-force, in the comparable units of consumption ("market baskets") of the households, and in the input and output per square kilometer of land-area used. One recognizes that the only elements of the market-basket which are relevant to these measures of productivity are physical output, and only three categories of professional and related services: education, health care, and development of scientific and related progress: any other elements of consumption, such as administration, are either non-productive "overhead," if necessary, or simply outright waste.

The progress in standard of living and productivity of populations is measurable, thus, in terms of shifts in the

TABLE 3

### The U.S. record: market baskets, labor productivity, and population density

	1840	1880	1920	1960
Persons fed per farmer	4	5.6	8.3	25.8
Man-hours to produce 1 bushel of wheat	2.3	1.52	0.9	0.12
Farm labor as percent of labor force	63%	51%	26%	8.5%
Cropland per farmer (kms sq)	0.085	0.085	0.151	0.266
Urban population, percent total population	11%	28%	51%	70%
Manufacturing workers, percent of labor force	14%	19%	27%	25%
Horsepower per household (excluding motor vehicles)	0.86	2.08	7.2	9.56
Railroads, km per 1,000 km <sup>2</sup>	0.9	19	52.6	45.4

composition of employment of the labor-force. The ability to provide a more abundant supply of foodstuffs and agricultural fiber with a smaller percentile of the labor-force employed in rural occupations, is accompanied by a growth of relative size and per-capita productivity of urban labor, while the labor required to produce a relative abundance of household's requirements shrinks relative to a growth of the percentile and per-capita productivity of those employed in production of producer's goods. With this increase of capital-intensity of agricultural and urban production, there is a required increase of the number of kilowatt-hours equivalent of usable power available to society per-capita and per square kilometer, and a similarly greater need for water in a usable form. The percentile of total output for improvements in basic economic infrastructure increases generally. Employment in the production of scientific and technological progress, as distinct from production of goods, grows as a percentile of the total labor-force.

It is a relatively simple matter, conceptually, to measure the progress of European civilization, during the past 550 years (until approximately 1964-71) in those terms (see **Table 3**). These relatively rudimentary statistical comparisons assist us to see the absolute difference between life on this planet before A.D. 1440, and under the impact of the Golden Renaissance after that—until 1964-71, when the downward turn toward "post-industrial utopia" was introduced as policy of the United States, and other nations, a

time when the earlier commitment to improve the conditions of life of "Third World" nations was reversed.

These improvements during Europe's A.D. 1440-1971 interval, are the result of the three factors cited: (1) The introduction of the modern nation-state, the commonwealth form, affording the persons within the 95% stratum to rise, if but gradually, above the misery to which they had been subjected until then, since the origins of the human species; (2) The introduction of general education, led by emphasis upon the classical-humanist mode of secondary education; (3) The systematic fostering, by the state and by acquired custom, of the generation and assimilation of scientific and technological progress.

This progress, which the gnomish mind of Alvin Toffler rejects as "Second Wave," is the means by which the level of humanity sustained on this planet was lifted from several hundred million, to more than 5 billion, with an existing technological potential to sustain over 25 billion by 1968 U.S. "middle class" standards. What occurs should this be ended? What shall the victims of Toffler's "Third Wave" eat? Software? Under the terms of Rees-Mogg's utopian manifesto, or, the same thing, Toffler's "Third Wave," the level of potential relative population-density of this planet would sink rapidly to no more than several hundred million, perhaps within approximately two generations marked by brutal collapse of the scale of the population through chiefly the instrumentalities of global famine and epidemic.

Under the "Third Wave" conditions imposed upon society under the titles of "information theory" and "systems analysis," we have already passed the point of net physical-economic contraction per capita and per square kilometer. The budgetary knife is being applied with increasing savagery, to eliminate provisions for prolonging the lives of the elderly, of the sick, of the welfare population, of masses of unwanted aliens, and, prospectively, of anyone owning something or occupying space which the greedy in power wish to seize from those with less power. Just as the New Age's neglect of the urban areas has turned major, growing tracts of once-proud cities into murderous jungles out of the film "Clockwork Orange," so our society slides toward Hell. Respect for human life on principle, is already vanishing from entire areas of public policy in which it had once reigned. This trend is today's new conservatism; sometimes, this diabolical mood has the temerity to call itself "Christian."

### **Adam Smith and fascism**

When a man such as Lord William Rees-Mogg proposes to turn back the clock, such that 95% of the population of all nations, including his own British Isles and the United States, are relegated to a parody of serfs under feudalism, or something worse, a sensible person's thoughts turn to memory of the horror which Auschwitz evokes from any moral person. Lord Rees-Mogg is clearly not a moral person. This revulsion one must feel on reading Rees-Mogg's manifesto, or Alvin

## **Von Hayek hails the satanist Mandeville**

In 1966, Friedrich von Hayek wrote an essay entitled "Dr. Bernard Mandeville," in which he praised the eighteenth-century English satanist as one of the great founding philosophers of modern British liberalism and of his own Austrian School. Von Hayek's embrace of the little-known English psychologist and crank philosopher is extraordinarily revealing.

Bernard de Mandeville (1670-1733) was a founder of the notorious Hell Fire Clubs, a satanic cult that exerted extraordinary influence over a succession of early eighteenth-century British governments, and whose policies were roundly attacked by Dr. Benjamin Franklin and other leading figures of the American Republic.

The best-known published work of Mandeville, a lengthy poem followed by a series of essays, "The Fable of the Bees: Private Vices, Public Benefits," could be labeled the founding document of the Libertarian movement. Mandeville argued that man is inherently evil and consumed by his uncontrollable personal passions: greed, lust, rage, violence. However, Mandeville argued, since this is man's true, inviolable nature, the best society is that which is least intrusive, which makes no effort to impose any form of natural law. For Mandeville, the idea that man was created in the living image of God is not only untrue; it is the seed of destruction.

Mandeville's commitment to the idea of man's inherent evil was spelled out in "The Fable of the Bees":

Toffler, warrants the feel of uttering the word "Fascist!" Yet, although there is no intelligible basis for employing anything but that term to identify the policies of the organizations gathered, like nursing piglets, around the dugs of the Mont Pelerin Society sow, it is yet another matter to attribute to a follower of such policies a specifically fascist *intent*.

Whether Toffler wishes to consider himself a fascist by that specific choice of name, we may leave to someone else to address. We limit ourselves to the more modest question: Does he intend to be what history recognizes as a fascist? The answer to that question is more easily accessed by turning to a page from the demigod of the Mont Pelerin Society, Adam Smith. Consider and examine a passage quoted earlier in a 1980 book this author produced in collaboration with the departed David P. Goldman: *The Ugly Truth About Milton Friedman*.

First, recall the quotations on the jacket of that book. William F. Buckley, Jr. said, "It is possible that Milton

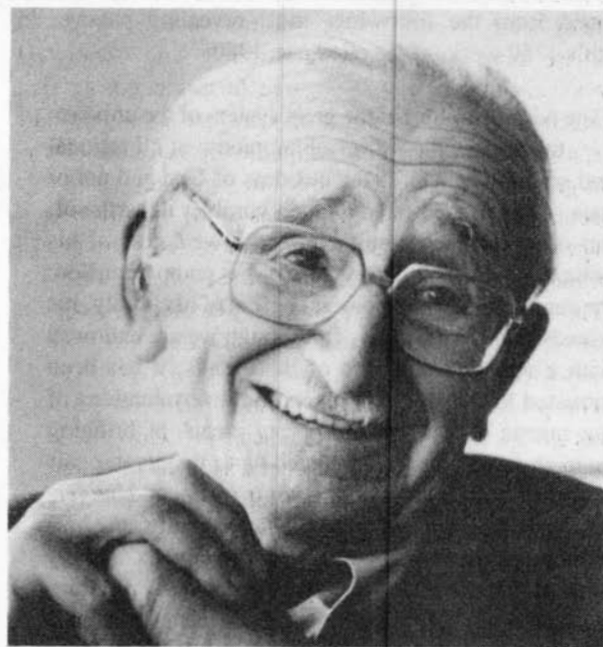
Thus every Part was full of Vice,  
 Yet the whole Mass a Paradise  
 Flatter'd in Peace, and fear'd in Wars  
 They were th' Esteem of Foreigners,  
 And lavish of the Wealth and Lives  
 The Ballance of all other Hives.  
 Such were the Blessings of that State;  
 Their Crimes conspired to make 'em Great;  
 And Vertue, who from Politicks  
 Had learn'd a thousand Cunning Tricks,  
 Was, by their happy Influence,  
 Made friends with Vice: And ever since  
 The Worst of all the Multitude  
 Did Something for the common Good.

In the accompanying essay, "An Enquiry Into the Origin of Moral Value," Mandeville was even more explicit:

"One of the greatest Reasons why so few People understand themselves, is, that most Writers are always teaching Men what they should be, and hardly ever trouble their heads with telling them what they really are. . . . I believe Man . . . to be a Compound of various Passions, that all of them, as they are provoked and come uppermost, govern him by turns, whether he will or no. To shew, that these Qualifications, which we all pretend to be ashamed of, are the great support of a flourishing Society, has been the subject of the foregoing Poem."

He continued: "All untaught Animals are only Sollicitous of pleasing themselves, and naturally follow the best of their own Inclinations, without considering the good or harm that from their being pleased will accrue to others."

This is the view that was adopted by David Hume,



Friedrich von Hayek, founder of the Mont Pelerin Society.

Adam Smith, Jeremy Bentham, and all the subsequent charlatan philosophers and economists of the British East India Company. It was the revolt against this evil that was the essential, self-conscious feature of the American Revolution and the nation-state concept imbedded in the Declaration of Independence and the U.S. Constitution.

And it was these satanic views that formed the basis of von Hayek's Conservative Revolution.

—Jeffrey Steinberg

Friedman's policies suffer from the overriding disqualification that they simply cannot get a sufficient exercise in democratic situations." Whereas, Arthur Laffer, of "Laffer Curve" fame, said: "You want to prove that Milton Friedman is a fascist? It's easy. Quote him." Milton Friedman himself confessed, in his *Studies in the Quantity Theory of Money*: "The object of such controls (on wages, prices, and credit) is the restriction of spending on the part of individuals. . . . Such a policy, if rigorously enforced, should restrain a rise in the price level. This policy appears to have been successful in Nazi Germany."

Whence do Professor Friedman and his fellow-bands of the Mont Pelerin Society derive the authority for their cheerfully reckless indifference to elementary considerations of public morality? They take as their authority Adam Smith's notion of "free trade," the notion of the "Invisible Hand," as depicted in Smith's anti-American tract, his *Wealth of Nations*. Smith is guilty of many crimes, but not

that of originality. He is quoting himself from his 1759 *The Theory of the Moral Sentiments*, which is not plagiarism, of course; but, his idea of "free trade" is copied from a French author from whose works Smith obtained the germ of most of his ideas concerning political-economy, Physiocrat Dr. François Quesnay.<sup>36</sup> The key to the fascist mentality within

36. After lackey Adam Smith had received instructions from Shelburne, he passed some years in France, introducing himself to anti-Colbertist varieties of economic doctrines. The backbone of Smith's *Wealth of Nations* is supplied by cribs from Quesnay, and from the famous Physiocrat and fervent free-trader A.M. Turgot's 1766 *Réflexions sur la formation et la distribution des richesses*. An earlier, British source for the moral philosophy which Smith embodies in his defense of the notion of an "Invisible Hand," is the notorious 1714 piece of Bernard Mandeville, *The Fable of the Bees: Private Vices, Publick Benefits*. The principal influence upon British late-eighteenth-century moral philosophy and economics was the famous venetian economist Giammaria Ortes (1713-90), who, among other things, was the author of the 1790 Venice work *Riflessione sulla popolazione delle nazioni per rapporto all'economia nazionale*, whose english translation



Milton Friedman and the Mont Pelerinites generally is readily adduced from the following, most revealing passage in Smith's 1759 work, as we cited it in 1980:

"The administration of the great system of the universe . . . the care of the universal happiness of all rational and sensible beings, is the business of God and not of man. To man is allotted a much humbler department, but one much more suitable to the weakness of his powers, and to the narrowness of his comprehension; the care of his own happiness, of that of his family, his friends, his country. . . . But though we are endowed with a very strong desire of those ends, it has been intrusted to the slow and uncertain determinations of our reason to find out the proper means of bringing them about. Nature has directed us to the greater part of these by *original and immediate instincts*. *Hunger, thirst, the passion which unites the two sexes, the love of pleasure, and the dread of pain, prompt us to apply those means for their own sakes, and without any consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them*"<sup>37</sup> (emphasis added).

The evil intrinsically embedded in the teachings of those who follow Adam Smith, is the presumption of following blindly some dogma which we have adopted on grounds of the pleasure we assume it affords to us, without considering the ultimate physical consequences of what we do or omit to do under governance of that persuasion. Today's derivatives trader, for example, duped by Adam Smith's teaching, believes that the increase of mere financial aggregates is proof that wealth is being increased, even when it is apparent to him in New York City, that the poor are becoming poorer, U.S. agricultural and industrial output less, the tax-revenue base shrinking, and so on. He excuses himself, much as Adam Smith does, from assuming responsibility for the ultimate consequences of those policies which he chooses to support, and those he also refuses to support. Therein lies his ordinary immorality.

So, from his lecture platform, Alvin Toffler puts off any questioning to the effect, "How shall people get bread?" with his standard reply, "That question is Second Wave thinking." He says, implicitly, "Let them eat software." Just as today's International Monetary Fund and kindred policies are effectively decoupled from the physical realities of production, eating, and health care, so Toffler and his like live only in

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was plagiarized by Thomas Malthus for his 1798 *An Essay On Population*. The "hedonistic calculus," as developed by Ortes and Voltaire's Pierre-Louis Maupertuis, was the basis for Jeremy Bentham's *An Introduction to the Principles of Morals and Legislation* (1789).

37. Cited from Lyndon H. LaRouche, Jr. and David P. Goldman. *The Ugly Truth About Milton Friedman*, p. 107. (New York: New Benjamin Franklin House, 1980).



### The Privateers

the "Third Wave" of their own delusions, and reject therefore all questions, all facts which pertain to such "Second Wave" beliefs and practices as eating and producing. Thus, the financial and monetary process have become functionally decoupled from the real economy; thus, the "Third Wave" mentalities are decoupled from reality.

It is the wont to punish reality for failing to conform to the pleasure-seeking of such delusions as Adam Smith's "free trade" dogma, or the "Third Wave" of Toffler et al., which is the key to the fascist mentality, the fascist quality of intention: "Reality is denying what my dearest beliefs tell me it is my right to have; therefore, I shall teach reality a painful lesson. I shall punish reality." That terrorist mentality is the intent of the fascist mentality.

Toffler is but an ideologue, a fool. It is the more clear-headed Lord William Rees-Mogg who typifies the evil ones who use the Tofflers of this world, and others, as their mere tools. Think of Rees-Mogg calculating his intent to throw 95% of the survivors of this generation's troubles back into a state of illiteracy and virtual serfdom or worse. Think of what this means, if it is actually attempted. Think of Auschwitz. Yes, the Mont Pelerin Society is fascist in the ultimate sense of that term.