

Breakthrough in Surgery With Adult Stem Cells

Physicians at the University Clinic in Düsseldorf, Germany on Aug. 24 announced that they had repaired a patient's failing heart, using stem cells taken from his bone marrow. Injected into the arteries near his heart, the stem cells migrated to areas damaged by a heart attack, and turned into healthy muscle cells which began to beat.

Prof. Bodo Eckehard, who carried out the procedure, was quoted in the Germany press: "Ten weeks after the transplantation, the size of the damaged area has shrunk by nearly a third, and the capacity of the heart itself has clearly improved." Eckehard has treated six patients since March, between the ages of 38 and 67, with their own stem cells, and said that after a short period, all showed similar improvement.

"Our results should show that it is possible to do this work without the ethically controversial embryonic stem cells," he said.—*Rainer Apel*

baby have its own body and blood circulation.

Now the next, extra-uterine phase of human development starts, and it starts immediately, with a lot of work: breathing, drinking, shitting. . . . At the same time the dual nature of man comes into play. The baby's mind is immediately part of this mental milieu which is called "culture." The child grows up, goes to school through puberty, and hopefully reaches, as a young adult, mental maturity, that is, the ability to think independently.

This marks the beginning of a third phase of development, which is almost totally located in the realm of mind, if you focus on the essential aspects, the inner development of character and mind. There are the great challenges as a mature parent, in whatever useful profession, or as a responsible citizen. This is the realm of possible improvements in the specifically human ability to *generate, transmit, and apply ideas*. As LaRouche has emphasized in his papers on education, there is a total analogy between the reliving of already-existing ideas, which other people discovered before, and the creation of totally new ideas. This realm is Vernadsky's "noösphere."

In this way, we can get the full scope of man in his *many* stages of potential development, unified into one idea: Man. It is a living process of becoming, defined by its highest potential.

Furthermore, this potential is not limited to the single mortal individual, but the individual is linked to humanity as

a whole—past, present, and future—not only through "culture," but through the specific individual quality of the human mind. Building on the discoveries of creative people in the past, adding new discoveries to them, man can develop an ever truer mirror-image of the universe in his mind, without ever reaching truth itself. But it is enough to make the inhabitant of the noösphere master over the biosphere and non-living processes.

This is the difference between man and animal that "ape scientists" can't find. Cantor calls this the "transfinite" quality of the human mind; Nicolaus of Cusa and others call it being "in the image of God." But it doesn't matter what you call it: It is an idea without which you cannot really enjoy your being human. And therefore, nobody should be deprived of it.

Here is the source of human freedom and dignity, both of the individual and humanity as a whole. This potential is what makes mankind the most precious thing on Earth, what enables man to find cures for old and new diseases in medicine, to remedy the present economic disaster, and to expand human activity to other planets and beyond.

From the well-ordered manifold of unfolding human potential, you can also derive crucial principles of natural law, criteria for what is good or bad in relevant human relations—in education for example, or in the economic organization of society, or what is to be considered progress or not.

Ape Science

All human science proceeds from this concept. Only Ape Science tries to destroy it.

I want to conclude with a true piece of Ape Science: Richard Dawkins published an article on "The Evolutionary Future of Man: A Biological View of Progress," in the *London Economist*, on Nov. 9, 1993. First he tries to explain, in a Darwinian way, why the brain and skull of *Homo sapiens* is bigger than that of his predecessors millions of years ago: "At some point in the evolution of brains they acquired the ability to simulate models of the outside world. In its advanced forms we call this ability 'imagination.' It may be compared to the virtual reality software that runs on some computers."

This "internal virtual world," he surprisingly claims, becomes so much part of the environment of the brain "hardware," that the hardware actually changes. "The changes in hardware then stimulate improvements in the virtual environment, and the spiral continues. This progressive spiral is likely to advance even faster, if the virtual environment is put together as a shared enterprise involving many individuals. And it is likely to reach breakneck speeds if it can accumulate progressively over generations."

At this point, it is quite clear to an insightful reader that Dawkins is looking for some horror image. And indeed, here it comes: an animated film using a computer program called "Morph." It is a film about skulls. The first skull is from *Australopithecus* "Lucy" about 3 million years ago. The second is *Homo erectus* 1.5 million years ago. The third is *Homo*