

with the use of New Age ideology, to drive increasing portions of our population into the insanity of the New Age ideology.

To this end, at the same time that a core of the university students from the 1964-1972 interval were being herded into the New Age's "cultural paradigm-shift," Wall Street was being changed, too. BAC and the foundations it controls, became the principal behind-the-scenes organizer for the New Age movement.

On the one hand, the BAC cabal of bankers and lawyers worked, using those measures which the Trilateral Commission's Carter Administration and Republican Bush faction deployed, to destroy the political influence over U.S. economic policy, of those entrepreneurial interests typified by farmers and industry. Otherwise, those physical-production-oriented entrepreneurial interests would fight against Wall Street, as long as they could, to defend that technologically progressive American System of production-oriented political-economy, on which the well-being of agriculture and basic industry depends. At the same time, the same BAC and its foundations, worked to destroy the morals and minds of the university youth, whose march upward through the institutions would lead those youth to both middle age, and to positions of aggregately great policy-making influence. That targeting of those university campuses, was the unleashing of the New Age.

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### 4.3 Economy and morality

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For those of us with adult recollections of World War II, and, therefore, earlier experience with the 1930s Depression, the generation coming of age during the mid-1960s, especially what is best approximated by the description "new-suburbanite sector" of that generation, rarely had a sense of the actual moral outlook rather common to those of us from their parents' war-time years under Franklin Roosevelt. We, of their parents' generation, had reached the end of that war with a sense of participation in making history for the better. Our children, and grandchildren, generally speaking, never realized that sense of moral participation in history. Part of the reason for this discrepancy: by the early 1950s, most from my generation had already lost that spark.

The post-war march down the hill began with my generation, at least with most of them. The shock of the August 1945 nuclear bombing of Hiroshima and Nagasaki, the shock of returning to an ominous deep economic recession of 1946-1948, the sudden onslaught of threats of what became known as the "Cold War," the corrupting experience (for most of them) of capitulating to McCarthyism, and the 1950s rise of the "white collar" cult-syndrome, especially among the new suburbanites, had combined effects similar to the existentialism which had run rampant in post-Versailles Europe of the 1920s and 1930s. Thus, going into the mid-1960s, the tendency toward a self-pitying, desperately pleasure-seeking,

"me" generation, was already epidemic, both among an important fraction of the new-suburbanite "Organization Man," "White Collar" products of the World War II generation, and, more so, their coddled eggs, their adolescent offspring.

For that portion of the mid-1960s generation of adolescents and young adults, the combined, successive effects of the 1962 Cuba Missiles Crisis, the assassination of President Kennedy, the entry into the official War in Indo-China, the terror among young suburbanite strata (especially) of being drafted to serve in that war, and the assassinations of Malcolm X, Martin Luther King, and Robert Kennedy—each, quite literally, a shock-effect in its own right—were morally shattering. The accelerating recruitment to the New Left, via the anti-War movement, among university students, was the earliest, most conspicuous result.

Those observations need not, and should not be degraded into a mere hand-waving sort of generalization. The "chemistry" of those induced personality changes is well-defined, and specific, as I shall now summarize that case.

As I have stressed earlier in this statement, the moral development of the individual personality can be represented, still today, as Plato described this more than 2,000 years ago. At the highest moral level, there are those among us, who either enjoy a functional sense of an identity in the simultaneity of eternity, or may be inspired to rise to that outlook, at least under special circumstances. At the lowest moral level, are the cynics, the pure hedonists and existentialists. In between, are those whose conscience is customarily limited to a sense of doing good deeds and avoiding shameful acts of deed or negligence.

These same three moral qualities can be expressed in a different way, in terms of the individual's practical sense of participation in one's immediate society, more narrowly, or in history more broadly. At the highest level, one's identity is located in a sense of those kinds of ideas and related practices which situate one as participating efficiently in the actual simultaneity of eternity. At a lower level, there is a weaker sense of personal moral identity, of doing one's job, meeting one's practical obligations. At the lowest level, there is the person, like Henry A. Kissinger, who is either a shamelessly professed Hobbesian, as Kissinger has professed such a militant depravity, or, otherwise, implicitly a follower of Hobbes, Locke, Adam Smith, or Bentham. Of this lowest of the three classes, the existentialist extreme, typified by the followers of Nietzsche, Martin Heidegger, Karl Jaspers, Jean-Paul Sartre, and Theodor Adorno's and Hannah Arendt's so-called "Frankfurt School," is the most morally degraded.

The specific advantage of viewing this moral division within the population from the standpoint of participation, is that this points toward the ways in which changes in the functional characteristics of social relations may affect the individual's moral level, either to raise or lower it. What I have described as the cumulative post-war experience of the mid-1960s adolescent or young adult, and the pleasure-freaks

of the “Organization Man” age among the latter’s new suburbanite parents, all combined effects to tend to lower the moral level of these relatively privilege- and pleasure-spoiled young persons on campus.

Here, in these victims of new suburbia’s decadence, the Old Fagins of Herbert Marcuse’s Frankfurt School variety of existentialist traditions found their Artful Dodgers, the New Left honchos of the 1964-1972 cultural paradigm-shift binges. The resulting mental states among that university student stratum corresponded to that form of insanity (hopefully temporary) termed, euphemistically, “protracted adolescence.” “I’m alienated. Bail me out. Take me to your pad, or come to mine. I’m having trouble getting through the night. Do you have something for my head?” Here, the rock-drug-sex youth-counterculture found its hey-day.

Society had not rejected them. They had resolved to reject society. It was in that latter choice, that their much-proclaimed “alienation” reposed. As the prison-cell door slams behind the convicted axe-murderer, the latter proclaims: “You can’t do this to me; I was abused as a child!” What society had done to them, in fact, was to induce them to withdraw *willfully* from moral responsibility for participating in society, to withdraw, on the pretext of nothing but their own rage, from moral responsibility for what the consequences of their impulsive deeds do to society, and even to themselves. After that, despite their, “You made me do it!” protests, much, perhaps most of the ensuing repercussions they brought, sooner or later, upon themselves.

Most of the cult-formations spawned under the rubric of “New Left” expressed a common quality, the quality of the childish tantrum, of such existentialist perversion: “Since you insist that I eat, I refuse to eat!”

Refer back to what I have said about the difference between cognitive processes and mere learning, earlier in this statement. In that, lies the key to the New Left’s moral and intellectual shallowness, its proclivity for existentialist varieties of utopian fads. Its linear quality of impassioned preference for fantasy over reason.<sup>58</sup>

As I have developed this fact in an earlier section, the sense of *human* identity, is located uniquely in those sovereign cognitive processes, through which the cognitive potentials of the individual mind respond to a valid ontological paradox, by generating a validatable discovery of universal

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58. On the subject of a work which became the Satan’s Bible of the late-1960s “New Left,” Frankfurt Schooler, and OSS and CIA veteran Herbert Marcuse’s *One-Dimensional Man*. A certain apt characterization could be made of those Artful Dodgers among Old Fagin Marcuse’s typical followers, such as the self-styled “SDS Crazyies.” These “SDS Crazyies,” which were, notably, funded by McGeorge Bundy’s Ford Foundation through a conduit arranged with Marcuse’s active participation, formed the initiating group for the later Weatherman organization. These “Crazyies,” typified by neo-suburbanite products John “J.J.” Jacobs and Mark Rudd, might be fairly characterized as “three-dimensional.” Their dimensions, as linear as those of a French Cartesian, were: *backwards*, *sidewise*, and *enraged*.

physical or other principle. As I have described these connections there, the notion of a personal, human identity of the sovereign, cognitive individuality, is located in the ability to share that cognitive experience of discovery of such principles itself with at least another individual person. It is the young individual’s grounding in replicating such validatable, original acts of discovery of universal principles, not only among persons in their immediate surroundings. By replicating the sovereign internal cognitive experience of the mind of an original discovery, even one dating from thousands of year earlier, the cultivated mind of the pupil is able to establish his, or her sense of participation in the human species as a whole.<sup>59</sup>

Thus, Classical-humanist modes of education foster a moral sense in the individual pupil, as today’s generally practiced modes of education tend to kill that moral sense. The very idea of “information theory,” or any other effort to substitute mere “learning,” such as “textbook” or “dictionary” learning — thus tends to foster a specifically immoral character of intellectual development of the individual who accepts the kinds of asocial relations which the very idea of an “information society” axiomatically implies.

Look at this pathology of “information society” from the standpoint of the social context in which it emerged to prominence as early as the 1950s. Social phenomena which careless observers ignore with a wave of the hand, may reveal profoundly significant developments to the more alert, more morally responsible mind.

To make the working-point as clear as possible, but with the maximum economy of space allowable, I now bring together the leading elements of a relevant clinical case-study of the more general characteristics of the social problem to which I have just pointed.

### The relevant clinical study

Begin this clinical study with the case of Henry Ford’s genius as expressed by the design and production of the “Model T.”

Henry Ford, for example, had a better idea. It was his policy, that the user of that “Model T,” such as Ford’s farmer-customers of the early years, should be qualified to perform

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59. This same cultivated approach has great importance for combatting the widespread corruption of nominally Christian opinion today. Christianity in its authenticable actuality, is expressed by the application of the individual’s sovereign cognitive processes to the reading of the content of the *New Testament*. That *New Testament* should be read as any Classical scientific work of discovery is to be read, by replicating within the cognitive powers of one’s mind, the actual, historical circumstances in which the events reported in that writing occurred. One must have a sense of *participation*, as within the simultaneity of eternity, within the events of which report is supplied by the Apostles. It is notable, that most of the fraudulent readings presented as Christianity, when they are not simply baseless fabrications, depend for their false appearance of verisimilitude, upon an explicitly, or implicitly false representation of the history of the Mediterranean region during the span of the centuries each preceding and following the ministry of Christ.

the acts of routine maintenance and repair of that automobile, but should also be qualified to administer that maintenance and repairs, and to innovate effective new solutions to related, but unfamiliar challenges of that sort.

Still today, we should understand the tools and products we use, and those products should be designed for our understanding and use; but, to achieve this result, the user must be qualified to use them in that way. Similarly, the factory operative engaged in making the product should understand its relevant principles of operation. Thus, in any rationally organized economy, there must be a rational expression, in cognitive terms, of the congruence between the design and construction of a used product, on the one side, and the maintenance and use of that product, on the other side. Thus, education, product-design, production, and use of product, ought to be unified, through the cultivation of the individual mind's cognitive development. This means the cultivation of the mind of the designer, the producer, and user, alike. This is a far cry from the lunacy which has taken over product and production in the silly seasons of today's "out-sourcing" follies.

Turn from the Ford example as such, to look at this same issue of product, production, use, and education, from comparison with the so-called "two cultures" paradox, as British author C.P. Snow portrayed it. Compare Snow's portrait of the paradox to the reality of the emergence of social pathologies such as the socio-pathological "Organization Man" and "White Collar" syndromes which emerged during the Eisenhower years—better named the "Eisenhower" years. One may learn from this, how the characteristic pathologies of the all-too-typical New-Leftist university student of the middle to late 1960s were fostered, what preconditions contributed crucially to such pathological susceptibilities. Take, as a bench-mark of reference, an incident, a crucial illustration of the point, from Berlin during the early Nineteenth Century.

The conditions of political and intellectual life in Europe turned terrible, with the triumphs by the reactionaries Castlereagh and Metternich at the Congress of Vienna. However, it was two key events which occurred in the aftermath of that Congress, which threatened—fortunately without success—to destroy science throughout Europe during that period.

The first of these latter two events was the success of the Duke of Wellington, in preventing the Prussian military from bringing France's "Author of Victory," Lazare Carnot, into the position of President of France, during 1815. Wellington's and Fouché's corrupt protégé, Louis XVIII, was installed instead. Under Louis XVIII, France's Ecole Polytechnique was taken over and largely gutted; its founder and leading scientist, the mathematical genius Gaspard Monge, sent to die (in 1818) in retirement; and the scientific and military genius Lazare Carnot was sent into exile, first in Poland, and then into Prussia's Magdeburg.

The second of the crucial two events, made a possibility by the first, was the ultra-reactionary, so-called Carlsbad "book-burning" decrees of 1819. The position of those Prussian Re-

formers, around Freiherr vom Stein and the Humboldt brothers, who had been the architects of the defeat of Napoleon Bonaparte, was greatly weakened by the defeat of the effort to make Carnot President of France. These developments had tipped the balance in the Prussian royal court-circles in favor of the most reactionary factions of Prussia, including the scoundrels G.W.F. Hegel, a de facto Metternich spy, and Hegel's Berlin University crony, K.F. Savigny.

It was against the background of those 1815-1819 developments, that the following typical incident occurred. I describe the immediate setting of the matter, and then the incident itself.

With the ouster of Gaspard Monge from what had been, under his leadership, the world's leading science institution, leadership in Europe's scientific progress fell to the hands of an Ecole Polytechnique member, and brother of the also celebrated Prussian Reformer Wilhelm, Freiberg-educated Alexander von Humboldt. Alexander integrated the best survivors in France's science and the best of Germany, such as Carl F. Gauss, into a world-wide network, reaching later into such crucial centers of the U.S.A.'s role in the world's leading scientific work, as Joseph Henry and the great-grandson of Benjamin Franklin, West Point's Philadelphia-based Alexander Dallas Bache. Alexander von Humboldt's coordinating role in world science was centered, beginning the middle of the 1820s, around an echo of Gottfried Leibniz's old *Acta Eruditorum*, *Crelle's Journal*.

In Germany, the war over science and education policies centered around the Humboldt brothers, and the opposing forces representing variously Metternich's and British interests and influences. The post-1815 Prussian royal court was a nest of British corruption, and the royal court's designated "state philosopher," G.W.F. Hegel, served, as recent unearthing of his personal correspondence confirms, as a Metternich agent. Hegel, de facto intellectual enforcer for the Carlsbad decrees, operated in conjunction with the positivist professor of Romantic law, Savigny, as the intellectual "Gestapo," Hegel himself serving as a virtual copy of the earlier, mid-Eighteenth-Century hoaxster Maupertuis, at the 1820s University of Berlin. This pair of scalawags, Hegel and Savigny, attempted, thus, to block every effort to bring modern science into that institution.

Until a change in the composition of Prussia's monarchy improved the situation, Alexander von Humboldt exerted his remaining political influence in sundry ways. Finding every effort to bring the leading scientists of Europe into Berlin University as professors blocked by Hegel and Savigny, Alexander used subterfuges: the backing of Prussia's military, which habilitated Alexander's appointments at the military school, whence they could enjoy their status as professors at Berlin University, and the Department of Philology at the university, which, despite Hegel and Savigny's "Gestapo"-like actions, remained under the influence of Alexander's brother, Wilhelm. Thus, the following relevant incident is

situated; thus, the teaching of modern mathematics was introduced to Berlin University, in the Department of Philology!

On the relevant occasion, the head of the philology department informed one of his professors: next Autumn you are going to teach calculus in our department. The astonished philologist responded: but I have no mathematics training in that field. That is no problem, his superior replied; you are already fully qualified in the teaching of Classical Greek; therefore you are fully qualified to teach the calculus course. The following Autumn, the professor in question taught that calculus course, quite successfully, and went on to become celebrated as one of the Nineteenth Century's most accomplished and creative mathematicians.

To continue this clinical study of the background for the New Left pathology, juxtapose that incident just described, to the case addressed by C.P. Snow. Look at Snow's observations in light of both the actual national tragedy for U.S. education which developed in the U.S.A. of the late 1940s and the 1950s, under the "G.I. Bill of Rights," and the coinciding effects of a pathological philosophy of education rooted in the combined influence of the teachings of the Seventeenth-Century British empiricists, the Cartesians, of the Romantic Immanuel Kant, and of the American Pragmatists such as William James and John Dewey.

To appreciate the way in which the crucial failure of the "G.I. Bill of Rights" developed, one must understand the cir-

cumstances of the education of the 1960s "Baby Boomers" and their parents. Notable is, that at the beginning of the Twentieth Century, a sixth- to eighth-grade grammar school education was widely thought the standard for the education of most young Americans, even in the relatively more industrialized regions of the nation. The standard of intellectual life for the average student, was actually lowered, relative to some intervening gains, by the impact of processes leading into and accompanying the 1930s Depression. The mobilization for World War II, on two fronts, in the military arms and on the home front, demanded emergency measures of educational "catch-up" and other special training. That policy of upgrading the general level of education, which was aided by the "G.I. Bill" subsidies to higher education for veterans, placed heavy demands on the expanded higher educational system.

There were two other associated kinds of negative factors in the implementation of the "G.I. Bill" subsidies for higher education. One, was the shortage of instructors with that quality of background in their own Classical-humanist education which would have them qualified to address the true requirements of the classroom. The other was the veterans themselves, who were, usually, more occupied with grabbing the sheepskin and implicitly ensured employment opportunities, than worrying about how much they actually knew. The combined result, was the widespread substitution of mere learning, as "drill and grill," for cognitive development of the prospective professionals.

All of these afflictions of post-war higher education, were greatly complicated by the "Carlsbad-Decree"-echoing impact of what become generally regarded as typified by "McCarthyism." To think cognitively, is, by definition, to question, and therefore to doubt.

The anteroom to human cognitive functions, and hence all creative thinking, is playfulness. I have stressed Friedrich Schiller's point; this happy-puppy-like quality of playfulness has connections to a type of playfulness common to well-treated animal pets; but, among human beings, it is expressed as a quality of playfulness, blended with doubting and questioning, which has specific features lacking in any animal. In the human being, it is combined with the cognitive functions, to foster the potential cultivation of both genuine artistic creativity, and also validatable discoveries, or reenactments of original discoveries of universal physical principle.

In the kind of mind-deadening circumstances of the Carlsbad Decrees, or "McCarthyism," such playfulness is risky. In a time of hysterical concern, to be perceived as wearing the politically protective cloak of conformity in all matters, is to be perceived as *not* expressing doubt of what authorities teach. To dare to doubt, or merely to question, is to sense that one could risk one's career, and perhaps more.

The effects of these aversive conditions of education during the late 1940s and 1950s, were noted by a noted Yale Professor of Psychiatry, Dr. Lawrence S. Kubie, himself ironically associated with the Josiah Macy, Jr. Foundation's programs of that time. Kubie, who, as he once stated to an associ-

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ate of mine, came to recognize creativity as a “good in and of itself,” was troubled by the pattern of loss of scientific creativity among many professionals who had shown more or less outstanding performance in valid and original contributions, as students, or at the beginning of their later careers. Kubie’s writings from the late 1950s and early 1960s, documented the pernicious effects of “drill and grill” on this account.

Back in the late 1940s and 1950s, the university student, all too often, developed a fear of incurring a political stigma, as well as an economic loss, as being attached to falling into the status of a member of an industrial trade-union. Industrial operatives, first of all, tended to be “laid off.” If one was a trade-union member, certain official security agencies’ suspicions were aroused: check for leftist associations or potential sympathies. In the mind of many among the World War II veterans of that time, economic and family security meant either a civil-service job, or placement within a profession. This widespread paranoia of the time, led directly into the pathological “White Collar” syndrome commonplace among the “new suburbanites” of the late 1940s and 1950s; millions of former “leftists” went “underground” in this intellectually self-degraded fashion. Similar flight from moral responsibility, defined the axiomatic underpinnings of the “Organization Man” phenomenon of the “Eisenhower” years.

These circumstances strongly affected the education supplied, and also the quality of education sought. These effects converged on the kind of result addressed by C.P. Snow’s “Two Cultures” thesis. These results included a pathological attitude commonly expressed as a widely reciprocated, almost racist enmity of engineering students toward “liberal arts majors,” and vice versa: Snow’s concern. There were other important side-effects.

All of the combined issues of education and professionalism are brought into common focus most efficiently, by the referenced case from the philology department at Berlin. What principle is it, which correctly informed the head of the department that the successful teaching of Classical Greek in that department of philology made one well qualified to teach the calculus in the following school year? If one knows the history of the Schiller-Humboldt principle of Classical Humanist modes of education, one knows the answer to that proposition, at least implicitly so.

Place the verbs “to know” and “to learn” opposite to one another. Remember that Alexander Pope, with all his shortcomings, was not such an ignorant fool as to say, that “a little *knowledge* may be a dangerous thing;” he said, that “a little *learning* may be a dangerous thing.” There is such a distinction to be made, between the individual repairing an electrical device with aid of some knowledge, and the perilous state of affairs represented by the person approaching the same device with a little learning.

It is the sense of participation in society, even a conscious sense of participation in history as a knowable process, which defines the premises for the moral character of the individual

and his or her peer-group. In its more rudimentary expression, we meet the individual whose sense of personal social identity impels him, or her to good deeds, to assume responsibility, as these qualities are expressed in sensuous acts as such. On the higher level, this moral quality is expressed in terms of those kinds of ideas which correspond to efficient comprehension of validatable discoveries of universal principle. It is in the knowledge of a history of such ideas, that one’s sense of personal identity makes no distinction between one’s active relations, simultaneously, to both the living and the dead, and, in the same way, to the citizens of the future. In that higher sense of a history of ideas, lies the kind of passion which qualifies a person to develop as a leader of society, to become what Plato typifies by his reference to the “philosopher king.” It is the role properly played by the more highly cultivated mind of the “philosopher king” among the more ordinary, less cultivated good persons, that a good, happy society can exist.

Thus, put two pathological phenomena on the same table. On the one side of the table, put the “Two Cultures” as described by Snow. Next to it, put the clinical case of the successive degeneration of the “Organization Man” and his 1960s adolescent offspring, leading into the latter’s being drawn into the “New Left” phenomenon by the campus and related circumstances of the 1964-1972 interval. Contrast the common features of the two pathological phenomena to that actual, healthy case, which I have referenced here, from the Berlin philology department. What, then, is present in the healthy case, which points our attention to the nature of the disease responsible for the two other, mutually distinct, but converging pathological cases?

To find a clinical clue to the answer to that question, go back in history one more step. Go to the source of the policy expressed by the case from the Department of Philology. Go back to the origin of the education policy developed under the leadership of Wilhelm von Humboldt. Go back to the Friedrich Schiller, whose attacks on the immorality of Immanuel Kant’s doctrine educated Wilhelm von Humboldt and other leaders of the Prussian Reform movement of approximately 1807-1813. Look at that kernel of Kant’s pathological doctrine, upon which Schiller centered his attack.

Kant, formerly, a radical empiricist follower of David Hume, came to distance himself from the later writings of Hume. Out of Kant’s efforts to defend the results of Hume’s earlier empiricism from the standpoint of Aristotle, came Kant’s celebrated series of *Critiques*, published during the concluding two decades of his life. This was the founding of the so-called “German Critical Philosophy” of Schelling, Fichte, Hegel, et al., and of the Nineteenth-Century effort to rationalize what became known as philosophical Romanticism. The common feature of the doctrines of the empiricists and Kant, is the presumption that truth, as defined by Plato, Gottfried Leibniz, et al., for example, is unknowable. Kant’s effort to appear to prove that presumption is the pervasive subject-matter of his later writings, and the feature of Kant’s writing which Schiller warned was pernicious.

Kant's argument, which provided the basis for later German Romantics' pathological misdefinitions of law and art, was, with the help of all representatives of both empiricism and German Critical Philosophy, the premise on which a wall of irrationalism was erected between science and art in later Nineteenth-Century Germany, and elsewhere. This is also the foundation for what C.P. Snow noted as "Two Cultures." It provides the map for understanding what I have described as a social process among university students during the late 1940s and 1950s U.S.

The pure evil embedded in Kant's work, as this was warned against by Schiller, was that Kant's assertion of pure irrationalism had devastating social as well as political effects.

For Schiller, this issue was not a merely academic formality. Virtually all of the leading thinkers of late-Eighteenth-Century Germany had been impassioned supporters of the American War of Independence. Initially, they, including important leading figures in Prussia's military, especially from the artillery and engineering departments, had welcomed the French Revolution of 1789 with the hope that this was bringing the spill-over from the American Revolution into a long-awaited blow against oligarchy, for freedom in Europe. The Jacobin Terror struck them with horror! "What had gone wrong?"

Schiller recognized what had gone wrong, and recognized, as did Heinrich Heine later,<sup>60</sup> that the danger to be addressed was an axiomatic feature of Kant's doctrine: Kant's fanatical apology for irrationalism.

In tracing the roots of fascism in Germany and other parts of Europe, Kant's influence played a very significant contributing role. This included producing fascists such as Martin Heidegger and Karl Jaspers, and also satanic varieties of existentialists, such as the Frankfurt School's Theodor Adorno and Hannah Arendt, and also Jean-Paul Sartre, et al., in France. The Kantian, or Kantian-like root of all such fascist and comparable currents, is the doctrine of a division between a "science" and "liberal arts" curriculum, of the type which had become commonplace in the U.S. universities of the late 1940s and 1950s, and whose effects in England were observed by C.P. Snow.

Looking back to the U.S. campus and related experiences of the late 1940s and 1950s, it is difficult to weigh exactly which side of the division was the more insane, the "liberal arts" or the "engineering" side. On the engineering side, there was the lack of regard for the role of the creative faculty of the sovereign individual's cognitive processes in generating, and replicating the discovery of validatable universal principles. Among engineers so afflicted, it is fair to say that, in their prevailing tendency, they were, wittingly or not, Cartesians. For them, nothing true could exist which was not im-

plicitly derivable from a linear space-time-manifold ruled by action-at-a-distance. On the "liberal arts" side of such academic wars, the students and their professors tended to be as consistently, and as arrogantly irrational as Kant himself might have desired. Typical of the worst "liberal arts" types, were those who followed Kant and Savigny, wittingly or not, in their so-called "theory of aesthetics," the presumption that there is no principle in any branch of art but the evolutionary development of the customs of practicing artists and their audiences. An analogous, slovenly, but militantly esoteric irrationalism—often a fetishism of radical extremes of impassioned preciousness—pervaded in nearly all academic "liberal arts" departments.

C.P. Snow addressed this "Two Cultures" phenomenon from a formal standpoint; I have described its role during the late 1940s and the 1950s from a clinical standpoint. The two processes converge to virtually the same, pernicious effect.

How does the case from the Berlin philology department shed light on the problem? The connection to Schiller's attacks on Kant's influence is direct. The leaders among the Prussian reformers, Wilhelm von Humboldt most notably, were Schiller's students in this matter. The central concern of Lazare Carnot, in both France and in Prussia later, and of Carnot's former teacher and collaborator, Gaspard Monge, the founder of the Ecole Polytechnique, were congruent with the approach of Schiller, of the Humboldt brothers. Theirs was the affirmation afresh, of a method of education which the teachers of young Carnot, the Oratorians, inherited from those Brothers of the Common Life who had contributed a key role in making possible the Fifteenth-Century Renaissance.

### The legacy of Leibniz and Bach

As I have made occasional reference to this at earlier points, the emergence of what is known as Classical German culture was largely the outcome of the enormously influential, catalytic effects of the close collaboration of two friends, Gotthold Ephraim Lessing and the Moses Mendelssohn whom Lessing elegized in his own *Nathan der Weise*. These collaborators joined forces to combat the anti-Leibniz forces then ensconced in the Berlin Academy, forces centered around the hoaxster Maupertuis and his anti-Leibniz accomplice Leonhard Euler. Maupertuis and Euler, were followers of the Paris-based agent of Venice, Abbot Antonio Conti, the creator of the Newton myth, and Europe-wide coordinator of the campaign to destroy Leibniz's influence. This Maupertuis and Euler were the principal targets of the Lessing-Mendelssohn campaign. Lessing was appointed to that Academy; later, Mendelssohn's nomination was also proposed, but vetoed.

Although the work of Leibniz was defended, and carried on by the Oratorians in France, it was Lessing and Mendelssohn who were chiefly responsible for defending the work of Leibniz and of Johann Sebastian Bach in Germany. Out of

60. H. Heine, *Religion and Philosophy in Germany*, first edition.

the impact of the methods used by Lessing and Mendelssohn to this purpose, the German Classical movement of the Eighteenth Century was set into motion, thus representing one of the several great debts of Germany to the German Jew, down to the present day. It was the infusion of the tradition of Classical Greek culture—that of the Homeric epics, of Solon of Athens, of Athens' Golden Age figures Scopas, Praxiteles, Sophocles and Aeschylus, and of Plato—which created the famous Classical German culture of the late Eighteenth and Nineteenth Century. In the outcome of all this, the work of Goethe was notable, but that of Haydn, Mozart, Schiller, Beethoven, and the Humboldts, was crucial.

Classical German philology was one of the crucial benefits of this campaign to establish the Classical principle. This German philology, in opposition to the dubious, fraud-permeated British varieties, contributed a central influence to the success of the Classical Humanist educational program established by Wilhelm von Humboldt, based upon principles of creativity developed, against the destructive influence of Kant, by the historian, poet, and tragedian Friedrich Schiller.

The significance of this development of German Classical philology, is illustrated in a crucial-scientific degree by the accomplishments of Heinrich Schliemann at Mycenae and Troy, in particular. Schliemann, while a young man, became steeped in the Greek Homeric epics; he devoted much of his life during later decades, to earning sufficient funds, to be able to launch such a project in his later years. He knew, from his studies of the Greek Classics, where Troy lay. He succeeded. There is true scientific passion for you! His successes were one of the great triumphs of the Classical scientific method during that century. Here is reflected the source of the success, and importance of the lesson to be learned from the cited case from the history of the Berlin philology department.

The methods embedded in the Classical German philology of the lifetimes of the Humboldt brothers express, in a most immediate, relatively explicit way, the methods of scientific creative work. The understanding of the language bequeathed by the ascending phase of a great period of language culture, as reflecting within itself the footprints of the ordering of creative work, is the key to the mastery of the kind of mathematical-physical thinking expressed by a Plato, a Kepler, a Leibniz, a Gauss, a Riemann.

The potential embedded within the most fruitful periods of the development of the use of a language, as described, for example, by the celebrated ancient Panini for Sanskrit, or by Percy Shelley in his "In Defence of Poesy," are the roots from which a true mathematical physics, such as that of a Gauss and Riemann, is to be derived. The most significant expression of such a richer period of use of such a language, is its greatest poetry. The inability of modern writers to create such poetry, or the enormous difficulties suffered by modern, predominantly illiterate highly educated students, to comprehend such poetry bequeathed from the past, is a relevant consideration.

The use of strict rules of composition for the vocalization of Classical poetry, is the setting for conveying to the hearer those metaphors which are the essence of all Classical artistic composition. Schliemann's reading of the Homeric epics dated to several thousand years earlier, is a most compelling, and crucial demonstration of this principle of artistic composition.

Schliemann's work echoes thus the method of the relevant Berlin department of philology, where the enemies of Hegel and Savigny mounted their defense of modern science against the irrationalism of both empiricism and German Critical Philosophy. This is the place to stress once more, that Classical artistic composition, so comprehended, is the well-spring of true scientific discovery, and the proper foundation for promoting the development of the moral character of the student.

Thus, the issue of education is the challenge, as posed so by Schiller and by Humboldt's reform, of building the moral character of the child through a Classical-Humanist form of secondary and other education, in which the child comes to know, rather than merely to learn, to generate conceptions, rather than to learn them as mere "information." Kant, echoing the English empiricists and the Cartesians before him, sought to prevent such education. The post-war generation of 1940s and 1950s university students fell into habits which coincided with the pernicious effects of the empiricist, Cartesian, and Kantian dogmas.

If the child acquires knowledge of universal principles in both science and Classical forms of artistic composition, and acquires this knowledge in the way I have repeatedly described that here, the kind of development of the moral character of the student which I have indicated, tends to be the result. If the child learns those principles by a blending of description and Cartesian styles in mathematical sophistries purporting to explain "what works," the result is not merely a lack of development of the student's moral character, but probably something worse.

Under such influences, however they are arranged, the person who had become putatively learned in such ways, develops a hardness against any different way of thinking. When a population so spoiled, is subjected to the kinds of shocks which the adolescents and young adults experienced on campus during the middle to late 1960s, a shocking deterioration in the society is likely to be induced. The victim of such miseducational influences, lacks the ability of the healthy personality to respond to any shattering of his axioms. The healthy personality falls back upon the habit of treating that as a new paradox, a new metaphor, to be mastered, in the way in which a properly educated person would. For the victim of a Kantian or analogous form of enculturation, such solutions are apparently not available, and tend to be rejected if they are offered. The tendency of the victim of the kinds of shocks which the "Baby Boomer" generation suffered on campus during the middle to late 1960s, is simply to "go crazy," as