

years, like a Newton, voyaging in a strange sea of thought . . . Palestrina, Bach, and Wagner—the names strike the same awe into musicians that mathematicians find in the names of Gauss, Cantor, Von Neumann”—a passage which prompts the question how anyone, who isn't deliberately lying, or a complete fool, can link Beethoven, with Newton; or Bach, with Wagner; or Cantor and Gauss, with Von Neumann?

Emblems of Mind is riddled with this sort of shameless deception and falsehood. For example, Rothstein holds up as true, the thoroughly discredited view of Hermann Helmholtz, that musical theory can be derived from the physics of vibrating strings—something LaRouche and his collaborators have shown to be a total lie in the Schiller Institute's *Manual on the Rudiments of*

Tuning and Registration, since all musical development begins with discovering the properties of the human singing voice.

This falsehood is compounded by Rothstein's reverence for the mathematics of Leonhard Euler, whose attacks on G.W. Leibniz were directly orchestrated by Venice's Abbott Antonio Conti. Euler insisted that any mathematical discontinuity could be made equivalent to an infinite arithmetic series, such as his representation of the transcendental number *e* as an infinite arithmetic series, that the infinite series and the sum were identical—something Leibniz, like Nicolaus of Cusa before him, demonstrated to be absurd. Rothstein further misleads the reader by making the unconscionable claim that Leibniz and Euler's views

on this matter were the same.

Perhaps most revealing of Rothstein's incompetence is that he wastes virtually half the book propounding a theory of beauty based on the mind-numbing writings of that enemy of creative thinking, Immanuel Kant. Nowhere does he mention the aesthetical writings of Friedrich Schiller, whose creative discoveries inspired not only the greatest musicians, but also laid the foundation for the great accomplishments of Nineteenth-century German science and mathematics.

Any reader who wants to explore this fascinating subject, shouldn't waste time on this book. Instead, assemble the last four years' issues of *Fidelio* magazine, and work through the writings of LaRouche and his collaborators.

—Bruce M. Director

Apostle of a New Dark Age

While Conor Cruise O'Brien's book is an apology for the British monarchy, it serves a useful purpose: O'Brien acknowledges that the world is entering the end of an era; that the prevalent underlying assumptions of most people no longer function; and that a fundamental change must be made if we are to survive the Third millennium.

However, O'Brien lies. In his view, this great cataclysm was heralded by a successful "Alliance for the Repeal of the Enlightenment"—between the power-hungry Vatican, led by Pope John Paul II, and "Islamic fundamentalism"—to stop the September 1994 U.N. population conference in Cairo, Egypt.

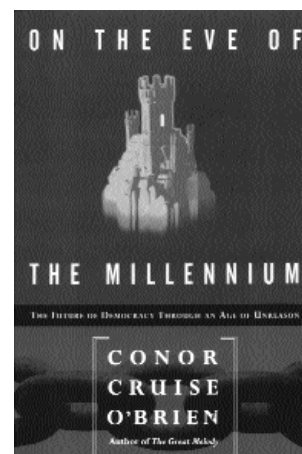
It is not true that there was an alliance between the Vatican and Islam, whose purpose was to prevent the organizers of the Cairo conference from "liberating" the world's people from the yoke of ignorance about "sexuality and reproduction." Because, as early as a year before Cairo, the Schiller Institute had launched a mobilization against the aims of the conference, which were to impose a genocidal U.N.

dictatorship over the world's sovereign nation-states.

The truth of the Institute's campaign was recognized not only by the Vatican, but also by many Muslim nations, and by U.S. President Bill Clinton, who, since his break with the British "special relationship" in June 1994, has worked in tandem with the Vatican to bring peace to the Middle East; to the former Yugoslavia; and to Northern Ireland (which O'Brien denounces as bitterly as, in *October 1989*, he denounced the prospect of German reunification).

War on John Paul II

O'Brien (who is, incidentally, a professed Catholic), does not hide his sentiments: "Let me pause here to take a breath. . . I frankly abhor Pope John Paul II. Hardly a day passes that I do not murmur to myself the prayer . . . 'May his days be few and may another receive his bishopric.'" And later, "John Paul II is not about to embrace Islam. But he is not averse to giving the impression that he may be about to do so, by stressing the values which Catholicism shares with Islam. The notion of his possible conversion to



**On the Eve of the Millennium:
The Future of Democracy
Through an Age of Unreason**
by Conor Cruise O'Brien
Free Press, New York, 1995
166 pages, paperbound, \$12.00

Islam serves the holy cause of the Counter Enlightenment."

What darkens the day of this Irish arch-Anglophile is that the principle behind such initiatives as President Clinton's peacemaking, is not "showbiz" (as he claims in the second two chapters), but a principle that was described by Pope John Paul II in his Nov. 14, 1994 letter *As the Third Millennium*

Draws Near: “This crisis of civilization must be countered by *the civilization of love*, founded on the universal values of peace, solidarity, justice, and liberty . . .” In O’Brien’s view, the forceful application of this principle threatens to challenge what O’Brien refers to as “Enlightenment thinking.”

Long Live the Monarchy

It is in his fourth chapter, on the British Parliament’s Millennium Commission, that O’Brien argues for preserving the rapidly failing British monarchy as the *bastion of democracy!* Since there can be no argument here, he makes none, preferring to spew bile over the Millennium Commission for not recognizing the importance of the monarchy to the millennium celebrations.

In order to misrepresent the monarchy as the bastion of democracy, O’Brien lies that the British Empire no longer exists, and ignores the fact, that the unelected sovereign of Great Britain is also the unelected sovereign of Canada,

Australia, all of the so-called Commonwealth islands in the Caribbean, Belize, Mauritius, New Zealand, Papua New Guinea, etc.

He ignores the fact that the British monarchy, under the aegis of Prince Philip’s World Wide Fund for Nature, is gobbling up vast tracts of land for “conservation,” in order to lock up mineral resources, prevent economic development, and provide safe havens for murderous terrorists, such as the Uganda-backed Rwanda Patriotic Front.

Prince Philip calls not merely for limiting, but also for “culling” the human population, to protect *his* oligarchical species. Nor does he have moral qualms about the methods employed.

‘Gentle Nietzscheans’

Does O’Brien agree with this particular sovereign’s Consort? He does: In his last chapter, he refers to a 1970 article he wrote for the *New York Review of Books*,

entitled “The Gentle Nietzscheans.” In this article, he presented the “historical reasons why a Nietzschean ethic may come to recommend itself,” for advanced sector policy toward the so-called Third World, “drowning in the excess of its own population.” And so, contrary to Pope John Paul II’s firm insistence that the millennium must be greeted by a “civilization of love,” O’Brien quotes his 1970 recommendations that the “traditional ethic will require larger and larger doses of its traditional built-in antidotes—the force of hypocrisy and cultivated inattention, combined with a certain minimum of alms.”

He concludes his declaration of war against the vision of John Paul II: “The pompous frivolity of complacent Establishments has been known to prepare the way for the emergence of ferocious new elites. That is among the possibilities for even the early part of the new millennium.”

—Katherine Notley

Transmitting Kepler’s Physics to China

These two rather obscure books serve two important functions: first, each exposes a hoax perpetrated by British-dominated China scholarship in the West, in respect to the influence in China of the diametrically opposed methods of Kepler and Galileo; and, second, each throws a new light on the role of the Venetian oligarchy’s efforts to poison the scientific and cultural fruits of the Renaissance.

The curious story which led to this research is that of the brilliant young Swiss astronomer Johann Schreck, generally known by his Latinized name, Terrentius (d.1630). Terrentius worked with Galileo (both became members of the Academy of the Lincei in 1611) before joining the Jesuits in 1612. Terrentius was chosen for the Jesuits’ China mission, in direct response to a request from the founder and director of that mission, Matteo Ricci, for mathematician/astronomers to help correct the Chinese calendar.

Hsu Kuang-ch’i and
Astronomical Reform:
The Process of the Chinese
Acceptance of Western
Astronomy
by Keizo Hashimoto
Kansai University Press, 1988
240 pages, hardbound

Terrentius took several years to prepare for the journey, travelling throughout Europe, gathering a total of 7,000 books, mostly on astronomy, to take to China. He also called on his old associate Galileo for help and advice. Receiving no response, he appealed to numerous friends or officials with connections to Galileo, to persuade him to lend his assistance—to no avail. The cause of Galileo’s intransigence is sometimes explained as the result of a personal feud between him and another Jesuit astronomer, over who had first observed sunspots through the telescope. A more

Controversial Ideas in
China and Europe:
A Biography of
Jean-Francois Foucquet, S.J.
by John W. Witek, S.J.
Institutum Historicum S.I.,
Rome, 1982
494 pages, hardbound

truthful answer was given by Galileo himself, who told one of those requesting help for Terrentius, that he simply had nothing to offer!

Terrentius finally turned to Kepler, who responded immediately, with both a careful analysis of the material he had been sent on Chinese astronomical methods, and with portions of the extensive celestial data compiled by the Dane Tycho Brahe, which Kepler was preparing for publication. This, together with the several books by Kepler among those which Terrentius had carried with him to China, became the primary