

to see them! We certainly hope that millions of youth, especially, who don't have the means to go to Greece, will be touched by seeing this great humanistic art.

Not Without Flaws

Having said this, however, there is much to fault in the show. Oddly for the National Gallery and Metropolitan Museum, the exhibition catalogue, rather than being a work of scholarship, is little more than a picture-book, with perfunctory or downright silly essays (like that of Robertson Davies, which asserts that the Renaissance re-discovery of Greek antiquity liberated men from repressive Christianity by reintroducing the erotic gods of Olympus!) and minimal entries on the objects. The entry on the *Kritios Boy*, for example, never mentions the important fact that in 1987, at the behest of an American archaeologist, the statue's head was reset to a less frontal position (since marble statues are always excavated in fragments, their restoration is subject to change as scientific knowledge about them grows).

The anniversary of Cleisthenes' reforms in 508 B.C. does seem like a minor pretext for such a monumental effort; this may have affected the organizers' attitude toward the catalogue. And, given all the possibilities for a "politically correct" interpretation which would have been hostile to the Classical spirit, we should perhaps be glad that the intellectual trappings around the show are so meagre.

Since the show is small—a handful of stunningly beautiful works complemented by small bronzes which reflect now-lost monumental pieces—visitors in both New York and Washington can do their own reflecting on the Greek miracle. The Metropolitan's grand Egyptian, Persian, and Greek collections will invite a comparison with all that went before and came after the fifth century; while in Washington, one naturally goes from the *Kritios Boy* and *Athena*, to view their later siblings in the art of Raphael and Leonardo.

—Nora Hamerman

BOOKS

A Turning Point for Science

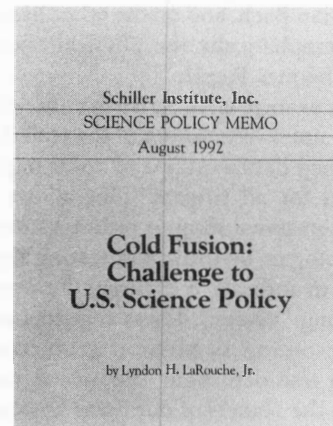
Reviewing this book-length report by Lyndon LaRouche is a particular pleasure to me, since I was personally involved in its genesis. Since Mr. LaRouche was the only major political figure in the world who was supporting cold fusion, I hastened to brief him on the exciting Second Annual Conference on Cold Fusion, which was held in Como, Italy, in July 1991. This memorandum emerged out of that briefing.

At the time, we discussed LaRouche's proposal for a mini-crash program to develop cold fusion—which he then featured in his campaign first for the Democratic nomination for President, and then as an independent Presidential candidate. The short memorandum on science policy which he planned to write substantiating the proposal, took on a life of its own, and thus the present work was born.

It is a policy proposal, but of a unique sort, because the proposal as such involves recasting the whole of modern science, as it is understood by professional practitioners and academics. It is a passionate call for a scientific renaissance which would revive the Platonic tradition of science.

He makes the compelling case that only from the Platonic, and then Christian-Platonic tradition as represented by Nicolaus of Cusa, Leonardo da Vinci, Johannes Kepler, Gottfried Wilhelm Leibniz, Bernhard Riemann, and Eugenio Beltrami (as leading figures) can this occur. In contrast to this, LaRouche points to the barrenness of the Aristotelian tradition in science as exemplified by Isaac Newton and James Clerk Maxwell—two of the heroes of modern scientific opinion.

What will startle some readers is the unification between science, art, and morality which is central to the Platonic—and LaRouche's—approach. Thus, LaRouche develops the case that there is a connection between



Cold Fusion: Challenge to U.S. Science Policy
by Lyndon H. LaRouche, Jr.
Schiller Institute,
Washington, D.C., 1992
173 pages, paperbound, \$20.00

mathematical physics and the principles of classical musical composition; this emerges from the source of creativity within the individual, whether he or she be a scientist or an artist.

Key to the problem faced by most scientists today, is that in the domain of their experimental practice they feel obliged to separate the material side of things, that which pertains to sense perception and knowledge based upon sense perception—as it is revealed by experiment—from the spiritual world. LaRouche rejects this as Aristotelian nonsense, and adopts instead the rigorous point of view of Nicolaus of Cusa—that what we know best about the Universe, is that reflection of the Creator in ourselves.

Thus, say LaRouche and Cusa, man may transcend the limitations of sense perception, to penetrate into the very mind of the Creator; thus, he apprehends—even if as through a glass darkly—the generative principle of the Universe; thus, he gathers scientific understanding, and can himself participate in the Creation, by making discoveries which have the potential to

transform the Universe through technology, medicine, and the like.

It is this Creative Principle, embedded within the apparently more objective principles, which guided, on the one hand, composers such as Johann Sebastian Bach, and on the other hand, most emphatically the physical scientist Johannes Kepler.

For example: All classical music depends upon recognition of the well determined demarcations of voice registration for all singers. This allows a well-composed song to reflect a musical dialogue, by using contrasting registers to indicate a dialogue between differing "voices." These registers occur according to physical geometries which also determine the orbital values of the planets of our Solar System.

Throughout the memorandum, LaRouche emphasizes how algebraic thinking was deliberately imposed upon science and art by Aristotle and his followers, to obscure the beautiful coherence of the Universe.

The Case of Cold Fusion

Just recently, the Third International Cold Fusion Conference was held in Nagoya, Japan (Oct. 21-25, 1992). The chairman of the Conference, Hideo Ikegami, posed to the three hundred assembled guests that this conference marked a turning point for science. In this he was seconded by many of the conference speakers.

Cold fusion represents a crucial experiment for modern physics, because by any known, presently accepted theory, it simply should not occur. The probability that two heavy-hydrogen (deuterium) atoms might be made to fuse (or at least interact on a nuclear level), merely by packing them into a small piece of palladium, is just vanishingly small.

Here is not a case of scientists mimicking the workings of a hydrogen bomb, as occurs in the case of high-energy fusion, where the deuterons are accelerated to temperatures in the hundred-million degree range. Cold fusion occurs at room temperature.

Nor does one need huge machines to accomplish the reaction. Instead it may be done on a laboratory table top,

by using a battery and applying electrolysis—with a palladium negative electrode, a platinum positive electrode, and a bath of heavy water.

Thus, not only is cold fusion a most promising window on new energy resources, but this simple apparatus threatens the hegemony of the whole of the Aristotelian establishment who now run the science show. It is therefore not that surprising that Martin Fleischmann and Stanley Pons, and the scientists who supported them in their claims for their experiment, have been exposed to a kind of political per-

secution—not excluding threats of prison for scientific fraud—reminiscent of the persecution of which LaRouche has been a victim.

LaRouche's *Science Policy* memorandum is not easy reading. It is a book that requires reading and re-reading, over time; but it is more than worth the effort. Paul Gallagher, the editor of this volume, is to be commended for the extraordinary richness of the footnotes which he assembled with the collaboration of Mr. LaRouche and a group of his associates.

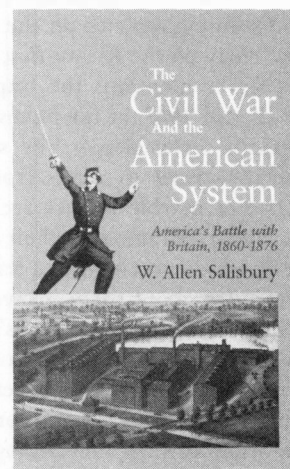
—Carol White

A Timely Lesson in American History

The reprinting of Allen Salisbury's *The Civil War and the American System*, first published in 1978 and now being released by Executive Intelligence Review, is a crucial intervention into today's incompetent policy debates on free trade and economic growth. For Salisbury's book is one of the few places today where the citizen can find the direct documentation that free trade was, and is, a ruse by oligarchical financial interests to destroy and enslave aspiring industrial nations.

The bulk of the book is a compilation of essays and speeches by Abraham Lincoln and his leading collaborators in the business of the nation's economic policy. Major American intellectual figures of the nineteenth century, like Mathew and Henry C. Carey, are excerpted at length, along with economic policy makers and politicians William D. Kelley, William Elder, and Stephen Colwell. These are thinkers who have been virtually written out of American history books—along with their arguments against British free trade policies.

Yet the Careys, father and son, form a personal line of continuity from the revolutionary economic and political thinking of American founding father Benjamin Franklin, who brought Mathew Carey from Ireland into the American independence struggle, to Abraham Lincoln, the last great President representing the American Sys-



The Civil War and the American System: America's Battle with Britain, 1860-1876

by W. Allen Salisbury
Executive Intelligence Review,
Washington, D.C., 1993
439 pages, paperbound, \$15.00

tem of political economy. Mathew Carey brought the economic nationalist ideas of Alexander Hamilton into the remains of Jefferson's Democratic Republicans, thus creating the basis for the Whig tradition. His son Henry continued this work, in close collaboration with those Whigs who formed the Republican Party, and worked out the anti-slavery and industrial policies of Abraham Lincoln and his political heirs.