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How we were shrunk: tragedy of the World War II veterans

And how we were shrunk

by Lyndon H. LaRouche, Jr.

For most who served then, the World War II mobilization was a morally uplifting experience. For them, most of whom had been born somewhere between 1910 and 1924, military service was a melting-pot. Eyewitness recollections show that those who served overseas had a heightened sense of the price which might be paid for tragic blunders of national policymaking. Those who served in the area of the British Empire, such as the China-Burma-India theater, for example, saw first hand, in the visible fruits of London's arrogant cruelties, what must be changed radically if the world were not to fall into risk of something as bad as, or even much worse than the war of 1939-45.

To those returning to the United States on the shuttling troop-ships, that shared wartime experience was often taken as a sign that we were resolved never again to permit the drift of policymaking to bring us to a *casus belli* which foresight might have prevented. For certain reasons, that optimism proved to have been exaggerated.

A decade from now, most who came out of the economic depression of the 1930s to share that military service, will have passed on. Today, the survivors among those millions have a story yet to tell, the story of their generation's 1941-63 experience, from Pearl Harbor until the assassination of President John F. Kennedy, and the deadly after-shocking murder of Rev. Martin Luther King, Jr. To date, much has been written about sundry facts of that generation's page from history, but the real story, the tragedy of that generation, has not been told. It is a story from the past; it is the story behind the most important breaking developments in today's headlines around the world. It is still breaking news.

A year or two after the veterans had returned to civilian life, most had virtually abandoned the resolute commitments they had shared with one another during the last days abroad, and on the returning troop-ships. The gloomy postwar economic recession and an inculcated, numbing fear of "The Bomb," stirred compelling anxieties among former victims of the 1930s depression. The phenomenon which

U.S. troops bring in supplies at Iowa Jima in February 1945. "To those returning to the United States on the shuttling troop-ships, that shared wartime experience was often taken as a sign that we were resolved never again to permit the drift of policymaking to bring us to a casus belli which foresight might have prevented. For certain reasons, that optimism proved to have been exaggerated."

came to be called "McCarthyism" was, for most, also a factor in this withdrawal into relative intellectual and moral smallness. Most among them became soon a shrunken parody of the commitments they had shared at the close of their term of military service.

We do not capture the essence of that returning generation's life-story, until we examine the impact of the late 1940s and the 1950s developments on the "Baby Boomers," the "Boob Tube" generation, the children of those shrunken former veterans. Look at the post-1963 mass-eruption of the radical counterculture, and ask oneself, what happened during the late 1940s and 1950s, which prepared the children of returning World War II veterans, the "Baby Boomer" generation, to be taken over so quickly, so profoundly by that radical counterculture which dominates the institutions of this nation, and much of this planet today?

Focus upon a characteristic feature of the late 1940s. The university campus population was greatly expanded by a large ration of the younger veterans who exercised their educational options under the "G.I. Bill of Rights." They were a stratum of students sobered and matured emotionally by their military experience, and generally "good students," more consistent performers than their younger peers, excepting one crucial drawback: They had lost three to five years at war, and they were in a hurry.

That haste was quickened by gloomy reflections upon the 1930s Depression. By 1946-47, "The Bomb" had made most of them anxious; that anxious eye dulled the sharpness of

In this section

The documentary material that we present here gives an unusual insight into the cultural decline of the United States since World War II. *EIR* has commented frequently on the cultural "paradigm shift" that followed the assassination of President John F. Kennedy: the onset of the "post-industrial society," pessimism about the benefits of science and technology, and the replacement of Judeo-Christian moral values with the value-free hedonism of the New Age. But the problem did not begin in 1962; the seeds were planted in the immediate postwar years, as Mr. LaRouche describes in his introduction.

As case studies, we consider, first, the famous Kinsey reports of 1948-53 on human sexuality. These influential reports are not only fraudulent, but are based upon actual sexual molestation of children for purposes of "scientific observation."

The second case study involves the fight led by a remarkable man, Fredric Wertham, against the comic-book industry. His charges are as relevant today as they were in 1954—or even more so, as the effects of comics upon children today are compounded by television, video games, and computer simulations.

Virtual Reality games at a Chicago amusement park: the 1990s offspring of the "cybernetics" cult of Norbert Wiener.

their intellects more than a little bit; one more time, fear quickened their haste. The specter of what came to be called "McCarthyism" said to many: "Don't think too much; it could land you in trouble." They lightened their intellectual baggage, and that, too, quickened their pace.

In those days, the expression would have been, "It's a funny thing." Here they were, returned from war against Nazism, and almost as conformist as any *Wendehals* of Hitler's *Reich*. It was a U.S. veteran's parody of the Hitler period's *Gleichschaltung:* looking from side to side, quickly, to ensure they were in conformity, "just another regular fella," before taking a position on any subject, classroom or otherwise.

That diminished concentration-span, that growing tendency for shallow-minded conformity, made possible the spread of the approved types of "post-modernist" academic novelties of that time. Key examples of those fads included Prof. Norbert Wiener's cult of "cybernetics," and such related science-fiction novelties as "systems analysis" generally and John Von Neumann's "artificial intelligence" in particular. The same fearful wont for shallow-minded conformity fostered the rapid spread of the pseudo-scientific fads in psychoanalysis and sociology generally. The link between the mathematical and social-theory fads was typified by the Josiah Macy, Jr. Foundation, where the living Wiener and deceased Freud met "Golden Dawn" satanist Aldous Huxley's role in MK-Ultra, all brought together by the radical

New Ager circles of Margaret Mead and her sometime husband, Gregory Bateson.

Not quite all their children

The experience of teaching at several college campuses in the northeastern U.S.A. during the 1966-73 interval provided this writer some crucial insights into what had been done to the bright young children of the returning World War II veterans. The writer's own qualified 1948-52 success in resisting and refuting Wiener's pathetic definition of "information," helped him greatly, as a lecturer, in recognizing the "hereditary" intellectual impact on the sons and daughters of those who had not resisted the popular campus fads of the late 1940s and early 1950s.

Those students of the late 1960s were "smart," quick-witted generally; but, most of the campus radicals of the 1960s were pathetically conformist even in rebellion against their parents' conformities; like their parents, they were victims of too much "information," combined with much too little creativity. They were all too obviously the victims of such conventional babysitters as "Howdy Doody," "Romper Room," and a bit of "Bozo the Clown"; there was also a very strong influence visibly radiated, directly or through parental circles, from the household gossip's flight from reality into the mind-set of the "soap opera." They were susceptible to strong, but fleeting passions, all pursued with an "other-directed" shallow-mindedness, gripped much more by haste

to believe than regard for rigor.

The most afflicted among the campus youth of the late 1960s were those whose induced fear of being dropped into "blue collar" social status made them likely prey for the dogmas of Prof. Milton Friedman's vulgarized monetarism (or, its left-wing parodies), and the irrational belief in "post-industrial" utopianism. Since 1971-72, much helped by the rise of that generation to today's executive rank, the world has been transformed from a society oriented to agro-industrial development, into a global financial order self-doomed by the growth of a gigantic speculative bubble. Thus, today, we live under the reign of a bankrupt economic system, under which monetary and financial processes—and the calculation of "economic growth"—have been de-coupled from the physical economic realities of production and consumption.

Mass recruitment to this New Age lunacy began in the United States about 1964-66, but the seeds of self-destruction were planted among many of the academically trained strata from the wartime generation during the late 1940s and early 1950s. The influence of Wiener's and Von Neumann's fads are a key part of this earlier indoctrination, and an example of the same popularized delusions which promoted the widespread influence of psychological and sociological cult-fads during that period.

What was evil about 'cybernetics'?

The attractive and innocent feature of Prof. Norbert Wiener's 1947-48 *Cybernetics* was the description of the means by which use of hydraulic and electronic systems of automatic control was beginning to surpass by far the limitations inherent in earlier notions of mechanical design of automatic machinery.[1] The notion of "information" presented there was the objectionable feature, as also in the wilder claims for the Wiener-Shannon "information theory" dogma in other locations of that period.[2] At that time, very few of the war-veterans working in physical-science fields raised any objection to the transparent absurdity of the latter feature of Wiener's work: Chiefly, they were in a hurry, with no time to stop and reflect upon what they should have recognized as an absurdity.

Firstly, any person with any competent grounding in scientific work or Classical art forms knows that it is not possible to represent human ideas by means of statistical distribution. In Classical forms of poetry, dramatic tragedy, music, and painting, human creativity can never be expressed literally, but only in the form of *metaphor*. All human ideas, apart from the most naive use of simple nouns and adjectives to identify simple sense-objects, are therefore expressed only in the form of metaphor. Every important discovery in the history of mathematical physics was also introduced in no other form than a metaphor, never deductively. Every important discovery of principle in physical science occurs in the form of that kind of change in underlying axiomatic assumptions which cannot be represented in a deductive mode.

Therefore, it is plainly absurd to claim that any formula derived from statistical gas theory, such as Boltzmann's famous H-theorem, could measure idea-content of communications in terms of "negative entropy" so defined.

> *The veterans on campus after the war were in a hurry. They were, for the most part, "regular guys," who knew the fear of economic depression, "The Bomb," and what came to be known as "McCarthyism." That education-in-a-hurry, combined with those fears, became the standard of culture they provided for their children.*

Secondly, no modern industrial economy could function on the basis of ideas consistent with Wiener's definition of "information." All important improvements in technology are derived from the expression of a scientific discovery in the form of either a principle of machine-tool, or analogous design. The new principle embedded hereditarily in that applications design has its origin as a metaphor in scientific discovery. The origin of rises in the productive powers of labor lies in those qualities of ideas.

The only "ideas" which might be represented even approximately by Wiener's method are utterances of the utmost triviality.

The same elementary absurdity permeates the underlying assumptions of John Von Neumann's influential "systems analysis," and his notion of "artificial intelligence."[3]

If one examines the textbook-based methods of education used generally during the post-1945 period, it is not difficult to understand why so many of the returning veterans and their progeny would have been duped by hoaxes such as these

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1. Norbert Wiener, *Cybernetics* (New York: Wiley, 1948). Prior to the 1948 release of the regular, clothbound edition of this book, a Paris-produced paperbound edition was introduced with more limited circulation.

2. Cf. Lyndon H. LaRouche, Jr., "On LaRouche's Discovery," *Fidelio*, Vol. III, No. 1, Spring 1994.

3. John Von Neumann and Oskar Morgenstern, *The Theory of Games and Economic Behavior*, 3rd edition (Princeton, N.J.: Princeton University Press, 1953). See also Von Neumann's posthumously published Yale lectures on "The Computer and the Brain."

of Wiener and Von Neumann.

In Classical education, such as the program of the famous mass-producer of geniuses, the Brotherhood of the Common Life, the pupil is guided not to "learn about" a discovery, but rather to relive the original experience of that act of discovery, as reported by the original discoverer, or a suitable substitute for such a source. In that way, the pupil does not master the "formula," as diploma-mill textbook education prescribes; the pupil takes as the object of his or her attention the successful mustering of those creative-mental processes of his or her own mind, by means of which the original act of discovery is reexperienced. The student with that sort of Classical education knows the mental processes by which a discovery is generated; the victim of diploma-mill textbook education learns the plausible authority of the result of the discovery, not the act of discovery itself.

The victim of diploma-mill education does not know the act of discovery itself. Therefore, for him the authority of the presented discovery lies not in the way in which the idea was generated, but rather in the demonstration that the result foretold is statistically "repeatable." For this reason, that victim earns his diploma on the authority of what he esteems as "practical" plausibility, not in a scientific way. He has not become familiar with the nature of the act of discovery itself; for that reason he tends to be more readily hoodwinked by what appear to him to be the seemingly elegant deductive-mathematical architecture of hoaxes such as those of Wiener

and Von Neumann.

One must remember, that those veterans on campus back then were in a hurry. They were, for the most part, "regular guys," who knew the fear of economic depression, "The Bomb," and what came to be known as "McCarthyism." That education-in-a-hurry, combined with those fears, became the standard of culture they provided for their children. That had a side-effect. The children knew that their parents were, as the mid-'60s radicals said, "faking it." Their parents' hurried avoidance of deeper values signified to many of the children that there were no deeper values. Life became for them a rapid succession of shallow-minded, if passionate transitions away from one banal conformity to the next. The majority of those children grew up to become culturally pessimistic existentialists. If they were literate, they moved quickly from Marx to Schopenhauer and Nietzsche by way of the Nazi Martin Heidegger and his bed-mate Hannah Arendt. Life for them became, "How I feel about my situation."

It might be proposed, therefore, that if the victims were told the story of how this moral sickness of theirs came about, they might be empowered to free themselves from a disorder whose influence is threatening to destroy our nation and our civilization from within. It is therefore strongly suggested that the still surviving veterans of World War II tell their story at last. What happened to those veterans and their children, on the way to the late 1960s, should be reviewed.

Spreading pessimism: lies of the N.Y. Times

What blame do the American media get for fostering the cultural pessimism that we now see running rampant? Consider the record of that "newspaper of record," the *New York Times*.

On July 20, 1994, while mankind celebrated the 25th anniversary of the first walk on the Moon, the *Times*'s front-page story was, "Earthly Worries Supplant Euphoria of Moon Shots." It dredged up every professional pessimist from Pablo Picasso ("it means nothing to me") to microbiologist René Dubos (space suit technology is a "dreaded portent of what could happen to our lives").

The *Times* has a long and nasty history of such coverage. In a Jan. 6, 1880 article, it "proved" that electric light could never compete with gaslight. It took one generator to power eight light bulbs, the *Times* argued, so at least 250,000 generators would be needed to light New York. This implied a mammoth investment of $750 million— obviously out of reach.

Ten days later, in a front-page exposé of Thomas Edison as a fraud, the *Times* cited a "noted electrician" for the conclusion that "after a few more flashes in the pan, we shall hear very little more of Edison or his electric lamp. Every claim he makes has been tested and proved impracticable."

And so it went with the airplane, as well. After the failure of one of Samuel Langley's experiments in powered flight, a *Times* editorial on Dec. 10, 1903 proclaimed man's attempts to fly fruitless: "We hope that Professor Langley will not put his substantial greatness as a scientist in further peril by continuing to waste his time, and the money involved, in further airship experiments." The *Times* blacked out the success of the Wright brothers for six years.

The *Times* attacked the successful rocket experiments of Robert Goddard in a Jan. 13, 1920 editorial: "That Professor Goddard . . . does not know the relation of action to reaction, and of the need to have something better than a vacuum against which to react—to say that would be absurd. Of course he only seems to lack the knowledge ladled out daily in our high schools. But there are such things as intentional mistakes."—*David Cherry*

Alfred Kinsey and the pedophile agenda

by Dana S. Scanlon

Kinsey, Sex and Fraud: The Indoctrination of a People
by Dr. Judith A. Reisman and Edward W. Eichel
Huntington House Publishers, Lafayette, La.,
1990
237 pages, paperbound, $11.99

This book deserves to be studied by every citizen trying to understand the genesis of the sex education programs now being taught in many of our schools. It was in the course of investigating that question that I came across *Kinsey, Sex and Fraud*. Reading Reisman and Eichel's book is a matter of urgency for those many parents who now believe that, because of the threat of AIDS, their children need a dose of what is called "comprehensive sexuality education."

In 1981 Dr. Judith Reisman presented a paper at the Fifth World Congress of Sexology in Jerusalem calling for an investigation of the work of Alfred C. Kinsey and the Kinsey Institute. She charged that not only was the original work of the Kinsey team tainted with fraudulent statistics, but that Kinsey's work on child sexuality was based on hundreds of cases of actual child molestation. Incredibly, Kinsey has never been called to task by his peers, was never prosecuted, and has become the celebrated leader of a cult of quack professionals and propagandists who claim that human beings are defined by their sexual desires and activities.

Kinsey is the originator of the following claims, now promoted in most "mainstream" sex education textbooks:
- that most human beings are essentially bisexual;
- only those who are unduly influenced by social taboos don't practice homosexuality;
- only a small minority of humans are truly heterosexual, and one in ten are pure homosexuals;
- children are sexual beings who must be liberated.

The reader must bear in mind that the people who are quoted in the paragraphs below are not "just" individuals writing about their personal sexual preferences, and that these are not "simply" the ravings of the lunatic fringe in the North American Man/Boy Love Association (Nambla).

These are the professionals who train and certify sex education teachers, who write the textbooks that are being used in grade schools and universities, and who widely influence the shaping of public opinion, the news media's views on the subject and, ultimately, the writing of legislation.

Kinsey's philosophy

Dr. Reisman's book first sets out to demonstrate, using Kinsey's words and those of his followers, that Kinsey had an agenda: to overthrow the basic tenets of Judeo-Christian morality in the most intimate of domains. This is summed up by a statement in Kinsey's second major work, the 1953 *Sexual Behavior in the Human Female*: "It is not so difficult to explain why a *human animal* does a particular thing sexually. It is more *difficult to explain why each and every individual is not involved in every type of sexual activity*" (p. 451, emphasis added).

Writing in P.H. Hoch and J. Zubin's 1949 study *Psychosexual Development in Health and Disease*, Kinsey and his followers Wardell Pomeroy, Clyde Martin, and Paul Gebhard explained that all sexual activity was equal, no matter at what age, no matter what physical stimulation was involved, with no matter whom, or indeed, no matter *what:*

"We suggest that sexuality, in its basic biologic origins, is a capacity to respond to any sufficient stimulus. It is simply a picture of physiologic response and psychologic conditioning in terms that are known to the biologist and psychologist. *This is the picture of sexual response in the child and in most other younger mammals.* For a few uninhibited adults, sex continues to remain sex, however they have it" (p. 27, emphasis added).

What is "normal," Kinsey would argue, is simply what people do, or what he claimed they did. This is "statistical morality," which is intended to destroy the idea of what is *normal in the moral sense*. Leaving aside for a moment the question of fraud, this is like arguing that what is true is simply what a majority of people believe.

The first onslaught came in 1948, with the publication of the *Male Report*. In that report, the reader can find not only the evidence of the fraud committed by the Kinsey team, but also the evidence that should have put them in jail for child sexual abuse.

Child sex propaganda from the North American Man/Boy Love Association: no longer just on the lunatic fringe.

On the basis of interviews presented as a sample of the society at large, Kinsey told America his findings that its prudish idea of what was "normal" was way off base. But Kinsey's sample male population contained a high percentage of prison inmates and sex offenders. Present and former inmates made up as much as 25% of the group, as Dr. Reisman documents.

The fact that Kinsey's sampling of the population was not random at all but based on volunteers who stepped forward to take part in a study on sexuality, is also significant. The profile of the average participant bore little resemblance to the profile of the typical American. Obviously, those who stepped forward to participate in a study of their sexual habits were not, to say the least, individuals with your average sense of modesty.

The cornerstone of sex education

Every book on sex education that this reviewer has picked up at the local public library promulgates the most deranged of Kinsey's beliefs, which a militant minority is now attempting to put into practice: that children are sexual beings, that parents must teach children to enjoy their sexuality at the earliest possible age, and that only the so-called overreaction of parents and police to cases of incest and "cross-generational sex" (pedophilia), not the sexual acts themselves, is harmful to children.

Tom O'Carroll, chairman of the Pedophile Information Exchange and author of *Paedophilia: The Radical Case* (Alyson Publications, 1980), explains how Kinsey's work was "unassailable" in support of the pedophile cause: "Perhaps the most striking of the Kinsey findings, as they concerned preadolescent children, relates to their capacity for sexual orgasm. 'Orgasm has been observed in boys of every age from five months to adolescence,' Kinsey wrote. Also, 'Orgasm is in our records for a female babe of four months.' "

O'Carroll is a member of the brotherhood whose slogan is "sex before eight, or it's too late." (Since the appearance of Dr. Reisman's book, and hence, not mentioned by her, O'Carroll's publisher has also put out the infamous books *Heather Has Two Mommies* and *Daddy's Roommate*, promoted for kindergarten children as an introduction to lesbianism and homosexuality.)

Compare this with the words set down in a popular college textbook. R. Crooks and K. Baur's *Our Sexuality*, (Benjamin/Cummings Publishing Co., 1983) flatly asserts Kinsey's "findings" as fact: "With the widespread circulation of the research findings of Alfred Kinsey and other distinguished investigators, the false assumption that childhood is a period of sexual dormancy is gradually eroding. In fact, it is now widely recognized that *infants of both sexes are born with the capacity for sexual pleasure* and response."

The sexologists began increasingly to broach the subject of "legitimate" sexual contact between adults and children during the late 1970s. The article "Sex Education in the Future," published in the *Journal of Sex Education and Therapy* (Spring/Summer 1985), is one example. Written by a co-founder of the Sex Information and Education Council of the U.S. (Siecus), Dr. Lester Kirkendall of Oregon State University, and Dr. Roger Libby of the University of Massachusetts, the article prophesied that future sex ed programs "will probe sexual expression . . . with same-sex [partners]" and "even across . . . generational lines." They proclaim that with "a diminished sense of guilt . . . these patterns will become legitimate" and "the emphasis on . . . normality and abnormality will be much diminished with these future trends."

Dr. Mary Calderone (past president of Siecus) told a 1980 conference of the Association of Planned Parenthood Physicians that the primary goal of Siecus was henceforth to provide society "very broadly and deeply with awareness of the vital importance of infant and childhood sexuality." In the Siecus Report of May-July 1983, she wrote that the child's sexual capacities should "be developed—in the same way as the child's inborn human capacity to talk or to walk, and that [the parent's] role *should relate only to teaching the child the appropriateness of privacy, place and person— in a word socialization.*"

'Incest can sometimes be beneficial'

As cited in a *Time* magazine article (April 14, 1980), longstanding Kinsey Institute collaborator Wardell Pomeroy

has said, "It is time to admit that incest need not be a perversion or symptom of mental illness," and that "incest . . . can sometimes be beneficial."

In an article written in 1977 for a (pornographic) *Forum* publication called *Variations*, Pomeroy was virtually ecstatic over the prospects:

"Incest between adults and younger children can also prove to be a satisfying and enriching experience. . . . Incestuous relationships can—and do—work out well. . . . We find many beautiful and mutually satisfying relationships between fathers and daughters. These may be transient or ongoing, but they have no harmful effects."

In his book *Boys and Sex,* now in its third edition and on the library shelf in your neighborhood, Pomeroy doesn't talk about the benefits of incest in such gushing terms, but he does talk about incest as "the oldest taboo of all." (Pomeroy has written elsewhere that Kinsey selected him to work at the institute precisely because he, Pomeroy, did not observe society's taboos.) After noting the belief that incest is not genetically good, he concludes "these long-held beliefs have been attacked by recent research, and serious doubts have been raised about their validity" (p. 182).

Once pedophilia is established by the "sexologists" to be a *sexual orientation,* not an abnormality, an aberration, or a sin, the next step is to establish protections for this minority, just as homosexuality is increasingly being protected under law. *We are on the threshold of that terrifying prospect today.*

Sound far-fetched and paranoid? Listen to the words published in *Behavior Today,* on Dec. 5, 1988, on page 5: "pedophilia . . . may be a sexual orientation rather than a sexual deviation."

In fact, the University of Massachusetts-Amherst already defines pedophiles as a "protected minority" within its non-discrimination code, according to Hillsdale College President George Roche!

According to Dr. Joan Nelson, cited in Dr. Reisman's book, pedophiles are visionaries who "participate in sexual contact not for her or his own gratification, but in response to a child's attempt to acquire practical knowledge." Such visionaries are advocates of "children's rights" in all areas, and "believe the troubles that characterize our times are rooted in childhood sexual repression that prohibits age-free expression of sexual affection." Dr. Nelson is the founder of the Institute for the Study of Sexual Behavior. She describes her childhood submission to incest as "the happiest period of my life."

As anyone who has read a few of the sex education books that are touted as required reading for American teenagers, the kind of "practical knowledge" that Dr. Nelson speaks of is held in very high regard. Though few, if any of these books, explicitly promote pedophilia per se, they strongly promote and urge sexual explorations of all kinds as highly beneficial for adolescents.

'Extreme tension with violent convulsion'

Dr. Reisman points out that, in 1951, just two years prior to the publication of Kinsey's *Male Report,* considerable publicity had been given to the Nuremberg trials of Nazi doctors, who, among other things, were found guilty of cruel experimentation on human subjects. Out of this came the Nuremberg Code and numerous other medical and professional codes which provided for certain standards of conduct during research on humans. Yet Dr. Kinsey came under no criticism for his sadistic use of children for his "sexology" research.

Consider this description, on p. 161 of the *Male Report,* of the "pleasure" experienced by some of the 190 male children on whom Kinsey and his team went to work:

"Extreme tension with violent convulsion . . . mouth distorted . . . tongue protruding . . . spasmodically twitching . . . eyes staring . . . hands grasping . . . throbs or violent jerking of the penis . . . sobbing or more violent cries, sometimes with an abundance of tears (especially among younger children) . . . will fight away from the *partner and may make violent attempts to avoid climax, although they derive definite pleasure from the situation*" (emphasis added); note Kinsey's use of the word "partner," when describing the adult molester.

As for what the Kinsey team did or condoned for their *Male Report,* Dr. Reisman notes, not without sarcasm:

"Fortuitously for the Kinsey team, among their interviewees were a group of men who had data on hand from what seem to have been identically designed genital stimulation experiments on children—data obtained by 'actual observation' and 'timed with second hand or stopwatch' (*Male Report,* chapter 5). By further good fortune, some of these men were 'technically trained.' Thus, it is implied by Kinsey, their observations on the results of homosexual masturbation of young boys, ranging in age from 2 months to 15 years, are a valid and meaningful way to learn about childhood sexuality."

On the basis of these "observations," Kinsey would conclude, "It is probable that half or more of the boys in an uninhibited society could reach climax by the time they were three or four years of age, and that nearly all of them could experience such a climax three to five years before the onset of adolescence."

Further demonstrating the depravity of his team, the Kinsey report makes clear reference to some of the children being molested, with detailed notes being taken, over periods of many months. Two defenseless children, one aged 4 years and the other 13, were subjected to particularly brutal treatment over at least a 24 hour period, as Kinsey reports on p. 180 that, in these two cases, "the maximum observed was 26 climaxes in 24 hours."

Five years after the publication of the *Male Report,* Kinsey's team published *Sexual Behavior in the Human Female,* based on interviews with over 5,900 women. The *Female*

Report claims that premarital intercourse helps women with subsequent "marital adjustment." It also contains some startling assertions regarding little girls, now shared by most of today's sexologists.

'Female Report' endorses child molesting

Chapter 4 of the *Female Report* is entitled "Pre-adolescent Sexual Development." Interspersed with theories (always presented as fact) such as that "it is certain . . . that there are children, both female and male, who are quite capable of true sexual response," the Kinsey team touts the benefits of sexual contact (incestuous or otherwise) with children. Incredibly, we find on p. 115: "Some of the pre-adolescent contacts had provided emotional satisfactions which had conditioned the female for the acceptance of later sexual activities."

A few pages later, Kinsey et al. explain that they plan to teach the public to accept the notion of adults using children as sexual "partners":

"There are, of course, instances of adults who have done physical damage to children with whom they have attempted sexual contacts. . . . But these cases are in the minority, and the public should learn to distinguish such serious contacts from other adult contacts which are not likely to do the child any appreciable harm if the child's parents do not become disturbed. . . . We have only one clear-cut case of serious injury done to the child, and a very few instances of vaginal bleeding which, however, did not appear to do any appreciable damage."

Not only must the public be conditioned to accept such sexual contacts as normal, but so must children: "It is difficult to understand why a child, except for its cultural conditioning, should be disturbed at having its genitalia touched . . . or disturbed at even more specific sexual contacts."

Furthermore, "the adult contacts are a source of pleasure to some children, and sometimes may arouse the child erotically."

The sexologist network of 'heterophobes'

Dr. Reisman uses the term heterophobia (fear and hostility towards heterosexuality) to describe the goal of the war waged by the Kinseyites against traditional societal norms, the institution of marriage and the family. In a fascinating chapter, the book's co-author Edward W. Eichel begins to unravel part of the network of academic and professional institutions that began efforts to implement Kinsey's agenda. Eichel writes:

"In 1983 the Society for the Scientific Study of Sex (SSSS, or 'Quad S'), announced the forming of a committee that had been 'charged with developing guidelines for an accrediting body for university-based degree programs in human sexuality.' This society—one of the oldest sexological organizations in the U.S.—counts among its members most of the nation's leading academic sexologists, including Kinsey co-authors Wardell Pomeroy and Paul Gebhard. Heavily represented on its original accreditation committee were academicians from institutions that developed the only three human sexuality programs designed to educate the educators. All three programs . . . and members of the accreditation committee mentioned below, have been committed to the homosexual-oriented Kinsey-school ideology. The SSSS committee originally included Deryck Calderwood from New York University, Kenneth D. George (an avowed homosexual) from the University of Pennsylvania, and Wardell Pomeroy, then Dean of the Institute for the Advanced Study of Human Sexuality in San Francisco. Another committee member was Paul Gebhard, who in 1982 retired from his post as director of the Kinsey Institute for Research in Sex, Gender and Reproduction."

Another member of the SSSS accreditation committee was Ven L. Bullough, a historian of the homosexual movement who also wrote a foreword for Dutch pedophile Edward Brongersma's book *Loving Boys*.

'Educating the educators'

Perhaps the best-known of the organizations promoting sexuality education in the schools is the Sex Information and Education Council of the United States. Founded in 1964 (in a project involving agencies of the United Nations, and with an initial grant by the Playboy Foundation), it describes itself as "an advocate for human sexuality." Since 1978, Siecus has been affiliated with New York University's Department of Health Education and has worked closely with its graduate program in human sexuality. Co-author Eichel learned a few things about this program: He's a graduate of it.

Prof. Deryck Calderwood set up the New York University program, which by 1970 had become accredited by the New York State Department of Education as a "Marriage, Family Life, and Sex Education Program." After Siecus co-founder Mary Calderone retired from that organization in 1982, she signed up as an adjunct professor in Calderwood's Human Sexuality Program.

As noted earlier, Calderone has been explicit in her advocacy of children as sexual beings. In a Siecus Report published during the Year of the Child (1979), she likened her mission to that of establishing a "new religion" based on the flourishing of polymorphous sexuality among children: "Every new religion, every new political doctrine has had first to make its adults concert in order to create a small nuclear culture within whose guiding walls its children will flourish."

At a summer New York University seminar conducted by Professor Calderwood in the Netherlands in 1983, and attended by Eichel, pedophiles were invited to present their "research." One of them, Dr. Theo Sandfort, currently of the gay and lesbian studies department of the University of Utrecht, is the author of a book banned in the United States,

The Sexual Aspect of Paedophile Relations. His writings proclaim clearly why he and his ilk have declared war against the family structure as we now know it: "When the boundaries around the nuclear family disappear, children will more readily accept emotional ties with adults other than their parents" (p. 83).

Another lecturer at the seminar was Dutch legislator Edward Brongersma, whose own foundation proposes "to advance scientific research into the development of the sexual lives of children . . . with special emphasis upon the phenomenon of erotic and sexual relationships between children and adults. . . ." Brongersma has served time in prison for pedophilia, but has since not only won reinstatement to the bar and re-election to the Dutch Parliament, but was also made a Knight of the Order of the Dutch Lion by the Queen.

Another organization involved in the professional certification of such creatures as sex therapists and others is the American Association of Sex Educators, Counselors and Therapists (Aasect), which requires that candidates undergo a brainwashing program known as "Sexual Attitude Reassessment" (SAR) as part of the required elements for certification.

What role have government agencies played in this sordid affair? Where was the FBI when Kinsey and his cohorts were participating in the sexual assault on hundreds of children? No law enforcement investigations of any serious nature were conducted and no one was ever prosecuted for participating in or abetting child abuse.
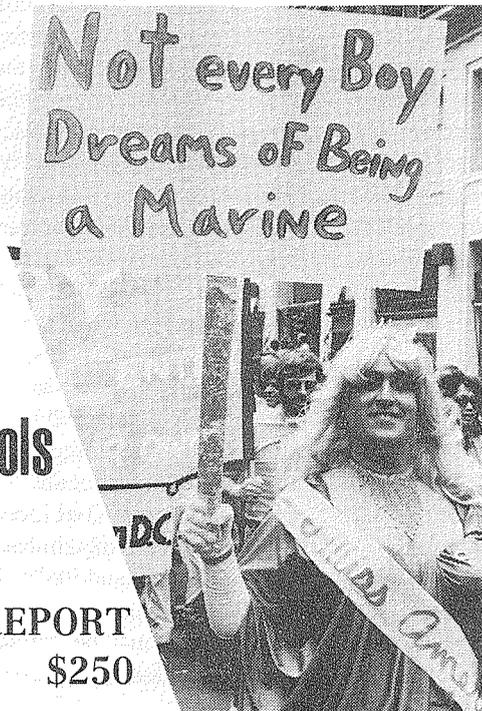
Funding from NIMH

On the contrary, U.S. agencies such as the National Institute for Mental Health were encouraging the project with tax dollars. NIMH was a major funding source of the Kinsey Institute. And it was the NIMH which paved the way for the infamous 1973 decision by the American Psychiatric Association to remove homosexuality from its list of pathologies contained in the Diagnostic and Statistical Manual. The APA decision had been reached after years of lobbying by homosexual organizations. But the real impetus came from a special NIMH task force, which included many of the Kinsey team, and which claimed in 1972, "Human sexuality encompasses a broad range of behaviors within which lie both the exclusive heterosexual and the exclusive confirmed homosexual."

Exclusive heterosexuality is the abnormal psychopathology in the brave new world established by the Kinseyite sexologists. They cloak their agenda in the language of "liberating the child." What they really want is to enslave children to their sexual lust.

Fredric Wertham: the man who nearly shut down the comic-book industry

by Richard Welsh

Fredric Wertham (1905-81), author of the article on page 37, was the moral and intellectual leader of a campaign, which began in 1948, to eliminate what he called "the curse of the comic book." The campaign culminated in 1954 with hearings before the Senate Subcommittee on Juvenile Delinquency, release of Wertham's book *Seduction of the Innocent*, a national boycott of crime and horror comics, and the near-bankrupting of the industry. Many states and municipalities passed laws prohibiting sale and/or display of crime and horror comics to children.

To this day, publishers and devotees of this breed of comics have not forgiven Wertham, and issue diatribes against him.

Wertham had a passion and lifelong commitment to the solution of what he saw as the fundamental problem of the twentieth century: violence. In this his anchor was the Judeo-Christian conception of the sacredness of each individual human life. For Wertham, who was a psychiatrist, this had a medical dimension, in the treatment of individual patients; a political dimension, in the fight to extend the availability of treatment to the poor; and a cultural dimension, as he served as an eloquent public spokesman for these values and against those institutions, attitudes, laws, and cultural processes that assaulted them.

Wertham wrote, in the article excerpted below, that there are, of course, larger issues in the world today than the effect of comic books on children, and mightier matters to be debated. "But maybe we will lose the bigger things, if we fail to defend the nursery."

There is much to be learned from his work, by those today who are waging a fight against the cultural degradation that is crippling a new generation of children. Whether the subject is comic books, television, rock music, video games, or "outcome-based education," the fundamental issues are the ones he addressed. Those who today call themselves "cultural conservatives" are fond of attributing today's ills to "1960s liberalism." But the problems did not begin there, as Wertham makes clear. One might add that *Playboy* began, not in the liberal 1960s, but in the 1953 of "I Like Ike" and "Tailgunner" Joe McCarthy (whose own perversions, and those of his "significant other" counsel Roy Cohn played a

role in his later downfall). The Kinsey Report, which was *Playboy* publisher Hugh Hefner's launching pad, was released in the "good old anti-communist days" of 1948.

Indeed *Playboy* and the comics were one and the same nested institution. The first comic books, in the mid-1930s, were put out by the same publishers as were then pioneering newsprint pornography; as Wertham notes, the distribution methods were also the same: "Display these magazines, or else." In 1956, *Mad* magazine founder Harvey Kurtzman left the comics- and *Mad*-publisher EC to start his own new magazine, invited and bankrolled by none other than Hugh Hefner. Do you object to the casual, cynical violence and misogyny of "private eye" Mike Hammer? Micky Spillane got his start writing comics.

The importance of the comic-books campaign

The campaign Wertham describes in his article was unique in postwar history. Outraged by the violence, sexual perversity, crime glorification, and sadism of children's comic books—more like today's video games "Mortal Kombat" and "Night Attack" than the comics those under 45 grew up with—parents and others rallied to a grassroots boycott campaign that cut crime and horror comic sales by 40%; scores of states, counties, and municipalities passed laws banning the display and sale of these atrocities to minors; and in 1954, a Senate subcommittee on juvenile delinquency, following in the wake of the mass-publicized Kefauver crime committee hearings, heard testimony by Wertham and by comic industry defenders on the subject. The industry's response, as Wertham notes, was to erect a new "code," which sacrificed a few scapegoat publishers and comic lines, while preserving the main body of the business. Most of the anti-comic laws were subsequently thrown out—some as unconstitutional, though not all.

The American Civil Liberties Union then, as now, insisted that the First Amendment was a license for pornography. Both the ACLU and its "right-wing" opponents missed the crucial distinction drawn by Wertham, that indeed the First Amendment must be carefully protected, and censorship avoided: but that children, as a uniquely vulnerable group of persons, required protection from abuse. That was *not* a First

Amendment issue.

Wertham did not spare television from his campaign, or movies and other mass media; but he also made the observation that while these media had a special potency deriving from their movement and sound, a child would see a show once and it would be over. Comics were held, hoarded, returned to again and again; potent and perverse psychological images would compel repeated entrapment and burn themselves indelibly into the child's mind. This is as true now as then; today, comics also do not exist in a vacuum, but are carefully integrated into multimedia thematic assaults including film, television, home video and video games, merchandising, and theme parks. And the theme remains the same, regardless of medium: the Nietzschean theme (Superman, in the American idiom), that there are good guys and bad guys, and the job of the good guys is to kill the bad guys. Since most people feel themselves to be helpless little people, they require superhero "good guys" to rise above such hindrances as the law, to kill the bad guys for them. People cannot change, and redemption is an impractical dream, in this Manichean world view.

Neither 'liberal' nor 'conservative'

Wertham was a remarkable individual. He was a psychiatrist who maintained that the psychological insight of Shakespeare and the Greek tragedians was beyond that of most practicing psychologists of any persuasion; he was also an astute literary critic, who discarded the "art for art's sake" forms of literary criticism, in favor of applying the insights of great art to the social and psychological issues confronting the world today.

Born in Munich in 1905, he was educated in Munich, Vienna, London, and Paris, taking his medical degree from the University of Würtzburg in 1921. He assisted Emil Kräpelin, the famous late-nineteenth-century psychiatrist who created the modern system of classification of mental disorders; corresponded with Freud and studied Freudian psychoanalysis under one of Freud's American students; and immi-

The comics, then and now

The comic book emerged in 1934, featuring especially crime and detective storylines. The publishers and distributors of the comics were largely the same as those who produced pulp novels and pornography: organized crime. The same tactics were used as well, strong-arming corner newsstands and drug stores. The Nietzschean "Superman" appeared in 1938, a fitting counterpoint to Hitler's march across Europe. By 1939, scores of imitators had appeared, including the Gestapo-like Batman. By 1941 there were over 30 publishers, and the first psychologist-designed superhero made her debut, William Moulton Marston's lesbian dominatrix Wonder Woman.

Opposition to comics grew into 1942, but the emerging debate was swept away by the U.S. Army's policy of shipping vast numbers of comics to the troops abroad. The opposition was sufficient to induce the formation of a "code" in the industry in 1946, which was promptly ignored. With the return of the veterans to civilian life, the bottom fell out of the industry. Of the legion of superheroes, none survived but Superman, Batman, and Wonder Woman. But soon Westerns, teen-themes, jungle settings, and crime took up the slack; by 1948 the crime genre had nearly taken over. In March 1948, Fredric Wertham convened a symposium on the subject, and the fight was joined, leading to hearings in the Senate Juvenile Delinquency Subcommittee in 1954.

The publishers' first response to Wertham's campaign was to shift out of crime into "love" (soft porn) comics, in 1949-50; but by the end of that year, a new genre was introduced, the "weird" comics of supernatural, gothic, and science-fiction horror. Though a new package, it was the same old sadism and grisly retribution. The industry also formed its "Comics Code Authority," which proscribed certain narrowly defined images and themes, such as vampirism, while leaving the superstructure largely intact.

Though Wertham and his associates kept up the fight, the public largely lost interest, assured that things had been brought under control. The Senate committee punted, buying the industry line that only psychologically "predisposed" children were harmed by comics. The code did eliminate the worst of the gore and overt sadism, and from the late 1950s into the 1960s, the heroes were tamer and the crime less graphically brutal. However, the fundamental problems had not been solved; nor had the less obvious degeneracy of Walt Disney's "wholesome" comics ever been seriously addressed.

In the early 1970s, the code was loosened, and beginning in the 1980s, a new wave of comics surged, fueled by a booming "collection" industry financed by both children and nostalgic baby-boomers. Team superheroes, pioneered by Marvel Comics in the 1960s, rose to dominance. Today, New Age heroes wreak their carnage with a streetwise cynicism that quite surpasses the effect of their predecessors in conveying a hatred of human life. And far from being supplanted by TV and video games, comics are now an integrated component of a multimedia assault on culture, and are as avidly consumed by children as ever.

grated to the United States in 1922 by invitation of one of this country's foremost psychiatrists. He was thus intimate with all of the contending currents in mental health and medicine of the period, but was above all his own man. (In his 1949 article "Freud Now," for example, published in *Scientific American,* he observed: "With the wide acceptance of the death instinct [as a valid concept], with all its clinical and social implications, the 'deep psychology' of psychoanalysis goes off the deep end. There is an intrinsic similarity here to the position of Martin Heidegger, the existentialist who became one of the most influential Nazi philosophers.")

In 1932 he was invited to New York City, where he held many positions of responsibility including psychiatrist in charge of the alcoholic, children's, and prison wards at Bellevue Hospital; director of Bellevue's mental health clinic; director of psychiatric services at Queens General Hospital; and organizer and director of a psychiatric clinic attached to the New York Court of General Sessions.

From the late 1920s through the 1940s, he testified on innumerable occasions as expert psychiatric witness in criminal and other court cases (including some of the most famous and controversial cases of the day); testified in literary censorship cases (generally against the banning or denial of postal permits to various literary works); and was sought out by attorney Clarence Darrow as the only psychiatrist willing to testify in cases where the accused was African-American.

Wertham defied left-right, scientific-humanistic, and all other such misleading labels. In 1946, with the help of his friend Richard Wright, the African-American writer, he founded the first (and for years only) psychiatric clinic in Harlem. Without a cent of foundation or government agency money, with a completely volunteer staff, and operating out of a donated church basement, the Lafargue Clinic charged 25¢ to patients who could afford it. As director of the clinic, Wertham was approached by the National Association for the Advancement of Colored People (NAACP) in 1951, to assist in one of the organization's school desegregation suits, in Wilmington, Delaware. Wertham and his staff went to Wilmington, conducted a clinical psychological study (he detested survey questionnaires—whose results, he pointed out, were generally predetermined) on the effects of school segregation, and testified on those results as expert witness to the court. Relying in part on that testimony, the court threw out the segregation laws, the state appealed, and the case became one of the four consolidated into the 1954 landmark U.S. Supreme Court case of *Brown v. Board of Education.* The Wilmington case had been, in the words of future Supreme Court Justice Thurgood Marshall, the first major victory in the school desegregation campaign.

In the domain of criminal law, where he had become one of the country's foremost forensic psychiatrists (widely respected for his integrity by defense and prosecution attorneys alike), Wertham fought against the bureaucratic indifference of law enforcement officials and agencies, the prison system, and the abuses of the insanity defense. In the last, he was unique. He staunchly defended the need for the insanity defense where appropriate (that is, for the truly mentally ill for whom the concepts of knowledge of guilt, of the consequences of their actions, and of responsibility for their actions could not apply); at the same time, he denounced the tendency of sophistical lawyers to cop an insanity defense where all other defenses failed, and even more denounced the rapidly growing tendency of the psychiatric and psychological professions to attempt to substitute a concept of "mental disease" for the concept of personal responsibility. In warning against this trend, not just in the legal domain but in all of civic life, he coined the term "praetorian psychiatry," to characterize the ominous substitution of "expert" psychological (or other) opinion, for reasoned public discourse and democratic institutions.

In defense of human life

Wertham, since he truly believed in the sacredness of human life, denounced the death penalty, unlike many of today's "cultural conservatives." He was acutely aware that justice was often perverted and the innocent were executed (particularly if they were minority defendants, and here particularly where confessions were obtained by brutal interrogation and inadequate legal representation). At the same time, he considered it absurd to say that capital punishment was not a deterrent (at least in certain economically motivated types of armed robbery); he did not want to see the fundamental argument against capital punishment diluted by anything not provably true. He also passionately defended the rights of the victims of violence, such as the bereaved families of murder victims, whose own shattered lives he saw treated with the same bureaucratic indifference as met the convicted murderers. Against incredulous opposition within both psychiatry and the legal and judicial professions, he insisted that the first priority had to be the *prevention* of crime, including scientific clinical study of those who commit it, and simultaneously, the rehabilitation, where possible, of those who have committed crimes.

Though Wertham associated mainly with "liberal" circles in some respects, he differed as profoundly with today's liberals as with today's conservatives. Thus, in his 1966 book *A Sign for Cain,* his last full statement on violence in all its aspects, he included as assaults on human life and dignity not only violent crime, and racism and colonialism, but also euthanasia—the theory and practice of which he demonstrated the Nazis to have inherited from earlier, broader social layers—and also what he termed, precisely, the malthusian "myth" of overpopulation and associated clamor for contraception and depopulation. Like few other persons in this century, apart from Lyndon LaRouche and those influenced by him, Wertham understood that at the root of all of these beliefs and practices stood the same bestial conception of man.

The curse of the comic books

by Fredric Wertham, M.D.

Young reader, would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it attempted to abate your admiration and reverence for what is great and good, and to diminish in you the love of your country and your fellow creatures? Has it addressed itself to your pride, your vanity, your selfishness, or any of your evil propensities? Has it defiled the imagination with what is loathesome, and shocked the heart with what is monstrous? Has it disturbed the sense of right and wrong which the Creator has emplanted in the human soul?
—Robert Southey

I.

Do you know what Necronomicon is? Probably not. But for thousands of children, this is part of their education. They know that a Necronomicon is a creature that, of course, drinks people's blood and eats their flesh. Maybe you don't know either how one stops a man who is drinking a child's blood. That is easy: a man with a crucifix chants prayers while another man stabs the vampire through the heart. The comic book that imparts this lesson has an advertisement: "The way of the Cross leads home." Let me conclude this little quiz about what we give our youngest children to read with a last question. Why does a woman leave her husband? You may not know; but many little boys and girls could tell you: She is sexually attracted to a big, black gorilla—"I must go to him!" she says. "I must!". . .

When I first became aware of comic books (while I was director of the Bellevue Hospital Mental Hygiene Clinic, the largest mental clinic in the country) I paid no attention to them. My assistants and I studied children very carefully, and off and on we made the observation that children who got in some special trouble were especially steeped in comic-book reading. But at first we did not put these observations together. No child ever mentioned comic books as an excuse for delinquent acts. They took such reading for granted.

So, evidently—and without knowing the contents—did the adults. When I asked those who deal professionally with children about comic books they did not know, nor care, what was in them. They had no idea how much time children spent reading them. They assumed that since they were called "comic" books they must be humorous. Several years passed before I decided to study comic books systematically.

This turned out to be hard work. Comic books are badly printed, hard to read, on cheap paper. The drawing is mechanical and bad, the colors ugly, the language sparse and poor, the spelling often wrong, the intellectual and moral level unbelievably low. To study the effect of such "literature" on children we employed all the modern methods of child psychiatry and psychology. In my book *Seduction of the Innocent* I describe in detail the methods, with results and case histories. For this research I had the active assistance of psychiatrists, psychoanalysts, psychologists, teachers, probation officers, remedial reading teachers, speech experts and others. We had no preconceived notions—except that for a time we tended to *under*estimate the bad effects comic books have. Now, after study of a very large case material of every type of child, we know better.

Of course there are always people with a ready retort. They say that children have always had sub-literary trash and fare and that comic books have nothing new. They couldn't be more wrong. Comic books, says Kingsley Martin in the *New Statesman,* "amount to the most extraordinary experiment in children's education that the world has ever known."

II.

Comic books are an entirely new phenomenon for three reasons. In the first place, their number is staggering. They have reached at times the number of 90 million a month. More money is spent on them than on all the textbooks in primary and secondary schools together! Their distribution by methods fair and not so fair is more efficient than that of any type of literature, ever. Comic books are to be found in stands and stores in every city, every town, and even in the smallest villages. Distributors are not only efficient, they are ruthless. When small store owners, from good sense or decency, try to refuse comic books they are apt to suffer from retaliation: they cannot get the good magazines they want at

VI.

Much of what passes today as official child psychology is faulty for two reasons. In the first place it disregards ethical values, which can and should be taught, and which can be and are vitiated by outside influences. Instead of appreciating the role of ethics, it puts all the emphasis on the "necessity" for unbridled self-expression for the child. Secondly, it is obsolete because it disregards the enormous influence of mass media, especially comic books. One of the organizations most open to criticism in this respect is the Child Study Association of America which for years has defended crime comic books. To the reader of this magazine who wishes to understand how crime comics have been able to come upon us and what still sustains them, I suggest a simple test which will permit him to use his own judgment. Let him look at the illustrations in *Seduction of the Innocent*. Then let him compare them with the section on comics in the new book *Your Child's Reading Today* by the Consultant on Children's Reading of the Child Study Association of America (published by Doubleday and Co.), and with the section on comic books (and similar subjects) in the *Encyclopedia of Child Care and Guidance* by the former director, now consultant, of the Child Study Association of America (also published by Doubleday). . . . How can we expect the average mother, who is doing her best, not to be misled and confused by these endorsements and this questionable child-guidance literature? . . .

VII.

The connection between crime comic books and the more violent forms of juvenile delinquency is now well established. There are enough cases in *Seduction of the Innocent* to remove any doubts about that; but new ones have been coming up so constantly that the case is proved to the hilt. As Walter Lippmann writes in his piece on "The Young Criminals," "The comic books are purveying violence and lust to a vicious and intolerable degree. There can be no real doubt that public exhibitions of sadism tend to excite sadistic desires and to teach the audience how to gratify sadistic desires.". . .

It is not pleasant to have to prosecute these misguided youths while the psychological instigators and accessories, the comics publishers and the large distributors and printers, evade justice. At a recent meeting in Cincinnati, the National Association of County and Prosecuting Attorneys—comprising the district attorneys of all the states in the Union—passed a unanimous resolution stating that comic books are "a contributing cause to the problem of juvenile delinquency and the alarming increase in crimes of violence among the youth of today." They recommended legislation designed to prohibit the sale of crime comic books to children. Should not the moral and religious teachers of the country give their open and public endorsement to such a well-informed group, instead of falling for the false alarm about "free speech"

raised by the Civil Liberties Union with regard to comic books? Free speech does not mean—and never has meant—that you can tell and sell anything you please *to a child*.

VIII.

In the light of all this, the recent public indignation about some particularly violent crimes by youngsters in New York seems to me to be sheer hypocrisy. Nothing that those teenagers did was new. We adults have been teaching it all to them, over and over and over again, in easy lessons in innumerable comic books. A man is kicked in the face—or stomped in the face—and killed; girls are whipped for sexual pleasure; a man is drowned; victims are branded with cigarettes or soaked in gasoline and burned; Negroes are attacked. These are crime comic plots. And they have been presented to children in fully illustrated and glorified form for years. As I pointed out in a chapter on advertising in comic books, even the whips for beating the girls can be bought by mail from comic book ads. Aren't we adults accomplices and accessories in all these crimes? We have permitted—and are still permitting—their teaching. . . .

Ruthless violence and unscrupulous shrewdness combine to form the ideal of crime comics, whatever their variety or disguise, from *Crime does not pay* to *Superman*, jungle, Western and space comics. These are the means with which to get power, money, girls, cars, sex, and with which to evade any personal or social responsibility. Brutality is supposed to be manliness. As Kingsley Martin sums it up: "Comic books teach that everything that Christ taught is 'sissy.' "

Where do people think sexual perversions come from, especially those like sadism which are socially dangerous? We know that they come from early influences on the child and the adolescent. Comic books for years have been providing a constant stream of images associating sex with violence and sadism. This we continue to permit right now to influence the minds and the imaginations of children. Dr. William Wolf writes in the *American Journal of Psychotherapy:* "Comic books distort, exploit and vilify the normal sex drive . . . so that ordinary sex life becomes a pale, wan and ridiculously tame experience.". . .

IX.

Frequently I am asked by moral and religious teachers, ministers, clergymen, priests, what they can do about the corruption of children by comic books. Once a child has gotten into trouble, a lot can be done. I am a great believer in psychotherapy, both by psychiatrists and by others who are trained to give it. Most delinquent behavior is transient. The overwhelming majority of juvenile delinquents—I would say almost all of them—could be fully rehabilitated. The same is true of all kinds of emotional maladjustment.

The question of prevention is different. I assume I can express myself frankly on this vital matter in this magazine. Comic books are the greatest indictment of American educa-

tion. That includes moral teaching. When we ask what can be done now, we must first face the question of what we have done—or not done—up to now. It is my belief that to have permitted this comics corruption for years, and to continue to permit it, is the great guilt and responsibility of all the moral and religious teachers of this country. For it is going on right now and is reaching into every pore of our society and into every hamlet in the land. Never before in the history of civilized countries have moral teachers been more deficient in their duty to the young. They have talked about morality being a matter of the home, about well-brought-up children not going astray; they have repeated the pseudo-morality and pseudo-science about children needing "release for their pent-up aggressions.". . .

The modern child's real operative environment is larger than the home. The present-day, well-trained child meets outside influences early in his life. Often he encounters comic books when he is only 3 or 4 or 5. He may not understand all the specific implications, but seeds are sown nevertheless. Even in many "good" animal comic books the animals glorify violence and delinquency. In a recent Disney comic book, published by Dell, two fires are set, one involving a schoolhouse, and we learn—believe it or not, five times that little Pinocchio suffers from chronic gonorrhea! When the child is a little older he gets the full course, of crime, love, sex, horror, jungle, Superman comic books.

The public has been grossly misled about these things. One of the most misleading pamphlets (which is saying a good deal) was published by the Public Affairs Committee and writen by a paid agent of a crime comic book publisher who is also an official of the Child Study Association of America. . . .

It is a historical fact that when the New York Joint Legislative Committee to Study Comics proposed a comics control law—and even before the Legislature could act on it—the New York State Council of Churches, instead of coming out against the moral corruption by crime and sex comic books publicly denounced—*the proposal of the committee*. This is no isolated instance. It has happened again and again at PTA [Parent-Teacher Association] and other meetings that a minister got up and said that of course we know that normal children are not affected by comic books. *How* do we know that? Whatever the relation between religion and science may be, moral teaching can certainly not bear fruit if it bases itself on currently fashionable unproved tenets of neo-Freudianism (according to which only the first few years of life count). The building of character is a long process, and social conditioning plays an enormous role.

It would be wrong to say that moral and religious leaders have done nothing about comic books. Thoughtful sermons have been preached in churches of different denominations, and in synagogues, warning parents against the trouble comic books are causing. The magazine *America* had two outstanding articles on the cultural and moral threat of comic books.

The magazine *Episcopal Churchnews* had a long and outspoken editorial; so had the *Catholic World*. And there are other similar examples. What has been lacking is action, especially action on a national level—the only level on which real, lasting results can be achieved. . . .

Some actions that have been taken are well-meant but ill-conceived—the comic book evaluation lists, for example. . . . They are faulty. If a comic book character does not occur on the cover of a comic book he is not listed. That is true, for instance, of the unhealthy, violent and Lesbian Wonder

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Comic books are the greatest indictment of American education. It is my belief that to have permitted this comics corruption for years, and to continue to permit it, is the great guilt and responsibility of all the moral and religious teachers of this country. Never before in the history of civilized countries have moral teachers been more deficient in their duty to the young.

Woman. Nor do the lists show that all the comic books that depict crime in any form, whether urban, Western, adventure, war, jungle, space, Superman or whatnot, are *crime comics*. I made that term to cover comics that I scientifically defined: *crime* is defined by law, not by arbitrary classification. The bad and harmful features of crime comics appear in all these crime comic books. The comic-book list of the National Organization of Decent Literature prepared by the Chicago Archdiocesan Council of Catholic Women is inadequate and far too complacent, though I am sure it is well-meant. It mentions "acceptable," Classics comics, disguised crime comics like Westerns, and—worst of all—Superman, which is morally among the most harmful comic books. Even now Superman-DC comic books (endorsed by the Child Study Association of America) have premium advertisements of ".22 Cal. rifles." We teach the Superman conceit and supply the weapons to act it out. The whole Superman concept is the worst suggestion one could give to a child's imagination. Father John B. Sheerin, editor of the *Catholic World,* sums this up clearly when he writes: "The character Superman is a law unto himself, beyond good and evil.". . .

XII.

According to my studies it is erroneous, and at present no longer honest, to assume that a child in Sunday school or

a similar place of moral training is a *tabula rasa* coming directly from an ethically sheltered home. The seeds of evil have been sown in these children. What is remarkable to me is not that delinqency is high, but that children are so resistant, that not more of them are affected by all the glorification of vice and violence to which we expose them. Do I seem to exaggerate? The unbiased reader can form his own judgment. If we take only outspoken crime and horror comic books—which is by no means all the harmful comics—the industry produces and distributes some 15 to 20 of them a year for

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Whenever people begin to show signs of doing something themselves about controlling crime comics, the publishers come out with a "code" or something to divert attention, and avert action. You do not need a code to leave out harmful ingredients from comic books. All you need is to do it. No new principle is needed so that children will not be shown pictures where a girl is about to be raped with a red-hot poker.

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every single teen-ager! . . . I just bought an Autumn 1954 comic book in a little country store. Children come in here and buy ten at a time. Amidst violence galore is a story where a boy kills his younger brother because he has "an undeveloped brain." As he hits him "again and again and again and again (sic!) with a blood reddened stone" he says: "Killing poured out of me like music."

The lesson in violence is completed by an alluring premium advertisement of a ".22 Cal. Rifle." A half-page advertisement says: "Be Lucky in Love! Will your next move be the smart thing? Don't be a Faux Pas!" (sic!) Underneath this is another half-page advertisement in screaming letters: "With God all things are possible!"

I would like to ask the readers of this magazine whether they could imagine any better and surer method of causing moral disorientation, moral confusion and moral disillusionment.

Do I need to give more examples? An ordinary comic book (also Autumn 1954) has the story of a 16-year-old girl who is raped. The sheriff arrests an innocent youth, beats and tricks him into a confession. The youth is lynched and beaten to death—"crunching crushed bone." In the end it turns out that the sheriff was the raper; he threatened the girl with death so she wouldn't tell and he can continue his career as sheriff—and raper. Whom is such a story intended for? The name of the publisher is Tiny Tots, Inc. . . .

XIII.

One of the most extraordinary statements I have heard moral and religious teachers make is that after all in comics good triumphs in the end over evil. This is what comic-book apologists have been saying all along. The former director of the Child Study Association of America has written in a national magazine: "The morals of the comics are above reproach" (sic!) and "Goodness and Right always triumph over evil." Nothing could be farther from the facts, as I have shown in my book. Quite apart from the questionable endings in murder, shooting, suicide and other violence, there are many stories—and whole comic books—in which every story ends with the criminal, the raper, the murderer, going triumphantly scot-free. What remains in the child's mind is that they lived happily every after. . . .

XIV.

The comic-book industry is both aggressive and belligerent. It inserts pages in millions of comic books which set child against parent, child against adult. Some time ago a minister objected to the display of lurid comic books to children in his neighborhood. Immediately a comic-book publisher threatened him with a lawsuit. The minister gave in, feeling he could not run such a risk for the sake of his family and his church. This is one of the incidents where comic-book corruption wins over decency that prompted me to write this article. There are many instances showing the efficacy of these actual and potential legal threats and the far-reaching influence of the industry. Another example: When I testified before the Hendrickson Subcommittee to Investigate Juvenile Delinquency, I stated that the Book of the Month Club had selected my book *Seduction of the Innocent* for distribution in June, and had signed a contract to that effect with my publisher. I added that this would be a good test to show the influence of the comic-book industry. Would the Book of the Month Club stick to its own decision and distribute the book? Now I can tell how this test came out. They suddenly reversed themselves, failed to print the illustrated announcement which they had already prepared and did not even mention the book's existence when time for its distribution came. This should be a lesson for every thoughtful person who believes that the Book of the Month Club is an American institution beyond the reach of Superman. It should also give pause for thought to those with so much to say about free speech for children. . . .

XVI.

Just now we are facing the latest grand-scale maneuver of the industry, the appointment of a "czar" and the announcement of a new code. What does that amount to? The industry will give us on some comics a "Seal of Approval." Can we give our approval to their seal?

If one looks into the facts, this is not a step toward any real change; it is an attempt to save what can be saved. I have known for some time that the industry, in anticipation of legal regulation, was looking for a prominent person of stature to represent them. Evidently they could not find one. . . .

Associated with Judge Murphy in his new job as "czar" is the "chairman of the association's code committee." What are his qualifications? He is a crime comic-book publisher with a long record of defending comic books. His latest product, on the stands right now in October 1954, is *Tales of Horror*. "Tales of Terror" "Guaranteed to make your hair stand on end." From the comic book itself it is clear that it is addressed to the youngest boys and girls. It emphasizes, one might say salaciously, suggestively drawn girls. It is definitely what children call a "headlights" comic. In the very first story evil triumphs in the last panel. It romanticizes all kinds of superstitions. Torture is featured: "His arms will be wrenched from their sockets!" (two illustrations, one close-up). There is a close-up of a big knife thrust into a man's face. There are murders galore; etc. This type of phony health advertisement completes the picture: "Don't be skinny!" "New kind of pleasant homogenized liquid super rich in calories. . . Gains of 20 lbs. in 6 weeks. . ." (sic). Innocent children cannot be blamed if they fall for this kind of thing. But have responsible citizens the right to fall for this "chairman of the association's code committee"?

The publishers, and some large distributors, have made fortunes by corrupting the morals of minors. Now, as *Newsweek* expresses it, they have "launched a desperation bid." "Formerly," again quoting *Newsweek,* they "banded together" as the Association of Comics Magazine Publishers; now they, practically the same people, have set up again as the Comics Magazine Association of America. The comic books with the Seal of Approval were, if anything, more vicious and harmful than those without it. But editors, news commentators, clergymen and women leaders all over the country fell for their promises of a "code." Now are they going to make the same mistake again, again betraying the children they are supposed to guard? . . . Judge Murphy is not a "censor"; he is an employee of the industry. He receives more money than his predecessor, but that is the only difference. And with all the money it is taking from children, the industry can well afford his salary of $40,000 a year and its expense account of $60,000 for the same period. . . .

Whenever people begin to show signs of doing something themselves about controlling crime comics, the publishers come out with a "code" or something to divert attention, and avert action. You do not need a code to leave out harmful ingredients from comic books. All you need is to *do* it. All this talk about "codes" is just misleading. No new principle is needed so that children will not be shown pictures where a girl is about to be raped with a red-hot poker. Judge Murphy said the new code would be "strong and effective." No code is effective by itself. Effectiveness depends on the power to enforce it, and such power is absent from the present set-up. . . .

The new "czar" has also stated, according to the *New York Times,* that he has never had a case of juvenile delinquency which he or any official of his court could attribute to the reading of comic books. Considering that he sat in the wrong court for that sort of cases, in a minor adult magistrates court, and never in a juvenile or adolescent court, this is a most astonishing statement to make. Probation officers in his court, even if they had had time, did not inquire at all into comic-book reading of defendants. Moreover, it is known that he personally told probation oficers in the past not to talk against crime comic books, that it is wrong to think they can do any harm or have anything to do with juvenile delinquency.

Judge Murphy has chosen to come out especially against horror comic books, so-called. That is the present alibi of the industry. It is not a good one. Horror itself would not be the worst thing, if it were presented in a decent moral setting and relieved afterwards. There is horror in Shakespeare and in Classical Greek plays. These comic books are wrongly named. They should be called *depravity* comics, because depravity is what they preach and teach. Straight horror comics are, of course, most offensive to adults. But for children they are not the most dangerous. What threatens children's development most is the violence, and detailed description of literally every conceivable crime, the sadism, the morbid sexual stimulation of love comics, the race hatred, the contempt for work and family and authority, the other hate- and fear-producing features that are not so obvious. Superman, Bat Man and Wonder Woman are among the worst, and it must be remembered that publishers of "good" comics have been in the forefront of those defending all comic books, crime comics included.

XVII.

From personal experience I know that there are many moral and religious teachers who would like to do something about comic books. They know from their own observation that this is an industry which indoctrinates with evil. They wish to help to stop it. But there is an obstacle, something holds them back and prevents them from being really effective. They do not want to soil their hands by joining in the actual struggle. (There have been notable exceptions.) That I can fully understand. But it seems to me that whether we are physicians or moral or religious teachers, condemnation is not enough. Eventually there has to be a public health law forbidding the display and sale of the comic-book smut and trash to minors, to children under fifteen. No other measure has brought, or can bring, results. . . .

Mammon is at the root of all this. The comic-book publishers, racketeers of the spirit have corrupted children in the past, they are corrupting them right now and they will go on corrupting them unless we actively prevent it. Of course there are larger issues in the world today, and mightier matters to be debated. But maybe we will lose the bigger things, if we fail to defend the nursery.

New insight into the royals' perversity

by Mark Burdman

Prince Eddy and the Homosexual Underworld
by Theo Aronson
John Murray, London, 1994
246 pages, hardbound, £17.99.

It is one of those curious apparent coincidences for which the British Establishment seems to have a knack, that this book would be published now. Whatever author Theo Aronson's exact intention, *Prince Eddy and the Homosexual Underworld* feeds into the atmosphere of perversity, scandal, and decay that hangs around the House of Windsor these days, precisely at the moment that highest-level circles of the Establishment are promoting a frenzy of scandals to bring down a royal house that has outlived its usefulness as the "primate among parasites" for the international oligarchical structure.

The story, in short, centers around "Prince Eddy," the nickname for Prince Albert Victor, the Duke of Clarence and Avondale, who lived from 1864 to 1892. He was the oldest son of the Prince of Wales (later King Edward VII, who ruled from 1901 to 1910) and oldest grandson of Queen Victoria, and therefore ultimately the heir to the throne. As Aronson points out, Eddy is a little-known figure today. Both his father and mother (Princess, later Queen Alexandra) insisted, upon their death, that their private papers be destroyed. Also, various relevant documents of Queen Victoria pertaining to the period of his short life were also destroyed, at her insistence.

Eddy would have been even less known, were it not for the fact that in 1970, a certain Dr. T.E.A. Stowell, writing in the relatively obscure British *Criminologist* journal, charged that Eddy/Clarence had been the infamous Jack the Ripper, the serial killer who savagely murdered a number of London prostitutes in the autumn of 1888. Stowell's account sent shock-waves across Britain then.

Aronson begins by introducing the Stowell charges, and later notes that three other books or essays have been written since 1970, which have claimed that either Eddy was Jack the Ripper or that the murders were done to cover up for chicanery that the heir to the throne was involved in. Aronson sets out to debunk these, as well as Stowell's, theses, but endorses a fifth "Ripper" thesis, the details of which we will come to shortly.

Protecting 'the heir presumptive'

For Aronson, the "Ripper" stories are a pointer to what he considers to be the real scandal around Eddy, namely, that he was implicated in the notorious "Cleveland Street brothel" affair of 1889. This involved a house on Cleveland Street in London that was used as a "meeting-place," where influentials, including highest levels of the aristocracy, could procure "messenger boys." In the days of primary communication by telegraph, these were the uniformed youth who would carry messages from place to place. According to Aronson, they were boys of choice for upper-crust homosexuals.

Police investigators looking into the doings at the Cleveland Street brothel uncovered evidence that Lord Arthur Somerset was involved. A top figure in the British aristocracy, Somerset was also Superintendent of the Stables and Equerry to the Prince of Wales, Eddy's father. Alarm bells began ringing in royal circles, with frantic efforts to get Somerset out of Britain. Why? According to Aronson, evidence that emerges from Somerset's correspondence of the time, strongly hints that Prince Eddy was a frequent visitor at the Cleveland Street homo brothel.

To track down this story, Aronson has relied on papers, still preserved, in the archives of Reginald Baliol Brett, a.k.a. Lord Esher. Brett/Esher was one of the most powerful figures in Britain in the period from the 1880s through the First World War. He was, as well, a practicing homosexual.

In fact, as Aronson elaborates in the first couple of chapters—with a number of prurient details thrown in to strengthen his case—buggery was a widespread practice among the elites. To one or another degree, such mainstays of the empire as Lord Curzon and Cecil Rhodes were caught up in buggery. One of the nests of homo practices was the Cambridge University's Apostles cult, to which the notorious Lord Bertrand Russell belonged (although Russell always insisted that he stayed away from sodomy).

Aronson's account of the Apostles complements that chapter of the history of the Apostles by British author Richard Deacon, in which Deacon documents how leading Apostles promoted the concept of "the Higher Sodomy," i.e., not only that homosexuality was perfectly justifiable, but that women were to such an extent inferior to men, that sodomic relations were superior to heterosexual ones. John Maynard Keynes, later the founder of the International Monetary Fund, was one of the chief proponents of the "Higher Sodomy" idea.

This all gets us back to the Jack the Ripper matter.

Eddy had attended Cambridge University for some time, and had become intimately involved with friends who were at the center of homosexual promiscuity on and off campus. His private tutor throughout that period, James Stephen, cousin of unstable writer Virginia Woolf (née Stephen) of the Fabian Society's "Bloomsbury" set, was an impassioned woman-hater, and helped guide Eddy in such directions.

The book that Aronson essentially endorses on the Ripper

The racist Prince Philip

Since *EIR*'s Oct. 28 publication of its Special Report on "The Coming Fall of the House of Windsor," more evidence has emerged showing the degeneracy of the royal family.

Researchers turned up an article in the London *Daily Mail* of Dec. 8, 1988, citing Prince Philip's statements of contempt for the human species. A few samples: ● On the problems of the Chinese saving endangered species: "I regret to say, they eat almost anything." ● During a visit to China in 1986, speaking to a British student: "If you stay much longer, you will go back with slitty eyes." ● At a factory in North Wales, where unemployment was 20%: "Everybody talks about the unemployed. We would do much better to talk about the number of people who are employed because there are more of them."

Off-prints of *EIR*'s Special Report may be purchased for $10, plus $2.50 shipping and handling ($.50 each additional copy). Make check payable to: EIR News Service, P.O. Box 17390, Washington, D.C. 20041-0390. Bulk orders available on request. Call (800) 453-4108.

Organizers from the Civil Rights Movement Solidarity in Frankfurt, Germany promote EIR's *report on "The Coming Fall of the House of Windsor."*

case was written in 1987, entitled *The Ripper Legacy,* by Martin Howells and Keith Skinner. It maintains that the true identity of Jack the Ripper was one Montague John Druitt, a reported homosexual. Druitt's body was found at the bottom of the Thames at the end of 1888, a suicide or a murder victim. Soon thereafter, the Ripper investigation was closed down. But there was a "conspiracy of silence" around the case of Druitt, with no public reference by the police or anybody else to a link between him and the Ripper. Why? Because any investigation into his background would have led, in Aronson's paraphrase of the Howells-Skinner thesis, "straight into that circle of ambitious, socially prominent and, above all, homosexual members of the Establishment. . . . At the head of this band of 'faithful servants of the Crown and State' stood the future wearer of the Crown and the embodiment of the State—Prince Albert Victor, Heir Presumptive to the throne."

Boys in the 1890s, cacti in the 1990s

As matters were later to play themselves out, Eddy never became king. He died at the age of 28 in 1892. It might be said that he died conveniently, from the standpoint of the British Establishment. Not only did he seem likely to drag the British elites into an embarrassing scandal, but he was,

by all accounts, an incompetent fool. At the time, 1892, it might have been feared he would soon be king. Victoria was old, having been on the throne for over 50 years, and his father, the Prince of Wales, himself a known dissolute, was not expected to live very long. As it is, because Eddy died, his more "competent" brother, George, was crowned King George V in 1910. He was British monarch at a most vital time, when the British were in the final stages of setting the First World War into motion. If the British were having designs, already in the very early 1890s, of igniting a war in Europe, then Eddy would not have, then, "passed muster" as the future leader of a Britain at war.

Aronson himself denies that there was a conspiracy to eliminate Eddy. But, however this particular matter is resolved, and allowing for the fact that the predicates of the two cases may be broadly different, the story of Prince Eddy must, somehow, make the reader think of Prince Charles today. His preference may be more for the cactus plants that he talks to than for little boys, but he, too, is proving to be a major embarrassment for the British inner elites and their oligarchical friends elsewhere. The main point of contrast is that the British royal house, today, is in a much more parlous state than then, and it wouldn't take much, now, to push the whole crew of royal degenerates over the edge.

Venice's war against western civilization

by Webster Tarpley

In EIR's Oct. 28 Special Report, "The Coming Fall of the House of Windsor," Lyndon LaRouche and his colleagues exposed the role of a worldwide oligarchy, the "Club of the Isles" (headed by the royal family of Britain), in perpetrating genocide around the globe. To successfully resolve "the breaking economic and financial crises now gripping the entirety of this planet," as LaRouche put it, we must rid the world of the influence of that oligarchical power.

This crisis, LaRouche said, reflects the close of an approximately 500-year cycle in European history: "The new cycle, which came to the surface during the 15th century, has been determined by the emerging conflict between the two leading forces within European culture during that century.

"On the one side, there were the forces of the Golden Renaissance, centered around such figures as Cardinal Nicolaus of Cusa and the 1439-40 Council of Florence. On the opposing side, was the reemerging power of the Venice-centered European aristocratic and financier oligarchy. . . . All European history since the 15th century within Europe and globally has been dominated by the cultural conflict between the radiated influence of the Renaissance and the opposing, Venice-launched force of the so-called 'Enlightenment.' "

The following supplies further documentation of that conclusion.

The British royal family of today typifies the Venetian Party, and continues the outlook and methods of an oligarchical faction which can be traced far back into the ancient world. Oligarchism is a principle of irrational domination associated with hereditary oligarchy/nobility and with certain aristocratic priesthoods. At the center of oligarchy is the idea that certain families are born to rule as an arbitrary elite, while the vast majority of any given population is condemned to oppression, serfdom, or slavery. During most of the past 2,500 years, oligarchs have been identified by their support for the philosophical writings of Aristotle and their rejection of the epistemology of Plato. Aristotle asserted that slavery is a necessary institution, because some are born to rule and others to be ruled. He also reduced the question of human knowledge to the crudest sense certainty and perception of "facts." Aristotle's formalism is a means of killing human creativity, and therefore represents absolute evil. This evil is expressed by the bestialist view of the oligarchs that human beings are the same as animals.

Oligarchs identify wealth purely in money terms, and practice usury, monetarism, and looting at the expense of technological advancement and physical production. Oligarchs have always been associated with the arbitrary rejection of true scientific discovery and scientific method in favor of open anti-science or more subtle obscurantist pseudo-science. The oligarchy has believed for millennia that the earth is overpopulated; the oligarchical commentary on the Trojan War was that this conflict was necessary in order to prevent greater numbers of mankind from oppressing Mother Earth. The oligarchy has constantly stressed race and racial characteristics, often as a means for justifying slavery. In international affairs, oligarchs recommend such methods as geopolitics, understood as the method of "divide and conquer," which lets one power prevail by playing its adversaries one against the other. Oligarchical policy strives to maintain a balance of power among such adversaries for its own benefit, but this attempt always fails in the long run and leads to new wars.

The essence of oligarchism is summed up in the idea of the empire, in which an elite identifying itself as a master race rules over a degraded mass of slaves or other oppressed victims. If oligarchical methods are allowed to dominate human affairs, they always create a breakdown crisis of civilization, with economic depression, war, famine, plague, and pestilence. Examples of this are the 14th-century Black Plague and the Thirty Years' War (1618-48), both of which were created by Venetian intelligence. The post-industrial society and the derivatives crisis have brought about the potential for a new collapse of civilization in our own time. This crisis can only be reversed by repudiating in practice the axioms of the oligarchical mentality.

The 'fondo'

A pillar of the oligarchical system is the family fortune, or *fondo*, as it is called in Italian. The continuity of the family fortune which earns money through usury and looting is often more important than the biological continuity across generations of the family that owns the fortune. In Venice, the largest *fondo* was the endowment of the Basilica of St. Mark, which was closely associated with the Venetian state treasury, and which absorbed the family fortunes of nobles who died without heirs. This *fondo* was administered by the procurers of St. Mark, whose position was one of the most powerful under the Venetian system. Around this central *fondo* were grouped the individual family fortunes of the great oligarchical families, such as the Mocenigo, the Cornaro, the Dandolo, the Contarini, the Morosini, the Zorzi, and the Tron. Until the end of the 18th century, the dozen or so wealthiest Venetian families had holdings comparable or superior to the very wealthiest families anywhere in Europe. When the Venetian oligarchy transferred many of its families and assets to northern Europe, the Venetian *fondi* provided the nucleus of the great Bank of Amsterdam, which dominated Europe during the 17th century, and of the Bank of England, which became the leading bank of the 18th century.

In the pre-Christian world around the Mediterranean, oligarchical political forces included Babylon in Mesopotamia. The "whore of Babylon" condemned in the Apocalypse of St. John the Divine is not a mystical construct, but a very specific power cartel of evil oligarchical families. Other oligarchial centers included Hiram of Tyre and the Phoenicians. The Persian Empire was an oligarchy. In the Greek world, the center of oligarchical banking and intelligence was the Temple of Apollo at Delphi, whose agents included Lycurgus of Sparta and later Aristotle. The Delphic Apollo tried and failed to secure the conquest of Greece by the Persian Empire. Then the Delphic Apollo developed the Isocrates plan, which called for King Philip of Macedonia to conquer Athens and the other great city-states so as to set up an oligarchical empire that would operate as a western version of the Persian Empire. This plan failed when Philip died, and the Platonic Academy of Athens decisively influenced Alexander the

ICELAND

SCOTLAND

IRELAND

ENGLAND
WALES

NORWAY

SWEDEN

Union of Ka

SCANIA

DENMARK

Holstein

NETHERLANDS

FLANDERS

HOLY

ROMAN

PALATINATE

LORRAINE

EMPIRE

BRANDENBURG

SAXONY

BOHEMIA

SILESIA

MORAVIA

AUSTRIA

BAVARIA

Brittany

Anjou

FRANCE

LA
MARCHE

AUVERGNE

Burgundy

SWISS
CANTONS

SAVOY

MILAN

TYROL

SALZBURG

STYRIA

VENICE

HU

Provence

GENOA

LUCCA

FLORENCE

SIENA

PAPAL
STATES

NAVARRE

Aragon

NAPLES

Castile

PORTUGAL

SPAIN

SARDINIA

Granada

ORAN

BONA

SICILY

TUNIS

CEUTA   MELILLA

Great, who finally destroyed the Persian Empire before being assassinated by Aristotle. Later, the Delphic Apollo intervened into the wars between Rome and the Etruscan cities to make Rome the key power of Italy and then of the entire Mediterranean.
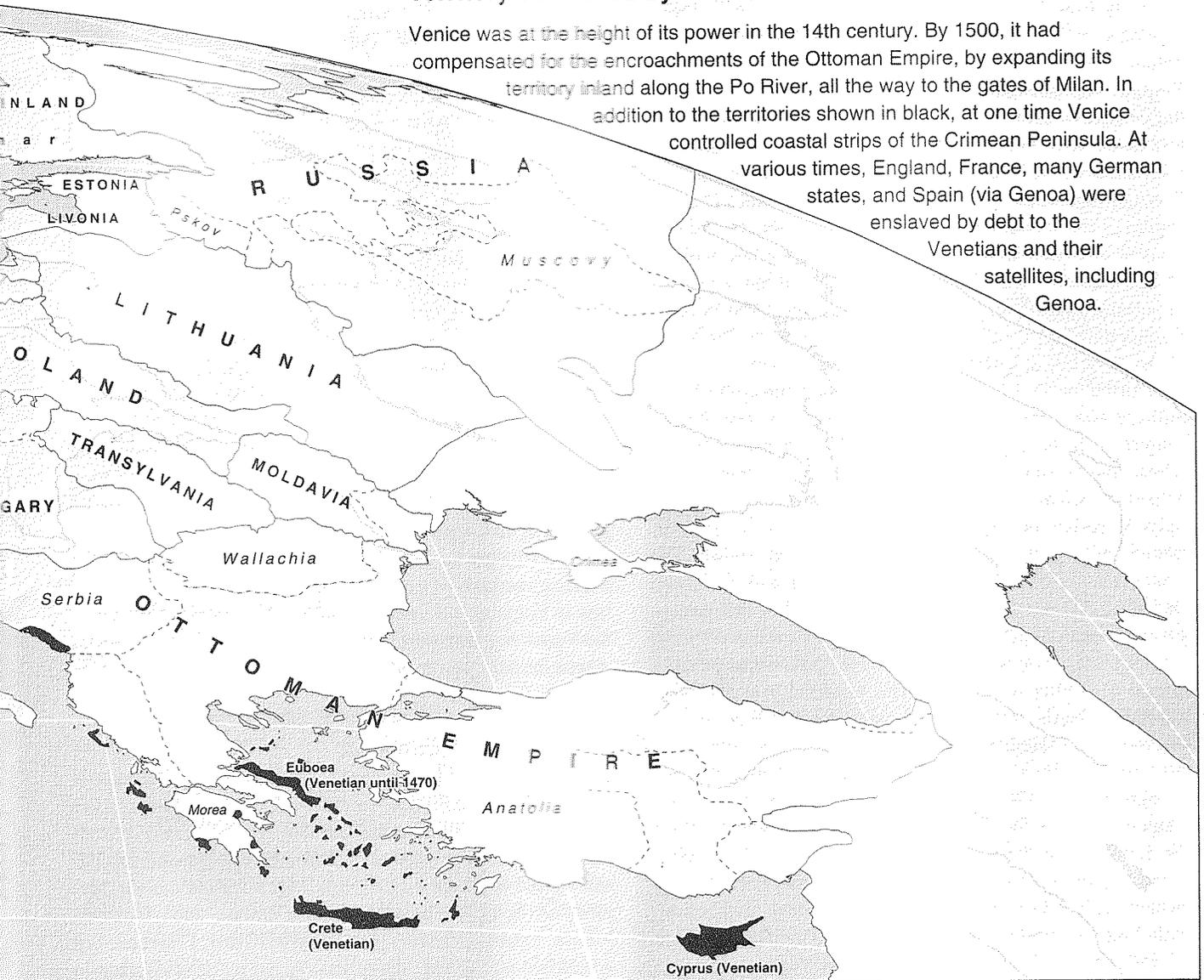
Rome dominated the Mediterranean by about 200 B.C. There followed a series of civil wars that aimed at deciding where the capital of the new empire would be and who would be the ruling family. These are associated with the Social War, the conflict between Marius and Sulla, the first Triumvirate (Julius Caesar, Pompey the Great, and L. Crassus), and the second Triumvirate (Octavian, Marc Antony, and Lepidus). Marc Antony and Cleopatra wanted the capital of the new empire to be at Alexandria in Egypt. Octavian (Augustus) secured an alliance with the cult of Sol Invictus

Mithra and became emperor, defeating the other contenders. After the series of monsters called the Julian-Claudian emperors (Tiberius, Caligula, Nero, et al.) the empire stagnated between 80 and 180 A.D. under such figures as Hadrian and Trajan. Then, between 180 A.D. and 280 A.D., the empire collapsed. It was reorganized by Aurelian, Diocletian, and Constantine with a series of measures that centered on banning any change in the technology of the means of production, and very heavy taxation. The Diocletian program led to the depopulation of the cities, serfdom for farmers, and the collapse of civilization into a prolonged Dark Age.

The Roman Empire in the West finally collapsed in 476 A.D. But the Roman Empire in the East, sometimes called the Byzantine Empire, continued for almost a thousand years, until 1453. And if the Ottoman Empire is considered

Territory controlled by Venice in 1500

Venice was at the height of its power in the 14th century. By 1500, it had compensated for the encroachments of the Ottoman Empire, by expanding its territory inland along the Po River, all the way to the gates of Milan. In addition to the territories shown in black, at one time Venice controlled coastal strips of the Crimean Peninsula. At various times, England, France, many German states, and Spain (via Genoa) were enslaved by debt to the Venetians and their satellites, including Genoa.

Map labels: FINLAND, Estonia, Livonia, RUSSIA, Pskov, Muscovy, LITHUANIA, POLAND, TRANSYLVANIA, MOLDAVIA, HUNGARY, Wallachia, Serbia, Crimea, OTTOMAN EMPIRE, Euboea (Venetian until 1470), Morea, Anatolia, Crete (Venetian), Cyprus (Venetian)

as the Ottoman dynasty of an ongoing Byzantine Empire, then the Byzantine Empire kept going until shortly after World War I. With certain exceptions, the ruling dynasties of Byzantium continued the oligarchical policy of Diocletian and Constantine.

Venice, the city built on islands in the lagoons and marshes of the northern Adriatic Sea, is supposed to have been founded by refugees from the Italian mainland who were fleeing from Attila the Hun in 452 A.D. Early on, Venice became the location of a Benedictine monastery on the island of St. George Major. St. George is not a Christian saint, but rather a disguise for Apollo, Perseus, and Marduk, idols of the oligarchy. Around 700 A.D., the Venetians claim to have elected their first doge, or duke. This post was not hereditary, but was controlled by an election in which only the nobility

could take part. For this reason, Venice erroneously called itself a republic.

Venice was never part of western civilization

In the years around 800 A.D., Charlemagne King of the Franks, using the ideas of St. Augustine, attempted to revive civilization from the Dark Ages. Venice was the enemy of Charlemagne. Charlemagne's son, King Pepin of Italy, tried unsuccessfully to conquer the Venetian lagoon. Charlemagne was forced to recognize Venice as a part of the eastern or Byzantine Empire, under the protection of the Emperor Nicephorus. Venice was never a part of western civilization.

Over the next four centuries, Venice developed as a second capital of the Byzantine Empire through marriage alli-

ances with certain Byzantine dynasties and conflicts with the Holy Roman Empire based in Germany. The Venetian economy grew through usury and slavery. By 1082, the Venetians had tax-free trading rights in the entire Byzantine Empire. The Venetians were one of the main factors behind the Crusades against the Muslim power in the eastern Mediterranean. In the Fourth Crusade of 1202 A.D., the Venetians used an army of French feudal knights to capture and loot Constantinople, the Orthodox Christian city which was the capital of the Byzantine Empire. The Venetian doge Enrico Dandolo was declared the lord of one-quarter and one-half of one-quarter of the Byzantine Empire, and the Venetians imposed a short-lived puppet state called the Latin Empire. By this point, Venice had replaced Byzantium as the bearer of the oligarchical heritage of the Roman Empire.

During the 1200s, the Venetians, now at the apex of their military and naval power, set out to create a new Roman Empire with its center at Venice. They expanded into the Greek islands, the Black Sea, and the Italian mainland. They helped to defeat the Hohenstaufen rulers of Germany and Italy. Venetian intelligence assisted Ghengis Khan as he attacked and wiped out powers that had resisted Venice. The Venetians caused the death of the poet and political figure Dante Alighieri, who developed the concept of the modern sovereign nation-state in opposition to the Venetian plans for empire. A series of wars with Genoa led later to the de facto merger of Venice and Genoa. The Venetian bankers, often called Lombards, began to loot many parts of Europe with usurious loans. Henry III of England in the years after 1255 became insolvent after taking huge Lombard loans to finance foreign wars at 120 to 180% interest. These transactions created the basis for the Venetian Party in England. When the Lombard bankers went bankrupt because the English failed to pay, a breakdown crisis of the European economy ensued. This led to a new collapse of European civilization, including the onset of the Black Plague, which depopulated the continent. In the midst of the chaos, the Venetians encouraged their ally Edward III of England to wage war against France in the conflict that became the Hundred Years' War (1339-1453), which hurled France into chaos before St. Joan of Arc defeated the English. This was then followed by the Wars of the Roses in England. As a result of Venetian domination, the 14th century had become a catastrophe for civilization.

The basis for the Golden Renaissance

In the midst of the crisis of the 1300s, the friends of Dante and Petrarca laid the basis for the Italian Golden Renaissance, which reached its culmination with Nicolaus of Cusa, Pope Pius II, and the Medici-sponsored Council of Florence of 1439. The Venetians fought the Renaissance with a policy of expansion on the Italian mainland, or *terra ferma*, which brought them to the outskirts of Milan. More fundamentally, the Venetians promoted the pagan philosophy of Aristotle

against the Christian Platonism of the Florentines. The school of the Rialto was an Aristotelian academy where Venetian patricians lectured and studied their favorite philosopher. Authors like Barbaro and Bembo popularized an Aristotelian "humanism." The University of Padua became the great European center for Aristotelian studies.

Venice also encouraged the Ottoman Turks to advance against Constantinople, which was now controlled by the Paleologue dynasty of emperors. When Cusa and his friends succeeded in reuniting the Roman Catholic Church and the Orthodox and other eastern churches at the Council of Florence, the Venetians tried to sabotage this result. The ultimate sabotage was the Ottoman conquest of Constantinople in 1453, which was assisted by Venetian agents and provocateurs. Venice refused to respond to Pope Pius II (Aeneas Silvius Piccolomini) when he called for the recovery of Constantinople.

The program of Cusa, Pius II, Machiavelli, Leonardo da Vinci, and other Italian Renaissance leaders for the creation of powerful national states proved impossible to carry out in Italy. The first nation-state was created in France by King Louis XI during the 1460s and 1470s. The successful nation-building methods of Louis XI compelled attention and imitation in England and Spain. Despite their incessant intrigues, the Venetians were now confronted with large national states whose military power greatly exceeded anything that Venice could mobilize.

The League of Cambrai

The Venetians tried to use the power of the new nation-states, especially France, to crush Milan and allow further Venetian expansion. But ambassadors for the king of France and the Austrian emperor met at Cambrai in December 1508 and agreed to create a European league for the dismemberment of Venice. The League of Cambrai soon included France, Spain, Germany, the Papacy, Milan, Florence, Savoy, Mantua, Ferrara, and others. At the battle of Agnadello in April 1509, the Venetian mercenaries were defeated by the French, and Venice temporarily lost 800 years of land conquests.

Venetian diplomacy played on the greed of the Genoese Pope Julius II Della Rovere, who was bribed to break up the League of Cambrai. By rapid diplomatic maneuvers, Venice managed to survive, although foreign armies threatened to overrun the lagoons on several occasions, and the city was nearly bankrupt. Venice's long-term outlook was very grim, especially because the Portuguese had opened a route to Asia around the Cape of Good Hope. The Venetians considered building a Suez canal, but decided against it.

One result of the Cambrai crisis was the decision of Venetian intelligence to create the Protestant Reformation. The goal was to divide Europe for one to two centuries in religious wars that would prevent any combination like the League of Cambrai from ever again being assembled against Venice.
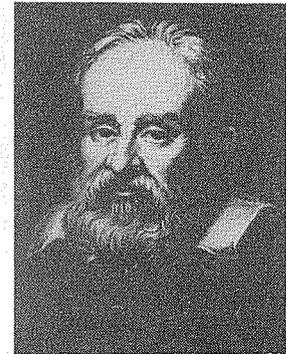
The leading figure of the Protestant Reformation, the first Protestant in modern Europe, was Gasparo Contarini. Contarini was a pupil of the Padua Aristotelian Pietro Pomponazzi, who denied the immortality of the human soul. Contarini pioneered the Protestant doctrine of salvation by faith alone, with no regard for good works of charity. Contarini organized a group of Italian Protestants called *gli spirituali,* including oligarchs like Vittoria Colonna and Giulia Gonzaga. Contarini's networks encouraged and protected Martin Luther and later John Calvin of Geneva. Contarini sent his neighbor and relative Francesco Zorzi to England to support King Henry VIII's plan to divorce Catherine of Aragon. Zorzi acted as Henry's sex counselor. As a result, Henry created the Anglican Church on a Venetian-Byzantine model, and opened a phase of hostility to Spain. Henceforth, the Venetians would use England for attacks on Spain and France. Zorzi created a Rosicrucian-freemasonic party at the English court that later produced writers like Edmund Spenser and Sir Philip Sydney.

Contarini was also the leader of the Catholic Counter-Reformation. He sponsored St. Ignatius of Loyola and secured papal approval for the creation of the Society of Jesus as an official order of the church. Contarini also began the process of organizing the Council of Trent with a letter on church reform that praised Aristotle while condemning Erasmus, the leading Platonist of the day. The Venetians dominated the college of cardinals and created the Index of Prohib-
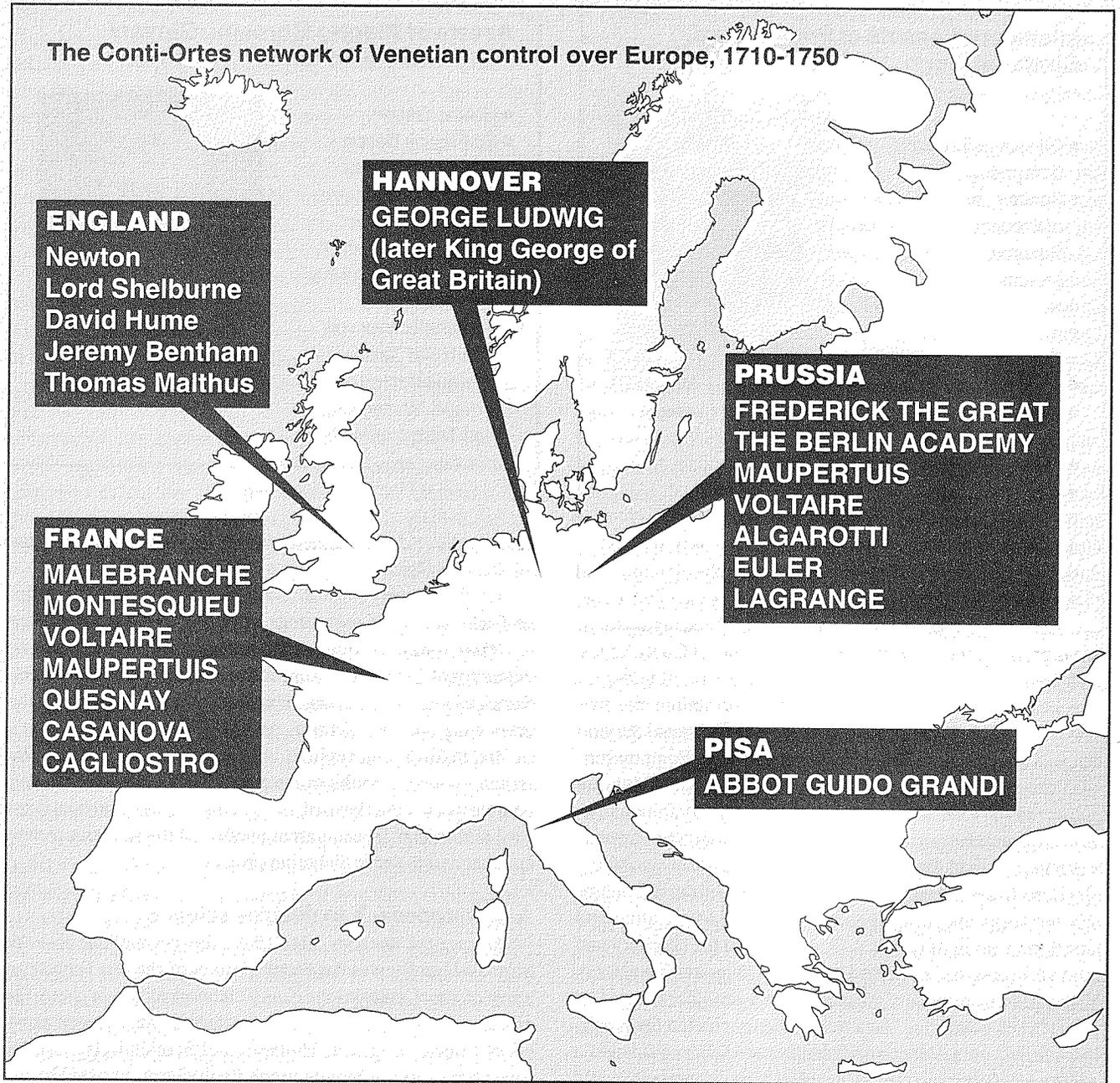
ited Books, which banned works by Dante and Aeneas Silvius Piccolomini (Pope Pius II).

As the Counter-Reformation advanced, the Contarini networks split into two wings. One was the pro-Protestant *spirituali,* who later evolved into the party of the Venetian oligarchy called the *giovani,* and who serviced growing networks in France, Holland, England, and Scotland. On the other wing were the *zelanti,* oriented toward repression and the Inquisition, and typified by Pope Paul IV Caraffa. The *zelanti* evolved into the oligarchical party called the *vecchi,* who serviced Venetian networks in the Vatican and the Hapsburg dominions. The apparent conflict of the two groups was orchestrated to serve Venetian projects.

A new approach to destroy science

During the decades after 1570, the salon of the Ridotto Morosini family was the focus of heirs of the pro-Protestant wing of the Contarini *spirituali* networks. These were the *giovani,* whose networks were strongest in the Atlantic powers of France, England, Holland, and Scotland. The central figure here was the Servite monk Paolo Sarpi, assisted by his deputy, Fulgenzio Micanzio. Sarpi was the main Venetian propagandist in the struggle against the papacy during the time of the papal interdict against Venice in 1606. Sarpi and Micanzio were in close touch with the Stuart court in London, and especially with Sir Francis Bacon and Thomas Hobbes, who got their ideas from Sarpi's *Pensieri* and *Arte di Ben Pensare.* Sarpi's agents in Prague, Heidelberg, and Vienna deliberately organized the Thirty Years' War, which killed half the population of Germany and one-third of the population of Europe.

Sarpi also marks a turning point in the methods used by Venetian intelligence to combat science. Under Zorzi and

HANNOVER
GEORGE LUDWIG
(later King George of
Great Britain)

ENGLAND
Newton
Lord Shelburne
David Hume
Jeremy Bentham
Thomas Malthus

PRUSSIA
FREDERICK THE GREAT
THE BERLIN ACADEMY
MAUPERTUIS
VOLTAIRE
ALGAROTTI
EULER
LAGRANGE

FRANCE
MALEBRANCHE
MONTESQUIEU
VOLTAIRE
MAUPERTUIS
QUESNAY
CASANOVA
CAGLIOSTRO

PISA
ABBOT GUIDO GRANDI

Contarini, the Venetians had been openly hostile to Cusa and other leading scientists. Sarpi realized that the Venetians must now present themselves as the great champions of science, but on the basis of Aristotelian formalism and sense certainty. By seizing control of the scientific community from the inside, the Venetians could corrupt scientific method and strangle the process of discovery. Sarpi sponsored and directed the career of Galileo Galilei, whom the Venetians used for an empiricist counterattack against the Platonic method of Johannes Kepler.

Growth of the Venetian Party

During the 1600s, the Venetian *fondi* were transferred north, often to the Bank of Amsterdam, and later to the newly founded Bank of England. During the reign of Bloody Mary, the Stuart period, the civil war in England, the dictatorship of Cromwell, the Stuart Restoration, and the 1688 installation of William of Orange as King of England by the pro-Venetian English oligarchy, the Venetian Party of England grew in power.

During the first half of the 1700s, the most important

activities of Venetian intelligence were directed by a salon called the *conversazione filosofica e felice,* which centered around the figure of Antonio Schinella Conti. Conti was a Venetian nobleman, originally a follower of Descartes, who lived for a time in Paris, where he was close to Malebranche. Conti went to London where he became a friend of Sir Isaac Newton. Conti directed the operations that made Newton an international celebrity, including especially the creation of a pro-Newton party of French Anglophiles and Anglomaniacs who came to become known as the French Enlightenment. Conti's agents in this effort included Montesquieu and Voltaire. Conti was also active in intrigues against the German philosopher, scientist, and economist Gottfried Wilhelm Leibniz, whom Conti portrayed as a plagiarist of Newton. Conti also influenced Georg Ludwig of Hanover, later King George I of England, against Leibniz.

The Conti *conversazione* was also sponsored by the Emo and Memmo oligarchical families. Participants included Giammaria Ortes, the Venetian economist who asserted that the carrying capacity of the planet earth could never exceed 3 billion persons. Ortes was a student of the pro-Galileo activist Guido Grandi of Pisa. Ortes applied Newton's method to the so-called social sciences. Ortes denied the possibility of progress or higher standards of living, supported free trade, opposed dirigist economics, and polemicized against the ideas of the American Revolution. The ideas of Conti, Ortes, and their network were brought into Great Britain under the supervision of William Petty, the Earl of Shelburne, who was the de facto doge of the British oligarchy around the time of the American Revolution. The Shelburne stable of writers, including Adam Smith, Jeremy Bentham, Thomas Malthus, James Mill, John Stuart Mill, Charles Darwin, and other exponents of British philosophical radicalism, all take their main ideas from Conti and especially Ortes.

Francesco Algarotti, author of a treatise on Newtonian science for ladies, was another Venetian in the orbit of the Conti *conversazione.* Algarotti was close to Voltaire, and, along with the French scientist Pierre Louis de Maupertuis, he helped form the homosexual harem around British ally Frederick the Great of Prussia. Frederick the Great was Britain's principal continental ally during the Seven Years' War against France, when British victories in India and Canada made them the supreme naval power of the world. The homosexual Frederick made Algarotti his court chamberlain at his palace of Sans Souci.

Maupertuis had become famous when he went to Lapland to measure a degree of the local meridian, and came back claiming that he had confirmed one of Newton's postulates. Frederick made him the president of the Berlin Academy of Sciences. Frederick corresponded with Voltaire all his life; Voltaire lived at Sans Souci and Berlin between 1750 and 1753. Voltaire quarreled with Maupertuis and attacked him in his "Diatribe of Doctor Akakia." The mathematicians Leonhard Euler of Switzerland and Joseph Louis Lagrange

FIGURE 5
Venetian ideas

- Free trade
- Central banking
- Utilitarianism, the greatest good for the greatest number
- Carrying capacity
- Overpopulation
- Limits to growth
- Small is beautiful
- Multiculturalism
- Empiricism
- Positivism
- Sociology
- Anthropology
- Ethnology
- Eugenics
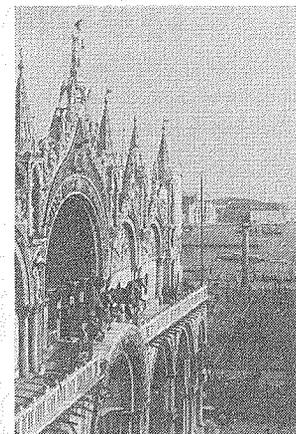
St. Mark's in Venice

of Turin were also associated with Fredrick's cabal.

The Conti salon directed the activities of Venetian intelligence agent Giacomo Casanova, a protégé of the homosexual Senator Bragadin. Casanova was employed primarily in operations against King Louis XV of France. During the War of the Spanish Succession, the Venetians had helped the British to emerge as a great power at the expense of Holland and Spain. In the War of the Austrian Succession and the Seven Years' War, the Venetians helped the British to defeat the French as a worldwide naval power, ousting them from India and Canada. Later, the Venetian agent Alessandro Cagliostro would destabilize Louis XVI with the Queen's necklace affair of 1785, which, according to Napoleon Bonaparte, represented the opening of the French Revolution.

Venice ceased to exist as an independent state after its conquest by Napoleon in 1797 and the Austrian takeover of the lagoon under the Treaty of Campo Formio. But the influence of the Venetian oligarchy over culture and politics has remained immense. From 1945 to about 1968, one of the most important of these influences was the European Society of Culture (SEC), based in Venice and directed by Umberto Campagnolo. The SEC operated freely in eastern and western Europe and agitated against the nation-state in the name of supernational values. The SEC launched the career of Franz Fanon, author of the *Wretched of the Earth,* whose ideas form a justification for terrorism. The premier foundation of the world is the Cini Foundation, which provides ideological directives for the far wealthier but junior foundations with names like Ford, Rockefeller, Carnegie, MacArthur, and Volkswagen.