

general demonization of the external enemy."

On the one hand, he brings in Sigmund Freud, who said, "The goal of all life is death, and looking back into the past, the lifeless came before the living," in order to make death acceptable. On the other hand, he hammers again and again on the fact that there is only one way to have peace with a superior enemy: subjection. To want to prevent or postpone dying is a "vain attack against a superior enemy that will some time leave one behind, destroyed."

Such statements are not a matter of sympathetic support for dying human beings, but psychological warfare. As a representative of the London Tavistock Institute once told a colleague of mine, euthanasia is an important aspect of social control, since whoever accepts death, and most of all euthanasia, will oppose nothing whatsoever!

The Renaissance as enemy-image

The quintessence of Western culture and science is the Renaissance, that beautiful period of humanity that began with Dante and Nicolaus of Cusa and reached its artistic and scientific pinnacle in the work of Leonardo da Vinci—when

Correction

Due to an editing error, a paragraph was omitted from Mark Burdman's book review of Beyond American Hegemony: The Future of the Western Alliance, by David P. Calleo, in our May 27 issue on pages 56-57, which explained the subhead, "Toward a new age of cartels." The following should have appeared immediately before the last paragraph of the review:

Calleo's sympathies lie with the rentier-financiers and the usurious banking groups. Take this paragraph, appearing on page 107, as representative: "In the long run, neither America, Europe, nor Japan seems likely to have the economic weight and political power to dominate the world economy that appears to be developing. In its economic sphere, as in its political and military spheres, the world system will grow increasingly plural—with a proliferation of important actors, including states determined to safeguard their national prosperity. Taken altogether, these conditions and trends point, if anything, toward a *new age of cartels*—a web of agreements that permits competition but limits the damage. Some such organized competition would be the most rational and humane outcome and perhaps the only way to preserve the fabric of an open world economy in the course of destabilizing changes." (Emphasis added.)

human beings affiliated themselves with Platonic philosophy and made the ideas of Augustinian Christianity fruitful for the progress of mankind, and when, after the Dark Age, there was again talk of freedom.

Richter devoted his book *The God Complex* to a general attack on that age and its legacy, walking in the footsteps of Dostoevsky, who saw Western progress as the greatest threat to the "Russian soul." Just as Dostoevsky stated that he discovered the qualities of the Russian soul for the first time among prisoners in a penal colony, so Richter writes, "I learned in the 'enemy country' [Russia] in prison, from so-called asocials and, above all, from psychotics, something of tremendous importance about, above all, myself, something I would never have gotten in my narrow social environment."

He writes in the first part of *The God Complex*, "The step of medieval man into modern times, praised for a long time as a glorious self-liberation, was fundamentally a neurotic flight from narcissistic impotence into the illusion of narcissistic omnipotence. The psychic background of our apparently so imposing modern civilization is nothing other than an infantile megalomania nourished by deep, uncontrolled fears." At another point, he reviles scientific-technological progress, which gives rise to a "collective process of self-destruction," as "the collective neurosis of megalomaniacal expansionism."

He so hates the idea of progress that he has to sadistically sneer at the hope of transcendence of individual life. "Hidden in the traditional belief in progress is the offer of a fictitious consolation for a decreasing fitness curve and for death. The individual could say to himself: I myself, my generation and those that came before, are or were not capable of an endless extension of life or a lasting maintenance of glorious potency. But every generation contributes to having moved closer toward this goal. And, sometime in the future, some of our grandchildren will have reached it. . . . To a certain extent standing on the shoulders of our generation, the next and the one after the next will gather in all the fruit of the research of all preceding generations. There would be, then, with regard to the whole of civilization, a line of development permanently increasing into infinity. And the individual could say, in consolation for the fact that he, in contradiction to the ideal of omnipotence, must die, that he at least indirectly participates in that permanent ascent of mankind that encompasses his individual life." Today, in the culturally pessimistic time of expectation of ecological and other disasters, this dream, according to Richter, is nothing but a "Fata Morgana."

The attack could not be more obvious on the idea with which Germany's greatest poet Friedrich Schiller ended his inaugural address on universal history at the University of Jena: "Ours are all the treasures that industry and genius, reason and experience have finally brought to the world during a long age. Only from history will you learn to put a value on the goods whose commonness and unchallenged posses-