

from beasts: reason and creative problem-solving.

She clearly recognizes the central fact of our eco-system, that without man, much of our planet would regress to deserts. Dr. Ray puts it this way: "This old earth has been through a lot, including drastic climate changes, without any help from humans. . . . Our responsibility is to be good stewards of the environment and to remember that a well-tended garden is better than a neglected woodlot." Dr. Ray's central argument is that science and technology have made our lives better—we live longer and we are healthier. The hysteria, she argues, about the so-called dangers of industry, chemicals, modern agriculture, and nuclear power, has no foundation in fact, and much of it is deliberately fostered by conscious lying.

She takes all the leading environmental issues of the day, examines them one by one, and, in non-technical language, provides the reader with a thorough, yet compact scientific discussion of each.

Presented in a very readable fashion are the issues of "acid rain," Alar, asbestos, PCBs, dioxins, global warming, DDT, the "greenhouse effect," nuclear energy, radon, radiation, and solar and wind power.

EIR has published innumerable exposés on the frauds and hoaxes perpetrated by the environmentalist mafia. Our argument has consistently been that the financier oligarchy, especially centered in Venice and London, created the mass-based environmentalist movement to serve as a battering ram against reason and progress, to usher in a "New Age," a new version of the pagan empire of Imperial Rome. These "stormtroopers for nature" have, over the two decades since John F. Kennedy's murder, been directly responsible for the deaths of millions of human beings.

Greens aiming at population reduction

While Dr. Ray does not pin these crimes on the banker elites and the oligarchical controllers of the environmentalist movement like Great Britain's Prince Philip of Edinburgh, she does make the crucial point that the purpose of much of the environmentalist policy is to reduce the human population, and she provides the evidence to prove it.

Her review of the banning of DDT in 1972 by the Environmental Protection Agency (EPA) is a case in point. Before the development of this mosquito-killing agent, about 200 million people each year were stricken with malaria, and about 2 million died each year. Before the suspension of the use of DDT, malaria was well on the way to extinction. By 1978, malaria was back with a vengeance. Today there are more than 800 million cases and 8.2 million deaths per year.

Dr. Ray demonstrates that the allegations against DDT have never been substantiated, and that in fact, the 1971 hearings by the EPA recommended, "There is a present need for the continued use of DDT for the essential uses defined in this case."

Nevertheless, EPA administrator William Ruckelshaus

banned all uses of DDT. Years later, Ray reports, Ruckelshaus admitted that the decision was political, not scientific. Ruckelshaus, like the present EPA head William Reilly, is a raving environmentalist and a top operative of the oligarchy.

Dr. Ray places much of the blame for the hysteria-mongering that created the basis for the ban on DDT, and that around Alar on apples two years ago, on the media. They do it deliberately, she says, and quotes Ben Bradlee, editor of the *Washington Post*: "To hell with the news! I'm no longer interested in news. I'm interested in causes. We don't print the truth. We don't pretend to print the truth. We print what people tell us. It's up to the public to decide what's true."

Dr. Ray has never had much respect for the press. She lives on a small farm, and while she was governor from 1977 to 1980, one of her sows gave birth to a litter of piglets. She named each of them after a member of the capital press corps, and, six months later, held a press conference to announce that they all had been butchered and barbecued.

Do the human race a favor. Buy a copy of this book for the environmentalist in your family this Christmas.

Another view of the struggle in Selma

by Marianna Wertz

Black In Selma: The Uncommon Life of J.L. Chestnut, Jr.

by J.L. Chestnut, Jr. and Julia Cass
Farrar, Straus and Giroux, New York, 1990
430 pages, hardbound, \$22.95

J.L. Chestnut, Jr., Selma, Alabama's first black lawyer, has had a very interesting life and this book is a carefully researched, well written, and beautifully published account of it. I read the book with a special interest, as I am currently editing a book on a related subject—the revised edition of *Bridge Across Jordan* by Amelia Boynton Robinson, which the Schiller Institute plans to publish later this year.

Mr. Chestnut and Ms. Cass, a *Philadelphia Inquirer* reporter who volunteered out of her interest in the subject to help this autobiography see the light of day, give a lively rendition of Mr. Chestnut's six decades of life in Selma, Alabama, the heart of what is known as the Black Belt of the South. "Black Belt" refers not to the color of the skin of its inhabitants, but of the rich soil. It was home to the most productive cotton plantations, and, in part because of this, the most tenacious enslavement of African-Americans in the South.

Black in Selma takes the reader from 1930, when J.L. Chestnut, Jr. was born in the depressed black section of Selma, through his battle for civil rights in Selma today. Chestnut's relationships with Dr. Martin Luther King, Jr., Amelia Boynton, and others, in the struggle for voting rights in Selma in 1964 and '65, are fully and engrossingly documented, as is his role in Selma's continuing battle for black equality today.

Chestnut's penetrating sense of irony and humor reminds one often of Dick Gregory. It's the biting, often self-deprecating wit that accompanies an oppressed people, who see through the all-too-transparent masks used by their oppressors to keep them "in their place." Jewish readers will be reminded of the writings of Sholom Aleichem.

Perhaps the most self-descriptive statement Chestnut makes is his account of why St. Paul is his favorite Apostle. "Paul was not lukewarm. That's what I like about him. When he was a devil, he was one of the leading devils. When he went over to the other side, he went all the way over. Black folk can take a lesson from Paul. . . . If you take a lesson from Paul, you understand that being lukewarm is the equivalent of being nothing." Chestnut is describing himself.

The devil in J.L. Chestnut is unfortunately a bit too apparent throughout the book. Having edited Mrs. Boynton Robinson's account of many of the same incidents, I was, frankly, shocked by his frequent use of profanity. I had to remind myself that he is from one generation later, and that his generation rejected the more "ephemeral" aspects of Christian upbringing. His self-professed proclivity in youth to drinking and gambling also contrast sharply to Mrs. Boynton Robinson's sober view of life and unfortunately resulted in a relative loss of the "larger picture." For this view, I would refer readers to the upcoming revised second edition of *Bridge Across Jordan*.

Encounter with King's nonviolence

On the other hand, perhaps just because of a somewhat dissolute and cynical past, Chestnut's encounter with Martin Luther King's method of nonviolence was all the more poignant. His account of this is the highlight of the book, and takes on something of the quality of St. Augustine's *Confessions*. It came when Chestnut witnessed the showdown in 1965 between Dallas County Sheriff Jim Clark, the notorious southern racist, and the diminutive Southern Christian Leadership Conference leader John Lewis, now a Georgia congressman. In the confrontation, Lewis stood his ground, employing King's method of active nonviolent resistance, and Clark eventually blinked.

Chestnut says of his reaction: "I was stunned. 'I'll be damned. I'll be damned! The establishment has blinked!' In that moment I saw that the white South was not invincible. What I had thought was power in numbers and weapons I began to see as a kind of weakness. If ever I was born again, I was born again right there on the courthouse steps. It was



of J.L. Chestnut and Julia Cass (Photo Courtesy of Bettman Archive)

A tear-gassed youth cradles Amelia Boynton, who was beaten unconscious by Alabama state troopers, as the civil rights demonstrators attempted to cross Selma's Edmund Pettus Bridge on "Bloody Sunday," March 7, 1965.

a kind of conversion. It changed my whole outlook. I understood for the first time some of the things King had been saying."

Today, with the establishment "blinking" in a most massive way, this book makes valuable reading for a citizenry bent on making the kind of fundamental change to which J.L. Chestnut, Jr. has dedicated his life. He closes his autobiography, intending to prepare his readers to make miracles today, with a quote from his favorite sermon, "The Probability of Miracles":

"In India, a baby bull elephant is tied by the leg to a tree. He tries to free himself, can't, and eventually gives up. A grown elephant is a massive creature, strong enough to uproot a tree, yet he can be restrained by a little rope tied to a sapling. It is the elephant's mind, not the rope, that enslaves him. We need to unshackle our minds and rise above the limits others impose on us and the limitations we impose on ourselves."

In an interview I did with J.L. Chestnut in February of this year, while he was involved in the strike against Selma's racist school board majority, he commented on the jailing of Lyndon LaRouche, Jr., "Boy they were into that. I saw the

U.S. Attorney, he was so livid, I thought he was prosecuting black people!" I told him that Mr. LaRouche was jailed because he fought for economic justice throughout the world. Mr. Chestnut responded: "If you will recall, at the time of the assassination of Dr. Martin Luther King, he was shifting the emphasis of the black struggle from civil rights to the economic front. And his death, of course, interfered with that. In fact, the march he was engaged in at the time, you know, was on behalf of sanitation workers and trying to improve their economic lot.

"I saw that movement spread around the world. I'm always watching the television and finding somebody in some country thousands and thousands of miles away and they're singing 'We Shall Overcome.' I can very well see ramifications from our current struggle here having international ramifications and implications."

Now Germany is reunified and the United States is "in the barrel." *Black in Selma* should have a positive effect on the fight for a peaceful revolution in this nation.

'New Mind' newspeak: the same old bottles

by Nancy Spannaus

New World, New Mind, A Brilliantly Original Guide to Changing the Way We Think About the Future

by Robert Ornstein and Paul Ehrlich
Simon and Schuster, New York, 1990
285 pages, paperbound, \$9.95

Mrs. Spannaus is the president of the U.S. branch of the Club of Life, an international anti-Malthusian organization founded in 1981 by Helga Zepp-LaRouche.

This is a frightening and dangerous book, geared to brainwashing educators into brainwashing children to become environmental cultists.

Author Paul Ehrlich has long held credentials as an advocate of zero population growth, having been one of the first to kick off the movement in the late 1960s. Unlike some of the first zero-growthers, he is not honest enough to admit that his dire predictions of overpopulation have not come true. Rather, he is sticking to the lie that overpopulation is the problem causing poverty and misery in this world, and that we have to find a way to convince people to adopt his anti-

growth, austerity program.

His tactic is to promote what he calls the "new mind." And if that sounds like Orwell, you aren't far off.

The "new mind" or "new thinking" is, in Ehrlich's view, a way of getting people to realize that their perceptions of immediate problems are not what they appear to be, and that they must rather put their immediate perceptions into a global perspective. The trouble is, that the global perspective is the environmentalist assertion that we have to reduce population and our mastery of the world through agriculture and industry.

Ehrlich and Ornstein carry out an analysis which is the cognitive equivalent of Desmond Morris's *The Naked Ape*. The mind, they say, is biologically programmed to react to immediate problems, and not to register dangers such as overpopulation. In addition, mankind has created what they call an "artificial" environment of civilization, which mankind now takes for granted, instead of looking at it as a short-term, transient phenomenon.

In addition to being wrong about the environmental reality, however, Ehrlich and Ornstein are devastatingly wrong about the mind itself. As if the real creative geniuses of human history did not have a long-term view of the consequences of their actions! Real human thinking has always risen above the stimulus-response kind of reaction for which Ehrlich and Ornstein fault mankind. But the authors can't understand that, because to them, man is just a more polluting kind of animal.

If someone tells you they are going to take a course on the "new mind" in any kind of school, tell them to avoid it. It would be dangerous to their mental health.

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