

# Richard Dawkins' Secular Humanism Is Stardust Fascism

by Benjamin Deniston

Aug. 24—British evolutionary biologist Richard Dawkins was asked on Aug. 20 about the “ethical dilemma” posed to a woman if she became pregnant with a baby with Down syndrome. His Twitter response was blunt: “Abort it and try again. It would be immoral to bring it into the world if you have the choice.”

Dawkins' disgusting comment generated a media firestorm, but what is more interesting is the fact that people were surprised by Dawkins' loose expression of his thoughts. In his own “apology” in response to the fervor, “Abortion & Down Syndrome: An Apology for Letting Slip the Dogs of Twitterwar,” he simply diluted his statement in standard academic liberal style, but maintained that his views are simply a logical consequence of his “scientific” (utilitarian) definition of “morality.”

Instead of being shocked by his initial nonchalant admission of the logical consequences of his ideology, it would be more productive to examine that British school of thought of which Dawkins is both a product and proponent. Dawkins' career holds some instructive parallels to another infamous British evolutionary biologist. Although Dawkins has been called “Darwin's Rottweiler” the more important comparison isn't to Darwin, but to the person who was initially called “Darwin's Bull-

dog,” **Thomas H. Huxley**. Besides his promotion of Darwin, Huxley was a loyal servant of the British Empire, serving as President of the Royal Society; was selected for “Her Majesty's Most Honourable Privy Council” (during the reign of Queen Victoria); and, among other things, was the teacher of one-time Fabian and imperial strategic thinker H.G. Wells. But the best Dawkins parallel isn't Thomas, but his grandson **Julian Huxley** (1887-1975).



Erin Stevenson O'Connor

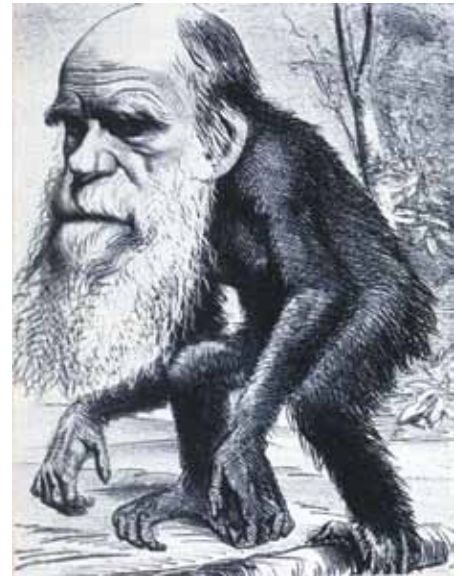
*A child lovingly cares for his baby brother, who has Down syndrome.*



*A collection of monkeys, bulldogs, and rottweilers, left to right: Thomas Huxley with his grandson Julian, who became a leader of the eugenics movement; Richard Dawkins lectures on “The God Delusion”; a contemporary cartoon of Charles Darwin, whose principal promoter was Thomas Huxley.*



*Creative Commons/Matthias Asgeirsson*



On the day of Julian’s birth in 1887, his father was away attending the diamond jubilee celebration for Queen Victoria; 71 years later Julian would be knighted for his service to the Empire. Dawkins has followed many of Julian’s footsteps through the British establishment. Julian attended Balliol College, Oxford, as did Dawkins later. At Oxford, Julian was an early organizer of the Oxford University Scientific Society, of which Dawkins became a senior patron. Julian became an evolutionary biologist, and furthered the work of Darwin, as did Dawkins. Julian was integral in the development of the “humanist” movement, as is Dawkins.

Most notably, Julian Huxley was a leading member of the British Eugenics Society, including serving as president from 1959 to 1962. Prior to that, in 1948, in the fresh aftermath of the public exposure of Hitler’s own eugenics experiment, Julian—as the first director of the UN Educational, Scientific and Cultural Organization—included a defense of eugenics in his draft of UNESCO’s founding document. He wrote eugenics must be defended, “so that much that now is unthinkable may at least become thinkable.”<sup>1</sup> From there Julian

1. “Even though it is quite true that any radical eugenic policy will be for many years politically and psychologically impossible ... it will be important for UNESCO to see that the eugenic problem is examined with the greatest care and that the public mind is informed of the issues at stake so that much that now is unthinkable may at least become thinkable.” *UNESCO: Its Purpose and Its Philosophy*, 1948.

went on to hook up with former Nazi SS member Prince Bernhard of The Netherlands and Nazi associate Prince Philip (Duke of Edinburgh) to found the modern environmentalist movement, centered around their creation of the World Wildlife Fund (and the 1001 Club), as the new avenue to carry forward their eugenics/population-reduction program.

Should it be a surprise when Dawkins has a slip of the keyboard, and lets loose the depth of his ideological adherence to this particular British school of thought?

And what about the widespread and popular promotion of the axiomatic assumptions underlying this entire fascist ideology? For example, are you simply “made of stardust”?

### The ‘Humanism’ Counter-Gang

Those offended by Dawkins’ nonchalant and utilitarian dismissal of human life (“it would be immoral to bring it into the world if you have the choice”), should take a deeper look into the ideology from which such statements are derived. For example, this author recently suffered through a recording of an 80-minute discussion between Dawkins and **Neil deGrasse Tyson** from September 2010 (boldly entitled “Poetry of Science,” no less).<sup>2</sup>

2. Held by the Richard Dawkins Foundation for Reason and Science, at Howard University, Washington, D.C., Sept. 28, 2010.

While there is no evidence that Tyson, the host of the popular science show “Cosmos,” would endorse Dawkins’ Aug. 20 statement, in their 2010 discussion the two gush over each other in full endorsement and promotion of the reductionist ideology from which Dawkins’ statement is a logical conclusion. That 2010 discussion is a clinical expression of what is wrong with science today. As will be clear below, Tyson and Dawkins join Lawrence Krauss, Bill Nye, and others as mouthpieces for the popular promotion of a narrative which is not only false, but is the axiomatic basis for Dawkins’ expressed views about the “morality” of cleansing society of those with Down syndrome. This is not to claim that members of this pop science gaggle are necessarily malicious, nor that they are original; they are the popular faces put forward to promulgate a much longer-standing doctrine.

A certain rallying point of this has been the so-called “humanist” movement, in which Dawkins again follows the eugenicist Huxley’s footsteps. Following his 1948 call for the resurgence of eugenics as director of UNESCO, but prior to his 1959 assumption of the presidency of the British Eugenics Society, Julian presided over the founding congress of the International Humanist and Ethical Union (1952). In addition to the work of Julian Huxley, that of **Bertrand Russell** (especially his 1927 essay “Why I Am Not a Christian”) became cen-

tral to the movement. Russell was president of Cardiff Humanists (Wales) and a member of the Advisory Council of the British Humanist Association (a member organization of the International Humanist and Ethical Union).<sup>3</sup> Upon the completion of his term as president of the British Eugenics Society in 1962, and shortly after his 1961 co-founding of the World Wildlife Fund alongside Princes Bernhard and Philip, Huxley became president of the same British Humanist Association (1963 to 1965).

This “humanist” movement operates as a counter-gang, counterposing the worst form of reductionist science to the most extreme forms of radical religious fundamentalism—the same fundamentalism that the British Empire has supported and continues to support and utilize.<sup>4</sup> The movement acknowledges its roots in the utilitarianism of British Empire philosophers and agents Jeremy Bentham and John Stuart Mill.<sup>5</sup>

As will be discussed below, this false gang/counter-gang narrative runs contrary to the realities of the foundations of modern science, which are centered upon the work of Nicholas of Cusa (1401-64) in the creation of the Golden Renaissance.

In the United States, “humanist” leaders include the late **Paul Kurtz**, who was a chairman of the International Humanist and Ethical Union from 1986 to 1994, and received its International Humanist Award in 1999.

## On British Malthusianism

*EIR*’s archive, available through [www.larouchepub.com](http://www.larouchepub.com), has extensive coverage of the British imperial depopulation strategy historically. In addition, some of the following major publications can be purchased at the same website:

Lyndon H. LaRouche, Jr., *There Are No Limits to Growth* (New York: New Benjamin Franklin House, 1983).

“The Genocidal Roots of Bush’s ‘New World Order,’” *EIR* Special Report, May 1992.

“The True Story Behind the Fall of the House of Windsor,” *EIR* Special Report, September 1997.

3. Lyndon LaRouche identified Bertrand Russell as perhaps the most evil man of the 20th century. See “How Bertrand Russell Became An Evil Man,” *Fidelio*, Fall 1994.

4. The fact that the Islamic State radical who recently beheaded journalist James Foley spoke with a British accent is a reflection of the history of the British Empire’s supporting and molding radical religious groupings for its own geopolitical use. See “Put Britain on the List of States Sponsoring Terrorism,” *EIR*, Jan. 21, 2000. Among the array of damning evidence presented in this pre-9/11 document submitted to then-U.S. Secretary of State Madeleine Albright, it was noted that Osama bin Laden was a terrorist operating freely in London, with British media giving him open access to “spread his calls for jihad against the United States.” Investigations by LaRouche’s associates after 9/11 have documented British-Saudi financing behind the attack, centered around the Al-Yamamah arms for oil deal brokered between then-British Prime Minister Margaret Thatcher and Saudi Prince Bandar bin-Sultan, involving the British defense company BAE Systems. See “Bust the London-Riyadh Global Terror Axis,” *EIR*, Aug 16, 2013. Some have proposed changing the name of London to Londonistan.

5. In 1960, British Gen. Sir Frank Edward Kitson authored *Gangs and Counter-Gangs*, based on his special operations methods of covert infiltration to induce conflict among various groupings within the native population of Kenya, in order to ensure the maintenance of British colonial rule. Kitson was later Aide-de-Camp General to Queen Elizabeth II of the United Kingdom from 1983 to 1985.



Adolf Hitler and his favorite economist, Hjalmar Schacht. In a 1971 debate with Lyndon LaRouche, economist Abba Lerner defended Schacht, saying if Germany had gone with Schacht's program earlier, "Hitler would not have been necessary."

Kurtz has been referred to as the father of "secular humanism" and has created an array of associated organizations, including the Council for Secular Humanism, the Center for Inquiry, and the Committee for Skeptical Inquiry (CSI). CSI fellows include pop science mouthpieces mentioned above: Bill Nye, Neil deGrasse Tyson, Lawrence M. Krauss, Sean B. Carroll, Stephen Jay Gould, Carl Sagan, and Richard Dawkins. Many of these particular "scientists" display a radical and religious-like devotion to the claim that mankind is causing catastrophic global warming."<sup>6</sup>

Kurtz was a prize student of **Sidney Hook**, who worked with the anglophile faction of the Central Intelligence Agency in the founding of the Congress for Cultural Freedom (CCF), a cultural warfare operation

6. The current evidence for catastrophic climate change caused by human activity is so ridiculous, and the institutions promoting this narrative have been so often caught red-handed in activity bordering on fraud, that fanatical support for the anthropogenic climate change narrative certainly calls into question one's scientific competence.

run by the CIA. At the CCF's founding, one of the five honorary chairmen was Bertrand Russell. In an interesting side note, one of many magazines set up by the CCF was *Encounter* (founded by CCF-associate and later "godfather of neo-conservatism" **Irving Kristol**), which featured the works of Julian Huxley, among others.<sup>7</sup> It is also noteworthy that Lyndon LaRouche debated and defeated a close associate of Kurtz and Hook, Abba Lerner, at Queens College in New York in 1971, getting Lerner to admit that he supported the economic policies of Nazi Economics Minister Hjalmar Schacht.<sup>8</sup>

Let all this stand as background to the understanding of Richard Dawkins himself. What, then, is this British reductionist ideology, around which all these people and organizations orbit?

### 'A Life Not Worthy To Be Lived'

In 2012 the British Humanist Association presented its "Award for Distinguished Services to Humanism" to Dawkins, who opened his acceptance speech by quoting Bertrand Russell, and closed with a poem by Julian Huxley (a prior recipient of the same award—marking another step for Dawkins in Huxley's footsteps).<sup>9</sup>

Dawkins said, "We are closer cousins to amoebas than amoebas are to bacteria; we are very close cousins to amoebas and this puts us in our place." Dawkins believes that mankind is simply an animal species, and has argued for legal rights for higher apes on these "scientific" grounds. A 1997 secular humanism declaration signed by Dawkins (along with Kurtz) stated their view even more clearly:

As far as the scientific enterprise can determine, *Homo sapiens* is a member of the animal kingdom. Human capabilities appear to differ in degree, not in kind, from those found among the

7. "Modern Art Was CIA Weapon," *The Independent*, Oct. 22, 1995; "The Congress for Cultural Freedom: Making the Postwar World Safe for Fascist Kulturkampf," *EIR*, June 25, 2004.

8. LaRouche induced Lerner to admit he, and the financial establishment, were promoting fascist economics. Lerner, to the surprise of those in attendance, stated that "if Germany had accepted Schacht's policies, Hitler would not have been necessary." See, "LaRouche's Fateful Debate With Abba Lerner," *EIR*, March 12, 2004. Sydney Hook himself told a LaRouche associate after the debate that LaRouche was a "potential threat" now; he would never be allowed to become a genuine threat.

9. "Richard Dawkins Wants Evolutionary Science To Be 'the New Classics'," *The Guardian*, June 12, 2012.

higher animals. Human-kind's rich repertoire of thoughts, feelings, aspirations, and hopes seems to arise from electrochemical brain processes, not from an immaterial soul that operates in ways no instrument can discover.<sup>10</sup>

But it is worse than that. For this reductionist school, life itself is nothing but a product of chemistry and physics. As was asserted in the above-cited gush fest between Dawkins and Tyson, "biology [is] a junior science to physics" because "life is just the extreme expression of complex chemistry," and chemistry is just an expression of physics.

Again, these are not original ideas to these mouthpieces; they have simply made a career popularizing this imperial doctrine under the false name of science. They have been employed as spigots, through which some very old British sewage flows.

Dawkins asserts that aborting defective fetuses is the "moral" thing to do (a statement Julian Huxley would have surely applauded). When faced with a public backlash, Dawkins hides behind the liberal curtain, stating that we all define our own personal view of morality.<sup>11</sup> But that doesn't negate the fraudulent and dangerous logical-axiomatic basis of his thoughts.

Who, in this utilitarian, reductionist worldview can define the boundaries for such actions? What stops the



*A euthanasia poster in Germany before Hitler took power: "Look who you're carrying. One person with birth defects, over 60 years, costs an average of 50,000 Reichsmarks." Dawkins is no different.*

practices of eugenics and population reduction, which Dawkins claims will "increase the sum of happiness and reduce suffering"? Perhaps Dawkins may claim he has a line that can't be crossed, but that line would likely have to be defined by his fears of the reaction of society to his beliefs, not by the nature of the beliefs themselves.

Said otherwise, who has the right to say there is "such a thing as a life not worthy to be lived," and who would determine the criterion for "worthy"? This was the warning of Dr. Leo Alexander, who had participated in the prosecution of 16 German Nazi officials for their role in the mass extermination of those considered "useless eaters" during Hitler's regime. Dr. Alexander said the mass extermination doctrine started small, with concepts of

"rational utility," which led to horrific logical consequences. In 1949, one year after Julian Huxley used his position as director of UNESCO to call for the revival of eugenics, Dr. Alexander stated the principle at issue regarding the Nazi genocide:

Whatever proportions these crimes finally assumed, it became evident to all who investigated them that they had started from small beginnings. The beginnings at first were merely a subtle shift in emphasis in the basic attitude of the physicians. It started with the acceptance of the attitude, basic in the euthanasia movement, that there is such a thing as a life not worthy to be lived. This attitude in its early stages concerned itself merely with the severely and chronically sick. Gradually the sphere of those to be included in this category was enlarged to encompass the socially unproductive, the ideologically unwanted, and finally all non-Aryans. But it is important to realize that the infinitely small wedge-in lever from which this entire trend of mind received its impetus was the attitude to-

10. "Declaration in Defense of Cloning and the Integrity of Scientific Research," *Free Inquiry*, Volume 17, Number 3.

11. In his "apology," Dawkins stated: "Obviously the choice would be yours. For what it's worth, my own choice would be to abort. . . . I think the moral and sensible choice would be to abort. . . . I personally would go further and say that, if your morality is based, as mine is, on a desire to increase the sum of happiness and reduce suffering, the decision to deliberately give birth to a Down baby, when you have the choice to abort it early in the pregnancy, might actually be immoral from the point of view of the child's own welfare. . . . Having said that, the choice would be entirely yours and I would never dream of trying to impose my views on you or anyone else."

wards the non-rehabilitable sick. It is, therefore, this subtle shift in emphasis of the physicians' attitude that one must thoroughly investigate....<sup>12</sup>

Surely Dawkins would deny that his ideas are axiomatically consistent with those of the Nazis, but such a denial could only be based on his liberalism. But there is no need to speculate about how Dawkins would have responded to a chance to pal up with Josef Mengele, in the social context of protection and acceptance of such horrors. We already have clear demonstrations of the consistency between this British ideology and the horrors of Nazism.

The Nazi regime was initially supported by the British Empire. In the 1930s, Bank of England Director Montagu Norman was friends with Hitler's top banker, Hjalmar Schacht, and maintained the financial flows of the Nazis into the war. The man who became Prince Bernhard of The Netherlands was a Nazi SS officer (until he resigned to marry the soon-to-be Queen Juliana), signing his resignation "Heil Hitler"). The man who became the Royal Consort to Queen Elizabeth II of England, Prince Philip, was raised by Nazi supporters, with his uncle and sponsor being a central figure in British-Nazi relations. After the war, Bernhard became director of Royal Dutch Airlines (KLM), spanning the time period for which when KLM would later be accused of covertly flying Nazi war criminals out of Germany to avoid prosecution.<sup>13</sup>

Prior to the Nazi genocide, the British had run their fair share of genocides, stretching from the Irish Potato Famine, to a century of famines in India, to horrors in Africa. By the 1930s, the British already had much to teach the Nazis.

### What is 'The Cosmos,' Really?

A particularly disgusting false-science narrative being popularized by the pop science mouthpieces of the British Empire's ideology is that it is mankind's elevated self-view that blocks the development of science: that science is held back by the "arrogant" belief that mankind is something different than just a smart ape, a collection of bio-molecules, ultimately governed

by a fixed set of mathematical laws of chemistry and physics (governing atomic particles produced in the life-cycle of stars).

Ironically for this stardust fascism doctrine, the self-proclaimed "humanist" movement finds itself on the exact opposite principles as the actual humanist movement of the Golden Renaissance which launched modern science.

Take a particularly popular broken-record narrative repeated by the pop science spigots: the assertion that the false belief that the Earth was the center of the universe not only expressed mankind's egotistical view, but that it could never be reconciled with a view of mankind as anything but insignificant. Their conclusion: Mankind's insignificance is both the conclusion and the basis for science.

But, what is the actual history of the collapse of the geocentric cosmology?

It was Cardinal Nicholas of Cusa who, already in the 15th century, not only shattered the claim that the Earth was in the center of the universe, but more broadly, shattered the sense-perceptual, geometrical framework upon which the geocentric view was based and which had constricted all scientific thought until that point. It was Cusa, in his 1440 *De Docta Ignorantia*, who argued that the universe had no fixed center (any more than everywhere is its center), an understanding that Tyson repeats in his referenced dialogue with Dawkins, but which Cusa had been the first to elaborate, 575 years earlier.

How did Cusa first develop this understanding? Not by self-flagellation over the supposed arrogance of man, but through his recognition of a uniquely creative quality of the human mind, distinguishing mankind from any mere animal species. Cusa recognized the fundamental fallacies in the previous views of science, and was humbled by the ironies posed. But for Cusa, the resolution (which was critical in the birth of modern science) was found in a discovery of the higher potential of the human mind. Geometrical conceptions of space and time took a back seat; it was mankind's uniquely creative capabilities which were shown to be central to man's position in the universe (a universe composed of action and change, not space and time).

It was Johannes Kepler (1571-1630) who demonstrated the validity of Cusa's conceptions. Kepler's universal principle of gravitation was discovered by the capabilities unique to the human mind, as investigated

12. Dr. Leo Alexander, "Medical Science Under Dictatorship." *The New England Journal of Medicine*, July 14, 1949.

13. "KLM Accused of Helping Nazis Flee," BBC News, May 8, 2007.

by Cusa, not by Newton's mathematics, nor by the observations of Galileo.<sup>14</sup> Discovery does not come from observation by the senses or synthetic extensions of senses. It comes from a capability of *human creativity*, unique to the human mind.

If you want a true "poetry of science," read Edgar Allan Poe. Study Poe's ironical story *Mellonta Tauta*, for example, and see his insights into both the fraud of the British reductionist school, and the contrary brilliance of Kepler.<sup>15</sup>

For example, this was the principled conception underlying the foundation of the constitutional republic of the United States,<sup>16</sup> which was why the father of the utilitarian doctrine at the heart of the "humanist" counter-gang operation, Jeremy Bentham, was a British operative intent on crushing the newly formed United

14. Galileo actually denied the elliptical nature of the orbits until his death. In his 1609 *New Astronomy*, Kepler proved the heliocentric nature of the Solar System, before Galileo's 1610 publication of his *Starry Messenger*. A clinical case study for comparing true science with simple observation and description is the comparison of these two works, Kepler's discovery and Galileo's descriptions. Galileo's defense of circular orbits against Kepler's demonstration of the non-circular nature of planetary orbits is a central testament to the fallacy of attributing a scientific revolution to Galileo. Beyond that, deeper insights are gained by studying the role of the Venetian monk Paolo Sarpi in the management of Galileo, and the tracing of Sarpi's empiricism to the later British reductionism.

15. Poe's *Mellonta Tauta* (1850) takes place in the year 2848, looking back upon science and society. Poe humorously presents what most academics today fail to understand, the absurd fallacy of reductionist methods, whether the earlier form of Aristotle ("Aries Tottle") or the British repackaging of reductionism by Francis Bacon ("Hog"), carried through Bentham, and up to Dawkins (among others). Poe wrote:

"Aries Tottle flourished supreme until advent of one Hog, surnamed the 'Ettrick Shepherd,' who preached an entirely different system, which he called the a posteriori or inductive. . . . Now I do not complain of these ancients so much because their logic is, by their own showing, utterly baseless, worthless and fantastic altogether, as because of their pompous and imbecile proscription of all other roads of Truth, of all other means for its attainment than the two preposterous paths—the one of creeping and the one of crawling—to which they have dared to confine the Soul that loves nothing so well as to soar. By the by, my dear friend, do you not think it would have puzzled these ancient dogmaticians to have determined by which of their two roads it was that the most important and most sublime of all their truths was, in effect, attained? I mean the truth of Gravitation. Newton owed it to Kepler. Kepler admitted that his three laws were guessed at—these three laws of all laws which led the great Inglish mathematician to his principle, the basis of all physical principle—to go behind which we must enter the Kingdom of Metaphysics. Kepler guessed—that is to say imagined."

16. See H. Graham Lowry, *How the Nation Was Won America's Untold Story 1630-1754* (Washington, D.C.: Executive Intelligence Review, 1987).



EIRNS/Christopher Lewis

*Statue of Johannes Kepler in Weil Der Stadt, Germany. Kepler's work proves that scientific discoveries come, not from sense perception, but from the creativity of the human mind.*

States of America.<sup>17</sup>

The above-quoted claim of the secular humanist doctrine, "human capabilities appear to differ in degree, not in kind, from those found among the higher animals," is, in essence, a fascist doctrine. This is the axiomatic basis behind Bentham's hatred of the United States, then, as much as of Dawkins' utilitarian views on Down syndrome, now.

In contrast to the imperial narratives promulgated by the "humanist" movement, the Renaissance principle has been the actual common thread underlying the development of competent science, as through Gottfried Leibniz's continuation of Kepler's work (in opposition to the British fraud promoted under the name of Newton), stretching all the way into the revolutionary

17. Jeffrey Steinberg, "The Bestial British Intelligence of Shelburne and Bentham," *EIR*, April 15, 1994.

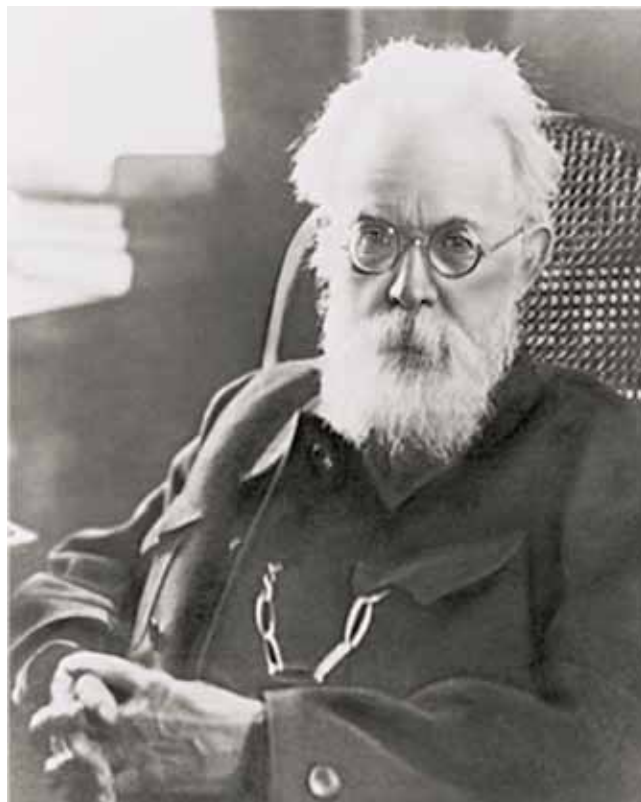
early-20th-Century work of Albert Einstein, Max Planck, Vladimir Vernadsky, and, later, Lyndon LaRouche, in his development of the science of physical economics premised on his scientific understanding of human creativity.

## The Future of Science

Much could be said of Planck and Einstein's views on these matters, but the theme of this article directs us to some particular thoughts of the great Russian-Ukrainian scientist Vladimir Vernadsky. For example, the unoriginal "stardust crisis" was treated explicitly by Vernadsky in his 1931 paper, "The Study of Life Phenomena and the New Physics":

The scientific picture of a Universe encompassed by Newton's laws left within it no place for any single one of the manifestations of life and, at the same time, it seemed that it had achieved the ultimate scientific perfection. Not only Man, not only everything living, but even our entire planet was lost in the infinity of the Cosmos. Before that time, in scientific, religious, philosophical, and artistic constructs alike, Man—and through him the phenomena of life—had occupied the central place in the Cosmos. At the end of the 17th Century, such notions disappeared from the scientific conceptions of the edifice of the world. While expanding the world to extraordinary dimensions, the new scientific worldview simultaneously reduced Man, with all his interests and achievements, and reduced all the phenomena of life, to the position of a negligible speck in the Cosmos.... These feelings have been expressed and justified in the cosmogonies that have appeared as a consequence of these observations. Just recently, the English astronomer J. Jeans expressed them in speeches that drew particular attention. It has seemed to be ever more confirmed by the successes of precise knowledge, that life is ephemeral, negligible, and accidental in the Cosmos.

But this new growth of the scientific picture of the Universe, which is being constructed in the old framework of scientific thought, has encountered for the first time another, deeper current in the scientific understanding of the world,



V.I. Vernadsky's work centered around his non-reductionist studies of the capabilities of life and of the human mind.

one which fundamentally changes the empirically obtained picture of the Cosmos. Neither philosophical analysis nor religious feeling, but scientific thought is beginning to introduce corrections, and to illuminate in a new way the long familiar, but alien to human life, scientific picture of the Cosmos. Founded on astrophysical observations and theories, it is changing, unexpectedly for its contemporaries, under the influence of a profound revolution in the basic constructs of physics. A new wave of a new scientific construction of the Universe is rising. And it places the centuries-old burning contradiction in a new framework.<sup>18</sup>

Vernadsky's revolutionary work centered around his non-reductionist studies of the capabilities of life

18. V.I. Vernadsky, "L'étude de la vie et la nouvelle physique," *Revue général Sciences pure et appliquées*, 1930. Unpublished translation by Meghan Rouillard of LaRouchePAC.

and of the human mind. As non-reducible phenomena of the universe, Vernadsky recognized that the implications of his work posed critical new challenges: physics in a cosmos which intrinsically expresses the potential for life per se, and for human creativity per se.

The work of Vernadsky was largely not continued in its fundamentals, as the spread of reductionism and the mathematization of science brought science under the slavery of the paradigm now spewed by such spigots as Dawkins. Bertrand Russell played a central role in this, both in the Anglo-American sphere, and in the Soviet Union.<sup>19</sup> This includes Russell's co-thinker in the Soviet Union, A.I. Oparin, who developed the thesis of life's origination from non-life, which was then adopted by J.B.S. Haldane in Great Britain, and promoted by H.G. Wells and Julian Huxley, as in their 1929 book, *The Science of Life*.<sup>20</sup>

Within Russia at the time, Vernadsky fought against Oparin, laying out entire new branches of science as he did so. For Vernadsky, the assumption of life as a product of non-life could not be made *a priori*, and the assumption that the capabilities of mankind are a product of an animal biology, likewise, could not be made. In each of these cases, to the contrary, a qualitatively higher capability for action is expressed, and it is an unjustified, reductionist ideological assertion to claim that the potentials of the higher domain can be derived from the properties of the lower. Such an assertion is not merely unproven; it runs contrary to the actual process of the creation and development of modern science.

Instead, Vernadsky rigorously studied living processes per se and human processes per se, developing his unique conceptions of the biosphere and the noö-sphere, and laying the groundwork for a new era of science, waiting to take off from the implications of these conceptions.

LaRouche, by an independent track, has taken this

19. Emblematic was his attempt to systematize all of mathematics into a unified, logical framework in his *Principia Mathematica*. Consistent with Dawkins, Huxley, and many British establishment "scientists" gone before, the attempt was made to eliminate the notion of human creativity per se, and degrade the conception of mankind to a beast to be managed by an oligarchical class.

20. "A.I. Oparin: Fraud, Fallacy, or Both?" by Meghan Rouillard; *Special Anthology: 150 Years of Vernadsky: The Biosphere* (Volume 1), 2014, 21st Century Science & Technology.

study of the unique capabilities of the creativity unique to the human mind, to greater precision in his science of physical economics and its broader implications.

To go further, today, science needs a resurgence of this Renaissance principle. Creativity, as a capability which mankind wields, is, ultimately, the primary subject of scientific study. This is the basis for the future of science: the study of the power of the human mind to fundamentally change its relationship to the universe. Time, space, and matter fall as subordinated shadows to this true subject of science.

In short, mankind is not created from stardust. With fusion, mankind is the creator of stardust. It is the human mind which will rule stars.

## For Further Reading

Mark Burdman, "This Time, the British Really Go Ape,"

[EIR](#), June 25, 1993

Mark Burdman, "Prof. Richard Dawkins: The Darwinian Great Ape of British Academe," [EIR](#), July 25, 1997

Lyndon H. LaRouche, Jr., "Then and Now: The Case of the Inedible Professor," [EIR](#), July 25, 1997

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