

Citizens Electoral Council Conference, 23-24 July 2011

Educating the Mass Strike: Cosmic Radiation Beats Green Fascism

Citizens Electoral Council activists nationwide rallied to the CEC's 23-24 July 2011 National Conference in Melbourne, a historic event which sounded the trumpet to escalate the CEC's fight to save Australia from Green Fascism. Under the banner, "Educating the Mass Strike: Cosmic Radiation Beats Green Fascism", the CEC composed the conference as an intervention into the current political turmoil, which is being shaped by the unprecedented willingness of the population to fight back against the carbon tax and similar schemes that they recognise are destroying them. The conference demonstrated that the fight against Green Fascism is actually not a matter of specific schemes, horrific though they may be, but a battle of ideas, a battle of world outlooks between the oligarchical conception of man as a beast, to be controlled and culled, and the Judeo-Christian principle that man is uniquely creative. It is only from this standpoint that the fight for humanity can be won.

In that spirit, the conference made history by presenting scientific subjects never before expounded in Australia, including an exposé of Charles Darwin as a fraud (see page 19), a demolition of the Second Law of Thermodynamics (see page 36), and a comprehensive treatment of the visionary ideas of the great Ukrainian-Russian scientist Vladimir Vernadsky (see page 26). Also featured were the ideas and work of other giants of science: Louis Pasteur, Marie

and Pierre Curie, Max Planck, and Albert Einstein, whose discoveries advanced mankind, and provide a legacy for the ongoing fight for the progress of humanity today.

Theology

The most provocative aspect of the conference is that it set out to reclaim genuine theology as synonymous with true science, as expressed, for example, in the Judeo-Christian Book of Genesis, which proclaims that God created men and women in his own image, i.e., as embodying a divine spark of creativity, and charged mankind: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28)

Pointing to the rigorous development of that concept of man as *imago Dei* ("in the image of God") and *capax Dei* ("capable of God") in the opening verses of the New Testament Gospel of St John, CEC leader Craig Isherwood declared, "[T]here is no difference whatsoever between the truths of actual theology, and those of modern science, as that has been developed by Nicholas of Cusa, Leibniz, Riemann, Vernadsky, and the others you will hear from. In fact, that current of modern science helps make what might seem abstract in theology, much more intelligible to mankind. The central issue in both cases is the immortality of the soul,



CEC Leader Craig Isherwood

in the provable immortality of the human species, when the human individual consciously commits himself or herself to securing the future of that species."

(For the full text of Craig Isherwood's opening speech, see page 8.)

Following an address by American statesman and physical economist Lyndon H. LaRouche, Jr., live via Skype video, which is reprinted in full on page 5, including the question and answer session, CEC leader and National Secretary Craig Isherwood spoke on "Universal Principles vs. Sense Certainty"; National Executive member Noelene Isherwood presented the life and work of Louis Pasteur; CEC National Chairman Ann Lawler spoke on "The Humbuggery of Charles Darwin"; National Executive member Gabrielle Peut presented "Pierre and Madame Curie"; *Australian Alert Service* Editor Elisa Barwick presented the work of Max Planck; National Executive member Robert Barwick spoke on "Space-Time and Einstein"; and Craig Isherwood concluded the event with an introduction to "The Noösphere of Vernadsky and LaRouche".

After the opening addresses by Lyndon LaRouche and Craig Isherwood, the full texts of the papers on Darwin and Vernadsky are reprinted in this edition of the *New Citizen*, along with the opening section of Gabrielle Peut's presentation on the Curies, which locat-



Activists rallied to the July 2011 National Conference of the CEC, to escalate the fight to save Australia from Green Fascism.

ed the work of these scientists in its historical context: U.S. President Abraham Lincoln's victory over the slavery-based plantation system of the Confederacy, whose rise the British Empire had sponsored, in an attempt to destroy the United States in a great civil war. Reviving the American System of national banking, tariff protection, and great infrastructure projects, upon which the United States had been founded against British imperial free trade and monetarism, Lincoln and his top economic adviser, Henry Carey, unleashed an explosion of railway building and other technological advances. As these methods were rapidly copied by other nations, such as Germany, Japan, and Russia, a worldwide alliance of industrially advancing nation-states, linked by transcontinental railway grids, threatened to destroy the British Empire forever.

Louis Pasteur

Noelene Isherwood began her revelation of the true genius of Louis Pasteur (1822-1895) by contrasting his creativity and commitment to humanity, with the leading genocidalist of the day—the British Empire's Thomas Malthus (1766-1834).

Pasteur summarised his own mission and philosophy in the speech delivered at his reception into the Académie Française on 27 April 1882: "The greatness of human actions is measured by the inspiration that gives them birth. Joyous is he who carries within him an inner God, an ideal of beauty, an ideal of science, an ideal of art, an ideal of his nation, an ideal of the virtues of the Gospel. These are the living sources of great thoughts and great actions, and all of them are lit by the gleam of the infinite."

Pasteur was responsible for some of the greatest leaps in human potential ever realised, through his discoveries in microbiology, leading to the practice of sterilisation, pasteurisation, and vaccination. As a result billions of people have lived longer, healthier, and more productive lives.

Parson Thomas Malthus, on the other hand, in his *Essay on the Principle of Population*, written on behalf of his oligarchical controllers in the



Noelene Isherwood discussed the genius of Louis Pasteur, who opposed the leading genocidalist of his day, the British Empire's Thomas Malthus.

world-straddling, genocide- and dope-pushing British East India Company, insisted that the "narrow principle of self-love" is what motivates mankind, and that: "[W]e should reprobate specific remedies for ravaging diseases; and those benevolent, but much mistaken men, who have thought they were doing a service to mankind by projecting schemes for the total extirpation of particular disorders."

But it was Pasteur's discovery of the "left-handedness" characteristic of living processes, associated with his proof of the principle of biogenesis—life only comes from life—that laid the groundwork for the breakthroughs of Pierre Curie and Vladimir Vernadsky. That may yet prove to be Pasteur's greatest immortal contribution to the survival of the human species.

At just 26 years of age, Pasteur, drawing upon the constructive geometry tradition of the French École Polytechnique as it applies to biology and living processes, conducted ground-breaking experiments on tartaric acid. He demonstrated that a plane of polarised light always rotates to the left when passed through



Maths and statistics freak August Comte, founder of positivism.



a solution of tartaric acid (produced as a result of the living process of fermentation). By contrast, racemic acid, which is chemically identical to tartaric acid (but which is produced artificially in a laboratory), did not rotate a plane of polarised light. The reason the racemic solution didn't rotate light was that an equal number of left- and right-handed molecules and crystals were formed, cancelling out any rotation. Pasteur found that every active and naturally occurring biological molecule has a definite form, which can be symmetrical, but most are chiral—either right- or left-handed.

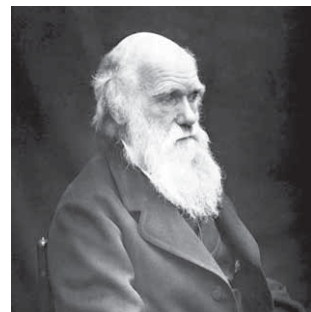
With a keen prescience of where his discovery might lead, Pasteur hypothesised: "I believe that there is a cosmic dissymmetric influence which presides constantly and naturally over the molecular organisation of principles immediately essential to life".

Pasteur's method of creative hypothesis-formation put him into open polemical warfare against the doctrine known as *positivism*, a philosophy that denies all reality except the supposed "facts" of sense certainty. Unfortunately, we live in a society dominated by positivism. Like a deadly virus, it infects us all, to one degree or another.

The champion and founder of positivism in the early 1800s was the mathematics and statistics freak, Auguste Comte (1798-1857). Comte came out of the tradition of the French Enlightenment's Antonio Conti and Voltaire, as well as the stupid and fanatical mathematicians, the Marquis Pierre Laplace, Baron Augustin Cauchy, and Adolphe Quetelet. Their systematised mathematical analysis



CEC National Chairman Ann Lawler exposed the fraud of Charles Darwin.



"Christ Preaching", an etching by the 17th-century Dutch painter Rembrandt van Rijn. There is no contradiction between the truths of genuine theology and those of modern science, developed by Nicholas of Cusa, Leibniz, Riemann, and Vernadsky.

as a universal method was explicitly intended to destroy human creativity. The word was, "If you can't mathematise it, it is not valid." Comte launched a crusade to destroy "metaphysics" by name—the same metaphysics which Leibniz had established as being the actual substance of man's knowledge of the Universe—and to substitute mere sense perceptions for actual physical principles, the latter not being accessible by the senses, but only by human creative reason.

Comte's benefactors in the British East India Company, who also ran the Darwin project, premised their anti-human, statistical, survival-of-the-fittest social theory largely on Comte's positivist "social evolution" theory, including the belief "that nations never reach the highest point of achievement of which they are capable, without long and bloody wars."

One key point of attack by the positivists was the origin of life itself: does life arise magically from nothing, or from non-living matter, as the adherents of "spontaneous generation" (otherwise known as "abiogenesis") believe, and as they fanatically maintained? Or, following the work of such giants as Nicholas of Cusa and Leibniz, is *life itself* a universal physical principle, which never was and never could be constructed out of arbitrary, statistical interactions between particles of dead matter? Through rigorous scientific experimentation, Pasteur dealt a resounding blow to the myth of "spontaneous generation", proving that life comes only from life, and never from non-life.

Pierre and Marie Curie

Gabrielle Peut inspired the conference with the story of Marie Curie and her husband Pierre, whose tireless work both enabled the progression from Pasteur to Vernadsky, and launched the nuclear age, through their discovery and understanding of radioactivity. Gabrielle placed the Curies in the context of the United States post-Civil War explosion of railway building and new industrial technologies, as famously demonstrated at the 1876 Philadelphia Centennial Exhibition, which delighted much of the world, but stunned the British Empire. The Curies came of age in this period of American-influenced development in Europe, and their work

launched the next stage of revolutionary scientific progress.

The Curies' discovery of radium and polonium demanded extraordinary effort and dedication, under the most difficult circumstances. Foremost among these was the total devastation Marie felt when her soul-mate and chief scientific collaborator, Pierre, was killed in an accident in 1906, yet she rallied herself to push ahead with her life's mission at the frontiers of world science, which saw her become the first female professor in France, a participant in the Solvay scientific conferences in Europe, and, most importantly, a strong influence on Vernadsky.

Max Planck

Max Planck was a thorn in the side of the Cambridge University priesthood of mathematical/statistical pseudoscience, which intended to destroy real scientific method, and the creativity of man with it. Elisa Barwick introduced the audience to the breakthroughs made by Planck, who wrote prolifically regarding the subjective nature of discovery, and in particular, the search for causality.

He insisted that science not only ask the question "what?", but, more importantly, "why?" Reflecting Leibniz's Principle of Sufficient Reason, in a 1914 lecture titled *The Meaning and Limits of Exact Science*, he said that we must ascertain "why these particular laws and no others hold".

By contrast, since the mid-1890s Cambridge's Bertrand Russell had attempted to wipe out the Cusa/Leibniz tradition of creative physical scientific discovery and replace it with mathematical logical positivism. Towards that end, he and his fellow Cambridge professor Alfred North Whitehead wrote three fat, almost unreadable tomes, *Principia Mathematica* (1910-13), which sought to create a complete, logically deductive system that would henceforth rule (and destroy) actual physical science and universal causal principles.

Russell expressed the intent of the Cambridge scientific priesthood in his 1912 Presidential Address to the Aristotelian Society, titled "On the Notion of Cause", in which he attempted to rule *causation* out of science forever: "All philosophers, of every school, imagine that causation is one of

the fundamental axioms or postulates of science.... To me it seems that philosophy ought not to assume such legislative functions, and that the reason why physics has ceased to look for causes is that, in fact, there are no such things. The law of causality, I believe, like much that passes muster among philosophers, is a relic of a bygone age...."

The Leibniz-admirer and friend of Einstein, Kurt Gödel, demolished the *Principia* on the basis of its own logic, but because of British imperial power, it still became the benchmark for positivism in the 20th century, and to this day.

Planck denounced positivism as mere commentary on natural phenomena, rather than science. It is not *logic*, but creative fancy, "which kindles the first flash of new knowledge in the mind of the researcher who pushes forward into dark regions", said Planck. Without creative imagination, "good new ideas do not come". Russell described this approach to science as "mysticism".

Planck's discovery of the elementary *quantum of action*—that electromagnetic radiation is delivered as discrete bursts rather than waves—proved the superiority of his method. The Cambridge networks, and those of the allied Copenhagen School of Niels Bohr, went into damage control, asserting that despite ample experimental evidence, Planck's discovery lacked "theoretical foundation" (never mind that it destroyed the theoretical foundations of classical physics!) and therefore was not subject to discussion.

Whether light was in fact a wave or a particle could not be absolutely determined, according to Bohr and the authorities. So, outlawing causality altogether, the 1927 Solvay Conference ruled that whether it acted as a wave or particle at any particular moment was a matter of probability alone. Statistical method, with which we are so familiar today, became primary at this point.

Russell himself, in a 1927 lecture to the National Secular Society in London, said: "[W]here you can get down to any knowledge of what atoms actually do, you will find they are much less subject to law than people thought, and that the laws at which you arrive are statistical averages of just the sort that would emerge from chance."

Despite the oligarchy's attempts to suppress truth, Planck's discovery acted efficiently to transform man's understanding of the Universe, and therefore his scientific inquiries were continued and advanced, as seen especially in the work of Albert Einstein.



CEC Executive Member Gabrielle Peut introduced Pierre and Marie Curie, the discoverers of radioactivity.



Space-Time and Einstein: Breaking Zeus's Casino

Robert Barwick presented the extraordinary ideas and work of Albert Einstein, which showed that, far from being a "mad scientist" with crazy hair, Einstein was Max Planck's principal ally in the fight to save science from being reduced to the mere calculation of statistical probabilities. In the process, Einstein conceived revolutionary ideas which destroyed the Newtonian view of the Universe, and opened the door for mankind to enter the age of nuclear power and space travel.

Einstein's famous dictum, "God doesn't play dice", was his polemic against the corruption of the new field of quantum physics by a Cambridge University-trained cabal centred around Niels Bohr, which was hell-bent on replacing the scientific investigation of causality, with statistical models. By taking this on, Einstein was attacking the scientific scam originally cooked up by the Venetian oligarchy's leading agent for destroying science in the 16th century, the Servite friar Paolo Sarpi, a devotee of the medieval irrationalist and formal logician William of Ockham.

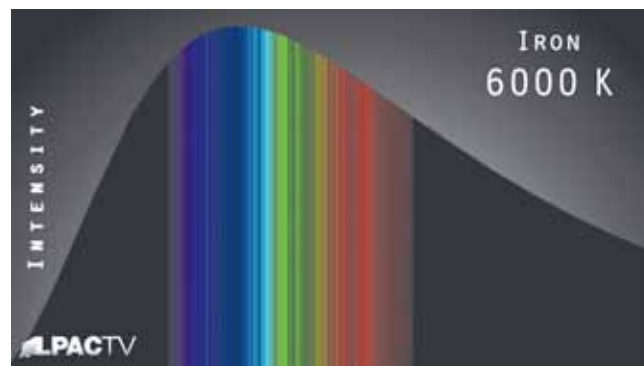
Sarpi originally developed the theories of statistical probability later used by Russell, by studying the statistics of dice and cards in Venice's casinos, casinos being unique Venetian inventions, along with insurance companies and modern central banking. His pupil Galileo called Sarpi the "prince of mathematicians" in Europe, and his methods were simply copied by Sir Francis Bacon, the so-called "founder of modern scientific method" based upon sense certainty, and later by the fraudster and cabalist, Cambridge's Sir Isaac Newton, who idolised "Father Paul".

Robert likened the use of probability to attack causality in science, to Zeus's punishment of Prometheus for awakening creative discovery in mankind through the gift of fire.

Einstein launched the new



CEC Executive Member Robert Barwick presented the revolutionary work of Albert Einstein.



Max Planck discovered that different metals (shown here is iron) emit different, discrete frequencies of electromagnetic radiation when heated, seen as distinct bands within the visible light spectrum.

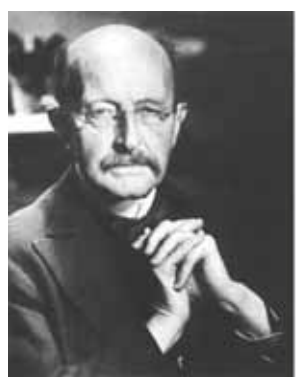
field of quantum physics by applying Max Planck's concept of the quantum, to discover the cause of the photoelectric effect. Just as his mentor Planck had rejected the statistical assumptions of the Second Law of Thermodynamics, Einstein never accepted the statistical quantum models of Niels Bohr, Werner Heisenberg, and Max Born. Their models insisted that the position of individual electrons in atoms was unknowable, because at the quantum level, there was no reality.

Einstein argued that just because we don't know the position of an electron, doesn't mean that the electron doesn't know its position: the Universe knows where it is. Einstein, often misrepresented as an atheist, expressed his firm belief that causality—truth—was knowable to the human mind, by saying, "I want to know how God created this world. ... I want to know His thoughts. The rest, are details."

Robert then Socratically demonstrated Einstein's revolutionary Special and General

Theories of Relativity, which destroyed the sacred cow of British science, Newton: Special Relativity overturned the absolute space and time assumptions of Newtonian mechanics, and proved that Newton's nemesis Leibniz was right; General Relativity explained the cause of gravity, which Newton couldn't; General Relativity also explained the irregularities in Mercury's orbit, which Newton's Inverse Square Law couldn't.

Einstein based his ideas of relativity on Bernhard Riemann's anti-Euclidean geometry. From Riemann, he developed the idea of the Universe as "finite, but unbounded", meaning that the physical space-time that is the Universe is definitely finite, but there is no limit to the creativity of the Universe, and the creativity of human beings, to develop new physical principles and states of existence. The presentation concluded with Einstein's declaration: "Logic will take you from A to B; imagination will take you everywhere."



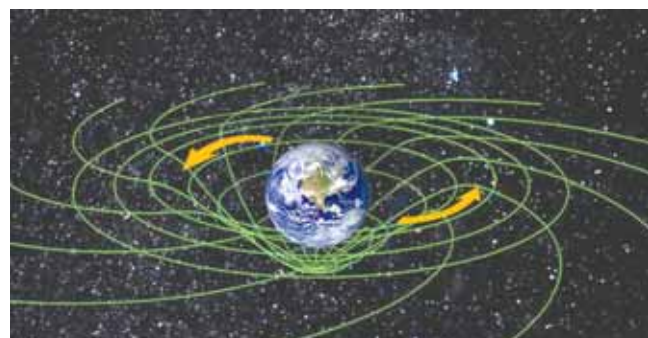
Max Planck, who denounced positivism as mere commentary on real science, was presented by CEC Executive Member Elisa Barwick.



The Solvay Conference of 1927 saw Niels Bohr and others outlaw causality and impose statistical methods. In the front row are physicists Max Planck (second from l.), Marie Curie (third from l.) and Albert Einstein (fifth from l.).

New Citizen

Published & printed by:
Citizens Media Group Pty Ltd
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Einstein's Special and General Theories of Relativity destroyed a British sacred cow: the absolute space and time assumptions of Newtonian mechanics.