AUSTRALIAN ALMANAC

Educating the Mass Strike: Cosmic Radiation beats Green Fascism

Louis Pasteur

By Noelene Isherwood Part 1 of 4

Bards of Passion and of Mirth John Keats

Bards of Passion and of Mirth, Ye have left your souls on earth! Have ye souls in heaven too, Double-lived in regions new? Yes, and those of heaven commune With the spheres of sun and moon; With the noise of fountains wond'rous, And the parle of voices thund'rous; With the whisper of heaven's trees And one another, in soft ease Seated on Elysian lawns Brows'd by none but Dian's fawns Underneath large blue-bells tented, Where the daisies are rose-scented, And the rose herself has got Perfume which on earth is not; Where the nightingale doth sing Not a senseless, tranced thing, But divine melodious truth; Philosophic numbers smooth;

I cannot think of a more appropriate introduction to a truly beautiful soul—Louis Pasteur!

What do you know of this man? Of course most people have heard of the Pasteur Institute, and the process of pasteurization, and maybe you heard that he discovered a treatment for Rabies. But what do you really know about the man himself?

Few individuals in history have dedicated their lives so entirely to the well-being and advancement of their fellow man. Born in France in 1822, Pasteur was trained as a chemist, but he was much, much, more—he desired above all to ease the burden of disease and to discover the answers to the multitude of puzzling questions about the nature of Life itself. He repeatedly challenged the scientific world in the fields of chemistry and biology and medicine and many other sciences, by searching out the principles governing the unseen world of microbes. And like Cusa and Leibniz before him, he knew that the universe was lawful and knowable to the creative mind. He expressed that inner knowledge most profoundly when he said:

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, which he obeys: an ideal of art, an ideal of science, 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, Speech delivered at his reception into the Académie Française, April 27, 1882.

Pasteur's actions were surely illuminated by the sublime. The greatest proof of that is something that is as contentious today as it was then, his contribution to a dramatic increase in

Tales and golden histories Of heaven and its mysteries. Thus ye live on high, and then On the earth ye live again; And the souls ye left behind you Teach us, here, the way to find you, Where your other souls are joying, Never slumber'd, never cloying, Here, your earth-born souls still speak To mortals, of their little week; Of their sorrows and delights; Of their passions and their spites; Of their glory and their shame; What doth strengthen and what maim. Thus ye teach us, every day, Wisdom, though fled far away. Bards of Passion and of Mirth, Ye have left your souls on earth! Ye have souls in heaven too, Double-lived in regions new!



Louis Pasteur (1822-1895)

the potential of the population density of the planet-perhaps one of the greatest leaps in potential ever realised. His discoveries in microbiology which led to the practice of sterilisation, pasteurization, and vaccination, alone have made it possible for billions of people to live longer, more productive lives. His immortal ideas forced a change in the biosphere itself. The great Russian biogeochemist, Vladimir Vernadsky, who Craig will speak more about tomorrow, called this force of the creative mind, the "noosphere".

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But Pasteur had enemies—

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lots of them—enemies of humanity itself. None more so than the very unreverent Parson Thomas Malthus and his followers (who Ann will have more to say about next). Contrast Pasteur's noble understanding of man's place in the universe and his essential purpose for existence that you've just heard, to Malthus' degenerate view expressed in his infamous *Essay* on *Population*:

It is to the established administration of property and to the apparently narrow principle of self-love that we are indebted for all the noblest exertions of human genius, all the finer and more delicate emotions of the soul, for every thing, indeed, that distinguishes the civilized, from the savage state;

-Malthus, Essay on Population. (Chap. XV)

Louis Pasteur



Thomas Malthus (1766-1834)

And this so-called principle of "self-love" which distinguishes civilised society, requires that

[W]e should reprobate specific remedies for ravaging diseases; and those benevolent, but much mistaken men, who have thought they are doing a service to mankind by projecting schemes for the total extirpation of particular disorders. —Malthus, Essay on Population. (Chap.V)

So, what were those ravaging diseases to which Malthus so dismissively referred? Many

of them are pictured here. Pasteur knew them only too well. He lost his eldest daughter to typhoid fever. He said: When meditating over a disease, I never think of finding a remedy for it, but, instead, a means of preventing it.

-Pasteur, 1884 Speech to Students

In the 18th Century, over 60 million people died from smallpox; 80 percent of children under five died and survivors went blind. In Pasteur's time the mortality rate due to septicaemia and infection in surgery patients was 50 in 100. However, following his breakthrough discovery of sterilisation to kill harmful bacteria, that mortality rate dropped to 5 in 100. Similarly amongst women in childbirth—the death rate dropped from 200 in 1000 to just 1 in 1000—enough to make Malthus and his anti-human sycophants choke!



That Pasteurian passion and method must be revived once again. How could anyone doubt the great political and economic crisis facing mankind today, with massive cuts to national health budgets, with a veritable army of Green environmentalist fascists on the march calling for the culling of the human population and the shutdown of our food supplies, and with daily reports of new diseases breaking out—Hendra Virus, Whooping Cough, E-Coli—to name just a few. They can and must be brought under the wilful control of man—man acting truly *as man*. But how?

As Mr. LaRouche has made abundantly clear on many occasions, it is only through scientific discoveries, that mankind is able to increase his power to deal with the universe. And participating in a discovery, or even by learning a universal principle, *you* are creating the capability for the future of mankind. So, *you* need to use *your* "imagination", just as Pasteur did.

Pasteur's grandson, Pasteur Vallery-Radot, spoke on the occasion of the 100th anniversary of the discovery of fermenta-



tion and gave a beautiful, unique insight into his grandfather's imagination:

A man of genius was needed to bring light in all this darkness.... This man had the rare gift of insight.

You will grant, ladies and gentlemen, that there are two ways for the human mind to gain knowledge—reason and imagination. In the modern world, dominated by technology, we are so accustomed to rational progress that we have come to hold imagination in too small esteem. And yet without it there could never be great inventors, any more than there could be great writers and great artists.

Imagination, in the scientific genius, assumes the special form of insight. This is the sudden intuition of a truth without the interposition of reasoning. Insight is what makes the scientists of genius foresee the end to be achieved. ...

What contradictory qualities he must possess! Besides the gift of observation, he must be endowed with imagination, so he must be a poet... he must not be narrowly specialized, his knowledge must range over widely varied fields. He must discipline himself to assiduous labor.... He must confine himself within the bounds of rigorous experiment, requiring him to bridle his imagination....

-Louis Pasteur Vallery-Radot, Speech to Fermentation Centennial 1857-1957





Pasteur in Universal History



Lyndon H. LaRouche

This method of creative hypothesis formation which Pasteur exemplified was the same scientific method of Plato, Cusa and Leibniz. They all had to deal with evil political and philosophical operations run by the old Venetian/British Empire. In fact, Pasteur engaged in open polemical warfare against their number one operation, the doctrine known as *Positivism*, a philosophy that denies all reality except those supposed "facts" of sense certainty.

Unfortunately, *Positivism*, unlike many of the other disorders that

Pasteur was able to conquer, is a very insidious and stubborn disease. Listen to what Mr. LaRouche said about it, in his March 2010 EIR article, "Mapping the Cosmos!" and ask yourself the question: "Am I infected with this disease too?"

It is an acquired mental disorder...a type of disorder expressed as a viciously systemic form of reductionism, notoriously common to certain types of university professors and their students....The systemic pathology of the typical positivist of today, is that he or she is, usually, essentially a nominalist of the type associated with Paolo Sarpi." Like Sarpi, today's positivist denies "the existence of any knowable universal principles most vehemently; they permit no actual principles, but, therefore, rather mistake the mere name assigned to an object (a merely statistical, behaviorist phenomenon) for the object itself.

-LaRouche, Executive Intelligence Review, March 19, 2010

Unfortunately, it is not just uni professors and their brainwashed student-victims who suffer from this deadly virus—all of us here are infected to one degree or another as well, given that we live in a society *dominated* by positivism.

The champion and founder of *Positivism* in the early 1800s, was the mathematical and statistical freak, Auguste Comte (1798-1857), who I'll say more about shortly. But Comte did not operate in a vacuum (after all there is no such thing, is there?) There were several waves of Venetian agents who prepared the way for him.

The first wave

The first of these waves was directed by Antonio Conti (1677-1749), founder of the so-called French *Enlightenment* who had been given the task of launching a new Newtonian party in France following Leibniz's death in 1716. He activated the followers of Malebranche (1638-1715) who promoted Newton's straight-line corpuscular theory of light in preference to Huygen's wave theory. Conti's other chief agent wasVoltaire (1694-1778), a truly sick Satanic satirist who attacked anything that represented Beauty or Truth. He was famous for his *Philosophical Letters* devoted to Newton, for his disgusting attack on Joan of Arc, and for "Candide" in which he sarcastically r idiculed Leibniz's philosophy of "optimism" and "the best of all possible worlds".

At this same time, there was a completely different political process underway in America where before long, the first true nation state Republic would be born, in opposition to the Oligarchical Empire system of Europe. The Americans were challenging their British colonial oppressors, for the right to trade and manufacture goods independently, and to rule themselves. At the same time, Britain and France were in almost continuous warfare on the Continent, culminating in the Seven Years War of 1756. With the Treaty of Paris in 1763, the British Colonial Empire became the master of the world, and central to their control, was the privately owned British East India Company, led by Lord Shelburne. Though headquartered in London, the BEIC was spawned by Venice, and was a European-wide super-conglomerate among whose chief weapons of imperial control were global free trade and the ideological control of subject populations, by controlling science and culture.

In the face of this assertion of Empire, a network of Republican agents throughout America and Europe began the fight for true political freedom. Under Benjamin Franklin's scientific influence, an industrial revolution was beginning and by the time of the American Revolution of 1776-81, he and his associates were threatening to not only create new republics on the American model, but were also revolutionising real science in the service of the "general welfare" of the population.

In Europe, the French had joined America against England and beginning in 1789 with the storming of the Bastille, the French Revolution was underway. But it was a very different Revolution to that of America. To maintain their control, the British unleashed a lunatic, anglophile faction, the Jacobins, led by Danton and Marat and the guillotine was put to work against all those who represented the greatest threat. The great scientist Antoine Lavoisier was among those put to death, with these words from the people's judge: "The Revolution has no need of science."

By the end of the century, the British seemed to have France back under their control. They set their puppet Napoleon Bonaparte to work creating havoc and prosecuting his infamous Napoleonic Wars which lasted until 1815 after which they restored the Bourbon monarch Louis XVIII. But despite this political control, there was a truly formidable factor in France which they did *not* have under their control—the Ecole Polytechnique.



The Ecole Polytechnique

The Ecole was founded by Lazare Carnot (1753-1823), and the genius Gaspard Monge (1746-1818) in 1794.After the British and their continental allies launched war against France in 1793, Carnot stepped forward to organize the defence of France against invasions from all sides and defeated the attackers—a stunning accomplishment which won him the official title, "The Organizer of Victory". The Ecole Polytechnique very rapidly became the centre of renewal of the Platonic method of scientific discovery first established in France by the Brotherhood of the Common Life in the 15th Century and pursued through the 17th Century by Jean Baptiste Colbert (1619-1683) who established the Royal Academy of Sciences with great scientists like Pierre Fermat and Leibniz's collaborators Christiaan Huygens and Jean Bernoulli.

Carnot was a devoted Republican and follower of Benjamin Franklin. In his ``Essay on Machines," he defined himself as a Leibnizian, maintaining that society can only progress through the scientific study of technological innovation. It was from that standpoint that he established a new basis for the study of mechanics, defined as the search for the best possible way for a machine to transform the energy flux. This conception was the exact opposite of the fixed Cartesian approach of the Positivists.

Carnot collaborated with Monge to form new generations of republican scientists both in France and Germany. Monge instituted a system of "brigades," based on Carnot's principle of "enthusiasm," encouraging students to relive past discoveries. He held that when discoveries are made with the guidance of agape (ie. the emotion associated with ideals such as the love of God, love of justice, love of country, and love of mankind), it's possible to transform uneducated peasants and orphans into the best scientists and trained engineers, within just a few years.

Carnot made clear that this principle of education was not just for France, but for the whole world. He wrote:

Elevate to the dignity of man, every individual of the human species. —Source: The Bourbon Conspiracy That Wrecked France's Ecole Polytechnique by Pierre Beaudry, Executive Intelligence Review, June 20, 1997.

The second wave

Clearly such benevolent intentions for the masses could not go unchallenged. So while Germany forged ahead developing these ideas, in France the next wave of Positivist cult figures were unleashed. Monge and Carnot were stripped of all honors and removed from their posts in 1814, by the newVenetian-controlled Bourbon regime which enlisted the services of three stupid, bigoted, narrow-minded and fanatical mathematicians, the Marquis Pierre Laplace (1749-1827), his lackey Baron Augustin Cauchy (1789-1857) and Adolphe Quetelet (1796-1874).

Cauchy at age 27 was a Jesuit-trained mathematician and an oligarch, and was designated to replace Monge. He preached that man's mind is limited; that all ideas come mechanically from sense perception, and that knowledge is eternally fixed. Listen to his evil insistence on the finitude of man's intellect:

When one rapidly surveys the productions of the human mind, one is tempted to believe that human knowledge can grow and multiply to infinity.... However, if one observes that all our intelligence and our means are enclosed within limits from which they may never break free, one will become convinced that our knowledge is limited ... that if man has not been able to visit the poles, he is left in eternal despair of ever coming close to those icy regions....Who will ever dig a well 1,500 leagues deep? ... Man has risen 1,500 fathoms into the atmosphere, but the rarefied air ... will constantly bring back to the surface of the earth those who would want to undertake a bolder enterprise. ... The exact sciences are the sciences which can be regarded as brought to a close. Man can by force of sophistry be brought to doubt the truths taught him, but he cannot discover new ones... !

—Cauchy, On the Limits of Human Knowledge, 1811

Cauchy's superior and controller was the Marquis Pierre Laplace, better known as the "Newton of France," for having championed Newton's work versus that of Kepler, Huygens and Leibniz, as seen in his "Celestial Mechanics" which described the motions of the heavens in purely mechanistic/statistical terms. He stated that: all the effects of nature are only mathematical results of a small number of immutable laws.

-Laplace, A Philosophical Essay on Probabilities

You can blame Laplace for founding modem "probability theory", but he also believed in something else that flowed from that—what he called, "causal determinism", expressed in this following quote:

We may regard the present state of the universe as the effect of its past and the cause of its future. An intellect which at a certain moment would know all forces that set nature in motion, and all positions of all items of which nature is composed, if this intellect were also vast enough to submit these data to analysis, it would embrace in a single formula the movements of the greatest bodies of the universe and those of the tiniest atom; for such an intellect nothing would be uncertain and the future just like the past would be present before its eyes.

-Laplace, A Philosophical Essay on Probabilities

Adolphe Quetelet was a student and disciple of Laplace, and argued that one could apply Laplace's statistical laws to human society, to create a "social physics" which would be every bit as lawful and deterministic as Laplace's system supposedly was for the heavens. The key was ceaseless measurement and analysis of huge series of human statistics to arrive at the "I'homme moyen" (the "average man"). Quetelet studied rates of crime, births, deaths, marriages, and suicides to find statistical trends and made extensive measurements of the human body. He became the President of the Belgian Central Commission of Statistics, was a main influence in the establishment of the London Statistical Society and organized the first International Congress of Statistics, held in Brussells in 1853.

Quetelet's 1835 masterwork, "Man and the development of his faculties" was published by the raving eugenicist Robert Chambers (who Ann will say more about later). Chambers crowed that Quetelet had made it clear that the stature, weight, strength and other physical peculiarities of mankind are regulated by fixed principles of nature, as are his morals, and these doctrines rest on the most powerful of all evidence, that of numbers! Charles Darwin's cousin Francis Galton who served as his adviser on statistics, was in personal contact with Quetelet, and based all of his founding work in eugenics upon his statistical methods.

The intent of introducing systematized mathematical analysis as a universal method was to destroy human creativity. The word was, "If you can't mathematize it, it is not valid."

By the time Cauchy was eventually expelled from the Ecole Polytechnique, the damage was so extensive, that what was left of the school was but a ghostly shadow of its former greatness. But it was the Positivists led by Auguste Comte who really consolidated this new evil doctrine. So how did he do this?



Lazare Carnot (1753-1823) and Gaspard Monge (1746-1818).