

That rhetoric contains a deadly message. Naess is one of the spiritual mentors of the Earth First! ecological-terrorist group, which has become infamous for acts of industrial sabotage in the United States and elsewhere. One editorial in the group's journal stated: "If radical environmentalists were to invent a disease to bring human population back to sanity, it would probably be something like AIDS. Just as the plague contributed to the demise of feudalism, AIDS has the potential to end industrialism." While Naess distances himself from such outrageously expressed views, such views are really no different from the wish of Baha'i promoter Prince Philip, that he be reincarnated as a deadly virus, so as to reduce world population. And the fact is that Naess repeatedly advocates reducing the world's population to a level between a few hundred million to a couple of billion, from its current 5 billion-plus level.

As for White, he made the point that the worldview of Naess and that of the Baha'is is one and the same. He argued that the Baha'i faith offers a new model for humanity, to create a vision compatible with "sustainability": "In its emphasis on unity and evolutionary thinking, the Baha'i Faith offers a view on nature that reflects both animistic wisdom and contemporary ecological understanding. . . . The teachings and institutions of the Baha'i Faith can be understood as nothing less than the vision and nucleus of a world order based on the central spiritual principle of unity."

White has also written a tract entitled, "Spiritual Foundations for an Ecologically Sustainable Society," published in *The Journal of Baha'i Studies* (Vol. 2, No. 1), in which he cited various ecologist writers as his inspiration, including Naess, Gaia theorist James Lovelock of Britain, and the late Ernst "Small Is Beautiful" Schumacher (author of a work called "The World Order of Baha'u'llah").

In this piece, White stated: "The rich and abundant Earth is being depleted and destroyed under the weight of growing population pressure and large-scale industrialization. . . . In the view of many ecologists, World War III has already begun—it is the war against Nature." He then praised "deep ecology" of the Naess variety, for advocating a "deeper reconciliation between humanity and Nature" founded on "a critique of technocratic, economic growth society," and based on "nonanthropocentric insights."

All of this adds up to "the emerging paradigm of 'ecological consciousness' . . . grounded in a perception of holism and a vision of nonexploitive science and technology. It calls for a transformation of consciousness away from seeing the world as a collection of resources to be exploited and consumed, to one of humanity living as part of the ecosphere. . . . It is within this context of the search for new visions of metaphysical reconstruction that the teachings of the Baha'i Faith have a significant contribution to make. . . . Many of the tenets and principles for an alternative society based on ecological wisdom are also found within the writings and institutions of the Baha'i Faith."

## LaRouche on 'Metaphor' is topic at conference

Lyndon LaRouche's most recently published major theoretical writing, "On the Subject of Metaphor," will be one of the principal inspirations for the upcoming Sept. 5-6 conference of the Schiller Institute to be held near Washington, D.C. The lengthy article has just been published in the Schiller Institute's English-language journal *Fidelio*, in the Fall 1992 issue, which features on the cover Rembrandt's eloquent "Self-Portrait as St. Paul" (1661).

In this paper, written from the federal prison to which he has been unjustly confined since January 1989, LaRouche tackles what is usually thought of as a "literary" question: the forms of irony expressed as *comparison*, *hyperbole*, or *metaphor*. Yet the reader is quickly taken by surprise to find that this extraordinary thinker is not talking about poetry only, but rather criticizing what passes for scientific method. In fact he begins with the ancient problem of squaring the circle, and discusses how Nicolaus of Cusa, in the 15th century, reworked Archimedes' theorems on this problem. After an extensive discussion of crucial geometrical "paradoxes," LaRouche arrives at a true definition of the term "negentropy," or the negative-entropy, a term which he says has been much "abused" by the school of Norbert Wiener, the 20th century mathematician associated with "information theory."

In the course of his paper, LaRouche exposes the "materialist" opposition to the Platonic current of physical science, including the modern-day domination of materialism by the Venetian Party; the notion of metaphor as classical tragedy; and musical philology. Each of these topics will be treated during the September conference, in presentations to members of the Schiller Institute and invited guests.

The overall theme of the conference is: "A planet cannot survive half-slave and half-free," a sentence paraphrased from Abraham Lincoln's 1860 campaign for the presidency of the United States. One panel will unmask the rotten legacy of Lincoln's Confederate enemies.

*Fidelio*, featuring in the fall issue also Helga Zepp-LaRouche's Call for "An International Coalition for Peace and Development," as well as interviews, reviews, musical scores, and translations, is available from the Schiller Institute, P.O. Box 66082, Washington, D.C. 20035-6082. An annual subscription of four issues is \$20.