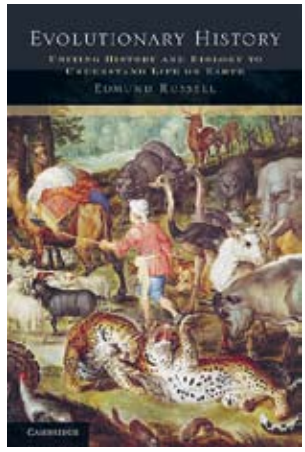
The History of the Biosphere Cannot Exclude Mankind

by Aaron Halevy



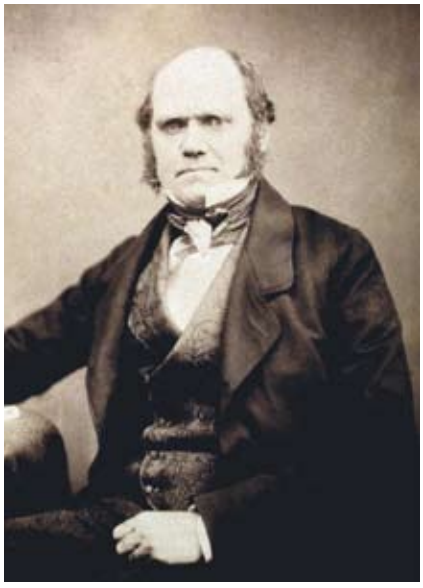
Evolutionary History: Uniting History and Biology to Understand Life on Earth
by Edmund Russell
New York: Cambridge University Press, 2011
Paperback, 216 pp., $21.97

Edmund Russell's book, *Evolutionary History*, is written as an analysis of man's specific effect on "evolution in populations of other species which in turn has shaped human experience," and to forge from this, a new academic field which unites history with biology. "One of the central goals of this book," he writes in the first chapter, "is to contradict the sense many of us have that evolution is something that happens, 'out there'—well away from us in time, well away from us in space, well away from us as a species, and certainly well away from us as individuals."

This view, to expand the study of human history to include a knowledge of the history of the biosphere and its changes over billions of years, is an aim with which the great historian and dramatist Friedrich Schiller would agree. As Schiller wrote, "… the whole history of the world at least would be needed to explain this very moment." Yet, in attempting this, Russell seems debilitatingly unaware of the genesis and the effects of the mental disease known as environmentalism, which plagues our species today.

We live in a society today which has been effectively lobotomized. *Very few human beings recognize that human beings are the only species on Earth that can willfully express the unique characteristic of creativity,* and the people who should be most cognizant of this fact, "scientists," are often the most ignorant of it. To propose a "synthesis of man and nature" today, without taking this qualitative difference properly into account, is flatly untrue.

To remedy this, Lyndon LaRouche's "Basement Team" of researchers is developing the concept of biospheric management, which is intended to reorient current liberal scientific methods to the proper self-conception of mankind as creators.[1] If mankind is to survive this current breakdown of the global financial system, we must confront the great fallacies in thinking which have brought us to this point.



Author Edmund Russell has a "fondness for Darwin's ideas," seemingly unconcerned about Darwin's lack of humanity. Here, Charles Darwin in an 1855 photograph by Maull and Polyblank.

Evolution of the Biosphere

Russell begins his study from the works of Charles Darwin. "Evolution," he writes, "involves changes in inherited traits or genes of populations over generations." It can result from any cause, including natural (i.e., *animal*: unconscious) or intentional (i.e., *human*: conscious). For Russell, all forms of evolution, including man-induced evolution, fall somewhere in these categories.

"I like to think of this book as following in the Darwinian tradition, which partly explains my fondness for appealing to Darwin's ideas," he writes. Apparently, Russell is unconcerned that Darwin seems consciously to have sold his own humanity to serve the animal kingdom instead.[2,3]

1. For more on the "Basement" work, see www.larouchepac.com/basement

2. I.e., The British Empire! See, "The 'No-Soul' Gang Behind Reverend Moon's Gnostic Sex Cult," by Laurence Hecht, *21st Century,* Fall 2002).

3. This statement on p. 26 of Darwin's *Autobiography,* was written in 1876, when he was 67 years old, six years before his death:

"I have said that in one respect my mind has changed during the last twenty or thirty years. Up to the age of thirty, or beyond it, poetry of many kinds, such as the works of Milton, Gray, Byron, Wordsworth, Coleridge, and Shelley, gave me great pleasure, and even as a schoolboy I took intense delight in Shakespeare, especially in the historical plays. I have also said that formerly pictures gave me considerable, and music very great delight. But now for many years I cannot endure to read a line of poetry: I have tried lately to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also almost lost my taste for pictures or music. Music generally sets me thinking too energetically on what I have been at work on, instead of giving me pleasure. I retain some taste for fine scenery, but it does not cause me the exquisite delight which it formerly did. . . .

"My mind seems to have become a kind of machine for grinding general laws out of large collections of facts, but why this should have caused the atrophy of that part of the brain alone, on which the higher tastes depend, I cannot conceive. A man with a mind more highly organised or better constituted than mine, would not, I suppose, have thus suffered; and if I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature."

The fallacy of this approach from the outset, is that there is no such thing as an individual species. As the great biogeochemist Vladimir Vernadsky emphasized, all species are an interconnected representations of the developing biosphere as a whole.[4] Each individual form of life represents a sort of door, through which the chemical elements—specific isotopes, including the cosmic ray spectrum—pass through. This is what Vernadsky termed "the biogenic migration of atoms." All life must be observed as a single developing system.

Each of the biosphere's new species is an advancement of forms with higher and higher biogenic-throughput into the living system. Evolution is a phenomenon of the system, as in the development of life capable of living outside the oceans in the Ordovician, or the period of the dominance of the mammals 65 million years ago; it can not be seen as a local change in the system. This process as a whole, striving into more complex life forms, into more species diversity, for over 4.5 billion years, reflects that which Moses Mendelssohn defines as beauty: "The striving for unity, a harmony in multiplicity."[5]

Darwin's theory of evolution was caricatured in Punch *in 1882, under the title "Man Is But a Worm."*

The Triumph of Mankind's Evolution

Until the turn of the 20th Century, mankind's emergence on the planet was understood as the summit of all the previous changes in this evolutionary process of the biosphere. Russell cites a few examples of this view: He reports that Thomas Bell said in 1837, that domestication shows the "triumph of human art and reason over the natural instincts of the inferior animals." Yet in the chapter "Evolution Revolution," Russell mocks this view of man as "the master breeder narrative," and poses a few cases, such as the early domestication of dogs and the so-called agricultural revolution of 10,000 B.C., where these processes could have had less intention, and more chance and accident.

Dogs have been with mankind since before recorded history, so the genesis of this relationship is difficult to determine. An interesting Russian experiment, initiated by Dmitri Belyaev in 1958, took more than 100 wild Siberian foxes and selectively bred them on the basis of "tameness."[6] After only a dozen generations of this breeding, some unique, unsuspected, but well-known traits in these animals began to appear, as if miraculously. The new foxes began to have more curly tails, more floppy ears, coats with more variation in color. They began barking (which foxes do not do), and they looked for attention from their human caretakers. In short, they had been tamed, within the lifetime of one human being.

Later, it was assessed that the adrenaline content was much lower in the tame foxes than in their untamed cousins. The conclusion reached by the team was that the change in the adrenaline affected the chemical balance in the other genes, or combinations thereof, and "this chemical imbalance made some traits dominant and others recessive."

Then Russell says the "master breeder narrative" compels us to believe this domestication process as intentional and full of imagination and pre-knowledge: Early man must have (1) understood the inadequacy of his ancestor's methods of hunting; (2) must have imagined that he could domesticate a wild species (which had never been done before); (3) "imagined traits in wolves … that they had never seen"; (4) must have "believed they could tame wolves by raising cubs in captivity," etc.

This scenario shaped by Russell in a specifiably pessimistic bent, brings him to the conclusion that this is all absurd. "In addition to calling for almost divine foresight and skill, the master breeder narrative makes dicey assumptions about wolf biology."

But the issue is not the pre-knowledge which makes a discovery; it is the hypothesis about the universe which allows the unknown to be tested. Anyone who knows Johannes Kepler's work, knows that that is what creative discovery is, and that it is a uniquely human ability! That is the difference between man and animal.

Ignoring Man's Reason

Instead of accepting the paradox that all mankind has expressed a quality of reason, Russell writes: "Rather than assuming that people fifteen thousand years ago used breeding techniques common today, let us see how domestication might have resulted from actions hunter-gatherers took for immediate gain."

Russell next forms "another narrative" in which he sees the wolves hiding outside the camp of nomadic man, picking up his scraps on the side. Those wolves who have the courage to come up and get closer to the men seem to have an advantage, and they eventually get very close to men, and eventually, they were tamed by the benefits these specific wolves received. Taking this "more likely" scenario together with the evidence from Dr. Belyaev's team, Russell writes that "these findings, provide evidence that people could have created dogs from wolves, by piling chance on unwitting chance."

In another example about domestication, Russell poses the domestication of cotton and other plants in a similar way: How? Man could have eaten some seeds in his meal and then excreted them near the camp and the next year, when he returned, he would find growing plants. Again Russell is viewing evolution and

4. *The Biosphere*, by Vladimir I. Vernadsky (1926).

5. Moses Mendelssohn, *On Sentiments* (1761).

6. Conducted by the Russian Academy of Sciences, through the Institute of Cytology and Genetics-Novosibirsk, Russia,

domestication as a change in relationship between two fixed animal species, and he asserts that domestication which benefits the domesticated, occurs by placing a demand on the domesticators, making them serve their partner species. "We might say that domestication depends as much on domesticating a population of human beings as on domesticating a population of non-human species," he writes.

Returning to the Vernadskian view, the universe is embedded with purpose, with intention. Russell's failure to recognize that, and his inadvertent determination to attack its manifestation in mankind throughout his book (as is popular among environmentalists today), is the source of his failure to grasp the higher role of man in the universe and our distinction as subduing the animals, not becoming them.

A domesticated Siberian fox at the Institute of Cytology and Genetics (Novosibirsk, Russia) that has bred tame foxes for over 50 years. Russell questions whether man intended to domesticate the fox and wolf, saying that it could have happened by chance.

Mankind and the Biosphere

The main point of *Evolutionary History,* is Russell's attempt to solidify the benefits of the unification of biology and human history. Russell converges on this point, "as if by accident," in asserting that each stage of human development requires the entire history of all living species, all civilizations, and their interconnections up to that point. His crowning example is the chapter titled, "Evolution of the Industrial Revolution." There Russell argues that the invention of the cotton gin and the manufacturing capability of Britain (the "industrial revolution") was not all that should be credited. Rather, the whole 5,000 years of farming and breeding of the cotton strain which was capable of withstanding the machines also should be included and credited for the revolution.

"The agricultural revolution," Russell writes, "was an evolutionary revolution because it depended on domestication, which altered inherited traits and genes of populations and organisms over generations. So most of recorded history is a by-product of anthropogenic evolution." Therefore "anthropogenic evolution facilitated the Industrial Revolution by enhancing the suitability of cotton fiber for spinning and weaving."

Russell rightly argues that this idea is itself a challenge to modern historians. "One might challenge my proposition on the grounds of intentionality, sufficiency, or proximity," he writes, instead of taking the point to assert this connection over long periods of time as prescient intentions. Russell also rightly asserts that "when people modify organisms to provide human beings with goods and services, those organisms become tools."

Yet in all cases, Russell allows the environmentalist dogma of "man as beast competing with beasts" to ruin his otherwise useful ideas. Just before his concluding remarks, Russell states that human-induced evolution of plants and animals should be seen as merely a "mutually beneficial," agreement, "an adjustment … rather than one species imposing its will on another."[7]

Mankind Is an Immortal Species

The conclusion of Russell's book, "…uniting the insights of history and biology in evolutionary history enables us to understand the past more fully than either discipline does alone," might find its way into the future of human thought, but not in the way the Russell wishes it. Only by rejecting the environmentalist-fascist ideology can man understand his true role on the planet, and in the galaxy. When humans evolve, we do not grow extra limbs or webbed feet; we evolve in the culture, in the means by which we perpetuate our species at a higher quality and higher density of people.

This is the view of Vernadsky, and of LaRouche's "Basement" team, and only an understanding of this idea can bring about a moral and scientific view of mankind as both a living and a spiritual being in this universe as we know it.

We have arrived at a time in which there is no living entity on Earth which is too small, or too large, for humanity to be able to study and interact with it.

We aid the growth of plants by helping them develop certain characteristics; we keep alive those which would otherwise die off, or produce little. We protect animals, develop their best traits for survival, and bring them into a higher population density than they ever could achieve alone. We bring new species into existence which would take hundreds of thousands of years to develop otherwise. We can

NASA

There is no limit to the creative potential of mankind or the evolution of the biosphere! Here children launch a rocket at Astro Camp at the John C. Stennis Space Center in Hancock County, Miss.

7 Shakespeare's Edmund in "King Lear" should love to join this remark with his infamous, "Now, gods, stand up for bastards!"

have an effect on what we deem good, as well as bad, bacteria in agriculture. We exterminate diseases for ourselves and our animal friends. We plant new forests, drain swamps and marshes, create new water sources, and bring rivers to deserts to transform them into fertile meadows.

Man tames the wildness of nature to create a place for a better peace of mind. Mankind uplifts all living things on this planet to a more important significance by his use of them, and brings life one step closer to its goal: spreading life beyond this planet.

Look to the Future

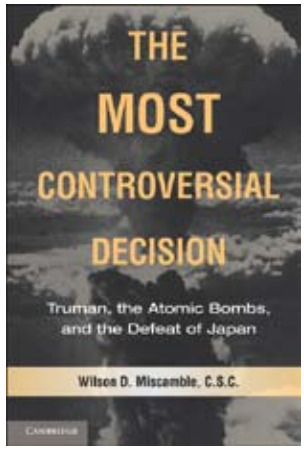
The place to truly begin the study of human history, is from the future: What will the human species be doing in 100 years? 1,000 years? 10,000 years? As there has not been a limit to the habitation of man in any realm of the Earth so far, which has included short forays into nearby "space," is there any limit on the potential of man to ferry civilization to other planets? To mine the Moon and to harvest the asteroids for our resources? To use those refined materials to manage a solar economy? To use that as a basis from which mankind begins to colonize the galaxy? And then beyond?

No, there is no limit to the creative potentials of mankind! There is no limit to the evolution of the biosphere which man shall bring with him as he develops; and, therefore, there is no Second Law of Thermodynamics, and no need to continue to tolerate the religion of environmentalism.

Ignoring the Truth about the Bomb

by L. Wolfe

The Most Controversial Decision: Truman, the Atomic Bomb and the Defeat of Japan
by Wilson D. Miscamble, C.S.C.
New York: Cambridge University Press, 2011
Paperback, 174 pp., $24.99



It is easy to prove a point when you choose to ignore the truth. What is perhaps most annoying about Wilson Miscamble's apology for the use of atomic weapons on Japan is that it purports to present unbiased scholarship, claiming to have calmly reached the cold-blooded, but, as he says, unpopular "fact" that the atomic slaughter of Japanese civilians was necessary to end the war and prevent American and Allied high casualties, in what would have otherwise been a terribly bloody invasion of the Japanese homeland.

Miscamble's work ignores whatever truth might inconveniently get in the way of his clearly prejudged opinion of the validity of the "decision" to drop the atomic bombs on Japan. Here I will make a few relevant points that indicate the extent of his scholarly lying.

Miscamble asserts at one point in his account of the decision-making process that resulted in the bombing, that Truman and others involved were merely carrying out what the dead Franklin Roosevelt had "intended" in using the bomb as a weapon against Japan. There is not one shred of evidence to support this assertion, and none is presented.

Instead, there is much evidence that FDR had only agreed to develop atomic weapons as a possible counter to a Nazi effort to do the same, and that he had never seriously considered using them in Europe, especially when it was clear that the Nazis were already on the road to defeat and that their atomic program was unsuccessful.

Miscamble's lying assertion about FDR's intent is further weakened by the mountains of evidence of Roosevelt's pursuit of a backchannel peace agreement with the Japanese, mediated through the Vatican, to which effort he deployed trusted assets from American intelligence circles.

Those familiar with FDR's thinking on this matter—including some people whom I spoke to who were personally involved—say that if anything, FDR might have agreed to a demonstration of the power of the new weapon, without using it on Japan, to help strengthen factions in the imperial household and government who were seeking peace with honor. Miscamble somehow overlooked this backchannel.

The author makes much of the fact that secret code intercepts made it apparently clear that the Japanese would not surrender without assurances that the Emperor could stay on in some role. He correctly attributes to Truman advisor Jimmy Byrnes the demand for the continuation of the unconditional surrender policy. But Miscamble claims that because Byrnes had been an advisor to FDR, he somehow channeled the late President and knew that he would have not given in on a future role for the Emperor in a defeated Japan.

My sources told me that if it were required to end the war, FDR would have found a way to accommodate that Japanese request (the which request was ultimately given in a private assurance after the bombs had been dropped. And, these sources said, that if that assurance had been given earlier, it might have yielded a peace without Hiroshima, negotiated through the Vatican backchannel).

Preventing a U.S.-Soviet Alliance

Miscamble also chooses to claim that because the simple but evil Truman was not capable of conceiving a grand strategy versus the Soviet Union, involving the atomic bombing of Japan, that no considerations to that effect were involved in the decision. That is palpable nonsense, as several other authors have pointed out (Gar Alperowitz, *The Decision To Use the Atomic Bomb,* New York: Vintage Books, 1996, for example).

Churchill and the British, as well as many of their counterparts on the U.S. side, were more concerned ultimately about the effect of the bombing on the Soviet Union than they were about its effect on Japan.

Such factions were interested in break-