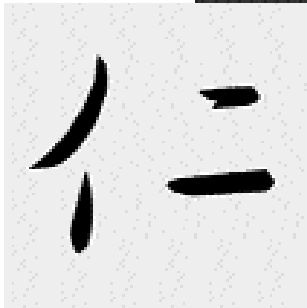


The Deconstructionist Assault on China's Cultural Optimism

by Michael O. Billington

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agapē



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Li,
Principle



Xinhua/ Yao Dawei

In a world economy rapidly collapsing into the worst depression of modern history, the role of China, the world's largest nation, has become a crucial factor in determining the future of the world economy as a whole. The two dominant "systems" of the Twentieth century—the Communist Soviet bloc and the "free enterprise" economies of the West—have followed one another into bankruptcy and social chaos. China, however, although still suffering from a relatively underdeveloped economic infrastructure and a low *per-capita* standard of living, is moving forward with a visible enthusiasm and techno-

logical optimism, finding its own way between the two proven failures of Marxism and Adam Smith's *laissez-faire* capitalism.

China is also reaching out to other nations, both its Asian neighbors and beyond, with proposals for cooperative development of huge dimensions, which could transform the region into an economic engine for world development in the next century. This fact alone explains the hysteria in some quarters—centered in such British Intelligence thinktanks as the I.I.S.S. (the International Institute of Strategic Studies) and their "Conservative Revolu-



Fireworks over Hongkong hail the city's return to China from British colonial status, July 1, 1997.

Inset left: Beijing celebrations at the countdown sign in Tiananmen Square. Inset right: Beijing University students join the celebrations.

Agence France Presse/Corbis-Bettmann

Xinhua/Guan Tianyi

tion” allies in the U.S. Congress—who are attempting to paint China as the new “enemy image” for the West. What most disturbs London is the cultural optimism emanating from China, which threatens to spread internationally, since culturally optimistic nations are less willing to submit passively to the dictates of the international financial institutions.

The recent July 1, 1997 transfer of the British Crown Colony of Hongkong back to Chinese sovereignty has become a symbol, both within China and worldwide, of China’s newly established dignity as a nation, capable of

asserting its sovereign rights and contributing to global progress, free of the colonial legacy. Most importantly, Beijing has taken full advantage of this victorious reuniting of the homeland, to educate the world concerning the true nature of the British colonial beast, which was responsible for the drugging, looting, and destruction of the Chinese people and their culture for 150 years.

There are both positive and negatives impulses behind China’s new optimism. From the negative side, the stark image of the ten years of hell known as the Great Proletarian Cultural Revolution, which tore China apart

between 1966 and 1976, lives indelibly in the minds of the Chinese people. They compare that experience to the holocaust in Germany under Nazism, and are united behind the determination that such a devastation of China's people and their cultural identity shall never be allowed to recur.

Another negative image is provided by the misery and destruction which now pervade Russia and the other nations of the dissolved Soviet bloc, after years of subjugation to the "shock therapy" of the International Monetary Fund and its minions. And so, the two extremes—of leftist (Cultural Revolution) totalitarianism and radical free-trade shock therapy—have proven to generate similarly disastrous results.

The Chinese are not merely seeking a "middle path" between these two evils, however. There is an even more powerful *positive* impulse guiding the Chinese cultural and economic reconstruction. There is a renewed investigation into the vast span of Chinese history and culture, reviving a Confucian tradition which had been under attack throughout the Twentieth century, and viciously suppressed during the hysteria of the Cultural Revolution. There is also a new dedication to defining a universal role for China, in shaping the future of mankind as a whole, after living in relative isolation from the Western world for much of its 4,500 years of recorded history. In this search, the ideas of Dr. Sun Yat Sen, the father of the Chinese Republic in 1911, are being returned to their proper place of prominence.

NOTE ON TRANSLITERATION OF CHINESE CHARACTERS

Unlike English words, Chinese words are not spelled with letters representing spoken sounds. Instead, each word is written as an ideogram (or character) representing an idea. A number of systems have been devised to spell Chinese words in the Latin alphabet used in most of the West. In most cases, the modern Pinyin transliterations of Chinese names and terms have been used in this article. Except for contemporary figures, I have included the traditional Wade-Giles transliteration, found in most historical studies, in parentheses upon the first occurrence. In a few cases, where the traditional rendering is commonly accepted (Confucius, Mencius, Sun Yat Sen, Chiang Kai-shek), I have used that form.

Although the use of the Pinyin system makes some Chinese words that have been familiar in older forms look strange, it does not change their pronunciation. Thus, "Peking" becomes "Beijing," "Mao Tse-tung" becomes "Mao Zedong," "K'ang Hsi" becomes "Kang Xi," and the philosophical concepts which have appeared in previous issues of *Fidelio* spelled as *Jen* and *ch'i*, become *Ren* and *qi*. A fair approximation can be made by using the equivalent English sounds for Pinyin consonants, with these exceptions: *c* is pronounced *ts* when it begins a word; *q* is pronounced *ch*; *x* is pronounced as *sy* (soft *sh*); *z* is pronounced *dz*; and *zh* is pronounced *j*.

The most profound expression of China's current optimistic outlook is its promotion of the Great Eurasian Land-Bridge—the multiple, high-speed rail corridors connecting Europe and Asia, through Russia, Central Asia, and South Asia, extending into the Middle East and Africa. Beside facilitating trade, the Land-Bridge development corridors will serve to bring modern technology and industry to the vast, undeveloped and underpopulated areas of central Eurasia.

Mr. Song Jian, the Chairman of China's State Science and Technology Commission, in a speech to the May 1996 "Symposium on Economic Development of the Regions Along the New Euro-Asian Continental Bridge" in Lanzhou, said: "The construction and opening of the new Eurasian Continental Bridge will once more brighten the Silk Road, which had once made great contributions to the spread of ancient civilization and traditional friendship, and will offer new opportunities and provide a strong basis for the expansion of economic cooperation, trade relations, and technical exchanges among the countries along the bridge I believe in the near future . . . , through the concerted efforts made by the peoples of each country and the international communities, a dynamic economic corridor along the new Eurasian Continental Bridge, supported by the large and medium-size cities alongside it, will take shape. The corridor will be outstandingly characterized by the integration of the East and West, two-way development, mutual promotion, and common development."¹

It is precisely this scientific, technological, and cultural optimism which has brought on the ire of the architects of British imperial policy. Historically, the British have viewed the concept of the Land-Bridge as the greatest single threat to the continued power and influence of the Lords and Ladies of the Privy Council—a power which rests upon British control over world finance, strategic and precious minerals, and the chokepoints of maritime world trade routes.² An alliance of continental nations with China to develop the Eurasian landmass, especially if such an alliance were to have the backing of the United

1. Mr. Song Jian's entire speech, and several others from the conference, can be found in the *EIR* Special Report: *The Eurasian Land-Bridge: The 'New Silk Road'—Locomotive for Worldwide Economic Development, January 1997* (Washington, D.C.: Executive Intelligence Review, 1997). Helga Zepp LaRouche, the founder of the Schiller Institute, was an invited guest and one of the featured speakers at this critical conference, held in Lanzhou, Gansu Province, a major city along the ancient Silk Route.
2. Although the architects of "geopolitics," Karl Haushofer and Halford Mackinder, argued that whoever controlled the Eurasian heartland would control the world, their actual *intention*, and the British policy which issued from their ideas, was to *prevent the development* of Eurasia, in order to maintain British Imperial power through control of maritime trade and global financial institutions.

States,³ is correctly viewed by the British oligarchy as a deathblow to the very concept of Empire, in favor of sovereign nation-states collaborating in mutually beneficial development.⁴

The British have not been idle, however. Using methods as old as the British Empire itself, London has orchestrated a series of destabilizations, ethnic insurgencies, and manipulated tensions within and around the periphery of China, intending to split the country along ethnic and regional lines. This is matched by systematic cultural profiling and ideological warfare, which, although utilizing the terminology of “post-modernism” and “deconstructionism,” are based on the same methods used in the first half of the present century under the direction of Britain’s most infamous practitioner of evil, Lord Bertrand Russell.

During the 1980’s and ’90’s, the “post-modern” philosophical radicals who gave us the cultural morass of the rock-drug-sex counterculture in the West, applied themselves to the problem of China. These so-called deconstructionists, basing themselves on Friedrich Nietzsche and the Nazi Party ideologue Martin Heidegger, dominate virtually every university philosophy department in the West today. Their goal is the destruction of the gifts of the Renaissance—the concept of the nation-state and the ennobled view of the human being as created *imago dei*, in the image of God, by right of the divine spark of reason granted as a birthright to every newborn child. In China, the deconstructionists are determined to undermine the ongoing Confucian revival, fostering in its place a radical Daoist opposition to the growing current of scientific and technological optimism.

For the past 150 years, the British have peddled the notion of an “Asian way of thinking,” supposedly opposed to both scientific progress and to reason itself. In its newest incarnation, a leading China scholar, Roger T. Ames, the editor of the prestigious journal *Philosophy East and West* at the University of Hawaii, joined by David L. Hall, an academic specializing in modern “deconstructionist” and pragmatic philosophy, are producing a series of books “deconstructing” the rationalist and humanist core of Chinese culture based on Confu-

cius and Mencius, and re-creating it as a form of Daoist mysticism. The most recent in the series is *Anticipating China: Thinking Through the Narratives of Chinese and Western Culture*. The purpose is to ascribe to the Chinese *as a whole*, a *different way of thinking* throughout history—as almost a different species—called “correlative thinking” or “analogous thinking,” which *rejects rationality* (a “Western” concept, to these pundits) in favor of analogies, existentialist feeling-states, and the denial of the existence of any universal truths. This so-called correlative thinking—(actually *moral-relativism*)—although antithetical to Confucianism, is a fairly accurate description of Daoist and Zen Buddhist ideology.

Throughout Chinese history, Daoists have attempted to subvert Confucianism by syncretizing Confucianism with Daoism, and later with Buddhism, resulting in a form of moral relativism, sometimes called the “Three Religions.” The British have gladly accredited this Daoist view as being characteristic of the Chinese as a whole, to “explain” why the Chinese were “naturally” weaker than the Western powers (conveniently leaving out the legacy of colonial drugging and looting). A variation on this hoax was developed by Lord Bertrand Russell, who concurred that the Chinese were fundamentally Daoist, and, therefore, backward, but added that this was their *virtue*—a version of the “noble savage,” or the “happy peasant,” who needs only the help of colonial masters to continue living in blissful ignorance. So, today, the “post-modern” ideologues, such as Ames and Hall, explain the *superiority* of the “Chinese way” over “Western rationalism.” Luckily, opine Ames and Hall, this “Chinese way” of correlative thinking is finally being introduced into the West, beginning with Nietzsche’s attack on reason, and continuing with the Nazi Heidegger and his followers in the morally degenerate post-1960’s academia, and the rock-drug-sex counterculture of “post-industrial society.”

It is not accidental that the leading spokesmen for Britain’s current effort to dismember China, Gerald Segal of London’s I.I.S.S., entitled one of his diatribes against the Chinese nation *China Deconstructs*.⁵ Segal ridicules China’s notion of state sovereignty as an outmoded, “Victorian value,” while referring to the concept of a Chinese national ideology as a “myth.” He calls for better profiling and intelligence-gathering of geographic regions and ethnic minorities, “even if they happen still to be within China’s frontiers.”

The physical deconstruction of China requires, in turn, the “deconstruction” of moral and scientific optimism, both that derived from the influence of the Platonic/Christian Renaissance in the West, and that of the

3. Despite the “China-bashing” of the Anglophile “Conservative Revolution” and the George Soros-funded “human rights” lobby in the U.S., President Bill Clinton has thus far steadfastly maintained a policy of expanding relations and collaboration with China, and is not unaware of the importance of this relationship for future peace and development.

4. World War I was launched by the British precisely to prevent the implementation of Eurasian development policies, such as German rail connections to Baghdad, and the potential for European collaboration with Dr. Sun Yat Sen’s newly established Republic of China.

5. David S.G. Goodman and Gerald Segal, *China Deconstructs: Politics, Trade, and Regionalism* (London: Routledge, 1994).

Confucian worldview, which has guided every great era of progress in Chinese history.

The Chinese have been extremely cautious, and correctly so, in accepting the advice of the Western economists and financial advisers who have flooded into the country since the beginning of the reform in 1979. That

same vigilance is warranted in regard to the philosophers and historians. It is the purpose of this report to clarify today's ideological warfare, and its roots in both Western and Chinese history. For, it is not only China's future which depends upon the outcome of this conflict, but that of the whole of world civilization.

Philosophy and Politics: The Assault On Confucius



The philosophers Confucius (right) and Mencius (far right).

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禮



As I have shown in other locations, although China's ancient history and culture are vastly different from that of Europe, nonetheless, China stands as proof of Friedrich Schiller's notion of "universal history."⁶ The characteristic of China's intellectual and economic development bears out Schiller's insistence that the history of any era, or of any geographical region, must be viewed in the context of the conflict between two irreconcilably opposed worldviews, as exemplified by the ideas of Solon of Athens and those of Lycurgus of Sparta. Solon was dedicated to the creation of constitutional law based on natural law, such that the citizens of Athens could contribute to the development of the state through the free exercise of the power of reason. Lycurgus ran Sparta as a tyrannical slave society, based on positive law, designed at the whim of the ruling elite, to the purpose of *preventing*

the majority (the "helots") from rising above the conditions of beast-like laborers.

These two opposite worldviews are also evident in the conflict between Plato and Aristotle—approximate contemporaries of Confucius, Mencius, and their adversaries. Plato defined man according to the creative power of the mind. Since every man and woman is born with this potential, said Plato, mankind is thus created essentially good, capable of self-perfection through discoveries of new principles concerning man and nature. Aristotle rejected any such notion of creativity, developing a system of logic, comparable to a computer analog machine, which he considered to be both the *character* and the *limit* of human thought. Such a system is incapable of generating any fundamentally new conceptions, since any new "fact" is simply a linear extrapolation of sense perceptions logged into the brain, which Aristotle considered a "tabula rasa," a blank slate, like an empty memory in a computer system awaiting data input.

6. Michael O. Billington, "Toward the Ecumenical Unity of East and West: The Renaissances of Confucian China and Christian Europe," *Fidelio*, Summer 1993 (Vol. II, No. 2).

Just as a computer is incapable of generating anything other than mechanical deductions according to its pre-programmed axioms, acting on “factual” data input, so did Aristotle deny the capacity of the human mind to formulate revolutionary new conceptions of the world, new “axiomatic systems” to replace the failed systems of any fixed belief. It was only such truly creative processes, formulating entirely new axiomatic foundations, which Plato addressed as the actual content of human mentation, rather than Aristotle’s logical calculations.

When confronted with apparently contradictory phenomena in the universe, man is capable of both determining the flaw in the currently accepted views of the laws of nature, and utilizing the higher powers of the mind to formulate a totally new hypothesis. The discovery of such a new principle of nature creates a new *dimension* to our view of physical space-time. The new hypothesis not only explains the previously anomalous phenomenon, but *resituates all previous knowledge*, since the new dimension creates an entirely new geometry, a new conceptual framework. There is an ordering process governing the discovery of new, changed situations, and the changed conceptual hypotheses, an ordering process which corresponds to the successful progress of mankind to higher levels of population potential and higher cultural and material standards of life *per capita* for the world population. Plato called the mastery of this ordering process the “hypothesis of the higher hypothesis.” Throughout history, fundamental discoveries in science—and in Classical art and music—can always be traced to individuals who consciously followed this Platonic method of hypothesis, and who consciously rejected the mechanistic, empiricist concept of humanity and of human thought identified with Aristotle.⁷

Ironically, the Gang of Four, the faction which seized control and orchestrated the Cultural Revolution, also provided a version of “universal history,” analyzing all of Chinese history as a process of conflict between two dominant, and mutually exclusive, worldviews—except the Gang of Four came down solidly on the wrong side! In fact, throughout the Twentieth century, there had been attacks on Confucianism, both by the Communist Party

and by many non-communists. But it was only in the last years of the Cultural Revolution, in the early 1970’s, that the Gang of Four attempted to re-write the whole of Chinese history, casting Confucius as the source of all evil.

The two poles of history, it was argued, were Confucianism and Legalism. The Legalists were a school of unabashed oligarchists who emerged in direct opposition to Confucius and Mencius in the Fourth and Third centuries B.C. The infamous Legalist tyrant, Qin Shi-huang, of the state of Qin, using Spartan methods of slavery, arbitrary power, and “divide and conquer” military tactics, succeeded in defeating each of the various states of China, and in 221 B.C., created the first united Dynasty, the Qin.

The Legalists violently repressed the teachings of Confucius and Mencius, who defined man by the unique human capacity to love knowledge, truth, and justice, known as *ren (jen)* (仁). Man was but a beast, argued the Legalists, and certain men must assert their right to rule by force alone—not by the demonstration of righteousness, as Confucius had insisted. The poor were *guilty*, by the fact of their poverty itself, and thus subject to slavery. Emperor Qin Shi-huang launched the construction of the Great Wall through slave labor, conscripted from among the poor, and the bodies of countless wasted laborers served as filler for the wall. Not only were schools closed and scholars suppressed, but the classic texts were confiscated and burned, several lost forever in the process. Hundreds of scholars who resisted these measures were buried alive as an example to the masses. Fortunately, the deadly Qin Dynasty did not outlive its first Emperor. After only fifteen years, in 206 B.C., the Qin fell, giving rise to the Han Dynasty, which was to last for four hundred years. Less fortunately, the Han and subsequent dynasties were deeply influenced by Legalist thinking, and until the Confucian Renaissance in the Eleventh and Twelfth centuries’ Song Dynasty, the *Confucian* influence was largely distorted, or outright suppressed.

The Gang of Four created a “personality cult” around Mao Zedong, comparing him to the Legalist Qin Shi-huang as a heroic model. During the Cultural Revolution, the “Criticize Confucius” campaign surveyed Chinese history, simplistically placing every significant Chinese figure in either the condemned Confucian camp, or the glorified “revolutionary” camp of the Legalists. The Cultural Revolution did, in fact, replicate the horrors of the Qin reign of terror. Mao was reported to have bragged that Qin Shi-huang had “buried alive only 460 scholars; we have buried 46,000 scholars. But haven’t we killed counterrevolutionary intellectuals?”

7. The Platonists include, for example, Nicolaus of Cusa, Leonardo da Vinci, Johannes Kepler, G.W. Leibniz, Carl F. Gauss, Bernhard Riemann, and Georg Cantor. Those Aristoteleans who are generally accredited in modern classroom textbooks as the “giants” of science, including Galileo, Isaac Newton, Leonard Euler, and James Clerk Maxwell, were generally responsible for perverting and obfuscating the actual discoveries of their Platonist contemporaries. See Lyndon H. LaRouche, Jr., “Leibniz From Riemann’s Standpoint,” *Fidelio*, Fall 1996 (Vol. V, No. 3).

Confucius and Socrates

The philosophic roots of the Legalists' war against Confucian society, when compared with the similar divisions between Platonism and Aristoteleanism, reveal the universality of human history. Plato's famous work *The Republic* solved the apparent conflict between individual desires and the good of the nation (the problem of the One and the Many), by proving that the nation must be governed by the universal concept of the Good, by the method of the higher hypothesis, and that the rulers must, therefore, be philosophers. Plato's Republic was built upon the belief that every person was born with the potential to understand such universal conceptions, owing to the power of reason which characterizes the mind itself. St. Paul later described this by saying that the truth is "inscribed" by the Creator "in our hearts." Plato insisted that *all* men share this quality, demonstrating, in the *Meno* dialogue, that even a slave child can be easily led to reexperience in his own mind the discovery of a solution to a fundamental problem in geometry.

It is in the *process* of discovery, and in the emotion associated with creative mental activity, that truth is to be found, rather than in the factual products of such creativity.

The application of the Good to the conduct of the individual and to the governing of society can never be reduced to formal rules or laws, said Plato, but rather, such personal and social laws must tend to approximate the universal truths in a manner which is always developing, always less and less *imperfect*. The underlying method of all the Platonic dialogues demonstrates this process of self-perfection. In each dialogue, Plato has Socrates elicit from various citizens a formal definition for some universal concept, such as Truth, Justice, or the Good. Using only the accepted views of his interlocutor (the "axioms of thought" of the reigning hypothesis or worldview), Socrates derives a contradiction, showing the contradiction to be a *necessary result* of bringing together the proposed definition with the unstated assumptions or worldview.

A more refined definition is then formulated, with the intention of correcting for the flaw that generated the contradiction—but this new definition is subjected to the same rigorous process, and further contradictions emerge. A "right answer" is never found, but a far more profound understanding of the universal concept is achieved *through the process of investigation and hypothesis*, progressively challenging the underlying assumptions of thought.

This Platonic method of seeking truth was reflected in the Confucian concept known as the "Rectification of

Names." In *The Analects* 13.3, Confucius insists that "whatever a gentleman can conceive of, he must be able to express intelligibly. . . . In the matter of language, a gentleman leaves nothing to chance." If the name applied to a concept does not truly capture the meaning of that concept in a man's mind, such that the concept can be conveyed to others, then the name must be corrected ("rectified"). Otherwise, argues Confucius, "no affair can be effected . . . , Rites and music wither . . . , injustice prevails, and people lose their moorings."

An example of this "Rectification of Names" can be seen in the case of the term "gentleman," or "noble man." Although Confucius did not use Plato's dialogue form, there are scattered throughout *The Analects* pieces of a dialogue in the Platonic style, concerning the qualities which characterize a gentleman (and concerning many other similar concepts). Traditionally, one was thought to be *born* a gentleman; but, Confucius demonstrates in discussions with his disciples, that this leads to contradictions, since those of noble birth often fall far short of the noble qualities required of that name. Even more importantly, he demonstrates that a person of lowly birth is fully capable of noble qualities of character (as was demonstrated by several of his leading disciples). The term "gentleman" is thus transformed, based on the higher concept of the equality of human potential, through a "Platonic" examination of the idea underlying the words—a process which continues perfecting ("rectifying") the meaning of terms, toward the ends of perfecting society and perfecting knowledge.⁸

Plato argued that laws must be made in just such a manner—not arbitrarily at the whim of the ruler in power, but under the guidance of universal principles. It was on the basis of this Platonic conception that the American Founding Fathers formulated the U.S. Constitution, positing certain inalienable rights to be self-evident for all mankind—truths "inscribed in our hearts"—not enumerated in specifics, but bounded by the concept of the general welfare of the citizenry and their posterity.

The fundamental conceptions governing the worldview of Confucius and Mencius, whose works are the bedrock of Chinese culture, are thus profoundly Platonic in their nature. The two most essential notions are those of *ren*, and *li* (禮), meaning Rites. *Ren*, as stated above, expresses the love of justice and of knowledge. It is variously translated as "benevolence," "humaneness," "love," "charity," or simply left untranslated. The closest parallel in Western languages is "*agapē*," introduced by

8. This example of the "Rectification of Names" was suggested by Simon Leys in his recently published translation of *The Analects of Confucius* (New York: W.W. Norton and Co., 1997).

Plato and further developed by St. Paul as the higher concept of love associated with the love of God, of mankind, and of truth. Heaven was perceived to be pure *ren*, while the natural emotion of love in an individual towards all mankind, and towards “all under Heaven,” is the specific *gift* of Heaven, which distinguishes mankind from the beast. Reason itself is possible only in the context of *ren*.

Mencius taught that *ren* was the highest of the virtues, subsuming righteousness, propriety, and wisdom. He wrote:

Benevolence (*ren*), righteousness, propriety, and knowledge are not infused into us from without. We are certainly furnished with them. A different view is simply owing to want of reflection. Hence it is said: “Seek these qualities, and you shall find them. Neglect these qualities, and you shall lose them!” Men differ widely—it is because they cannot fully utilize their natural powers.

Plato, in the *Timaeus*, makes a similar claim for the soul:

As concerning the most sovereign form of soul within us, we must conceive that heaven has given it to each man as a guiding genius—that part which we say dwells in the summit of our body and lifts us from earth towards our celestial affinity, like a plant whose roots are not in earth, but in the heavens.

Mencius insisted, like Plato, that all men are born with the same potential, and that the capacity for love and reason means that the nature of man is fundamentally *good*. This concept was directly attacked by another prominent scholar, Xun Zi (Hsun Tzu, 298-238 B.C.), and became a subject of debate throughout Chinese history. Xun Zi countered Mencius, arguing that man is born with nothing but “greed, envy, hate, and sensual passion,” such that “the nature of man is evil.” Like Aristotle, who argued that man is born without any inherent mental qualities, so, also, Xun Zi relegated the mind to passively recording sense perceptions, while “knowledge” was deemed merely the compilation and organization of sensory data. Knowledge of the infinite, of Heaven, was impossible as well as useless, argued Xun Zi:

If man longs for what is in Heaven, then he is deluded. Only the sage does not seek to understand Heaven. . . . The really skilled man has things he does not do; the really wise man has things he does not ponder.

Since man has no *inborn* creative powers to distinguish him or her from a beast, Xun Zi claimed that man’s only unique quality is the capacity to form social contracts, which impose limits and conceptual straitjackets

on the citizenry, in order to protect mankind from the evils of mankind itself!

As should be clear to anyone familiar with the philosophical apologists for the British Empire, from Thomas Hobbes (1588-1679) to John Locke (1632-1704) and Jeremy Bentham (1748-1832), Xun Zi is much beloved by British historians, as one of their own. Such crass empiricism is the philosophy of tyranny, as equally befits the master-slave worldview of the British oligarch or that of the Qin. In fact, Xun Zi’s student, Han Fei Zi (d. 233 B.C.) became the leading theoretician of Legalism. Although Xun Zi called himself a *Confucian*, his ideology opposed that of Confucius (and even more so that of Mencius) on most fundamental issues, and laid the theoretical groundwork for the tyrannical reign of terror under the Legalist Qin Shi-huang.

How, then, could Xun Zi be considered by history to be a leading Confucian? This is a crucial question, with implications for exposing the fraud of today’s deconstructionists’ efforts to destroy modern China. It also addresses a parallel issue in Western history—Aristotle and his followers usually attempt to portray Aristotle not as Plato’s *opposite*, but rather, as a philosopher of equal stature with Plato, if different in some respects, who only *improved* on certain errors in Plato’s thinking. By removing from Plato the notion of universal ideas, and replacing the method of hypothesis with a system of syllogistic logic, Aristotle eliminated all creativity from man, leaving only a biologically defined being, born to be either a slave (who “has no deliberative faculty at all,” according to Aristotle!), or a master, free to impose his will by force, but whose mind does no more than draw logical conclusions within a fixed conceptual framework.

The determining issue in Xun Zi *and* in Aristotle, is the substitution of socially accepted (or imposed) *rules of conduct*, in place of universal moral and scientific principles. In his book on ethics (*Nicomachean Ethics*), Aristotle says that Plato is simply wrong about the existence of any universal Good. What is good changes from person to person, he argues—in fact, “‘good’ has as many senses as ‘being.’” However, he reveals his subservience to the oligarchy, and his similarity to Xun Zi, when he adds:

Even if there *is* some one good which is universally predictable, or is capable of separate and independent existence, clearly it *could not be achieved or attained by man*; but we are now seeking something *attainable*. [Emphasis added]

The ethics Aristotle seeks are not the result of approximating, ever more closely, the universal truths of the Good, or Heaven, but merely an excuse to impose rules and regulations, arbitrarily created by those in power. In

fact, he asserts that ascertaining good or evil in a man's actions is *beyond the power of reason*, and depends entirely on each individual's *point of view*:

To what extent a man must deviate before he becomes blameworthy, it is not easy to determine by reasoning, any more than anything else that is perceived by the senses; such things depend on particular facts, and the decision rests with perception.

With this moral relativism, then, it should be no surprise that Aristotle states outright that moral virtue is not even a positive concept, aiming at perfection, change, or development. Rather, it is “a mean between two vices, the one involving excess, the other deficiency. . . . To hit the mean is hard in the extreme. We must as a second best, as people say, take the least of the evils.”

In the same way, Xun Zi transforms and degrades the Confucian concept of the Rites, the second of the two essential Confucian notions referred to above, into something similar to Aristotle's ethics. The Rites (*li*, 禮), were the subject of the classic *Book of Rites*, which was written in part by Confucius. Although the Rites included certain ritual practices required of various members of society, and certain ethical standards deemed appropriate for a virtuous person, for Confucius the concept of the Rites was of a higher order: universal principles whose origin is in Heaven, which guide and bound man's conduct in the quest for perfecting “all under Heaven.” Thus, the Rites were only comprehensible and meaningful from the standpoint of *ren*, as Confucius said: “If a man has no *ren*, what can he have to do with the Rites?”⁹ Xun Zi, on the other hand, rejecting any notion of universal principles, defined the Rites simply as rules of conduct devised by man for purely pragmatic purposes, as a form of “animal training”:

What is the origin of the Rites? I reply: Man is born with desires. If his desires are not satisfied for him, he cannot but seek some means to satisfy them himself. If there are no limits and degrees to his seeking, then he will inevitably fall to wrangling with other men. . . . The ancient kings hated such disorder, and therefore they established ritual principles in order to curb it, to train man's desires and to provide for their satisfaction.

Xun Zi went even further, by assigning to the Rites the role of restricting man's drive for progress, in order to blunt technological optimism:

[The ancient kings] saw to it that desires did not overextend the means for their satisfaction, and material goods did not

fall short of what was desired. Thus both desires and goods were looked after and satisfied. This is the origin of Rites.

Although Xun Zi encourages a pragmatic approach to using existing technology, he renounces real science, which derives from the investigation of underlying, unseen causes. In fact, he denies such unseen causes even exist:

You vainly seek into the causes of things.
Why not appropriate and enjoy what they produce?
Therefore I say—to neglect man and speculate about
nature
Is to misunderstand the facts of the universe.

This rejection of science, in favor of a pragmatic view of the *utility* of available technology and resources, is echoed directly by Aristotle. Aristotle insists that there is no single Good in human affairs, and the Good has no role whatsoever in science. Writing in the *Nicomachean Ethics*, he says that there is no such thing as a single scientific method, but, “there are many sciences, even of the things that fall under one category.” Of all these different sciences, “though they aim at some good and seek to supply the deficiency of it, they leave on one side the knowledge of the good.” All that matters is practical skills: “It is hard to see how a weaver or a carpenter will be benefited in regard to his own craft by knowing this ‘good itself,’ or how a man who has viewed the Idea itself will be a better doctor or general thereby.”

This explicit division of science from the question of the moral development of man ignores the essence of science—the subjective, creative potential for discovery within each individual human mind. Such an artificial division not only undermines scientific progress, but also creates the conditions for cultural decay, since it is impossible to divide the two *without destroying the coherence of the hypothesis upon which the investigation of man and nature is based*.¹⁰

While Confucius and Mencius argued that the Rites come from Heaven, and that man can increasingly comprehend them through reason, Xun Zi said that all ethics start from “the imbalance between goods available and human desires.” Such a “supply and demand” source of human “ethical” conduct would delight the epigones of Adam Smith and his British East India Company

9. *The Analects*, 3.3.

10. Karl Savigny, the Hegelian professor of Karl Marx, first posited the formal division of *Geisteswissenschaft* and *Naturwissenschaft*, from which can be dated the dismantling of von Humboldt's Classical education curriculum in Germany, as well as Marx's misguided attack on Henry Carey and the American System of political economy.

employers. Society is not to be ordered by any universal concept of the Good, or *ren*, but by the “pragmatic” battle over scarce resources.

As a result, Xun Zi presented the oligarchy with a convenient tool for providing the elite with wealth and comfort, satisfying all sensual desires, while pacifying the common people—all in the name of the Rites. Xun Zi said: “Rites are a means of satisfaction . . . , grains and meat satisfy the mouth . . . , orchids satisfy the nose . . . , embroideries satisfy the eye . . . , bells and drums satisfy the ear . . . , spacious rooms, soft mats, and cushions satisfy the body. Therefore I say that Rites are a means of providing satisfaction.” These are certainly not Heavenly principles! As to the commoners, the ninety-five percent of the population with little or no access to the sensual delights which Xun Zi called the Rites, Xun Zi said: “Through Rites . . . those below are obedient, those above are enlightened. . . . Are they not wonderful indeed?” This is the stuff of Empire.

Xun Zi goes further, to argue that the common man, if not subjected to the strict rules of conduct which he calls the Rites, will naturally be wild and licentious:

Man in the state in which he is born neither possesses nor understands ritual principle. If he does not possess ritual principles, his behavior will be chaotic; if he does not understand them, he will be wild and irresponsible. Man in the state of birth possesses a tendency towards chaos and irresponsibility.

Compare this to Mencius, who believed with Plato that man is born good, with the gift of *ren* from Heaven. Mencius places the blame for a wild and licentious population quite differently:

They are only men of education who, without a dependable livelihood, are still able to maintain a fixed heart. As to the people, if they have not a dependable livelihood, it follows that they will not have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they thus have been involved in crime, to then follow them up and to punish them—this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?

As to statecraft, Xun Zi, having ruled out the idea of appealing to the inherent good in man (since he claimed it did not exist), was left with nothing but rewards and punishment, methods fit for animals and British empiricists. So it was that Xun Zi’s student Han Fei Zi, the leading ideologue of Legalism, explicitly denounced the Confucian ideal of benevolent rule: “To try to govern the peo-

ple of a chaotic age with benevolence and lenient measures is like trying to drive wild horses without rein or whip.”

The Han ‘Confucianists’

It was by elevating positive law and social custom, as codified by an oligarchy, to the status of “natural law,” that Xun Zi and his followers undermined the universal concepts of *ren* and *li* (Rites) presented by Confucius and Mencius. This also laid the basis for the more overtly tyrannical rule of the Legalist Qin Dynasty.

Although the Qin Dynasty fell with the death of Qin Shi-huang, and Legalism was disgraced and became despised as an ideology, the return to Confucianism in the subsequent Han Dynasty (211 B.C.-A.D. 220) never cleansed itself of the ideological *roots* of Legalism found in Xun Zi. The work of Mencius was significantly downplayed, in favor of Xun Zi’s writings and commentaries. Most importantly, the concept of the Rites (*li*) became increasingly used as a justification for Legalist-style oppression—for oligarchical Empire. Although Confucianism was formally adopted as the national creed, the Rites became associated more with the ceremonies of office and legal codes of conduct, than with the universal truths found in the Confucian *Book of Rites*.

In the Third century A.D., the Roman Emperor Constantine declared Christianity to be the official religion of the Roman Empire, much as Confucianism was declared the official doctrine of the Han Dynasty. In Rome and Byzantium, the pagan worldview of the pre-Christian era—encapsulated in the cults of Mithra, Gaia, Isis, the Roman pantheon, etc.—was never discarded by the Roman oligarchy, but merely reformulated with “Christian” terminology and ritual.¹¹ Thus, up until the Golden Renaissance, when Europe’s feudal society was transformed according to the principle of the nation-state pioneered by Nicolaus of Cusa, “Christianity” served in European society to regulate and pacify the ninety-five percent of the population which lived a life not far removed from that of the beasts, while selected members of the priesthood served as tools of imperial rule (or, in some cases, the Emperor served as a tool of the imperial priesthood).

A similar phenomenon occurred in China’s Han Dynasty. The revived “Confucianism,” largely dominated by Xun Zi rather than Mencius, incorporated pre-Confucian Daoist mysticism. Alchemy flourished, while real science and technology stagnated, and, with the fall

11. Cf. Lyndon H. LaRouche, Jr., “Michael Novak, Calvinist?— ‘Not By Marketplace Alone!’,” *Executive Intelligence Review*, July 4, 1997 (Vol. 24, No. 28).

of the Han in A.D. 220, practically disappeared. In the famous “Salt and Iron Debates” in 117 B.C., those advocating the centralization of the iron industry and salt production, in order to improve technologies, productivity, and distribution, were *denounced* by the Confucian scholars (who were also officials of the State) in favor of decentralized, traditional (primitive) means of production.

Those advocating state-directed development were associated with Legalism, and, in fact, reflected many of the problems of the Legalist worldview. But a strong central government was not inherently “Legalist,” nor were Confucius and Mencius *opposed* to a strong central state. The Han Dynasty Confucians confused Legalism with “centralization,” rather than *centralized evil*.¹²

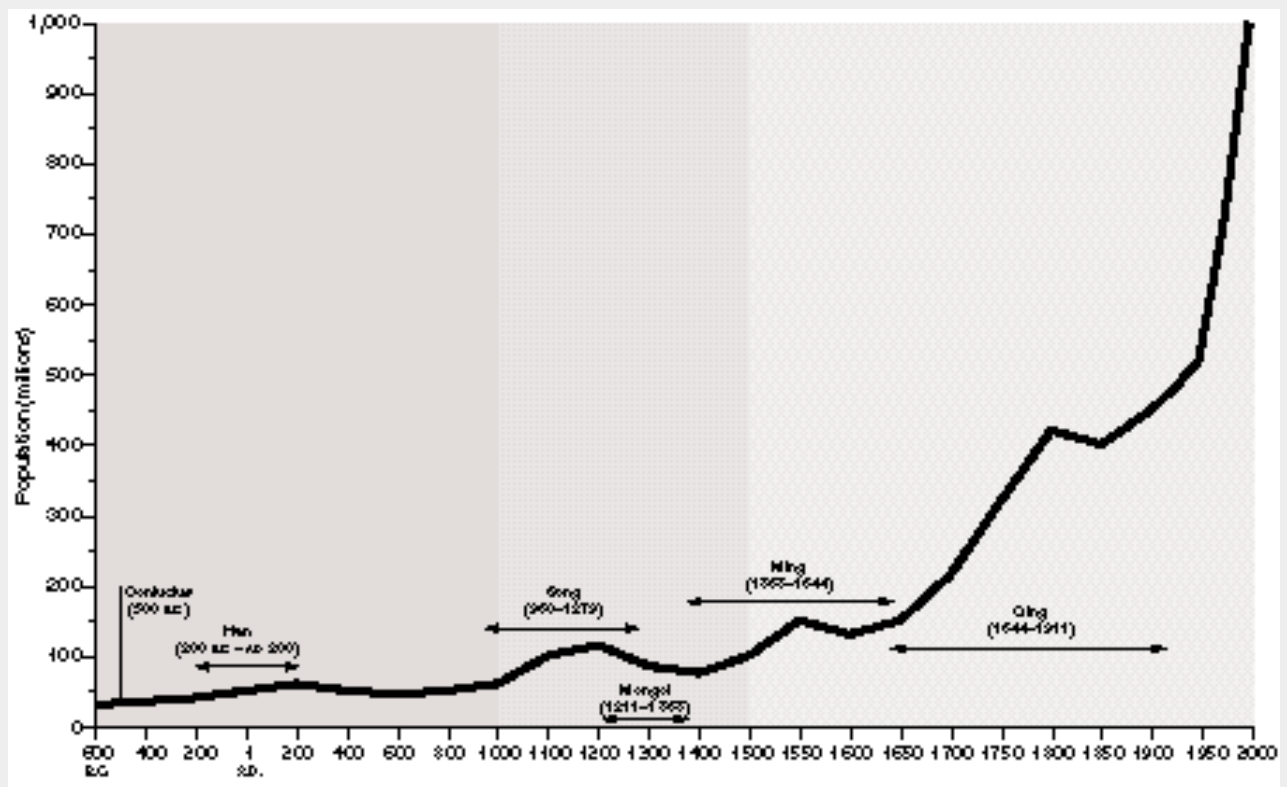
With Confucianism as the official ideology of the Han state, Confucian scholarship became a prerequisite of government service, and the basis of all advanced education.

12. Virtually all China scholars today, both in China and in the West, still characterize every historical tendency towards centralized economic policies as “Legalist” and those advocating “local control” as “Confucian.” This is the same error as that of declaring centralized and regulated planning in a modern

But the polemical method of Mencius was replaced, along with most of Mencius’ ideas, in favor of textual studies, philological research, and pedantic scholasticism. Xun Zi’s ideas, already influenced by Daoism, allowed for the development of a syncretic amalgam of Confucianism, Daoism, and (later) Buddhism, which became known as the “Three Religions.” Confucianism was reduced to a polymorphous ideology, reflecting both Daoist and Buddhist forms of mysticism and irrationalism. With the fall of the Han Dynasty in 220 A.D., Confucianism dissipated further. By the time of the Tang (T’ang) Dynasty (A.D. 618-907), Daoism and Buddhism dominated both the Court and the population. As a result, the population density of China, following its collapse during the Legalist Qin Dynasty in 207 B.C., did not recover for over a thousand years, until the Confucian Renaissance of the Song (Sung) Dynasty (A.D. 960-1279). [SEE Figure 1]

nation-state to be “communist,” and only deregulated private enterprise to be truly “capitalist.” Such sophistry was the basis of the devastating destruction of Russia under “shock therapy,” and similar, less successful efforts to destroy China, in the past decade.

FIGURE 1. *Population history of China, from Confucius to the present.*



Note changes in time scale at A.D. 1000 and A.D. 1600.

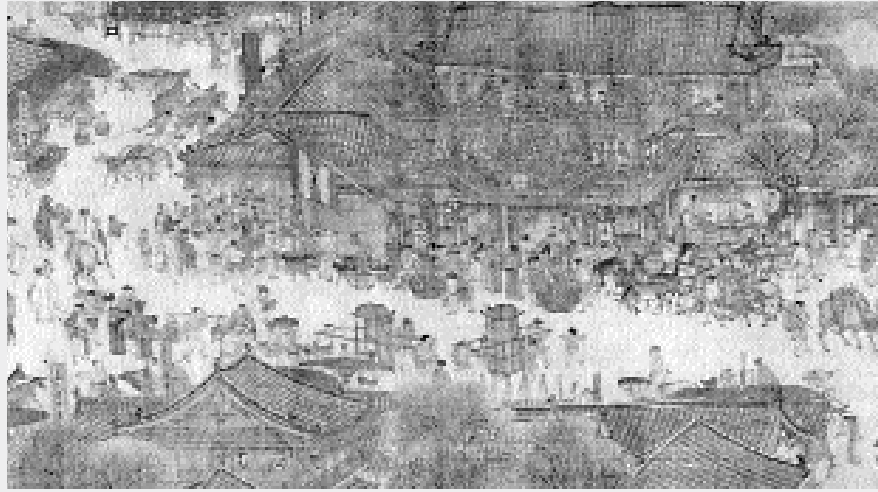
Source: Colin McEvedy and Richard Jones, *Atlas of World Population History*.

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The Confucian Renaissance



National Palace Museum, Taiwan, Republic of China



The Palace Museum, Beijing

Left: Philosopher Zhu Xi. Above: “Going Up-River at the Qing Ming Festival” (detail), Zhang Zeduan (12th-century A.D.), shows city life during the Northern Song Dynasty (A.D. 960-1126).

The rebirth of Confucianism in the Song Renaissance was a rebirth of *Mencius*, replacing the influence of Xun Zi, whose ideas had dominated Confucian studies and official practice for over a millennium. Zhu Xi (Chu Hsi) (A.D. 1130-1200), the greatest mind of the Song Renaissance, traced the historical course of the Confucian method; from Confucius and his immediate followers, through Mencius, after which the method was lost until the Eleventh century A.D., with Chang Zai (Chang Tsai, 1020-1077) and Zhou Dun-yi (Chow Tun-I, 1017-1073), the first of the so-called Neo-Confucians associated with Zhu Xi. Zhu Xi not only revived Mencius’ ideas, but also his polemical method, issuing devastating attacks on the flaws in Daoist and Zen Buddhist ideology.

Just as the rediscovery of the Platonic method in the West gave birth to the Golden Renaissance in the Fifteenth century, so the Song Confucians, using the moral and scientific ideas of Confucius and Mencius, unleashed a cultural and economic explosion in Eleventh- and Twelfth-century China. I have compared the Confucian Renaissance and the Golden Renaissance in Europe elsewhere,¹³ demonstrating the conceptual parallels between Zhu Xi and the Platonist Cardinal Nicolaus of Cusa, whose discoveries launched the Renaissance in Italy. It was Zhu Xi’s ideas which inspired Gottfried Wilhelm Leibniz, in the Seventeenth century, to recognize in Chi-

na a demonstration of St. Paul’s dictum that “the truth is inscribed in our hearts.” Leibniz, who created the journal *Novissima Sinica* (*News From China*) in Europe to publish historical and philosophical studies prepared by the Jesuit missionary-scientists in China, believed that the highly developed Chinese culture and economy, as exemplified by the extraordinarily large (by European standards) urban centers, and the advanced system of education, stood as proof that the Chinese had discovered, in some significant form, the same fundamental truths regarding man and nature as had guided the progress of Western civilization.

In studying the translations of the Chinese classics prepared by the Jesuits, Leibniz recognized a “natural theology,” which reflected the Platonic/Christian perception of God, and of man in the image of God through man’s unique power of reason. In 1716, Leibniz wrote *The Natural Theology of the Chinese*, based specifically on the work of Zhu Xi.

Zhu Xi’s life was the culmination of 150 years of Song Renaissance scholarship, which became known as the “School of Principle.” The Daoist and Buddhist schools which had dominated China for a thousand years, had introduced various explanations of metaphysical concepts—questions which had gone unanswered by the Confucians since the suppression of Mencius in favor of Xun Zi’s Aristotelean pragmatism. Reviving the *method* of Mencius, Zhu Xi and his “School of Principle” associates resituated several of the Daoist and Zen concepts

13. Michael O. Billington, *op. cit.*

within a metaphysic consistent with the ideas of Confucius and Mencius, again placing man and his creative potential to change the universe at the center of Chinese philosophy and statecraft.

The most important of these transformed Daoist concepts was *Principle* (*Li*, 理, not to be confused with the term Rites, which is also pronounced *li*, but has a totally distinct character (禮) and meaning). To the Daoists and Buddhists, the term *Li* (Principle) represented a mystical unity of all things, beyond rational understanding, as with the Daoist interpretation of *Dao* (the Way). As I have developed elsewhere,¹⁴ Zhu Xi used the term *Li* to signify a principle similar to Plato's Idea of the Good, and to the Judeo-Christian Creator God. The universal, eternal Principle (*Li*), to Zhu Xi, is indivisible, beyond time and place, and prior to all created things, but is also *present* in all created things, governing the order of things and events. *Principle* is also the *determinant* of the physical force inherent in all things (known as *qi* (*ch'i*), 器).

All things reflect the lawful ordering of the universe through their own, particular manifestation of Principle (*Li*). Man, in particular, through a higher ordering of the material force (*qi*) and through Heaven's gift of *ren* (*agapē*), is capable of sharing consciously in universal Principle through the creative power of the mind. To Zhu Xi, *Li* subsumed the concept of a universe governed by lawfulness, a lawfulness *intelligible* to man in an ever-less-imperfect manner.

Zhu Xi also restored the notion of *ren* to that understood by Confucius and Mencius. *Ren* had been used throughout history by scholars of every faith, but the term had become degraded over the centuries to mean "love" in a more banal sense of sensual love, or, at best, "charity," in the sense of "good deeds." Confucius had explicitly written that "spreading charity widely to save the multitudes" is *not ren*, a passage which is reminiscent of St. Paul's first Epistle to the Corinthians, verse 13: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love (*agapē*), it profiteth me nothing."

Zhu Xi insisted that *ren* not be perceived as simply "love," but "the *principle* of love, and the way of life."¹⁵ This was not a matter of semantics or philology, for Zhu Xi recognized that the quality of *ren*, a love for truth itself, and for mankind as a whole, was the *emotion* of creativity, and therefore essential for society to survive and progress. "The mind of Heaven to produce things is *ren*," he wrote.

14. *Ibid.*

15. Itashi Sato, "Chu Hsi's 'Treatise on Jen,' " in Wing-tsit Chan, *Chu Hsi and Neo-Confucianism* (Honolulu: University of Hawaii Press, 1986).

"In man's endowment, he receives this mind from Heaven, and thus he can produce." (*Reflections on Things at Hand*, 1:42) Thus, through *ren*, man achieves the creative qualities of mind which elevate his capacity to know and to act according to universal *Principle* (*Li*).

This ennobled view of man, known in Christianity as *imago Dei*, man in the image of God, is the same epistemological impulse which underlay the creative work of the giants of the Renaissance—Nicolaus of Cusa, Leonardo da Vinci, and Johannes Kepler. In his writing on China, Leibniz recognized these parallel conceptions as demonstration of the universality of human reason, and as the basis for optimism regarding his "Grand Design" for the alliance of East and West. Leibniz viewed the relations between Europe and China as crucial for the development of the world as a whole, as he expressed in the introduction to his 1697 *Novissima Sinica*:

I consider it a singular plan of the fates that human cultivation and refinement should today be concentrated, as it were, in the two extremes of our continent, in Europe and in China, which adorns the Orient as Europe does the opposite edge of the earth. Perhaps Supreme Providence has ordained such an arrangement, so that, as the most cultivated and distant peoples stretch out their arms to each other, those in between may gradually be brought to a better way of life.

I will not repeat here the full development of the "School of Principle" of Zhu Xi. For present purposes—to examine the potentials within the current revival of cultural optimism in China, and to counter the fraud of the "deconstructionists" dominating Western Chinese scholarship—it is necessary to note the manner in which Zhu Xi re-established a *Mencian* concept of the Rites, recovering that concept from the straitjacket of formalism and "rules of conduct." In the process, Zhu Xi also developed a scientific method grounded in the renewed, elevated view of the Rites.

The Rites and Natural Law

Having firmly established the concept of Principle (*Li*) as the fundamental lawfulness of the universe, and demonstrating the *Principle of Heaven* (*Tian Li*, 天理) to be "the strongest and most positive thing,"¹⁶ Zhu Xi then presented the Rites as "the measures and patterns of the Principle of Heaven, and the regulation of human affairs."¹⁷ It is important to note that this comes from

16. *Yu-lei* (*Collected Works of Chu Hsi*), 68:11.

17. *Commentary on The Analects*, 1:2,12.

Zhu Xi's commentaries on the *Book of Confucius* (*The Analects*) and the *Book of Mencius*, which Zhu Xi considered to be his best and most important works, for which "not a single word may be added and not a single word deleted." Zhu Xi insisted that the ethics governing mankind must derive from the Principle of Heaven, as *measured* by man. They can not be arbitrary constructs, nor mere custom, nor pragmatic "social contracts" imposed on society.

The modern nation-state has developed the concept of a *constitution* as a statement of universal principles, not delineating each and every right or prohibition, but providing the moral framework within which such positive law must be bounded. So also the Rites provided the *measure* of the Principle of Heaven. They are not perfect—the only perfection is in the Principle of Heaven, or Plato's The Good, which cannot be precisely or completely reduced to language. But the Rites are not arbitrary. They represent the distillation of mankind's most profound thoughts on the nature of man and the physical universe, composed as a *relatively eternal* statement of universal principle. Such principles are tested over time by the long-term success or failure of a society, measured by its capacity to generate expanding populations at higher *per-capita* standards of culture and material existence, what LaRouche calls the "relative potential population-density."¹⁸

Zhu Xi emphasized above all else in his studies of the classics of Confucius and Mencius, that the core of scientific method—and the *necessity* of that method—was implicit in the works of these two great sages of antiquity. Zhu Xi selected four texts, which became known as *The Four Books*, to serve as the core reading for education in China for the next 750 years. *The Four Books* were: *The Analects of Confucius*, *The Book of Mencius*, and two extended selections from *The Book of Rites*, called *The Doctrine of the Mean* and *The Great Learning* (or *Learning for Adults*, as Zhu Xi preferred to call it).

Zhu Xi drew upon the most famous passage from the *Book of Rites*, the preface to the *Great Learning*, (believed to have been written by Confucius himself), to develop his notion of scientific method. The passage is usefully compared to the Preamble to the U.S. Constitution:

**'The Great Learning,' from
the 'Book of Rites'**

The ancients, wishing that *all men under Heaven* keep their *inborn luminous virtue unobscured*, first had to *govern the nation well*; wishing to govern the nation well, they first established *harmony in their household*; wishing to establish harmony in their households, they first *cultivated themselves*; wishing to cultivate themselves, they first *set their minds in the right*; wishing to set their minds in the right, they first *developed sincerity of thought*; wishing to have sincerity of thought, they first *extended their knowledge to the utmost*. The extension of knowledge lies in *fully apprehending the principle of things*. [Emphasis added]

**Preamble to the U.S.
Constitution**

We, the people of the United States, in order to *form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity*, do ordain and establish this Constitution for the United States of America. [Emphasis added]¹⁹

The classical Chinese text, like all classical writing, was poetic in nature, and thus metaphoric rather than rigidly precise. Zhu Xi interpreted the above passage in two ways which differed from traditional interpretations, and in so doing, enhanced the power of the underlying concepts, laying the basis for the Confucian Renaissance. First, the words in the opening passage: "The ancients, wishing that all men under Heaven keep their inborn luminous virtue unobscured," had been previously read as, "The ancients, in order to manifest luminous virtue to all under Heaven," i.e., implying that the ruler must manifest virtue in order to achieve good government. Zhu Xi insisted that the passage conveyed a far broader meaning—that all men were born with "luminous virtue," and that the purpose of government was the uplifting of the natural virtuous qualities of all mankind, just as the U.S. Constitution holds that a "more perfect union" depends upon the promotion of the "general welfare." Zhu Xi rejected the feudalist notion of government, in which the population was viewed as the "property" of feudal lords, much like cattle. He put forth

18. Lyndon H. LaRouche, Jr., "On LaRouche's Discovery," *Fidelio*, Spring 1994 (Vol. III, No. 1).

19. The Declaration of Independence and the Constitution of the United States were both explicit attacks on the Aristotelean school of British Empiricists, led by John Locke, in favor of the Platonic school led by G.W. Leibniz. Where the Declaration identifies the inalienable rights to life, liberty, and the pursuit of *happiness*, Locke had demanded the right to *property* as fundamental—including the ownership of slaves. Where the Constitu-

tion is aimed at promotion of the general welfare, for ourselves and our posterity, Locke promoted the right to *inheritance*, to protect only the aristocratic families, against the common interest. Locke's views, which derive from the slave society of Lycurgus of Sparta, were incorporated into the Constitution of the *Confederate States of America*, in the British-instigated Civil War of 1860-65, which was aimed at dismembering the U.S., just as British Intelligence operations today are aimed at dismembering China.

instead an ennobled view of the common man, in which each man is endowed with the potential to participate in the development of the state through his creative powers, his “inborn luminous virtue”—a view of government which was successfully implemented only with the development of the concept of the nation-state during the Golden Renaissance in Europe, which led to the demographic explosion worldwide following the Fifteenth century.

Zhu Hsi’s second new interpretation came in the concluding passage. He argued that the notion of “extending knowledge” demanded more than the empirical “investigation of things,” if that were interpreted as merely recording sense impressions. Rather, Zhu Xi insisted that true knowledge lies only in “fully apprehending the principle in things.” Besides the many physical attributes of things and events, one must investigate the invisible qualities, those characteristics which connect the object (or event) in a causal way to the changing universe—what Leibniz called *Analysis Situs*. Zhu Xi wrote that this method, with diligence, would reveal “the manifest and the hidden, the subtle and the obvious qualities of all things.”

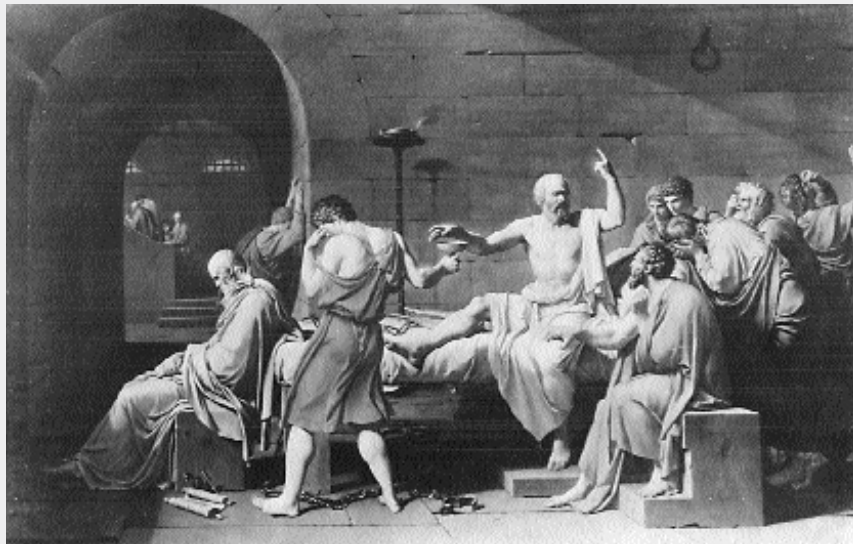
The *Book of Rites* thus placed a rigorous scientific method as the foundation for each link of a causal

chain—as the necessary source of knowledge, of sincerity of thought, of self-cultivation, of domestic harmony, and of good government.

Zhu Xi chose to separate out the two sections of the *Book of Rites* with good reason—other sections of the *Book of Rites* were written by Xun Zi! Rather than universal principles, the sections by Xun Zi are endless prescriptions of step-by-step ritual practices to be carried out at (especially) occasions of birth and death. While such rituals have their importance, they are certainly not the essence of the Rites.

It was the universal conception, as developed by Zhu Xi, which was the epistemological basis for both the artistic and the scientific developments of the Confucian Renaissance, and the explosive economic and demographic growth during the Song Dynasty. The Song Renaissance was crushed by the Mongol invasions in the Thirteenth century, but the “School of Principle” of Zhu Xi was the dominant force behind each subsequent era of development, during the Ming Dynasty (A.D. 1368-1644) and the Qing Dynasty (A.D. 1644-1911). Conversely, in the periods during which this school was overshadowed by a return to the “Three Religions,” Chinese culture and society declined and often collapsed. [SEE Figure 1]

Deconstructing China



Corbis-Bettmann



Corbis-Bettmann

Left: “The Death of Socrates,” (painting by Jacques-Louis David, 1787), portrays the philosopher’s judicial murder.
Above: Nazi fore-thinker Friedrich Nietzsche, father of “deconstructionism.”

British colonial control has always rested upon the Roman imperial policy of “divide and conquer.” This entailed the careful profiling of subject populations, drawing out ethnic and religious differences, while supporting, or even creating anew, ideologies which enhance divisiveness, subservience to colonial rule, and

the rejection of national republican movements.

The recent “post-modernist” or “deconstructionist” efforts to provide such profiles of Chinese ideology are not, strictly speaking, new or original. They draw on a rich tradition going back to Lord Palmerston’s Nineteenth-century sponsorship of radical movements across

the globe, to destabilize potential enemies or countries targeted for colonization. Palmerston directly supported the bloody Taiping rebellion in China, in the 1850's and 1860's, while simultaneously launching a direct British military assault on the beleaguered government forces, the so-called "Second Opium War." China was reduced to semi-colonial status for the remainder of the Qing Dynasty era. Following the republican revolution of 1911, Lord Bertrand Russell led British Intelligence efforts against Sun Yat Sen's republican influence, including the sponsorship of iconoclastic, Jacobin factions within and around the newborn Communist Party. In the Chiang Kai-Shek and Mao Zedong, eras, eminent British scholars, such as Dr. Joseph Needham, continued Russell's profiling and psychological warfare efforts in service to the British "world government" policies.²⁰

The common element of all these operations—including that of the deconstructionists today—is their attempt to undermine or destroy the Confucian tradition, while enhancing the Daoist, irrationalist, empiricist currents within Chinese history and culture. I will examine in detail the most recent contribution to this cultural warfare, *Anticipating China* by the above-cited David L. Hall and Roger T. Ames, before placing it in the context of 150 years of British subversion in China.²¹

To deconstruct Confucius, Ames knew he must first deconstruct Plato. By destroying the common, underlying concept of rationality in each, both could then be reconstructed as anti-rational, although in different ways. Ames presents the Platonic (and Socratic) method of hypothesis as nothing significantly different from the logic of Aristotle, and then lies that all of Western civilization and Western science derive from Aristotle's mechanistic view of man and nature. He then proceeds to present Confucius from the perspective of Xun Zi—as a pragmatist and Daoist—and defines "Chinese thought" as fundamentally anti-rational, as "correlativist." At the same time, Ames denounces and dismisses Mencius, and simply ignores Zhu Xi and the Song Confucian Renaissance.

Thus, Western thought is deconstructed, eliminating Platonic reason, and reconstructed as pure Aristotelean logic—the Enlightenment view of man as beast in a mechanistic universe. Eastern thought, on the other hand, while also deconstructed and relieved of Confucian *ren (agapē)* and reason, is reconstructed as anti-logical,

which Ames calls "correlativist," or "analogical." These false constructs, which render both East and West intellectual eunuchs, are then contrasted with each other to demonstrate the incompatibility and incommensurability of East and West! The *Clash of Civilizations* of Harvard Professor Samuel Huntington is thus established.²²

Nietzsche's Demonization of Socrates and Plato

Ames presents a "yin-yang" view of his two constructs of "correlativism" vs. rationality (meaning, in fact, logic): Both forms of thought existed in antiquity, he says, in both Europe and Asia, but, through Socrates, rationality became dominant in the West, while, through Xun Zi, "correlativism" came to dominate the East. He glories in the fact that his hero Friedrich Nietzsche has finally re-introduced anti-rational thinking in the West. Nietzsche's psychotic raving against his enemy Socrates, is the direct source of Ames' distorted representation of Socratic and Platonic ideas.

Nietzsche portrayed Socrates as the source of all that was wrong in the world, because of Socrates' belief (false, in Nietzsche's view) that man, through reason, was capable of discovering the lawfulness of the universe, and thereby, of participating in the unfolding of creation.

In his 1872 *The Birth of Tragedy From the Spirit of Music*, Nietzsche refers to the

profound illusion that first saw the light of the world in the person of Socrates: the unshakable faith that thought, using the thread of logic, can penetrate the deepest abysses of being, and that thought is capable not only of knowing being, but even of correcting it. This sublime metaphysical illusion accompanies science as an instinct.

The concept under attack by Nietzsche is precisely the Platonic root of the idea identified in Christianity as *imago Dei* or *capax Dei*. Associated with this concept of

20. Michael O. Billington, "The Taoist Hell of Joseph Needham, 1900-1995," *Executive Intelligence Review*, April 17, 1995 (Vol. 22, No. 17).

21. David L. Hall and Roger T. Ames, *Anticipating China: Thinking Through the Narratives of Chinese and Western Culture*. (Albany: State University of New York Press, 1995). I shall use "Ames" to refer to the joint authors "Hall and Ames."

22. The ubiquitous Harvard Professor Samuel Huntington promoted the "end of democracy" in the 1970's, arguing that there was not enough wealth to go around to meet the democratic demands of the minorities which had won some of their Civil Rights in the 1960's, nor for the nations which had won their independence from colonialism. [See Michele Crozier, Samuel P. Huntington, and Joji Watanuki, *The Crisis of Democracy: Report on the Governability of Democracies* (New York: New York University Press, 1975).] He then promoted "authoritarian democracy" in the 1980's to enforce deregulation, free trade, and austerity, as demanded by "globalization," the new colonialism. [See *Global Dilemmas*, ed. by Samuel P. Huntington and Joseph S. Nye, Jr. (Cambridge, Mass.: Center for International Affairs, Harvard University; University Press of America, 1985).] His 1990's contribution, the *Clash of Civilizations*, calling for global race war of the "West" versus the Confucian and Islamic world, is just a continuation of this service to the British Crown.

man in the image of God, is the optimism and faith which flows from the knowledge that man is born fundamentally good, in that he or she is provided by Heaven with the creative powers and the emotional strength to solve the problems of continuing human development. It is here that Nietzsche becomes most apoplectic:

Consider the consequence of Socratic maxims: "Virtue is knowledge; man sins only from ignorance; he who is virtuous is happy." In these basic forms of optimism lies the death of tragedy. . . . Socratic culture: optimism, with its delusion of limitless power; we must not be alarmed if the fruits of this optimism ripen—if society, leavened to the very lowest strata by this kind of culture, gradually begins to tremble with want or agitations and desires . . . for earthly happiness.

Ames, while harboring the same enraged hatred for Socrates as does his mentor Nietzsche, attempts to present a less rabid attack, as required by his parallel "soft" attack on Confucius and Mencius. What results, however, is either an unabashed bit of sophistry and lies, or an astonishing display of ignorance and lack of comprehension of Plato's ideas. Ames praises Heraclitus, who viewed the universe as a constant process of change and becoming. Ames declares this view to be the opposite of rationality, since he has falsely defined rationality to be nothing but linear logical thinking about a fixed universe. He adds: "China is characteristically Heraclitean. Correlative thinking in China is not dominated by the demands of rational or empirical 'objectivity.' "

Heraclitus was, in fact and contrary to Ames' contention, the source for Plato's development of his concept of "Becoming." Plato solves the paradox of the One and the Many by showing that the individual reflects the process of the development of the whole, and through creative reason, the individual acts to change the whole. But, Ames puts forth what would be called, in the modern vernacular, a "whopper." Plato never accepted Heraclitus, he claims, but rather followed the ideas of Parmenides: "the ontological dualism of Parmenides which received its paradigmatic synthesis in Platonic thinking."

Since it is inconceivable that Ames and his associate David Hall have not read Plato's *Parmenides* dialogue, it must be concluded that they either totally misunderstand it, or chose to use the Goebbels' "Big lie" approach—perhaps in keeping with their gushing admiration for the Nazi philosopher Martin Heidegger. Parmenides rejected change as an illusion, insisting that all Being is One, fixed, unchangeable—including human thought. His student, Zeno, like his latter day epigone Bertrand Russell, spun a series of paradoxes, "proving" that motion is impossible, based on the assumption that there is no

change, and that time and space are pre-existent fixed entities in nature.²³ Plato, in the *Parmenides* dialogue, subjects this foolishness to ridicule, by allowing Parmenides himself to carry through an exercise in Aristotelean, logical reasoning based on his assumption of "no change," resulting in a mass of contradictions that prevents coherent thought about anything whatsoever.

And yet, Ames claims that "the Parmenidean philosophy was never successfully refuted."(!) Zeno, he states, "drove a wedge between the claims of reason and those of sense perception that even the most subtle of his opponents has not been able to remove." Not surprisingly, Ames then ignores the entire history of philosophy and science, as if neither "motion" nor "thinking" ever took place, but skips forward to the Twentieth century for admiring comments about Zeno from Bertrand Russell himself.

Ames then "deconstructs" the Socratic method. In place of the process of the higher hypothesis, deriving an ever-less-imperfect understanding of the laws of the universe in pursuit of truth, Ames baldly states that Socrates strove only for "definitions," and to "set finite boundaries." In fact, Socrates forced his students to find truth not in fixed concepts, but in the in-betweenness of successive higher understandings of concepts, in the process of discovery. Ames, however, writes that Socrates offered "the method of open-ended enquiry as a means of withholding judgements of truth or falsity until certainty is attained," as if truth lay only in some conclusory definition, or the conclusion of an Aristotelean syllogism. He incredibly claims that Socrates "shunned the subjective," seeking "closure" in objective definitions.

The stage is thus set for the claim that Aristoteleanism and Platonic thought are essentially the same. To overcome the glaring fact that Aristotle denies the existence of any universal truths, Ames declares Aristotle's logic to be a universal, since Aristotle considered it to be "a tool employed by all who would come to know." With this bit of sophistry in hand, Ames declares:

For all their vaunted differences, Plato and Aristotle share a significant number of dispositions that render their disputes family quarrels among proponents of a common culture. Each believes in a single-ordered world. Both have faith in the efficacy of reason in searching out the laws which define the structure of that world and the relation of the human mind to that structure.

23. The notion of a fixed, absolute time and space, independent of the substances and activities which actually define time and space, was the fraud in the Newtonian hypothesis (despite his declaration that he had no need of hypothesis!), as demonstrated conclusively by Leibniz in his letters to Newton's associate Samuel Clark.

And, finally—the ultimate purpose of this deconstructionism—Ames declares the Chinese incapable of Platonic reason, as they are virtually a different species whose thought processes are “inconsistent” with reason:

The broad traditions of Plato and Aristotle are unlikely to have any true counterparts in classical China. This means that not only should we avoid the temptation to look for Chinese versions of Plato and Aristotle, [but neither should we] draw from either of these visions in interpreting Chinese thinkers. The Platonic and Aristotelean modes of organizing knowledge . . . are inconsistent with the Chinese modes of organization.

Plato’s ideas, he continues, have “no real equivalent among Chinese thinkers,” while the notion of causality, and “particularly the notion of efficient cause, . . . is not a category which may be relevantly employed in interpreting Chinese thinkers.”

The Chinese, to Ames, “were not forced to become obsessed with the goal of providing a rational account of motion and change.” While there is truth to the claim that the Chinese have not generally emphasized linear systems of logic, to contend that the Chinese were not concerned with the rationality of change is a disgusting, if all too typical, piece of sophistry.

In fact, Ames gladly embraces the Sophists of ancient Athens, the moral relativists who held popular opinion, under the influence of society’s most persuasive leaders, to be the ultimate determinant of truth. Here, the post-modern deconstructionists show their true colors as spokesmen and apologists for demagogues and tyrants. The Sophists were true pragmatists, writes Ames approvingly, who sought solidarity with the masses through persuasion, and appealed to their most immediate, limited concerns. This is precisely the ideology of Empire, including the manipulation of ethnic, religious, and racial differences in order to keep subject populations divided amongst themselves.

It was Socrates, cries Ames, in a Nietzschean fit of rage, who tried to “counter Sophist relativism by enquiring after objective truths concerning the nature of virtue,” thus leading to the “triumph” of damned rationalism over relativism.

‘Han Thinking Is Chinese Thinking’

Since Xun Zi’s form of Legalist/Daoist “Confuciusism” dominated the Han Dynasty, writes Ames, “scholarly dispute was tempered by a fundamental commitment to mutual accommodation. There is a general distaste for contentiousness and an active cultivation of the art of accommodation.” What Ames praises here is the absence of the fierce polemics found in Mencius, against the

errors and immorality of the Daoists and the nascent Legalists of his day. The rigorous search for truth was generally replaced during the Han period by the pragmatism and dogmatism of Empire, tempered with the liberal toleration of mystical beliefs as a means for pacifying the ignorant masses. This is the true China, claims Ames: “Han thinking [is] the specifically Chinese mode of thinking.”

Ames had to admit that Xun Zi, a true Aristotelean, was something of a “rationalist,” but he was nonetheless a “correlativist,” since: “his rationalism is grounded in history and culture without appeal to metaphysical determinants.” History was viewed by Xun Zi as cyclical—change without progress, without “logical or causal relationships from one period to the next.”²⁴ This cyclical, primitive way of thinking is ascribed to the Chinese as culturally, or even genetically, their “natural” mode of cognition. Ames quotes approvingly from Frenchman Jacques Gernet and Englishman A.C. Graham, China scholars who both peddle the post-modernist worldview. Gernet boldly asserts that the Chinese are a “different kind of humanity,” who have “different mental categories and modes of thought.” Graham, applauded by Ames for popularizing the view of Chinese “correlative thinking,” described deconstructionist guru Jacques Derrida as “the first Western Yin/Yang Taoist.”²⁵

In fact, the deconstructionists’ methods against the Chinese are exactly the same as their methods against cultural optimism everywhere. The creation of “indigenous” movements among primitive peoples, generally coordinated by London’s Unrepresented Nations and Peoples Organization (U.N.P.O.), is aimed at preventing development in both advanced and underdeveloped nations, under the guise of “protecting” the miserable, impoverished lifestyle of the targetted indigenous peoples. In most cases, the children of such tribal people have had no interest in remaining in the bush when offered the opportunity of assimilating themselves into civilized urban culture. This causes severe problems for the oligarchy’s anthropologists, who try to glorify the “happy

24. Interestingly, Ames compares this to art in the West, where, he claims, there is no progress from one artist to the next, only change. Thus do the post-modernists endorse the cult of the ugly which dominates Twentieth-century culture.

25. Not all China scholars in the West endorse the racist, degrading, and incompetent ravings of the deconstructionists. The dean of U.S. China studies, Columbia University’s William Theodore deBary, for example, has dedicated much of his life to exploring and analyzing the work of Zhu Xi and like thinkers in Chinese history. However, the fact that post-modernists like Ames are in prominent positions in the institutions and the journals of China scholarship—as they are in all other academic departments as well—indicates the seriousness of the problem.

savage” mythology. The U.N.P.O. plays upon the (often very real) poverty of tribal people, but claims that they would be better off if left alone with their original, primitive culture, and demands the right to prevent their development, or the development of (in many cases) thousands of square miles of territory. The psychological method involved is expressed quite clearly by Ames:

The most profound expression of [Western] ethnocentrism therefore, is to be found in the rejection of provincial beliefs tied to a particular ethos, in favor of the belief that science and rationality will eventually provide the standards for all mankind.

It is this same approach—glorifying the anti-rational as a “natural” character trait—which has been used in the West to create and manipulate the particularist movements of the post-1960’s, to turn various layers of society against each other and against science and technology.

It is the method of the Frankfurt School, which set itself the task after World War II of destroying the Judeo-Christian culture of the Western nations.²⁶ It was the pervasive belief in the goodness of man and the efficacy of reason to advance civilization, argued the Frankfurt School, which prevented Marxism from taking hold in the West. Alternative belief structures, locating identity not in the power of reason, but in blood, soil, ethnicity, or gender, were generated by the dozens by the Frankfurt crew and their associates at London’s Tavistock Institute. The Harvard professors teaching deconstructionism

today continue that tradition, designing such things as “Black English”—recently dubbed “Ebonics”—whose purpose is to block access to Classical education for Black Americans. Harvard psychologist Howard Gardner defines seven distinct types of intelligence, such as “bodily, kinesthetic,” “musical,” or “logical-mathematical.”²⁷ Some types of people, argues Gardner, are “naturally” better in some of these types, deficient in others. Broad layers of Black America have been indoctrinated in a primitive belief structure which leaves out all reference to “reason” in favor of communal “feelings.” Although designed to appear “African,” with “tribal” roots, the structure was designed in the halls of Anglo-American academia.²⁸

Similarly, various feminist ideologies argue that women do not think cognitively, but associatively, “free” of the tyranny of reason,²⁹ and so on for other subdivisions of the human race.

Ames acknowledges that his own efforts are part of this general assault on reason. He praises the

movements such as process philosophy, post-modernism, and the new pragmatism [which are] unearthing the analogical, correlative roots of language. . . . The transition from modern to post-modern perspectives is not merely a theoretical shift. It entails a vast network which has drawn together in a single mix movements as seemingly diverse as deconstructionism, the new historicism, cultural studies, and feminist criticism, all of which at one level or another are rooted in the critique of the rationality of language. . . . The emergence of ethnic and gender-related movements

26. See Michael J. Minnicino, “The New Dark Age: The Frankfurt School and ‘Political Correctness,’” *Fidelio*, Winter 1992 (Vol. 1, No. 1); also, “The Nazi-Communist Roots of Post-Modernism,” *Fidelio*, Summer 1993 (Vol. II, No. 2).

27. Howard Gardner, *The Unschooled Mind: How Children Think and How Schools Should Teach* (New York: Basic Books, 1991). For an analysis of Gardner and the Richard Herrnstein-Charles Murray *The Bell Curve* in the context of deconstructionist multiculturalism, see Dennis Speed, “How the Elite Plans To Educate for a Slave Society,” *The New Federalist*, Dec. 23, 1996 (Vol. X, No. 50).

28. See *EIR* Special Report: *Never Again! London’s Genocide Against Africans*, June 1997, for a preliminary investigation of the current genocide in Central Africa being carried out by British Intelligence through colonial puppets Yoweri Museveni of Uganda and Laurent Kabila in Zaire, on behalf of the British Commonwealth’s raw materials cartels. Both of these pliant “revolutionaries” were trained at Tanzania’s Dar Es Salaam University in the 1960’s, set up by Julius Nyerere, Britain’s foremost asset in sub-Saharan Africa. The curriculum at Dar Es Salaam was designed and taught by Tavistock Institute and Frankfurt School operatives, based on the methods of Bertrand Russell, Martin Heidegger, and Frantz Fanon, glorifying violence as a necessary means for personal “liberation” and “revolutionary praxis,” as being superior to reason. It is of crucial significance that such British-controlled “revolutionaries” were nurtured in “Maoist” rhetoric. Many visited China at the peak of the Cultural Revolution mad-

ness. Across the globe, terrorist assets of British Intelligence, spawned for the purpose of preventing the emergence of strong, independent nation-states in the developing world, were brought to Europe—often to France, to the radical existentialist milieu of Heidegger’s protégés Jean-Paul Sartre and Frantz Fanon—and then laundered through Cultural Revolutionary China to provide a “Maoist” cover for British operations. This is true for such demonic figures as Abimael Guzmán of Peru’s Shining Path, and Pol Pot of Cambodia’s Khmer Rouge, as well as the Yoweri Museveni and Laurent Kabila (who trained in Maoist Albania) who are now carrying out the greatest rate of genocide of modern history against the Hutu of the Great Lakes region of Africa.

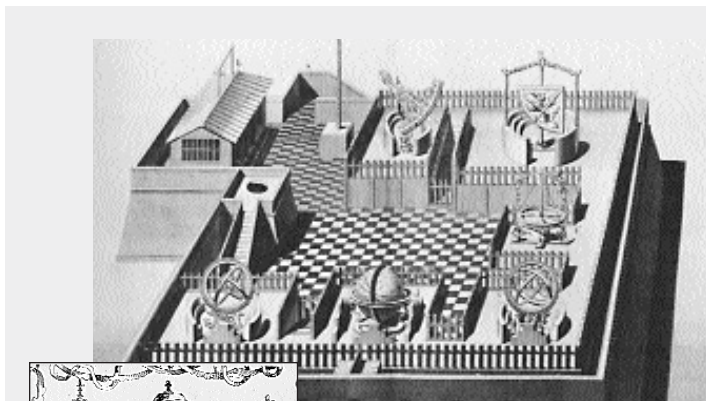
Also created at Dar Es Salaam University was the “Ujaama” belief structure, a concoction of tribal codes which studiously rejects science and cognitive reason in favor of emotional and associative feeling states. This synthetic “African” form of “Maoism”—actually created in the psychological warfare laboratories in London for application in Africa—was then transplanted into the U.S. by totally owned assets of the Tavistock Institute and the Frankfurt School, such as Imamu Baraka and Ron Karenga. This glorification of pagan irrationality has been used to construct a synthetic “Black holiday,” Kwanzaa, based on Ujaama. Popularized through extensive, racist media support, Kwanzaa has become an anti-Christian, pagan “alternative” to Christmas, for “Blacks only.”

29. See Lyndon H. LaRouche, Jr., “My Body Told Me To Do It,” *Fidelio*, Winter 1996 (Vol. V, No. 4).

[has challenged] the objectivity of rational methods by claiming them to be ideologically grounded.

It is precisely such an irrationalist, pragmatic mentality which the British and their ideological warriors hope to

induce within China today, to undermine the rebirth of the passion for truth which guided Confucius, Mencius and Zhu Xi, while also disguising from the West the actual roots of the current burst of Chinese cultural optimism.



Left: Jesuit Fr. Adam Schaal von Bell.
Above: Beijing observatory designed and furnished by Fr. Ferdinand Verbiest.



The Granger Collection, New York

The Shaping of Modern China

Although the golden era of the Song Dynasty's Confucian Renaissance was crushed by the Fourteenth-century onslaught of the Mongol hordes, the scientific and humanistic impulse of Zhu Xi and the "School of Principle" was revived in the early Ming dynasty (1368-1644), and again in the early Qing Dynasty (1644-1911). I have discussed these developments elsewhere,³⁰ but will briefly review two issues which are necessary to understand the deconstructionist assault on China today: the movement created by Wang Yangming (1472-1529), which played a subversive role within Confucianism, similar to the role of Xun Zi in antiquity; and the issue of the Rites controversy in the Seventeenth and Eighteenth centuries, which was used by the Venetian oligarchy to disrupt and destroy the century of ecumenical collaboration between Renaissance leaders in the Christian West and the Confucian East.

The Ming Dynasty was established after the overthrow of the Mongol invaders in 1368. The Mongols had

30. Michael O. Billington, *op. cit.*; also, "The Taoist Perversion of Twentieth-Century Science," *Fidelio*, Fall 1994 (Vol. III, No. 3).



Corbis-Bettmann

The Opium Wars: British and French troops storm Beijing, October 1860.

depopulated China by one-third, returning it to almost the population levels of the Han Dynasty twelve hundred years earlier. The country's infrastructure was in shambles. The early Ming rebuilt the canal system, the ship-building capacity, and other critical infrastructure, while reviving the educational policies and the Confucian tradition developed by Zhu Xi. Between 1405 and 1435, grand armadas, composed of the world's largest and most technologically advanced ocean-going ships, explored the Indian Ocean, the Persian Gulf, and the east coast of Africa, peacefully exchanging goods, bringing ambassadors back to China, and carrying out geographic and political mapping of the Indian Ocean basin.

The abrupt ending of these voyages in 1435, marking the end of the early Ming expansion and the onset of a long, slow decline in the Ming over the next two hundred years, has never been adequately explained.³¹ It is impor-

31. It is an extraordinary historical coincidence that the momentous Council of Florence of 1437-1439, which launched the Golden Renaissance in Europe (including the plans which led to the Columbus voyages later in the century) was virtually simultaneous with the disastrous retreat from global exploration in China.

tant for our purposes to note that the debate over the great voyages had an eerie similarity to the Han Dynasty's "Salt and Iron" debates, in that many of the Confucian scholar-officials in the court argued against the exploration. As in the Han, they complained that such great projects were too expensive for the government coffers, that the results did not yield an immediate, short-term benefit for China, and thus were not necessary. Although Zhu Xi was officially the orthodox standard, the parochialist arguments of the "Confucians" against scientific missions of discovery were hardly in keeping with Zhu Xi's insistence that "the extension of knowledge lies in fully apprehending the principle in things," or to his instructions to a student, that "when he encounters anything at all in the world, to build upon what is already known to him about Principle and to probe still further, so that he seeks to reach the limit."³²

The voyages were discontinued, while the Ming emperors increasingly isolated China from the rest of the world over the next century, even outlawing any travel abroad. This paralleled a degeneracy internally, including a turn against the Zhu Xi tradition entirely. In the early Sixteenth century, a pragmatic, anti-scientific version of Confucianism, reflecting both Zen Buddhism and Daoist influence, was developed by Wang Yangming, which became known as the "School of Mind." Although this "School of Mind" has been historically lumped together with Zhu Xi's "School of Principle," both being referred to as "Neo-Confucian" in the West, Wang Yangming was diametrically opposed to Zhu Xi's fundamental principles. He advocated a contemplative, pragmatic Aristoteleanism as against Zhu Xi's Platonic approach based on science and *ren* (*agapē*).

Wang, while calling himself Confucian, rejected metaphysical speculation on the reality of things, as associated with Mencius and Zhu Xi, in favor of an existentialist view based on "intuition." Just as the Enlightenment figures in Europe rejected the existence of any universal criteria for measuring truth, either in the physical sciences or in questions of morality, so also Wang Yangming argued that the individual mind is beyond good and evil (a concept Nietzsche would later embrace). He specifically denied Zhu Xi's scientific method, as expressed in *The Great Learning*. Wang wrote: "Extension of knowledge is not what later scholars understood

as enriching and widening knowledge. It means simply extending my innate knowledge of the good to the utmost." Each individual is "free" to determine the truth, and the good, as he wishes, unhampered by concerns of measuring or proving such truths in the real physical world, as seen in the progress or decay of society.

The further degeneracy among Wang Yangming's followers into various radical ideologies—which could easily be mistaken for the countercultural morass of post-1966 America—led to the collapse of the Ming Dynasty in 1644.

It was during these declining days of the Ming that the Jesuit missionaries, led by the brilliant Matteo Ricci (1552-1610), came to China, bringing the scientific and cultural fruits of the Renaissance with them. Ricci quickly recognized the striking parallels in Confucius and Mencius to the Christian concept of man in the image of God, and devoted his life to building an ecumenical alliance between China and the West. He discovered that it was those who believed in the ideas of Confucius and Mencius, rather than the adherents of Daoism and Buddhism, who were well prepared to accept the notion of the one true God. He believed that nothing prevented a Confucian from becoming, at the same time, a Christian. This issue, however, was to become the focus of a century-long battle between the Renaissance leaders, including Johannes Kepler and G.W. Leibniz, together with their Jesuit allies, against Venice and the European oligarchy, who violently opposed the spread of the Western Renaissance to China. Just as Venice created the Enlightenment as an oligarchical "contain and control" operation against Platonic/Christian science and the emerging nation-states in Europe, so did the Venetians expend every possible resource to disrupt the emerging ecumenical alliance between East and West. Such an alliance, then as today, is the opposite of Empire, which depends upon division and subservience.

Unfortunately for human history, the Venetian operation against China was successful. The so-called "Rites Controversy" ended in disaster, for both China and the West. The question of the meaning of the Rites was reduced to a quibbling debate over the ritual practices involved in the ceremonies honoring Confucius and venerating the dead, and over the *words* used to translate Christian terms. The defenders of the ecumenical policy were often driven by their detractors into defensive positions, attempting to explain the ritualistic practices, such as whether or not spirits existed in stone slates engraved with the names of departed ancestors. The higher meaning of the Rites, as the measure of the Principle of Heaven, as expressed in the *Book of Rites*, itself, was largely ignored by those committed to destroying the "Grand Design."

32. These words are taken from a "chapter" which Zhu Xi had written himself and added to the *Great Learning* section of the *Book of Rites*. Zhu Xi argued that he had determined, on historical and epistemological grounds, that such a chapter, delineating the scientific method in the *Great Learning*, must have previously existed, only to be lost over time.

Leibniz and his Jesuit collaborators in China attempted to force the debate to the higher level. Leibniz was already engaged in two major endeavors to rebuild the ecumenical and political unity of Europe, against the Venetian “divide and conquer” policies of the Enlightenment. He fought to reunite the Christian Church, drawing on the unity of science and religion inherent in the Platonic/Christian worldview, in order to counter the Venetian/Aristotelean influence in both the Catholic and the Protestant denominations. At the same time, he tried to re-unite the Eastern and the Western division of Christianity, with a particular emphasis on recruiting Russia to his Grand Design. Working directly with Peter the Great, Leibniz inspired the founding of the Russian Academy of Sciences in St. Petersburg, and recruited Peter to collaboration on global-scientific experiments and investigation.

To bring China into his global vision, Leibniz dedicated his journal *Novissima Sinica* to presenting to Europe the great culture and philosophy of China. His own writings analyzed the works of Zhu Xi, demonstrating that Zhu Xi’s concepts of *Li* (Principle) and *ren* (*agapē*) were coherent with the scientific and moral truths discovered during the Christian Renaissance.³³

But the battle was lost. Under Venetian influence, a series of Papal bulls in the early Eighteenth century declared that converts to Christianity in China must renounce Confucianism and all the Rites associated with it.³⁴ The immediate result was to thrust Christianity itself into open political opposition to the Chinese government: Since the rituals of government service were based on the Confucian Rites, the Papal bulls effectively required Christian converts to renounce government service. In a nation built on the principle that government servants

must be chosen from among the leading scholars, Christian proselytizing was no longer seen as a contribution to Chinese civilization, but as a serious threat to the unity of the country. The Christian missionaries were expelled, and the practice of Christianity suppressed. Leibniz’s Grand Design was indefinitely postponed.

The Return to Empire

The destructive impact of the “Rites Controversy” was felt both in China and the West. The absolute break with the advanced culture in China strengthened the hand of the Empire-builders in Europe, which by then was centered in the “Venetian Party” in England. As the Enlightenment spread its pessimism and moral decay across Europe, the scientific and republican forces of the Renaissance shifted their base of operations to the New World, giving birth to the United States of America at the end of the century.

In China, as in Europe, there was also a return to the ideas of Empire. There had been a tentative move toward the principles of the nation-state, during the 1662-1722 reign of Kang Xi, predicated upon the ecumenical alliance of Confucian and Christian principles, and dedicated to advanced universal education. This gave way to a return to the “Three Religions,” and international isolation. The scientific and cultural advances of the Kang Xi era carried over to some extent through the Eighteenth century—the long reign of Qian Long (Chien Lung, 1736-96) was relatively prosperous—but the creative breakthroughs of the earlier period were not sustained.

Most importantly, Confucian scholarship reverted to the stultified, empirical methods of the Han Dynasty, even adopting the name “Han Learning” for their new school. Also called “Evidential Research,” this school has been appropriately described by Benjamin A. Elman, a scholar in the tradition of British psychological warrior Joseph Needham, in his book *From Philosophy to Philology*,³⁵ as a “revolutionary development (which) transformed Confucian inquiry from a quest for moral perfection to a programmatic search for empirically verifiable knowledge . . . , bound up with the condition that produced the Enlightenment.” As the name of Elman’s book implies, the “Han Learning” scholars turned away from philosophic inquiry, preferring a sterile form of philology which explicitly ruled out all new ideas. While philological research into the source and meaning of words and texts can be a valu-

33. Matteo Ricci had denounced Zhu Xi, together with all the so-called “Neo-Confucians.” He asserted that they had all inserted irrational and mystical beliefs from Buddhism and Daoism into the original Confucian and Mencian worldview, which he considered to be the only form of Confucianism compatible with Christianity. However, his view was shaped by the degenerate state of Confucian studies in the late Ming (Ricci was in China between 1583 and 1610), influenced by Wang Yangming and the many splinter groups which followed him. Ricci appears to have followed those among his contemporary Chinese scholars who interpreted Zhu Xi according to the distortions introduced by Wang Yangming. After Ricci’s death, and following the collapse of the Ming, Wang Yangming and his followers were widely and correctly blamed for the moral decline which brought down the Ming Dynasty, while Zhu Xi’s Song Renaissance ideas were revived. The great Qing Dynasty Emperor Kang Xi (K’ang Hsi (r. 1662-1722) promoted both Zhu Xi and Christianity

34. See Michael O. Billington, “Christians Must Know What Confucius Said,” *Executive Intelligence Review*, May 17, 1991 (Vol. 18, No. 19).

35. Benjamin A. Elman, *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China* (Cambridge, Mass.: Harvard University, 1984).

able aid in research, it is absurd to assert, as did the “Han Learning” scholars, that ideas can only be understood through clinical analysis of the original meaning of words. In fact, an original idea can *only* be discovered or transmitted to others through *metaphor*; by posing a solution to an unfamiliar or apparently contradictory situation through evoking familiar terms and ideas in a new context. Confucius’ “Rectification of Names” was aimed precisely at such a continuous process of perfection in the understanding of words, in order to replicate new ideas in the minds of men. But, the leading figure of the “Evidential Research (Han Learning)” school, Dai Zhen (Tai Chen, 1724-1777), ruled out such innovation:

The Classics provide the route to the Dao (Tao). What illuminates the Dao is their words. How words are formed can be grasped only through philology and paleography. From the study of primary and derived characters we can master the language. Through the language we can penetrate the mind and will of the ancient sages and worthies.³⁶

This reductionist method is matched by today’s leading deconstructionist, Jacques Derrida, one of Roger Ames’ gurus. Derrida, like the “Han Learning” scholars, dissociates the meaning of words from the thought process of the individual using the words, insisting that the meaning of the text is as if fixed in stone, each word a rock, with fixed weight and shape. Not only is it impossible to express new discoveries and ideas with such dead weight, but even the philological effort to discern the meanings of ancient texts is rendered useless, since the *ideas* of the sages were, and are, living entities, not dead, cold definitions in a computerized dictionary.³⁷

Dai Zhen denounced Zhu Xi and the “School of Principle,” for daring to use words, like *Li* (Principle) itself, in a new way, to express a newly discovered idea. Here again, the Eighteenth-century “Han Learning” scholars were only following the lead of China’s Aristotle, Xun Zi, who had demanded that names of things must be “fixed

and clear,” in order that the King would be clearly understood. “To split words and recklessly make up new names,” wrote Xun Zi, “causes men to argue and contend with each other, a terrible evil, and should be punished. Then, people will not dare . . . use strange words, but will become simple and honest, and easy to employ . . ., obey the law, follow orders.” I.e., good helots.

The Song Confucians were guilty, indeed, of this “crime” of metaphor. Zhu Xi’s Principle (*Li*) was not the *Li* of the Daoists, complained the philologists, and therefore was not legitimate. What actually disturbed them was the higher concept developed by Zhu Xi, making *Li* the connection between man’s reason and the laws of the physical universe—what radical Aristoteleans everywhere fear as the “tyranny of reason.” Dai Zhen complained: “The high and the mighty use *Li* to blame the lowly. The old use *Li* to blame the young. The exalted use *Li* to blame the downtrodden.”

This appeal against authority—especially the authority of reason—was to become a common cry of the existentialist pantheon of the deconstructionists, from Nietzsche to Russell, to Heidegger and the Frankfurt School.³⁸

In the late Eighteenth and early Nineteenth centuries, the old debates over Xun Zi vs. Mencius, and Zhu Xi vs. Wang Yangming, heated up both in the Court and in the independent centers of scholarship, which were dominated by the “School of Evidential Research.” The return to “Han Learning” had become increasingly financed not by the government, but by the merchant class, especially in the south. This was precisely the era of the increasing presence of the British East India Company, smuggling massive amounts of opium from their poppy plantations in India into the coastal areas of China. Many southern Chinese merchants were getting rich trading tea and silk

36. Compare this to Zhu Xi, who added a new chapter to the Classics in order to expand upon the original ideas. See footnote 32.

37. On Jacques Derrida, see Webster G. Tarpley, “Deconstructionism: The Method in the Madness,” *Fidelio*, Summer 1993 (Vol. II, No. 2). It is lawful that the followers of the deconstructionist school would attempt to reduce language to a computerized system, creating the field of “artificial intelligence.” The works of Norbert Wiener, Noam Chomsky, and others in this effort, are based on the absurd premise that the mind is a machine. While such endeavors can discover nothing useful about the creative powers of the human species, they have proven useful as tools of behavior modification—“brainwashing,” as the Tavistock Institute calls it—of individuals or entire societies, which have been conditioned through social convulsions or terror to believe they must choose among fixed, pre-defined alternatives.

38. Professors Ames and Hall, in *Anticipating China*, reach out to the Seventeenth- and Eighteenth-century school of “Han Learning” to attempt to deal with the obvious flaw in their effort to describe all of Chinese history as dominated by Daoist, “correlativist” forms of thought—namely, their inability to explain the existence of Zhu Hsi and the Song Renaissance. Ames admits that the Song Confucians “dramatically changed the intellectual landscape of China,” and that it could be described as an “experiment in rationalism.” But, he blithely concludes, “these are complex claims, and we are simply not ready to speculate on them,” indicating that, if they were to write another book, they might examine the Song “School of Principle.” But, Ames points to the “Han Learning” of the “School of Evidential Research” for their “sustained attack on the speculative rationalism of the Song-Ming.” He concludes: “This assault on speculative philosophy, and return to culture, artifact, and historical record as standards of evidence by the Qing scholars has to be factored into any attempt to assay the explanatory force of Han thinking as a persistent feature in defining *contemporary Chinese culture*.” [Emphasis added]

for smuggled opium. In England, this same dope-dealing East India Company, and related Crown financial institutions, purchased a stable of “philosophers” and “economists” to justify their overtly tyrannical, racist, and immoral activities in building the British Empire. Those directly on the East India Company payroll included Adam Smith, whose “Invisible Hand” and “free trade” were nothing more than “theoretical” cover for the Empire and its drug business, and John Stuart Mill, who carried on Smith’s tradition by discussing the “utility” of colonial looting.

The British Crown dope-peddlers worked a similar process in China. The merchant-controlled cabal of “Han Learning” scholars became the leading promoters of legalizing opium and giving the British unrestricted freedom to spread their filth, both ideological and material. One of the foremost ideologues of the “Han Learning,” Huang Yuan (Juan Yuan), became Governor General of Guangdong (Canton) in the 1820’s. Guangdong was the only port open to foreign trade in China at that time, although the British opium ships traded illegally along the coast as far north as Tianjin (Tientsin). Huang Yuan became the apologist for both the British and the opium. As Elman admits in his book praising the “Han Learning”: “The Legalizers vs. the Moralists in the Canton opium debate reflected in many ways the widening rift between Han Learning and Sung [Song] Learning.”

There was, in fact, a significant resurgence of Song Confucianism at that time, in resistance to the cultural pessimism of the “School of Han Learning,” especially their embrace of the British campaign to addict the population to drug slavery. One of the most outspoken leaders of this resistance was Fang Dong-shu (Fang Tung-shu, 1772-1751), who wrote that the “Evidential Research” scholars “really have no desire to seek the truth or to get at the facts. About all they are interested in is to establish theories that will overturn the Sung Confucians.” Fang attacked Huang Yuan’s policies as Governor General of Guangdong as a complete failure, demanding instead the complete eradication of opium and the British opium trade. When the Emperor finally acted in 1839 to crush the opium scourge, he deployed the leading scholar and statesman in the country, Lin Ze-xu (Lin Tse-hsu, 1785-1850), to Guangdong to take control and impose total eradication. Liu set up his headquarters at the Academy associated with Fang, the outspoken opponent of Guangdong Governor General Huang Yuan, clearly delineating the dividing line between, on the one side, Zhu Xi Confucianism, the unity of China, and opposition to British opium, and, on the other, the “Han Learning,” moral relativism, and treaso-

nous collaboration with British Imperial ambitions.

The British response to China’s sovereign defense of its people is infamous—two “Opium Wars,” spanning the 1840’s through the 1860’s, imposing the right to British “free trade” in drugs, destroying the minds of millions of Chinese, and effectively taking over the Chinese economy as a source of loot for the Empire. In 1842, Fang Dong-shu identified the root cause of China’s defeat by the Drug Lords of London:

The disaster at the hands of the English barbarians was not the result of the recent policy of total prohibition and confiscation of opium. In fact, it resulted because of the rapacious and corrupt behavior of the foolish foreign merchants, the vacillating policies of earlier governors-general [e.g., Huang Yuan] who have cultivated a festering sore, and the greed of Chinese traitors who sold out their country.

British Cultural Warfare

Nineteenth-century China must rank as among the ugliest chapters in Britain’s black history of colonial looting and genocide. Lord Palmerston’s career was marked by three acts of barbarism towards China—two Opium Wars, and the Taiping Rebellion—totally justifying the frequent Chinese use of the term *barbarian* to describe foreigners. After the First Opium War, the spread of opium and poverty across the south of China gave rise to a peasant revolt, the Taiping Rebellion, in the late 1840’s. These were the years of “Palmerston’s Zoo,” as Lyndon LaRouche has described it—that is, Palmerston’s sponsorship (through, especially, Giuseppe Mazzini) of radical, terrorist “blood and soil” movements throughout the Western world. These proto-fascist, ethnic- and religious-based movements functioned on behalf of the British Foreign Office, just as the global terror apparatus today is headquartered in London.³⁹ There is no better example of this policy than the British sponsorship of the Taiping Rebellion, which succeeded in reducing China’s population by several tens of millions, while placing the country’s economy under British control.

The Taiping were programmed by British Intelligence as an ostensibly “Christian” opposition to the supposedly “oppressive, heathen ideology of Confucianism.” Broad leeway was permitted, of course, so that the leader of the Taiping movement could maintain his belief that he was the “second son of God,” the “brother of Christ,”

39. See Webster Tarpley *et al.*, “Lord Palmerston’s Multicultural Zoo,” *Executive Intelligence Review*, April 15, 1994 (Vol. 21, No. 16), pp. 4-45. See also Lyndon H. LaRouche, Jr. *et al.*, “The New International Terrorism,” *Executive Intelligence Review*, Oct. 13, 1995 (Vol. 22, No. 41), pp. 4-65.

while at the same time his religious views were essentially a mish-mash of Daoist beliefs in Christian trappings. The foremost case officer for this British “religious” training, was none other than James Legge, whose bowdlerized translations of the Confucian classics are still used as the “standard” today.

The rebellion was heavily armed by British merchants, as the Taiping conquered most of Southern China with incredible carnage, and nearly took Beijing. The British *officially* supported the Qing Dynasty officials in Beijing, but made no secret of their sponsorship of the Taiping, demanding that the government grant ever greater powers to the British, or face a Taiping “Christian” takeover. The pace of Chinese concessions was too slow for Lord Palmerston’s imperial tastes, but he was unwilling to give up the considerable control the British enjoyed over the Qing government. Rather than permitting a Taiping victory, he chose instead to launch another direct military assault against the Chinese government, this time against Beijing itself. Although even the British Parliament balked at this “Second Opium War,” Palmerston eventually got his way, laying waste to much of the royal estates in Beijing. Upon the total capitulation of Beijing, London then deployed British mercenaries to join the Chinese armies in destroying the disintegrating Taiping forces, adding more millions to the death toll.⁴⁰

China was essentially now placed under British control, but without the necessity of a military occupation. In order to ensure an undisrupted supply of loot, huge war indemnities were imposed on the Chinese for daring to oppose the “free trade” in Indian opium.

The Chinese Customs Bureau was placed under the control of the British, who simply seized debt and war reparations payments before passing on the remaining crumbs to Beijing. Customs Bureau control passed in 1863 to the infamous Sir Robert Hart, who, over the next 48 years, was the effective Governor General for the economy of semi-colonial China. He eventually took over the administration of most internal taxes and revenues, in addition to the customs on foreign trade.

The greatest danger to British rule in China was the failure of Palmerston’s “Confederacy” gambit to destroy the United States in the U.S. Civil War. The British feared that the ideas of the American Revolution, the Renaissance concept of a nation-state predicated on the view of man in the image of God, would break through the British ideological blockade of China. The British knew the American System ideas could find a resonance in the tradition of Confucius, Mencius, and Zhu Xi. Counter measures were deployed.

40. The British mercenaries were led by “Chinee Gordon,” who later met his due in the British efforts to seize the Sudan.

The task was twofold. On the one hand, introduce the Chinese to the Aristotelean tradition of the Enlightenment philosophers, especially the British empiricists and Social Darwinists. Seek out in Chinese culture those tendencies coherent with the Enlightenment view of man as a beast, and of science as no more than empiricist data collection and syllogistic computation. They found what they needed in Legalism, Daoism, and the Daoist-leaning distortions introduced into Confucianism by such as Xun Zi and Wang Yangming.

The second aspect of British cultural warfare was even more essential: conceal or distort all reference to the Platonic/Renaissance tradition in the West—and *convince the Chinese that the development of modern science and technology came not from the Platonic scientific method, but from the empiricism of the Enlightenment*. The works of Leonardo, Kepler, and Leibniz were to be ignored, or, when that proved impossible, distorted.

To this end, the British picked up a bright young Chinese scholar, Yen Fu, and sent him to London in 1877. There he was indoctrinated in British radical empiricism, which was presented as the end point of all Western thought. He learned nothing of the science of Leibniz and his collaborators in Europe and America, nor of the ongoing efforts of American, German, and Russian leaders to carry out the development of the Eurasian heartland. He became a rabid defender of amorality in science, in statecraft, and in economics, preaching the code of “wealth and power” as the only criteria for truth. In defense of Adam Smith’s advocacy of unbridled greed, Yen Fu wrote:

There may be those . . . who say that, according to Smith’s book, human morality is nothing more than a matter of self-interest and the pursuit of profit—and that the principle of heaven will be lost. . . . What they do not understand is that science concerns itself with questions of truth and falsehood, and not with whether its findings coincide with benevolence and righteousness.⁴¹

41. Cf. Adam Smith’s *The Theory of the Moral Sentiments* (1759): “The administration of the great system of the universe . . . the care of the universal happiness of all rational and sensible beings, is the business of God *and not of man*. To man is allotted a much humbler department, but one much more suitable to the weakness of his powers, and to the narrowness of his comprehension; the care of his own happiness, and of his family, his friends, his country. . . . But though we are endowed with a very strong desire of those ends, it has been entrusted to the slow and uncertain determinations of our reason to find out the proper means of bringing them about. *Nature has directed us to the greater part of these by original and immediate instincts. Hunger, thirst, the passion which unites the two sexes, love of pleasure, and dread of pain, prompt us to apply those means for their own sakes, and without any consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them.*” [Emphasis added]

To the delight of his British sponsors, Yen Fu launched a brutal assault on Confucianism, in favor of Legalism and Daoism, which, he wrote, “are the only views compatible with the views of Darwin, Montesquieu and Spencer.” He particularly defended the Legalist Han Fei Zi, the most famous student of China’s Aristotle, Xun Zi.

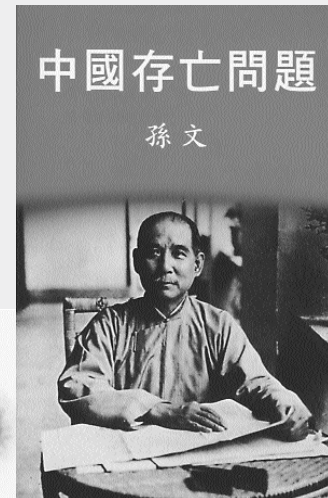
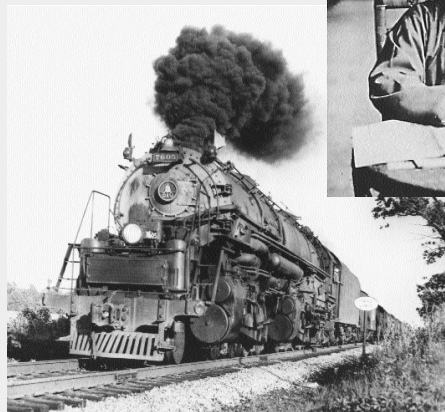
Yen Fu spent his life translating the works of the

British empiricists and Social Darwinists, while, not surprisingly, maintaining his life-long opium addiction. His translation of this Aristotelean pantheon, many of whom were directly employed by the British East India Company itself, became the primary source of knowledge concerning “Western thought” for the Chinese intellectuals at the turn of the century, including Mao Zedong and others who founded the Communist Party of China.

The American System and Dr. Sun Yat Sen



Dr. Sun’s plan for China’s development: an integrated system of railways, water projects, and other infrastructure programs.



Right: Dr. Sun Yat Sen, Schiller Institute edition of his “The Vital Problem of China.”

There was an entirely different process taking place in the West, in direct opposition to the British Empire-building, and to the British ideology of empiricism and libertinism. During the same years Yen Fu was in England (the late 1870’s), the leaders of the American System of political economy within the United States, based in Philadelphia, were building a political alliance with leading Germans, Russians, and others, to develop the entire Eurasian continent, and to crush the genocidal British Empire. These were the same individuals, led by the world’s foremost economist Henry Carey, who had guided Abraham Lincoln in the industrialization of the Northern states, and the defeat of the British-sponsored slavocracy in the Confederate South. These republican leaders planned the extension of Amer-

ican System methods worldwide, to bring about the industrialization of Asia, Africa, and South America.⁴²

The year before Yen Fu’s arrival in London, the British launched a series of attacks in the *London Times* on Henry Carey and the American System of Political Economy. The *Times* complained that Carey’s ideas were being “repeated in hundreds of magazines and newspapers,” and were “held by multitudes.” This was leading to a rejection of free trade, even by some European leaders, complained the *Times*. Free trade was, it said, “the Cardinal doctrine of English political economy, . . . to question which must indicate ignorance or imbecility.”

Carey used the opportunity of this diatribe to counter-attack, publishing a pamphlet entitled *Commerce, Christianity, and Civilization Versus British Free Trade: Letters in Reply to the London Times*.⁴³ The pamphlet was to become

42. See Anton Chaitkin, “Leibniz, Gauss Shaped America’s Success,” *Executive Intelligence Review*, Feb. 9, 1996 (Vol. 23, No. 7); also, “The Land-Bridge: Henry Carey’s Global Development Program,” *Executive Intelligence Review*, May 2, 1997 (Vol. 24, No. 19).

43. Anton Chaitkin, “The Land-Bridge: Henry Carey’s Global . . .,” *op. cit.* Quotations following are taken from this report.

a leading organizing weapon internationally—and especially in Germany—against the British Empire. Carey pointed out that every nation governed by British free-trade economics, had been driven into ruin, while even England itself only sustained a small layer, the oligarchical elite, relegating the working population to barbaric conditions of life. The bulk of the pamphlet, however, was a devastating exposure of the horror of Britain’s rape of China. The opium trade, “sanctioned by the royal head of the English Church,” became the means of enslavement of the Chinese people, despite England’s official opposition to the slave trade. “There is no slavery on earth,” wrote Carey, “to be compared with the bondage into which opium casts its victims.” He acknowledged that some Chinese scholars (the “Han Learning” scholars) advised the Emperor to legalize and cultivate opium, using the excuse that there was no other way to stop the outflow of silver to the British opium dealers. But Carey also quoted the Qing Emperor’s famous rejection of that proposal, that “nothing will induce me to derive a revenue from the vice and misery of my people.”

While Yen Fu was translating John Stuart Mill’s major works, which became the economic standard in China for “Western Economics,” Carey was denouncing Mill as the theoretical architect of colonial looting and mass murder. Mill was a leading official of the East India Company, in charge of relations with the “native states,” during the years of both Opium Wars in China. He was a dedicated Aristotelean from the age of twelve, and a follower of Jeremy Bentham and Adam Smith. Carey quoted Mill: “Political economy considers mankind as occupied solely in acquiring and consuming wealth except in the degree in which [desire for wealth] is checked by . . . aversion to labor and the desire of the present enjoyment of costly indulgences.”

Carey responded that Mill’s political economy “presents for our consideration a mere brute animal, to find a name for which it desecrates the word ‘man,’ [which was previously] recognized as expressing the idea of a being made in the likeness of its Creator. . . . And what, we may ask, is the value of an analytic process that selects only the ‘material parts’ of man—those that are common to himself and the beast—and excludes those which are common to the angels and himself?”

In the 1880’s, Wharton Barker, a Philadelphia industrialist and the publisher of Henry Carey’s writings, worked with Czar Alexander II, the liberator of the serfs in Russia, to build ships and industrialize Russia. He explicitly stated the goal: “the accomplishment of the common work of Russia and America—namely, the dismemberment of the British Empire.” Barker and his associates proposed the construction of single-gauge rail

lines across Russia and into China, breaking the stranglehold on trade held by the British Navy. Having completed the great transcontinental railroad in the United States, their ambition was to “girdle the globe with a tramway of iron,” as one of many “great deeds, which tend to advance civilization [and] develop the material wealth of people.”⁴⁴

Such development was viewed as a *casus belli* by the British, who could maintain their colonial looting process only if subject nations were kept isolated, divided, and backward. When Wharton Barker, in the 1880’s and again in the 1890’s, negotiated directly with the Chinese government to build railroads and telephone and telegraph lines across China, into Central Asia and Europe, the British government directly intervened to sabotage the deals. The British permitted other nations to build railroads in China, but only as a means of extracting minerals and other raw materials. Each rail line, generally running from the coast to a source of mineral wealth in the interior, was constructed with a different gauge, preventing internal trade and communications.

Barker also attempted to circumvent the British control of the Chinese economy, encouraging Beijing to establish a National Bank along American System lines to finance internal improvements. A Chinese-American Bank was established to place government loans from both governments into rail construction and other infrastructure. Eventually, these efforts were also undermined by the British.

The American System of political economy, of which Carey and Barker were advocates, was based on the ideas of Alexander Hamilton, Benjamin Franklin, and their international collaborators. It derived directly from Leibniz, who had discovered the science of physical economy, from the recognition that the strength of a nation rests on the increase in the productivity of its labor. The measure of productivity was not how much could be squeezed out of each worker, but the rate of replacement of brute force by heat-powered machines, and the increased capacity (through Classical education) of the citizenry to discover and assimilate new technologies. Following Leibniz, the American Founding Fathers recognized that the *source* of progress was not located in military power, colonial looting, or in the immoral libertinism of Adam Smith’s “Invisible Hand” dealing opium, but in the creative potential of each individual human mind to discover new truths about man and nature, or to reproduce such discoveries by others. Alexander Hamilton formulated the policies required by a republic to enhance national devel-

44. U.S. General Joshua T. Owen, 1869, quoted in Chaitkin, *ibid.*

opment and individual creative potential, including a National Bank (as opposed to a private Central Bank), protective tariffs, and government-sponsored infrastructure projects.⁴⁵

These ideas guided the United States through its *three* wars of independence from Britain—the Revolutionary War, the War of 1812, and the American Civil War.⁴⁶ In the late Nineteenth century, Henry Carey and his Philadelphia-based associates continued this tradition, creating an international movement which carried the American System battle against the British Empire to every corner of the world. The fact that the history of this movement is now virtually unknown, even in the United States, is characteristic of the falsification of history in the Twentieth century by the apologists of the Enlightenment.

In the case of China, a single man, schooled in the American System of political economy, discovered and exposed the fraud behind the British portrayal of “Western Thought” as Enlightenment empiricism, and broke the back of the British Imperial power in China. That man, Dr. Sun Yat Sen, was educated in Hawaii in the 1880’s by the family of Frank Damon, who played a leading role in the work of the Philadelphia circles of Henry Carey in the United States, in Germany, and in Asia. Damon provided the young Chinese nationalist with a sensuous grasp of the totally opposite worldviews competing within the West, characterized politically by the opposing American and British Systems. Sun Yat Sen utilized this understanding of Universal History, together with his own study and insight into Chinese history and culture, to present to the world as a whole a penetrating analysis of the evil of the British Empire and its ideological roots. He also presented a unique method for reversing the ongoing collapse of *Western* civilization: through cooperation in the development of China! *The International Development of China*, written by Sun in 1919, accused the Western nations of driving themselves into global depression and “the War to end all wars,” by failing to act on the basis of the correct *ideas*.

Sun identified those correct ideas as precisely those of

Alexander Hamilton and the U.S. Constitution, as against the British System. Even within the United States, Sun pointed to the difference between Hamilton and Thomas Jefferson, whereby Hamilton’s federalism, rather than Jefferson’s libertarianism, lay at the root of the American System. “The United States’ wealth and power,” Sun wrote, “have not come only from the independence and self-government of the original states, but rather from the progress in unified government which followed federation of the States.”⁴⁷

By unifying under the Constitution, said Sun, the new Republic attained the strength to defend against British “free trade” policies, which aimed at preventing the development of domestic U.S. industries. Sun wrote:

It was thought by the economists of the Adam Smith school that competition was a beneficent factor and a sound economic system, but modern economists discovered that it is a very wasteful and ruinous system. . . . It has been discovered by post-Darwin philosophers that the primary force of human evolution is cooperation, and not struggle, as that of the animal world.

Sun’s *International Development of China* was a detailed expansion of the concepts presented by Henry Carey and Wharton Barker, including extensive rail and canal systems criss-crossing the whole of China, extending into South Asia and through Russia into Europe, coupled with rapid national industrialization. His aim was not just the transformation of China, but of the world as a whole. This plan, he wrote, must be “a practical solution for the three great *world* questions, which are the International War, the Commercial War, and Class War.”

Sun’s polemics against Adam Smith, J.S. Mill, and the Darwinians ran counter to nearly all prevailing opinion in China during the ferment of the early Twentieth century. Both the “reformers” and the “radicals” generally accepted the lie that British empiricist ideology was the only alternative to the “old thinking” which, they believed, was responsible for the economic and social decay in China. Sun Yat Sen had converted to Christianity, but believed passionately in the coherence of Christian faith and Confucianism. The Confucian reformers of the late Qing, however, much like today’s “fundamentalist” movements around the world, rejected ecumenicism in favor of a politicized Confucianism, while adopting the ideological premises of the colonial masters. The leaders of the reform movement in the 1890’s and early Twenti-

45. See Robert Trout, “Life, Liberty, and the Pursuit of Happiness: How the ‘Natural Law’ Concept of G.W. Leibniz Inspired America’s Founding Fathers,” *Fidelio*, Spring 1997 (Vol. VI, No. 1); see also, Philip Valenti, “The Anti-Newtonian Roots of the American Revolution,” *Executive Intelligence Review*, Dec. 1, 1995 (Vol. 22, No. 48).;

46. See Anton Chaitkin, *Treason in America: From Aaron Burr to Averell Harriman*, 2nd ed. (New York: New Benjamin Franklin Publishing House, 1985), *passim*; see also, W. Allen Salisbury, *The Civil War and the American System: America’s Battle with Britain, 1860-1876* (1978) (Washington, D.C.: Executive Intelligence Review, 1992), *passim*.

47. Sun Yat Sen, *The Three Principles of the People*, trans. by Frank W. Price, ed. by L.T. Chen (New York: Da Capo Press, 1975) (reprint of 1927 ed.).

eth century, Kang Youwei (K'ang Youwei 1858-1927), and his associate Liang Qizhao (Liang Ch'i-ch'ao, 1873-1929), even proposed the adoption of Confucianism as a state religion, under the Emperor. Yet, their philosophic arguments totally cohere with the materialist and utilitarian ideology of British empiricism—they simply proposed a *Chinese version* of the Enlightenment! Sun Yat Sen confronted Kang and his supporters, not only on their refusal to give up reliance upon the monarchical system, but also on their acceptance of the Darwinian view of man. Kang Youwei's view of Confucianism was, not surprisingly, derived from "Han Learning." Kang believed the Emperor was essential to rule China, just as he viewed the Rites as rules of conduct required to control the people, rules derived ultimately from the son of Heaven (the Emperor), rather than from Heaven itself, as Mencius had insisted. Sun Yat Sen's concept of a republican government rested upon a higher hypothesis of man and nature, while the reformers refused to part with their familiar, failed assumptions.

Sun Yat Sen was just as uncompromising with the radicals and the emerging Marxist ideologues. This became even more critical after 1919, when the British, with President Wilson's full support, sold out their Chinese "allies" from World War I, by maintaining and *expanding* the colonial "spheres of interest" in China by the major powers. This sparked a massive resistance movement within China, known as the May 4th Movement, which included the emergence of various Marxist study groups. Sun argued that the Marxists (and the new Soviet Republic), although they had identified some of the evils of the existing social and economic order, had not broken from the underlying axioms of the British view of man as a beast. The Marxist's "scientific materialism," Sun said, does not break from the Hobbesian view of man battling one against all in a hostile world, the Social-Darwinists' "survival of the fittest." Sun wrote in his *Lectures* on "The Three Principles of the People":

Class war is not the cause of social progress, it is a disease developed in the course of social progress. What Marx gained through his studies of social problems was a knowledge of diseases in the course of social progress. Therefore, Marx can only be called a social pathologist, not a social physiologist.

In his *The Vital Problem of China*, written in 1917, Sun specifically identified the root of Marxism in the Enlightenment ideology of "the rule of Might": "European civilization during the last several hundred years is one of scientific materialism . . . , the cult of force." While the Marxists were sincerely concerned about poverty and

oppression, they were ignoring the fundamental problem of the *creation* of wealth, which came about only through enhancing and mobilizing the creative powers of the entire nation—what Sun called "the law of social progress." The young Marxists, he wrote in his *Lectures*, "fail to realize that China is suffering from *poverty*, not from *unequal distribution of wealth*."

Sun's 'Three Principles' as Rites

It is useful to view Dr. Sun Yat Sen's extraordinary contribution to China, and to the world, as an extension of the historic battle concerning the Rites. Although Sun seldom referred to the Rites *per se*, he followed Zhu Xi in identifying *The Great Learning*, from *The Book of Rites*, as the core of China's best moral and intellectual tradition. In the opening pages of his published *Lectures* from 1917 to 1919, in which he introduces his concept of the "The Three Principles of the People," Sun writes: "We must revive not only our old morality, but also our old learning . . . , the *Great Learning*: Search into the nature of things, extend the boundaries of knowledge, make the purpose sincere, regulate the mind, cultivate personal virtue, rule the family, govern the state, pacify the world." He expanded upon China's responsibility as called for in the *The Great Learning*:

Let us pledge ourselves to lift up the fallen and to aid the weak; then, when we become strong and look back upon our own sufferings under the political and economic domination of the Powers, and see weaker and smaller peoples undergoing similar treatment, we will rise and smite that imperialism. Then will we be truly governing the state and pacifying the world.

To Sun, this is the true meaning of the Rites—universal *principles* based on natural law, whose comprehension is necessary to assure the progress of humanity. He approached the formulation of his own organizing principles from precisely that worldview. His "Three Principles of the People" are an updated form of the Rites, based upon the same Confucian view that man is worthy and capable of governing himself according to noble precepts.

The Three Principles are: (1) national sovereignty, (2) republican government, and (3) the general welfare of the people. Sun himself emphasized that the formulation of these three principles as a single concept was inspired by Abraham Lincoln's Gettysburg Address. The first Principle, nationalism, or national sovereignty, was Lincoln's "government *of* the people"; the second, the rights of the people, or the republican form of participatory government, was government "*by* the people"; and the third, the people's livelihood, or the general welfare, was govern-

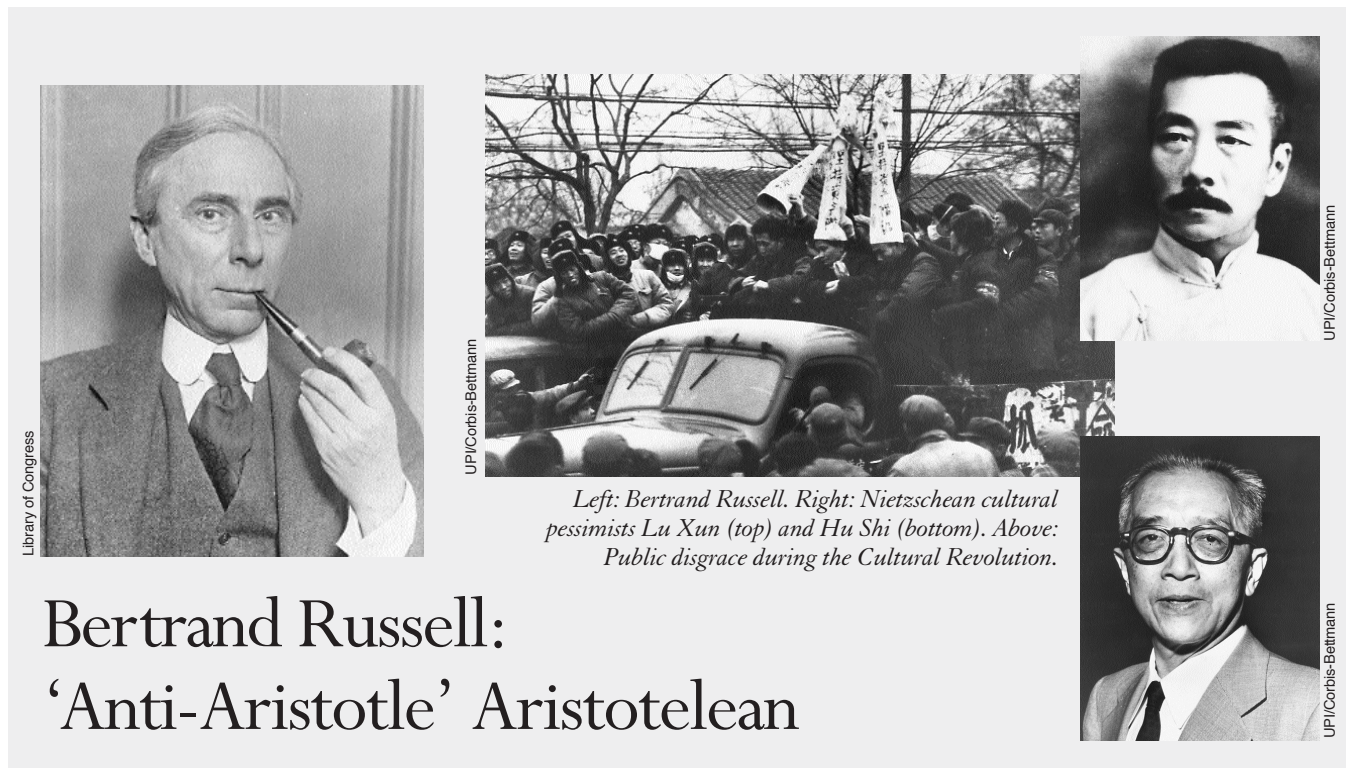
ment “for the people.” Taken together, wrote Sun, “these Three Principles are identical with Confucius’ hope for a Great Commonwealth.” A glance at the Preamble to the U.S. Constitution and the *The Great Learning* [SEE page 39] demonstrates the coherence in *type* between the Rites, the Constitutional principles of the American System, and Sun’s Three Principles of the People.

Sun also specifically identified the psychological problems which could potentially block the Chinese from embracing and implementing these Three Principles. He saw the greatest danger in the influence of British radical liberalism among the leaders of the May 4th Movement, which influence was under the personal direction of Bertrand Russell, London’s foremost psychological warrior. “A group intoxicated with the new culture,” Sun wrote, “have begun to reject the old morality, saying that the former makes the latter unnecessary. . . . They say there are no princes in a democracy, so loyalty is not needed and can be cast aside, [including]

loyalty to the nation and to the people.”⁴⁸

Sun, like Henry Carey before him, singled out John Stuart Mill for particular criticism, denouncing his advocacy of extreme individual liberty, which, Sun warned, would soon become “unrestrained license.” Such libertinism would destroy the national cohesion required for social progress, he warned, and the Chinese people “shall become a sheet of loose sand.”

While Sun viewed the Rites, and his Three Principles, as expressions of natural law, rather than codified rules of conduct derived from custom, he nonetheless argued that a modern nation-state required a formal constitution, in order to establish the rule of law over the arbitrary rule of men. But, such a constitution must be of a universal nature, embodying moral principles and fundamental human rights, as in the Three Principles, as guides to social progress and individual creative development. Only then could there be a true republic, a Confucian “Great Commonwealth.”



Left: Bertrand Russell. Right: Nietzschean cultural pessimists Lu Xun (top) and Hu Shi (bottom). Above: Public disgrace during the Cultural Revolution.

Bertrand Russell: ‘Anti-Aristotle’ Aristotelean

The Republican Revolution of 1911, led by Sun Yat Sen, threw a scare into the British. The Revolution was not entirely successful, in that Sun Yat Sen was forced to strike a deal with the head of the Qing Dynasty army, Yuan Shi-kai, who pledged to adhere to the Republican Constitution. With British backing, Yuan

broke that pledge, and even attempted to declare himself Emperor. Although that effort failed, the result of Yuan’s sabotage of the Republic was the division of China into regions governed by competing warlords.

The British were pleased with Yuan Shi-kai, and even more with the era of the warlords, since a divided China served to protect their interests. However, they knew that Sun Yat Sen’s influence threatened the entire

48. *Ibid.*

Asian branch of the Empire, or more.

During World War I, London was unable to apply much energy to its Asian problems, although it utilized its imperial alliance with Japan to keep China destabilized. Sun Yat Sen's networks of support in Japan were successfully cut off.

Following the war, the British moved full-force to contain Sun's influence, including the sponsorship of various radical opposition figures and organizations. This followed the pattern of "Lord Palmerston's Zoo." As in Palmerston's day, such radical movements were designed as "anti-authoritarian," while not departing from the empiricist, Enlightenment view of man, nor from the view of political economy as a Darwinian struggle among beasts over fixed resources. To run this effort in Twentieth-century China, London sent two experts in psychological profiling and manipulation, their own Lord Bertrand Russell, and their "colonial" asset from America, John Dewey. Still today, the combined names of "Russell and Dewey" are known throughout China as the primary source of Western influence in modern China.

The sellout of China at the Versailles Conference in 1919 had been forecast by Sun Yat Sen in his *The Vital Problem of China*, where he warned against China joining the war on the British side. Sun predicted that China's support for the British would simply encourage them to chop China into various pieces, as prizes to the stronger nations which helped London destroy Germany. This was in keeping, Sun wrote, with the "Balance of Power" mentality of British geopolitics: "When another country is strong enough to be utilized, Britain sacrifices her own allies to satisfy its desires, but when that country becomes too weak to be of any use to herself, she sacrifices it to please other countries."

He compared British relations toward its allies to that of a silk farmer to his silkworms: "[A]fter all the silk has been drawn from the cocoons, they are destroyed by fire or used as fish food."

Versailles was total confirmation of Sun's insight. To the British, Sun's *International Development of China* represented the greatest single threat *in the world* (the U.S. was "safely" in the hands of Anglophile racist Woodrow Wilson) of a reemergence of "American System" ideas and programs. Sun represented both the humanist Zhu Xi tradition of Chinese Confucianism, and the Platonic/Christian tradition of the Western Renaissance—a dangerous combination which required the best weapons in the British ideological arsenal. Both Russell and Dewey were deployed to China for extended visits in the heyday of the May 4th ferment in 1920 and 1921.

Russell and Dewey should be seen as the first "deconstructionists" in China, whose mission was to create an

anti-rational "alternative," of the type so admired by many of today's China scholars. Russell's diatribes against reason and morality, and those of Dewey against Classical education, were already well known in China through translations prepared by the circles around Yen Fu. Russell's sojourn in China was sponsored by the "Anti-Religious Society." He immediately projected his hatred of Christianity into the Chinese context, blaming China's backwardness not on eighty years of British looting—but on Confucianism! He attacked the Confucian tradition, and the Chinese tendency to admire the scientific progress of the West, but he otherwise admired the Chinese for being backward, passive, and content—the "noble savage" so beloved by British colonialism:

Instructive happiness, or joy of life, is one of the most important . . . goods that we have lost through industrialism; its commonness in China is a strong reason for thinking well of Chinese civilization. . . . Progress and efficiency, for example, make no appeal to the Chinese, except for those who have come under Western influence. By valuing progress and efficiency, we have secured power and wealth; by ignoring them, the Chinese, until we brought disturbance, secured on the whole a peaceable existence and a life full of enjoyment.⁴⁹

Russell admired Daoism for its rejection of universal truths, and its anti-scientific doctrine that man must accept "nature" as it is—denying the Christian (and Confucian) belief in man's creative powers to know and to change the world. He ascribed this Daoist tradition to the Chinese as a whole, claiming that this was the cause of their admirable "pacifism, rooted in their contemplative outlook, and in the fact that they do not desire to change whatever they see. . . . They have not the ideal of progress which dominates the Western nations." He even praised the Legalist Qin Shi-huang for burning the classics and murdering the Confucian scholars. He quoted approvingly from a Chinese historian: "No radical change can take place in China without encountering the opposition of the *literati*. This was no less the case then than it is now. . . . Something had to be done to silence the voice of antiquity."

Russell also praised Bolshevism as a convenient method to "silence the voice of antiquity." He introduced both Marx and Lenin in his classes in Beijing and Shanghai. While arguing that Bolshevism could never succeed in Western Europe, he considered it to be ideal for China's "stage of development."

Russell's answer to the controversy over the Rites was

49. Bertrand Russell, *The Problem of China* (New York: Century, 1922).

to abolish the Rites altogether—the pseudo-“anti-Aristotelean” solution which throws out the baby with the bathwater. The Rites, he insisted, are nothing but “trivial points of etiquette” whose only concern is “to teach people how to behave correctly on various occasions.” Russell rejected both natural law and positive law, or “rules of conduct.” “There is one traditional Chinese belief which dies hard,” he wrote, “and that is the belief that correct ethical sentiments are more important than detailed scientific knowledge.”

Russell was one of the earliest proponents of the “post-modern” radical Aristoteleanism which argued that science was a “Western” phenomenon, which were best placed under severe restraints, while “Eastern” thought was inherently anti-scientific. “China,” he wrote, “in return for *our scientific knowledge*, may give us something of her large tolerance and contemplative piece of mind.” To Russell, “our scientific knowledge” was not the discovery of new principles underlying the laws of nature and human society, but an Aristotelean compilation of empirical data. Russell’s great “contribution” to science was his collaboration with Alfred North Whitehead in the gigantic failure called the *Principia Mathematica*, in which they attempted to reduce all of mathematics to a fixed set of axioms and a fixed set of logical rules of transformation. Their intention was to establish “proof” that all mathematics, and by extension the human mind, functioned as a closed and complete axiomatic system, like a computer. Of course, virtually every great scientist, including especially Nicolaus of Cusa, Kepler, Leibniz, Cantor, and Riemann, had proven that such an undertaking were inherently incapable of success.

Russell’s historical writings had a particularly deleterious effect in China, since his books on the history of philosophy and science became a standard source on “Western thought.” Leibniz, in particular, the West’s greatest friend and most profound analyst of China’s philosophic contributions, was slandered by Russell as “the champion of ignorance and obscurantism.” His ideas were totally distorted, then dismissed as a relic of the past, an “historical curiosity,” with no relevance in the new Age of Enlightenment.⁵⁰ Russell subjected the entire Platonic/Christian tradition in the West to similar lies and slanders, while glorifying the Aristoteleans and the insidious nihilism and perversity of Friedrich Nietzsche and the emerging existentialist cult. Russell’s Nietzschean intentions towards China were quite openly pronounced: “China needs a period of anarchy in order to work out her salvation.”

50. Bertrand Russell, *A Critical Exposition of the Philosophy of Leibniz*, 2nd ed. (1937) (London: G. Allen & Unwin, 1975).

Although Dewey maintained a formal distinction between his “American Pragmatism” and the Hobbesian and Nietzschean radicalism of Russell, the Chinese have historically, and correctly, linked the two men as a common source of knowledge on “Western thought.” Dewey, a professor at Columbia University, had instructed several young Chinese scholars in his “deconstruction” of Classical methods of education, in favor of a “learn-through-doing” variety of pragmatism. He was deployed to China directly by the Morgan banking interests (London’s primary control over the U.S. economy and ideology), serving as a journalist for the Morgan-spawned *New Republic* magazine during his several years’ stay in Beijing. These same Morgan interests simultaneously sponsored both British “free trade” policies and the emerging Communist Party apparatus in Europe, the United States, and Asia.⁵¹

China’s Cultural Pessimists: Three Exemplary Case Studies

To trace the influence of Russell and Dewey, let us examine the work of three leading figures of Twentieth-century China: Hu Shi (Hu Shih, 1891-1962), the leading Chinese advocate of John Dewey’s American Pragmatism, and later China’s Ambassador to the U.S. during the crucial years of World War II; Lu Xun (Lu Hsun, 1881-1936) China’s foremost writer of the May 4th period; and Liang Shu-ming (1893-1994), a leading “Confucian” scholar, who promoted the worst of both Eastern and Western irrationalism, and helped to create the environment which led to the horrors of the Great Proletarian Cultural Revolution.

Hu Shi

Hu Shi was educated in Shanghai’s “progressive” schools, reading the Yen Fu translations of J.S. Mill, Huxley, Montesquieu, and Spencer.⁵² By the age of fifteen, he was already a firm advocate of empiricism, against the scientific method of Mencius and Zhu Xi. He explicitly adopted Wang Yangming’s contention that human nature was nei-

51. The children of Morgan bankers Thomas Lamont and Willard Straight, Corliss Lamont and Michael Straight, became the most infamous financiers of the Communist movements in the West. Meanwhile, Papa Lamont ran the financial looting of China, together with his British counterpart Sir Charles Addis, while Papa Straight hired Dewey to write for his journal, *The New Republic*, in support of British/Morgan strangulation of credit to China.

52. Much of the following material on Hu Shi was researched by Robert Wesser in his “Hu Shih and the British Deployment vs. The Chinese Revolution” (unpublished).

ther good nor evil, against the view of Mencius and Zhu Xi that man is fundamentally good. Mencius, he maintained, did not understand modern “objective science.”

Hu studied with Dewey at Columbia from 1915 to 1917, and then spent two more years, 1919-1921, touring China as Dewey’s translator and advocate. Demonstrating his grasp of British cultural warfare, Hu argued that there were but two methods of thought for modern times: pragmatism and dialectical materialism. As Sun Yat Sen had already demonstrated, these two methods were fundamentally equivalent, both “materialist” in nature, both rejecting any effective connection between human creative mentation and progress in human society. Hu promoted Russell’s “our scientific knowledge,” a purely mechanical and statistical description of phenomena, in which “truth” exists only at the whim of the individual. “Truth is created by and for the use of man,” wrote Hu. “An idea which had fruitful consequences was called truth in the past. If it has been useful, it is still called truth today.”

Hu also adopted Wang Yangming’s famous slogan that “knowledge and action are one.” Sun Yat Sen recognized the extreme danger of such pragmatism. In his 1918 book the *Psychological Reconstruction of China* (called *Memoirs of a Chinese Revolutionary* in its English translation), Sun focussed his entire polemic upon the idea that knowledge is primary over, and far more *difficult*, than action. Once knowledge is achieved, he argued, action will follow easily. He specifically blamed the collapse of the 1911 Revolution on the pragmatic mentality of the Chinese people, who failed to act precisely because they lacked knowledge:

Mind is the beginning of everything that happens in the world. The overthrow of the monarchy was carried out by the mind, the construction of the Republic was delayed and later brought to nought by this same mind. Just at the point of victory of the Chinese Revolution, the revolutionaries themselves became slaves of the theory of the difficulty of action and the easiness of knowledge.

Hu Shi continued Dewey and Russell’s work in China throughout his life. In 1923 he wrote *Science and Philosophy of Life*, which codified the empiricist belief structure—a virtual declaration of war on the Confucian (and Platonic) moral tradition. Always referencing “science” as his basis of proof, he itemized his rejection of universal truth and his advocacy of moral relativism. These included:

- “On the basis of biological and historical knowledge, we should recognize that morality and religion are subject to change, and that the causes of such change can be scientifically discovered.”

- “On the basis of biological, physiological, and psychological sciences, we should recognize that man is only one species in the animal kingdom and differs from the other species only in degree but not in kind.”

- “On the basis of biological sciences, we should recognize the terrific wastefulness, and brutality, in the struggle for existence in the biological world, and consequently the untenability of the hypothesis of a benevolent Ruler who possesses the character of loving life.”

Hu made his attack on Confucianism into a campaign, using his influence as a professor at Beijing University, and as the famous spokesman for John Dewey, to demand the “overthrow of Confucius & Sons.” The Chinese must not blame British imperialism for their sorry state, Hu insisted—they must blame the three-thousand-year tradition of Confucianism. He created “The New Culture Movement,” based upon “the recognition that the old culture of China is not suitable to a modern situation.” In his diatribes against Confucianism, he carefully singled out the tradition of Mencius and Zhu Xi as objects of attack, rather than the Aristoteleans Xun Zi and Wang Yangming.

In 1927, a few years after Sun Yat Sen’s death, Sun’s Nationalist Party finally unified the country under the leadership of Sun’s close collaborator, Chiang Kai-Shek. Hu was absolutely livid about the veneration of Sun Yat Sen and his Three Principles by the new republican government. In 1929, in an essay entitled “The New Culture Movement and the Kuomintang,” Hu wrote:

One of the great undertakings of the New Culture Movement was the liberation of thought. When we criticized Confucius and Mencius, impeached Zheng Yi and Zhu Xi, opposed the Confucian religion and denied God, our purpose was to overthrow the canons of orthodoxy, to liberate Chinese thought, and to encourage a skeptical attitude and a critical spirit. But . . . now you may deny God, but you may not criticize Sun Yat Sen. You need not go to church, but you must not fail to read Sun’s *Last Will and Testament*, nor to observe the weekly memorial service.

What Hu Shi despised was not the *formality* of the rites venerating Sun Yat Sen, but the *content* of those rites, imbuing Chinese education and social life with Sun’s scientific and cultural optimism.

Nonetheless, Hu Shi supported Chiang Kai-Shek’s Nationalists rather than the Communists, and went on to become China’s Ambassador to the U.S. during World War II. He was the primary contact between China and the ultra-conservative “China lobby” in the U.S., perpetuating the myth that Sun Yat Sen was some variety of

communist (after all, if he was not a pragmatist, he must have been a dialectical materialist!), which misconception persists still today.

Lu Xun

Lu Xun was educated in Japan at the turn of the century, becoming acquainted not only with the standard Yen Fu translations of the Enlightenment empiricists, but also the radical nihilism of Nietzsche and several Russian writers influenced by Nietzsche. He became the literary voice of the May 4th Movement, heralded by the foreign community and by the iconoclasts of the Left. His short stories were hateful diatribes against both classical Chinese culture and the cultural optimism of Sun Yat Sen. His most famous story, “The True Story of Ah Q,” is a parody on the Chinese Revolution of 1911. Ah Q, the “Q” being the English letter “Q,” was Lu Xun’s Chinese “Everyman,” representing both the unschooled masses and China as a whole. He is not only illiterate, but a virtual idiot, barely capable of simple sense perception, and governed entirely by impulse and base emotion. His life, as a servant, a petty thief, and the subject of constant scorn, is meant to symbolize China’s place in the world, brought upon itself by subservience to the Confucian Rites. But the Revolution of Sun Yat Sen is merely more of the same, argues Lu Xun. The Revolutionary leader is caricatured as a privileged man, educated in Hong Kong and Japan, who merely cut off his pigtails (the Qing Dynasty required every Chinese to wear a pigtail) and became an “Imitation Foreign Devil.” Following the 1911 Revolution, these “Imitation Foreign Devils” proceed to replicate the foreigners’ oppression, and Ah Q, after being rejected in his effort to join the revolutionaries, is executed arbitrarily as an example to the masses to follow the new leaders.

Lu Xun became the champion of Nietzsche in China, and drew his inspiration directly from Nietzsche’s works. “God is dead!” cried Nietzsche’s “Madman,” in a chapter of *The Gay Science*. Nietzsche continues:

God remains dead. And we have killed him. How shall we, the murderers of all murderers, comfort ourselves? What was the holiest and most powerful of all that the world has yet owned has bled to death under our knives. . . . Is not the greatness of this deed too great for us? Must not we ourselves become gods simply to seem worthy of it? There has never been a greater deed; and whoever will be born after us—for the sake of this deed, he will be part of a higher history than all history hitherto.

When his audience stands mute in astonishment, Nietzsche’s madman leaves in disgust. “I came too early,” he says; “my time has not come yet.”

Lu Xun’s first famous story, published in 1918, was titled “A Madman’s Diary.” As in Nietzsche’s story, Lu Xun’s madman is the harbinger of truth before a disbelieving public. Lu’s madman is certain that his neighbors are out to kill him, for the crime twenty years before, of treading on “Mr. Gu Jiu’s account sheets.” “Gu Jiu” means “Ancient Times,” and the “account sheets” refer to the Rites, reflecting the view that the Rites are nothing more than rules of conduct. The madman then discovers that his perceived persecutors intend to *eat* him. Virtually everyone is a cannibal, taught to be so by their ancestors, through the “Ancient Times’ account sheets.” The madman reviews the Confucian classics himself to confirm his suspicion:

Scrawled all over each page are the words: “Virtue and Morality.” Since I could not sleep anyway, I read intently half the night, until I began to see words between the lines, the whole book being filled with the two words—Eat people.

Eventually, the madman realizes that it is his older brother who is leading the conspiracy to eat him. Respecting one’s older brother is a central point of Confucian ethics. He further discovers that these Confucian cannibals prefer not to kill, but to “set traps everywhere, to force me to kill myself,”—or to be “frightened or worried to death.” Lu Xun’s madman concludes his story:

I have only just realized that I have been living all these years in a place where for four thousand years they have been eating human flesh. . . . Perhaps there are still children who have not eaten men? Save the children. . . .

There emerged from the May 4 movement a core group of Nietzscheans, several of whom joined the Communist Party. One of these, Li Shicen, transferred Nietzsche’s attack on Christianity directly to an attack on Zhu Xi:

The famous sayings and ancient teachings of China honor *reason* rather than *desire*, and regard human desires as subordinate to Heavenly Principle (*Li*), regardless of the fact that there could be no Heavenly Principle apart from human desires . . . so the old values must be forcefully destroyed.⁵³

Following the Cultural Revolution, several articles were published identifying the abuses of the Gang of Four with the reign of terror under the Nazis in Ger-

53. See David Kelly, “The Highest Chinadom: Nietzsche and the Chinese Mind, 1907-1989,” in *Nietzsche and Asian Thought*, ed. by Graham Parkes (Chicago: University of Chicago Press, 1991).

many, and tracing their ideology to Nietzsche. A 1980 issue of the journal of the Chinese Academy of Social Science published a study of Nietzsche and “voluntarism.” It claimed that the “ultra-leftists” in the Cultural Revolution had been influenced by Nietzsche and his supporters in China to “disregard the objective laws of social and economic development.”⁵⁴ Nietzsche was thus discredited along with the Gang of Four. But, as we shall see, Nietzsche was to make a comeback in the 1980’s.

Liang Shuming: London’s ‘Last Confucian’

The English-language biography of Liang Shuming, by Harvard affiliate Guy Alitto, is called *The Last Confucian, Liang Shuming and the Chinese Dilemma of Modernity*.⁵⁵ That Harvard should embrace Liang Shuming is itself strong evidence that Liang is at best a “Confucian” in the tradition of Xun Zi and Wang Yangming. Harvard was undoubtedly most enamored of Liang Shuming, owing to his embrace of the anti-rationalist and pragmatic ideology of Russell and Dewey. Liang’s subsequent relationship with Mao Zedong is most instructive as evidence of British ideological influence on Maoist China.

Liang was one of the earliest of the Chinese students who received virtually no education in the classics. He attended a foreign-style primary school in Beijing, and was further introduced as a teenager to Jeremy Bentham’s hedonistic calculus and the Russian anarchists. He joined Sun Yet Sen’s Revolutionary Alliance in 1910, and the Nationalist Party after the Revolution in 1911, but he suffered a mental collapse in 1912. He spent four years as a recluse at his father’s home studying Buddhism, emerging as a major voice in the Buddhist revival during the turbulent years of World War I.

As a professor of Buddhist studies at Beijing University, Liang became close friends with Hu Shi and the radical students who went on to found the Communist Party. He was introduced to “Western thought” by Chang Shen Fu, known as “the leading Chinese interpreter of Bertrand Russell,” and an authority on dialectical materialism. He studied Yen Fu’s translations of J.S. Mill, Huxley, *et al.*, as well as the works of Henri Bergson, Schopenhauer, and Nietzsche. His Buddhist writings of that period quoted liberally from these empiricists and existentialists.

In 1921, Liang Shuming decided to convert to Confucianism from Buddhism. However, his “Confucianism”

was based on that of the “pseudo-Buddhist” Wang Yang-ming—and, more revealing, on that of Wang Yang-ming’s radical follower Wang Ken. Wang Ken was a populist, often identified with the most extreme “Wildcat Zen” school of Buddhism. He preached that the Way (Dao) was that which corresponded to the everyday, common needs of the people, and that man must follow the lead of “ignorant men and women.” Scholarship, and Zhu Xi’s dedication to “the investigation of the principle in things,” was replaced by populist revival rallies, “feel good” Confucianism, with Daoists and Zen Buddhists welcomed. The theme was “sageness for the masses.” The relevance of this for the madness of the Great Proletarian Cultural Revolution is apparent.

In Liang Shuming’s 1921 book, *Eastern and Western Culture*, he placed himself formally in the “Confucian” school, opposed to the overtly anti-Confucius sentiments of Hu Shi’s New Culture Movement. But the underlying premises of both camps were the same: an unbridgeable divide was constructed between a *scientific* view of the universe, and a *spiritual* view, and between the *spirits* of different races and cultures. Liang wrote: “Really, how can one fundamental spirit be combined with the fundamental spirit of another culture?” He divided the world into three distinct cultural types: The Western, which is characterized by the unbridled will to satisfy the material, primal needs of man as an animal (i.e., Hobbes and his followers represent “The West”); secondly, China, which addresses the emotional, inner needs of man in harmony with nature (i.e., China is Daoist); and, thirdly, India, which considers the world to be an illusion, seeking enlightenment in the negation of the will (the Buddhists). This division of the world into different, racially defined, mutually exclusive categories, has served colonial interests well throughout history, as it does today’s new colonialists, as seen in Samuel Huntington’s *Clash of Civilizations*. Such is the “deconstruction” of the idea of one human race, created in the image of God with the power of reason.

Liang Shuming incorporated wholesale the Russellite view of the European Renaissance. The Renaissance, he said, was not the flowering of the Platonic/Christian view of mankind’s creative power over nature, but the beginning of the *overthrow* of that moral outlook by one of pure selfishness. It was this *selfish* view of man, he argued, which was further *advanced* by the Enlightenment. The development of modern science was credited to this hedonistic worldview.

Liang studied Russell’s work intensely. He referred to Russell as the Western scholar who was “most like Confucius”—most interesting in light of Russell’s overt ridicule of Confucius. Liang identified with Russell, both

54. *Ibid.*

55. Guy Alitto, *The Last Confucian, Liang Shu-ming and the Chinese Dilemma of Modernity* (Berkeley: University of California Press, 1979).

for his glorification of the Daoist tradition, and for his attacks on Western rationalism.

Liang leaned even more on John Dewey, whose pragmatism was coherent with the populism of Wang Yang-ming and Wang Ken. Making knowledge subservient to action (precisely the subject of Sun Yat Sen's attack on Wang Yangming) was the basis of Dewey's assault on Classical education—an assault which Liang Shuming continued with devastating effect in China. He became a leading proponent of radical school reforms, replacing Classical education with “practical learning.” The goal was not creativity nor moral excellence, but “a reasonable life,” wrote Liang. He wanted his students to “make their lives the lives of the common folk.”

His model was Tao Xingzhi (T'ao Hsing-chih), Dewey's foremost student in experimental education.⁵⁶ In the 1920's Tao had set up an experimental rural school based on Dewey's concepts that “education is life” and “education is society.” There were no formal classes, the students worked in the fields daily and participated in rural village life, made their own clothes, etc. As Liang described it: “However life is, so should education be. However one does things, so does he learn.”

Although Tao and Liang both spoke of developing intellectual ability, this was not the study of classical philosophic ideas nor scientific investigation, but only the glorification of communalism and rural simplicity as “intellectual.” As Liang described it: “Intellectual ability; . . . they learn themselves, they act themselves, and so obtain real learning.” The intelligentsia were described as parasites, alienated from the masses—another theme which would become a mainstay of the Cultural Revolution.

In 1927, Liang had a self-described “awakening,” in which, he said, “I repudiated the whole line of Western gadgetry and was not again infected with any desire for them.” He did not restrict his anti-technology proscriptions to individuals seeking enlightenment—he believed that China *should not* and *could not* become a “modern nation.” He wrote: “Chinese society is a village society. The entity known as China is *nothing more* than 300,000 villages.” As in the madness of the Cultural Revolution, Liang argued that the new China would emerge from the peasants, who would create “new customs and mores,” and that parasitical intellectuals should learn from the peasantry.

Liang Shuming established a “Rural Reconstruction Institute” in Shandong Province in 1931, in connection with Tao Xingzhi's school. During the 1930's, most of

Shandong Province, including the local governments at the village level, was under the influence of Liang's Institute.

Before the 1930's, Liang kept his distance from the Chinese Communist Party (CCP), considering himself an opponent of violence. But he saw a “great turning point” in the CCP with Mao Zedong's takeover of the party, and the turn away from the cities towards the countryside and the peasantry. In 1938 he travelled to Mao's headquarters in the caves of Yanan. The two had a meeting of the minds, spending many hours together in discussion. Liang left Yanan full of admiration for the Great Helmsman.

In the 1940's, Liang was involved in “third force” political parties, independent from, but supportive of, the CCP. Following the 1949 revolution, he was named a delegate to the First People's Political Consultative Conference. In the early 1950's, Mao maintained frequent contact with Liang, including private meetings, discussing education, communalization, and philosophy. However, Liang vigorously and publicly attacked the new People's Republic for adopting the Soviet model of industrialization. He argued that Mao was being betrayed, and, in turn, the “people” were being betrayed, as the revolution “entered the cities . . . and forgot the villages.”

Mao exploded against Liang Shuming, denouncing him publicly in 1953 for attempting to undermine the industrialization of China. In 1955, Mao launched a campaign against Hu Shi and Western liberalism, with Liang Shuming included as a “feudal” counterpart to Hu Shi's liberalism. Nonetheless, Liang never lost his position in the People's Political Consultative Conference. Although he gave a “self-criticism” in 1956, his opposition to the Soviet model became “acceptable” after the Soviets pulled out of China in the late 1950's. His rabid, back-to-the-land anti-intellectualism would become national policy during the Cultural Revolution: All the schools were closed so that children could “learn by doing,” by working in peasant communes, or by forming murderous gangs to humiliate and torture their teachers and government officials. Intellectuals became “the stinking ninth category” in the Gang of Four's subdivisions of the population according to revolutionary fitness, occupying the bottom position, just after prostitutes. It was Bertrand Russell's dream come true, as children were turned against their parents, Confucianism was denounced as an evil feudal ideology, and society devolved to anarchy.

A most interesting conclusion to the Liang Shuming story occurred in 1977, after the death of Mao and the arrest of the Gang of Four. Deng Xiaoping and his allies were reestablishing order and “rehabilitating” the millions of Chinese who had been officially disgraced during the Cultural Revolution. The Gang of Four were put on

56. Tao's name was originally “Zhi-xing,” meaning “knowledge-action.” He reversed it, to Xing-zhi, to emphasize action over knowledge!

trial and condemned, but the new leadership was cautious in their appraisal of Mao. He was publicly accused of making severe errors during the Great Leap Forward and the Cultural Revolution, but his legacy as the Great Helmsman and father of the revolution was retained. Deng's group chose to publish a "Fifth Volume" of Mao's works, the first such new publication in seventeen years,

selecting those writings which reflected Mao's support for science and technology and opening up to the West—the policies Deng would pursue in the "reform." Amongst the selections chosen for this volume were Mao's early-1950's uncompromising attacks on Liang Shuming, denouncing the anti-Western and anti-science backwardness of Liang's outlook.

The Construction of China



Three Gorges Development Project

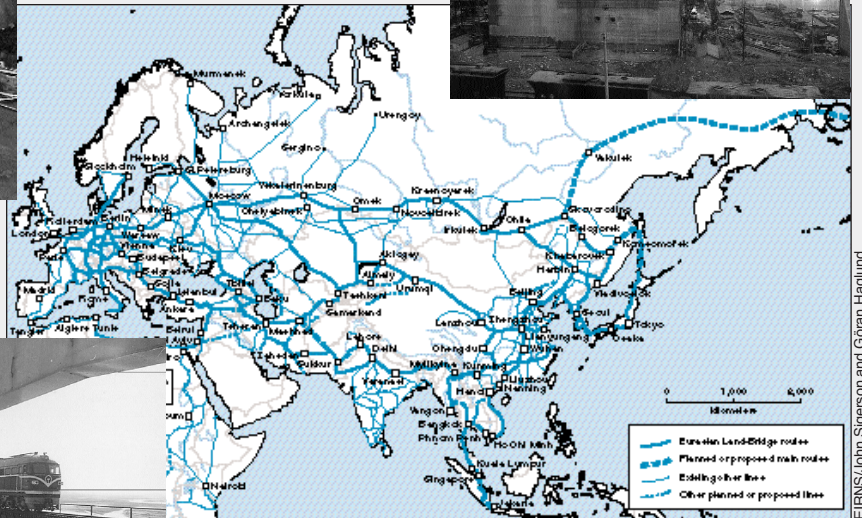
Above: Artist's rendering, Three Gorges Dam project. Right: Construction of the Genzhou Dam. Below: Railway construction along a Land-Bridge corridor.



Bundesbildstelle Archiv



Lanzhou Railway Bureau



EIRNS/John Sigerson and Goran Haglund

Primary and secondary routes of the Eurasian Land-Bridge.

One of the first policies implemented by Deng Xiaoping after the arrest of the Gang of Four was the assertion of the primacy of science and technology for the construction of a modern nation. In March 1978, he called a Science and Technology Conference which set the tone.

The People's Republic of China's commitment to science and technology had never been totally discarded, even in the darkest days of the Cultural Revolution. Following the 1949 revolution, a large number of Chinese scientists who had been working abroad, responded to the call from their homeland to return and build a new China. This included physicists who had worked in close collaboration with many of the leading scientists of the early Twentieth century, including the nuclear physicists Frédéric and Irene Joliot-Curie in France, Lise Meitner in Germany, and Max Born in Scotland. It also included Qian Xuesen, the closest associate of Theodore von Karman at the California Institute of Technology, who was one of the crucial architects of the

Jet Propulsion Laboratory and American's rocket program of the 1940's. Ironically, Qian was driven out of the U.S. by the McCarthy witchhunts in the early 1950's! He went on to become the father of the Chinese rocket and space programs.

When the recurring "anti-bourgeois intellectual" campaigns were launched in the 1950's, '60's, and '70's, the scientists were generally protected from the "class struggle" vilification suffered by the rest of the intelligentsia. This was partly the result of Mao's determination to develop a nuclear capability—a feat that was successfully accomplished despite the total pull-out of Russian support after 1960.⁵⁷

Deng's Science and Technology Conference was intended to both reestablish and expand China's scientific capacity, while also mobilizing the population in support

57. See John Wilson Lewis and Xue Litai, *China Builds the Bomb*, (Stanford, Calif.: Stanford University Press, 1988); see also, Iris Chang, *Thread of the Silkworm*, (New York: Basic Books, 1995).

of the effort. A second such conference was held in 1995, at the point that financial deregulation and speculation was threatening to undermine the development process. Deng also revived Confucian studies. Bo Yibo, who, together with Zhou Enlai, had been the Vice Premier responsible for the nuclear physics work before he was removed and “disgraced” by the Gang of Four, was rehabilitated, and ran a campaign to revive the Confucian Classics.

The Cultural Revolution was an expression of extreme Aristoteleanism—not only dividing science from morality, but imposing an artificial moral construct of “class purity,” which was without any means of measure in the real universe—i.e., “beyond good and evil,” in Nietzsche’s phrase. As he launched the reform, Deng adopted the slogan: “Practice is the sole criterion of truth.” His intention, a necessary one, was to ground political policy in reality, where it could be judged and evaluated according to the effect on the well-being and progress of the nation. Deng’s views and policies reflected an abundance of caution against the cult of the individual promoted by Lin Biao and the Gang of Four, which had allowed tyranny to masquerade as idealism, promoting the “selfless communist man,” whose self-perception was as a cog in a machine, while denouncing all independent thinking as a treasonous attack on the state.⁵⁸

However, Deng’s slogan, “Practice is the sole criterion of truth,” was borrowed from the “Han Studies” school of the Eighteenth century, not from Confucius, Mencius, or Zhu Xi. If “practice” is measured by the long-term growth in social rates of scientific and cultural progress, as in LaRouche’s “relative potential population-density” metric, then Deng’s slogan becomes an expression of a Platonic/Confucian search for truth. But if, as is often the case, “practice” is viewed as a justification for “action” over “knowledge,” as in the pragmatism of Wang Yang-ming or John Dewey, then a caution-sign must be raised. While China has responded enthusiastically to the end of ideological tyranny, such pragmatism in the long term can not fulfill the passion of man’s soul to seek truth in the coherence of creative human reason and the lawfulness of the universe.

The recurring outbursts of the 1980’s, resulting in the disaster of Tiananmen Square in June of 1989, must be seen in that light [SEE the Appendix]. As Lyndon LaRouche observed at the time, the eyes of the youth who filled Tiananmen Square revealed that they were searching for their souls, souls which had been lost somewhere in the chaos of their youth, in the throes of the Cultural

58. The “Think like Lei Feng” campaign during the Cultural Revolution glorified a mindless but totally dedicated low-level party cadre who literally described himself as a cog in a machine.

Revolution.⁵⁹ Such a search is the essence of human nature, but when left unmoored by moral purpose, can be easily turned against itself.

The demonstrations were filled with references to the rich moral tradition of both East and West: the sayings of Confucius, the Three Principles of Sun Yat Sen, quotes from Abraham Lincoln, and the music of Beethoven played on the loudspeaker system. But, the opposite tendency, towards anarchy and libertarianism, was also present. It has been widely discussed,⁶⁰ that the cooler heads among the leadership of the demonstrations were attempting to end the occupation of the Square after the government arranged official meetings with their spokesmen. However, the young “hunger strikers,” goaded on by the world’s press, took over the strike process, preventing any resolution. This “Jacobin” tendency was even more evident in the case of one young intellectual, Liu Xiaobo, whose story is particularly relevant to our primary subject.

As even the hunger strikers were reaching exhaustion, and the demonstrations appeared ready to end peacefully, Liu Xiaobo flew into Beijing from the U.S., where he was a visiting scholar at Columbia University. He linked up with a popular rock star, moved into Tiananmen Square and, with the world’s media at his command, announced a *new* hunger strike by the two of them.

Who is this Liu Xiaobo? During the 1980’s Liu established himself as the “Lu Xun” of modern China, as none other than the popularizer of Nietzsche and Heidegger! In his book *Critique of China*, published in 1988 and sold-out through several editions, Liu linked “Leninism” with “Confucianism,” calling for a violent break from both. He wrote:

We can see why Lu Xun so glorified Nietzsche, the theory of evolution, and symbols of suffering. Nietzsche was the smasher of idols, the symbol of individual freedom. . . . In contemporary China, Lu Xun-style extremism and ruthlessness is especially needed, especially in dialogue with traditional culture.

The government leadership, which had thorough

59. At the time of the Tiananmen events of 1989, Lyndon LaRouche and the author, were political prisoners, sharing a cell block in the Alexandria, Virginia, county jail. We watched the unfolding tragedy in China on the cell-block television. The author is still incarcerated, in the Virginia prison system, serving a 77-year sentence for his political beliefs.

60. See, e.g., the documentary film “Gate of Heavenly Peace,” by Carma Hinton and Richard Gordon (premiered October 1995, aired PBS television “Frontline” June 4, 1996); or also, George Black and Robin Munro, *Black Hands of Beijing: Lives in Defiance of China’s Democracy Movement* (New York: John Wiley, 1993).

intelligence on the identities of the leading demonstrators, saw in Liu Xiaobo and others a revival of the Nietzschean, violently anti-Confucius, anti-Party, and anti-authority fanaticism of the Cultural Revolution's Red Guards, and finally gave up on any potential for a peaceful resolution.

Liu's overt attack on rationality, in particular, stirred memories of the Gang of Four's denunciation of intellectuals as the "ninth stinking category." Liu said Chinese intellectuals carried three deeply-rooted traditional values which poisoned their minds: anti-democratic populism, the Confucian personality, and the harmony of Heaven and Man.⁶¹ Liu Xiaobo borrowed these categories from a leading scholar, Li Zehou, who has been proudly identifying himself with the Frankfurt School since the 1960's. Li Zehou's critical works have attempted to discredit Zhu Xi, whose influence, Li writes, "seriously poisoned the minds of the people in its several hundred years of dominance, leaving in its wake disasters and sorrows."⁶²

The Nietzsche revival in the mid-1980's helped to explain why the youth in Tiananmen Square could not find their souls, since Nietzsche had denied the soul's existence.

Nazi philosopher Martin Heidegger was also promoted by Liu Xiaobo's "cult of Nietzsche," as it was called. Heidegger was a follower not only of Nietzsche, but also of the Daoist tradition in China. He often quoted from the Daoist canon *Chuang Zi* to support his belief that man was divided from all other living things by an unbridgeable divide, an abyss, and that "love of neighbor" is a pointless and impossible calling. He also admired Chuang Zi's diatribes against technology.⁶³

At the end of the war, when Heidegger had a mental breakdown related to his "denazification" process, he spent a summer working on a translation of another Daoist canon, Lao Zi's *Dao De Jing*. Graham Parkes, one of the "deconstructionists" affiliated with Ames at the University of Hawaii, in his *Heidegger and Asian Thought*, has written that the problem with China scholarship in the West is, that it is "vitiating by the tendency on the part of the early translators to translate . . . into the language of traditional Platonic/Christian metaphysics. . . . The realization has dawned recently, however, that . . . existentialism and phenomenology . . . have developed

philosophical terminologies that are far more in harmony with many strains of Asian thought."⁶⁴

We would have to concede that a mentally deranged Nazi ideologue such as Heidegger may be in harmony with Daoist mystics, but certainly not with "Asian thought."

The Present Guided by the Future

China in the 1990's has witnessed an explosion in cultural and technological optimism. While numerous great projects are proceeding across the country, the government is reaching out to its many old adversaries—Russia, the United States, India, Japan—with aggressive proposals for mutual development and collaboration. The leadership in the post-Deng era, centered on President Jiang Zemin, chose to sponsor a major celebration in 1997 on Sun Yat Sen's birthday. Just as Deng had carefully selected speeches by Mao from the 1950's attacking Liang Shuming, so did Jiang Zemin choose quotes from Mao, from the same 1950's era, in which Mao praised Sun Yat Sen's passion for the development of China. More recently, a large portrait of Sun Yat Sen was raised in Tiananmen Square. In an interview with the French daily *Le Figaro*, Jiang Zemin said, "China's development is a guarantee of peace and prosperity for our planet, and everyone should welcome this." This is the same sentiment which inspired Sun Yat Sen's *The International Development of China*.

There are many problems, including especially the continuing corruption and cynicism of many Chinese who embraced the "get rich quick" mentality of the mid-1980's. But, the overriding outlook, evident everywhere, is the image of an increasingly prosperous and intellectually vibrant China. This optimism is contagious. It awakens the dormant optimism of people of good will throughout the globe. There can be no toleration of China's "deconstruction," neither economically, nor culturally, neither in China, nor in the West.

I will close with a quote from Beijing University Professor Zhang Yushu, from a 1996 interview in the German magazine *Ibykus*:

Now and then in China, a frustration overtakes many young people. . . . Many are enthusiastic about the previous era; as if China under the ultra-left line of the Gang of Four, had found itself in an idyllic paradise. One forgets that in this paradise, the fundamental material necessities were regulated in order to glorify ideology. One could only

61. See David Kelly, *op. cit.*

62. *Ibid.*

63. Otto Pöggeler, "West-East Dialogue: Heidegger and Lao-Tzu," in *Heidegger and Asian Thought*, ed. by Graham Parkes (Honolulu: University of Hawaii Press, 1987).

64. *Ibid.*

perform work with bound hands, and think with shackled brain. . . .

This era is finally over. Since 1976, and above all, since the early '90's, one can suddenly look around and breathe freely and naturally. . . . A passing, blind glorification of the material, even as brazen and arrogant as possible, is still a positive change, compared to the hypocritical and deceitful spiritualism of the Gang of Four. . . . A zeal for learning is noticeable among many—to be sure, coupled with pragmatic and career-oriented aims. In addition, the achievements in the field of natural sciences and modern high technology demonstrate the enormous capacity of the Chinese intelligentsia. The day will come, where the intelligentsia will be fully recognized. . . .

Early in this century, the great patriot and founder of

the New China, Dr. Sun Yat Sen, was enthusiastic about the building of an Eurasian Land-bridge. This noble idea was defined for current times by Mr. LaRouche, the co-founder of the Schiller Institute. I fully and completely agree with this far-sighted American statesman when he presents the building and completion of the Eurasian Land-bridge as one of the most important tasks of the Twenty-first century. . . .

Through communication and cooperation, avoiding possible conflicts and confrontation, a Renaissance will indeed begin; however, not the Renaissance of Chinese culture in the sense of China-centrism, but a cultural and moral Renaissance for mankind in which Europe and Asia alike contribute a great deal, and from which both cultural areas will equally profit.⁶⁵

Appendix

Rejecting 'Shock Therapy' in Economic Reform

Beijing's rejection of the "shock therapy" approach to reform came only after an intense factional fight, and social upheaval, in the late 1980's. Although the term "shock therapy" only came into general usage with its destructive application in Russia after 1989, the same general policy had been pushed on the Chinese by the International Monetary Fund throughout the 1980's: rapid dismantling of the state sector through privatization or closure, deregulation of trade and financial operations, elimination of protective tariffs, and the elimination of government support for food, housing, health, and general welfare.

The early years of China's reform, between 1979 and 1984, focussed on replacing the agricultural commune system with individual family farms, and vastly increasing technological input into agriculture. During this time, the millions of intellectuals and government officials who had been wrongly punished during the Cultural Revolution were "rehabilitated," including posthumous rehabilitation for those who had suffered torture and death at the hands of the mobs. But beginning in 1984, at the same time that the British agreed to the 1997 return of Hongkong to Chinese sovereignty, Beijing initiated a series of policies to open up to the West, which, while necessary, was fraught with the danger of British "neo-colonial" designs. Several Special Economic Zones (SEZ's) were established in the South, across from British Hongkong, Portuguese Macao, and Taiwan. The SEZ's, and the policy to develop the coastal areas first, were associated with the chosen successor to Deng

Xiaoping, General Secretary of the CCP, Zhao Ziyang. The plan was to *bypass* the reconstruction of the decrepit industrial infrastructure left over from the 1950's collaboration with the Soviet Union, and go directly to a "post-industrial" regime of low-technology process industries for export. Some tried to justify this approach by arguing that the utilization of the vast pool of peasants pouring off the communes as cheap labor in (mostly foreign) process industries, would generate the foreign exchange needed to purchase technology from the West for *real* development.

However, this also fitted the neo-colonial intentions of the international oligarchy. Nineteenth-century colonial control had been based on plantations and mining, using the native population as semi-slave labor, while *preventing* the development of industry. The modern version, called "globalization," is based on the creation of sweatshops across the Third World, mostly in textiles, electronics, and food processing, which resemble the hell-holes of Nineteenth-century Dublin under British colonial rule, while preventing the development of machine-tool-based industrial technology or basic national infrastructure.

Although Shenzhen and the other SEZ's took on the glitz of modern urban development, they were based on hot money, mostly from British Hongkong, searching for quick returns, either in cheap labor, in real estate specula-

65. Interview translated by Anita Gallagher, in *The New Federalist*, April 28, 1997 (Vol. XI, No. 16).

tion, or in more criminal enterprises. Investment in agriculture, rail development, and related infrastructure in the interior severely declined, while the southern coast boomed, and a handful of Chinese got rich. Zhao Ziyang travelled to the U.S., returning with a book list for all the college campuses, composed of the most extreme representatives of the libertarian, fascist Vienna School of von Mises and von Hayek, with Milton Friedman's "shock therapy" tomes at the top of the list. Also included were Samuel Huntington's proposals for dictatorial imposition of free trade and deregulation, Norbert Wiener's cybernetic prognostications on the mind as a machine, and Alvin Toffler's lunatic ravings on the Third Wave and post-industrial society. Following one of Toffler's visits to China, he praised Zhao Ziyang as the great hope for China, fantasizing about the ideal Chinese future, without ugly "Second Wave" industries, picturing a peasant wading through his paddy, talking to his broker on a cellular phone, placing futures contracts on the derivatives markets!

Despite Deng Xiaoping's emphasis on science and technology, education in those subjects declined in the mid-1980's, in favor of business courses in monetarist theory. At the same time, the income differential between urban and rural workers expanded exponentially, corruption became pervasive, and inflation ate away the standard of living of the peasantry, state-sector workers, and pensioners.⁶⁶

The crisis was brought to a head by the 1989 Tiananmen demonstrations. The intellectuals and student leaders of the demonstrations were motivated by a rather poorly defined craving for political freedom, and for a voice in the new China. Although intellectuals were no longer ridiculed, as they had been under the Cultural Revolution, they still found little voice in the pragmatic balancing act between radical reformers and the more conservative leadership in the senior Communist Party ranks.

The mass support for the demonstrators from the population, however, was not so much ideological as it was a response to the inflation, rampant corruption, and the mounting gap between rich and poor. Ironically, many of the youth leading the demonstrations had been trained in the dogma of radical free-trade monetarism, itself the primary cause of the mounting economic crisis. Zhao Ziyang had sponsored arch-monetarist George Soros to set up shop in Beijing, where he financed both the semi-official think-tank associated with Zhao Ziyang,

and an independent think-tank later accused by the government of being primarily responsible for the disturbances.⁶⁷ Soros would later emerge as the primary sponsor of the shock therapy policies which have utterly destroyed Russia and Eastern Europe.⁶⁸

The demonstrators had very little idea of the *cause* of the economic crisis. They emphasized their demands for more political freedoms, but their economic demands generally took the side of Soros and the I.M.F., complaining that the reforms were too slow and not radical enough!

In that environment, a wave of Jacobin radicalism, perhaps orchestrated from the outside, swept the demonstrations out from under the control of cooler minds. The final, brutal June 4 suppression of the demonstrators by tanks and armed forces, and the continuing hard line against political dissent, remains an unresolved and painful legacy within China, as well as a target of convenience for the geopolitical China-bashers around the world.

Deng did *not*, however, allow a return to isolation and total central planning. What the Chinese leadership *did* do, was to banish George Soros from China. Perhaps Deng was primarily motivated by Soros' support for political dissidents, but the more important result, together with the dumping of Zhao Ziyang from the leadership, was to curtail dramatically the tendency towards shock therapy. The government reconsidered Zhao's policy of promoting SEZ's and coastal development at the expense of the interior. Despite another binge of hyperinvestment by hot money in 1992-93, including a nearly disastrous experiment with poorly regulated stock exchanges and derivative markets, the nation has now placed strict restrictions on speculative operations, launched policies oriented toward development of the interior, including the Land-Bridge and Three Gorges Dam, and promoted a movement for scientific and cultural progress to supersede the unfortunate slogan of the 1980's: "To get rich is glorious."

66. An impassioned, highly personal account of this struggle can be found in Ruan Ming, *Deng Xiaoping: Chronicle of an Empire*, trans. and ed. by Nancy Liu, Peter Rand, and Lawrence R. Sullivan (Boulder: Westview Press, 1994).

67. Chen Yizi, the head of the official think-tank associated with Zhao Ziyang, was sent to Chile by Soros to study the methods of Milton Friedman's "Chicago School" at first hand. Wang Juntao and Chen Zemin, the directors of the independent think-tank, were less ideologically committed to monetarist doctrine. They played a moderating role in the demonstrations, but were nonetheless declared the "black hands" of Tiananmen, and condemned to thirteen years imprisonment. See George Black and Robin Munro, *op. cit.*, for a report sympathetic to the demonstrators.

68. See EIR Special Report: *The True Story of Soros the Golem: A Profile of Megaspeculator George Soros*, April 1997 (Washington, D.C.: Executive Intelligence Review, 1997).