

seen an increased emphasis on cognitive and conceptual learning, much to the disadvantage of many children whose mode of learning is predominantly associative. Many of the basic skills can be learned by various means, and an educational system that puts inordinate emphasis on only one mode or style of learning will obtain meager results from the children who do not fit this pattern. . . . It may well be true that many children today are confronted in our schools with an educational philosophy and methodology which were mainly shaped in the past, entirely without any roots in these children's genetic and cultural heritage. The educational system was never allowed to evolve in such a way as to maximize the actual potential for learning that is latent in these children's patterns of abilities. Educational researchers must discover and devise teaching methods that capitalize on existing abilities for the acquisition of those basic skills which students will need in order to get good jobs when they leave school."

The destruction of cognitive powers

The economist and political prisoner Lyndon LaRouche recently commented that our nation is paying the price today for reinforcing the associative/affective in culture and education, rather than the cognitive. He said that the demand that educators address the associative forms of intelligence rather than the cognitive, is the essence of outcome-based education, and it means an emphasis on the emotional and irrational to the point of demanding the destruction of the cognitive. "OBE is feminism," he said, "in the sense of magic, in the sense of irrationality, in the sense of the worship of the associative emotional/irrational, and placing it above and demanding the destruction of the cognitive." It represents the destruction of children's minds.

Comer, Zigler, Bloom, and Jensen share the view that the post-Sputnik era put too much emphasis on the cognitive learning of children. When the associate of LaRouche challenged Zigler at the Bowling Green, Va. press conference to confess that he shared the theories of avowed eugenicist Jensen, Zigler responded, "I believe in cognitive learning, but I also know there are other forms."

Today's classrooms are engulfed in the education theories which sprang from the revival of eugenics thinking, alongside of the drift to a post-industrial society. Educators promote the idea that there are three, four, seven, nine, types of intelligence, all of equal value, each with its own pathway to learning. Indeed in his book *Head Start*, which documents his role in founding the program, Zigler says that although the IQ is fixed, the child can increase his performance level in the proper environment, one which gives him an experience of success. Zigler writes, "I thought that instead of trying to improve children's intellectual capacities, we would be better off trying to improve their motivation to use whatever intelligence they had." He attacks the golden age of "cognitive psychology" which prevailed during the period of the Kennedy administration, and the "high hopes" it engendered.

Profile: Alice Bailey

Satanic midwife to the New Age of OBE

by Stephanie Ezrol

Tracing the history of outcome-based education (OBE), one discovers the very influential role of an avowed Satanist, now deceased, named Alice Bailey, the founder of the Lucifer Trust. Now called the Lucis Trust, her group today has a religious center at the United Nations called the Temple of Understanding. A prominent associate of the Lucis Trust is former U.N. Assistant Secretary General Robert Muller, who boasts that his 1986 "World Curriculum" is the basis of OBE. A special U.N. design team for OBE, one of the 11 design teams in the country, was run through the University of Peace, of which Muller is currently the chancellor.

What is this Lucis Trust? Its officials today will tell you that it does not really have anything to do with the devil; but under pressure, they admit that yes, Lucis does refer to Lucifer. The reference is a cornerstone of the dogma of the gnostic movement, an oligarchical movement dedicated to the subversion of Christianity. The Luciferians claim to worship the Cosmic Christ, who is one of many ascended masters, and who occupied the body of Moses and Jesus as well as other prophets. Christ, they say, was also Lucifer, the light giver.

Alice Bailey, while almost unknown to most Americans, was a very evil, and very influential person. Sylvia Cranston, in her biography of Helena Blavatsky, the founder of the Theosophical Society of which the Lucis Trust was an offshoot, calls Bailey one of the most important thinkers of the twentieth century. The biography, published in 1993, was widely advertised and promoted by the media.

Bailey was born in 1880, in Manchester, England, to a family of wealthy landed aristocrats in the social circles of Queen Victoria. She worked as a Christian evangelist in India before her conversion to Theosophy in 1915. Bailey remained close with her family, which included an aunt who was the chief Deaconess of the Church of Scotland, throughout her satanic career. Her occult satanic predecessor, Helena Petrovna Blavatsky, was the granddaughter of a Russian princess, and traveled within the circles of the European royal families.

In 1919, Alice Bailey produced the first of many books which she says were either dictated or communicated telepathically to her by a dead Tibetan "ascended master who was close to Jesus Christ," who had also been known to

Helena Blavatsky. The works of this Tibetan, as published by the Lucis Trust, form the “underlying philosophy upon which the Robert Muller School is based,” according to the preface of the Robert Muller School’s “World Core Curriculum Manual.” These schools, which are “participating institutions in the Unesco Associated Schools Project in Education for International Co-operation and Peace,” begin with kindergarten.

Bailey went on to produce 25 books, the most important being *Education in the New Age* and *The Externalization of the Hierarchy*. Both stress the need for the occult students of her Arcane School to silently infiltrate all kinds of educational, peace, and other organizations. She tells her followers, who are primarily very wealthy and well educated, that their mission is to lose their own personal identity in order to achieve the superior power of the “group will,” in works to be revealed by the “ascended masters.”

This idea of group identity, according to Bailey, is necessary to the Aquarian Age into which we are now moving. Individual identity and the individual soul are outmoded ideas belonging to the Christian era which, they claim, was already beginning to be superseded in the 1930s. The Aquarian Age would not, according to Bailey’s 1930s writings, fully break out until the 1970s. The individual soul, she writes, is of no importance, because the soul will be reincarnated as something different in a new body in a new life. Reincarnation, a core belief of Bailey and the theosophists, in one stroke justifies racism, suicide of the “inferior,” eugenics, and euthanasia. Don’t worry if you were born inferior, buddy, because in the next life you will be better.

The making of a witch

The father of this Satanist ideology was Friedrich Nietzsche, who heralded the end of the Christian era and the bringing in of the Aquarian (or Dionysian) Age. After Nietzsche’s death in 1900, an array of kooks and cultists, including Alice Bailey and her fellow Satanist Aleister Crowley (1875-1945), began to develop the institutions that would usher in this New Age.

Crowley is better known, because of the popular revival of his works in the 1960s rock-drug-sex counterculture. He called himself the Great Beast 666, and was frequently described as the most evil man in England. Crowley preferred to call his god Satan, whereas Bailey chose the name Lucifer. Bailey and Crowley shared at least one common associate, the British novelist and author of *The Cosmic Christ* (1930), Violet Chambers Tweedale. Tweedale was a member, along with Crowley, of the satanic Order of the Golden Dawn. Bailey describes her 1932 meeting with Tweedale in Ascona, Italy as one of the most important things that every happened to her.

While Crowley worshipped Satan openly, Bailey’s script for dragging people into Hell was that warned of in II Corinthians 11: She clothed herself in the light of good will toward man, and preached a magical occultism. Bailey’s followers,

like the theosophists, claim that they only practice “white” magic, unlike their co-religionist Crowley, who was, in their terms, a “black” magician.

Bailey became active in the occult movement in 1915 when she joined the Theosophical Society, which was then headquartered in Hollywood, California. Her introduction to Theosophy was through two English women of the “same [aristocratic] social status” as she, who then introduced her to two other elderly women who had been personal students of Helena Blavatsky. She advanced rapidly in their ranks and in 1921 married Foster Bailey, who had become the national secretary of Blavatsky’s Theosophical Society in 1919, and was also a high-ranking Freemason.

At the end of 1919, Alice Bailey became editor of the Theosophical magazine *The Messenger*. The job only lasted until 1920 when her husband led a faction fight for control of the Theosophical Society at their Chicago convention. Both Baileys had argued for a rapid infiltration of non-occult institutions, but failed to win the majority of the theosophists to their position.

Satanists, socialists, and freemasons

The Baileys moved their operations to New York in 1921, when, probably through Foster’s masonic connections, he was offered, by Ernest Sufferm of the Theosophical Association of New York, a house, a job, and a platform to continue his efforts toward an occult breakout. Alice Bailey started a class on Blavatsky’s Secret Doctrine in New York City. That class became the Arcane School, in April 1923. By 1947, some 30,000 students had passed through the Arcane School, according to Alice Bailey’s autobiography. The Arcane School, the Lucis Trust, and a third Bailey group, World Goodwill, occupied the top two floors at 11 West 42nd Street in Manhattan.

The Baileys received a boost from high places in 1925, when Graham Phelps Stokes offered them rent-free, for several years, a large home with a beachfront and servants’ quarters on Long Island Sound in Stamford, Connecticut. Phelps Stokes was the president of the Phelps Stokes Corp., the Nevada Co., the Nevada Central Railroad Co., and the Nevada Central Motor Lines.

Stokes’s pedigree gives an idea of the circles in which Bailey moved, and which supported her occult efforts. He had been a member of the National Executive Committee of the Socialist Party, and the president of the Intercollegiate Socialist Society, before switching in 1917 to the Social Democratic League. Besides running for several offices as a Socialist candidate, Stokes was an activist in the military reserves and officers associations, and the chairman on National Defense for the Military-Naval Club. The Stokes family deployed its other sons into the Episcopal Church and the Rockefeller-allied eugenics movement, as well as business and educational operations in China, India, and other parts of Asia.