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REVIEW OF SIGNATURE LAB SERIES GENERAL CHEMISTRY

ANSWERS

- "Flight of the Hellcat" is a captivating story that will entertain a variety of readers with its blend of futuristic magic and historic piloting details. The interesting twist of romance keeps the pages turning for all.
- This book is of course rubbish of the first order. As a single, simple example, I quote from another review, which accurately summarizes chapter 4. "The fourth chapter is called "Limits of Enlightenment", and addresses directly the subject of anti-semitism and fascism

more generally. Fascism is posited as Enlightenment turned against itself (it must be noted Adorno & Horkheimer were among the first to state this, even if it is somewhat of a cliché now). Enlightenment's general instrumental reason knows only power as a measure of behavior. Therefore, it cannot tolerate the existence of groups that thrive, yet never have power, such as Jews and women. Whenever Enlightened society fails to satisfy the needs of its members, their anger is turned against such groups." In summary: Fascist anti-semitism was the result of the Enlightenment's "instrumental reason". But this is of course absurd. German Christianity has a long

history of anti-semitism extending much farther back than the 18th century, at least to Martin Luther's well-known violent anti-semitism. Hitler attacked the Jews in the name of Christianity, not in the name (say) of Enlightenment deism. His world-view and rationale were drawn from the theories of distinct national or cultural "races", theories that sprouted and flourished as part of Romanticism's rejection of the rationality and trans-nationalism of the Enlightenment. So Germany's (and in fact, Christianity's) long history of anti-semitism, along with the tendency of *any* society in distress to vent its anxiety by attacking a vulnerable minority, is a sufficient and historically adequate explanation for Nazi anti-semitism. But Adorno and Horkheimer invite us to attribute Fascist anti-semitism to "Enlightenment's" inability to tolerate groups that are (paradoxically) both powerless and (despite being powerless) thriving.

"Enlightenment" doesn't like powerless people because it supposedly "knows only power as a measure of behavior". Basically, "Enlightenment" wants to kill you because it doesn't like the way you part your hair. The book is full of this kind of false, nasty nonsense, wrapped up in sweeping generalizations couched in vague

terms such as "reason", "power", etc. So, as a work of philosophy or history or social analysis, it is, well, rubbish. In terms of philosophical merit, as well as authorial rage and despair, its most recent contemporary equivalent is the Unibomb Manifesto. But it is also historically important rubbish. This book is the seminal work of (philosophical) post-modernism. If, for whatever reason, you are looking for the place where "Critical Theory" and post-modern epistemic relativism first emerged into the light of day, then this is the book you are looking for.