

Translation into English: [Chapter 2 - Catalogue of Errors for Both Theories of Relativity](#)

from the German documentation of G.O. Mueller

"On the Absolute Magnitude of the Special Theory of Relativity - A Documentary Thought Experiment on 95 Years of Criticism (1908-2003) with Proof of 3789 Critical Works" - Text Version 2.1 - June 2004
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V: Motives for Generation and Preservation / Error No. 7

Max Planck's gratitude for the fact that Albert Einstein explained the photoelectric effect and was thereby the first to support Planck's equation $E=h\nu$.

If a completely untenable scientific theory can be enforced and maintained, the motives of generation and enforcement must be irrational.

Galeczki / Marquardt (1997, p. 10) see Max Planck's gratitude as a significant motive for Planck to be the first to take up the special theory of relativity in his academic lectures and seminars and to decisively promote the enforcement of the theory at the academic level, as well as by popularization in lectures for a non-physics public. This idea is occasionally propagated even by authors of the world of relativity. Planck's findings had initially attracted no great attention, something which only changed due to Albert Einstein's work on the photoelectric effect.

Since even science is only man-made, the familiar emotions and behavioural motives of the people working in the field of science cannot be ignored and gratitude as a noble human feeling is fundamentally to be welcomed. However, gratitude with respect to one person must not be permitted to lead to compulsory dogmatic straitjackets for all other persons in the vicinity. Albert Einstein may develop his ideas without limit, and Max Planck may be as grateful as he likes, but nobody else is obliged to recognize Max Planck's and Albert Einstein's favourite ideas as correct, or to share them, or to adopt them, or to promote them, or to withhold his or her deviating or rejecting attitudes towards the favourite ideas of Albert Einstein and Max Planck.

If one takes these thoughts about Planck's gratitude towards Einstein seriously, then it explains at least one aspect of the subsequent development that the unsuspecting follower of physical theories may well regard as insignificant: the excessive rituals of devotion and the ridiculous personality cult for Albert Einstein.

No author of the world of relativity spares his readers the rancid flattery of the world genius and the thus-intended psychological capitulation of the readership, so that the reader will not dare at any time to backchat. The ridiculous personality cult serves a good purpose for the world of relativity, namely the prophylactic brainwashing against all independent thought and judgement. We must be tuned to the religious attitude of devotion so that we will swallow everything "that and how Einstein teaches us" and Max Planck explains to us.

Even if human gratitude appears legitimate and congenial at the outset of the theory, the physical sacrifice of one's own intellect later prescribed by the powers that be in physics makes gullible and unsuspecting subjects perhaps only wary. Independently thinking people will not accept the suppression and the swindle, nor will they - as hoped and desired – die out.

Galeczki / Marquardt 1997.