

Returning to Eden by Daniel Pouzzner



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## Returning to Eden

How an ancient religious myth inspired a modern political movement

### Preface

Since the time of Rousseau, utopianism — particularly, socialism — has been like breaking waves on the shores of Western civilization, eroding and undermining. Socialism has for so long been a part of the political landscape that most people have accepted it as the cultural embodiment of an idea that is fundamental to the world. In fact, it is just so much confabulated flapdoodle, sewn together from fragments of ancient mythology, chiefly those relating to the Eden of the Hebrew Bible. While its roots are ancient, the program that recognizably constitutes socialism was first assembled by the Sozzinis of sixteenth century Italy, whose ethic became known as “Socinianism” and set the stage for the utopian aspects of the Enlightenment.

This treatise dissects the psychological, cultural, and historical anatomy of the modern utopian movement, presenting it in ten parts: an overview, an investigation of ancient roots, a survey of biblical parallels, some meditations on the Eden motif itself in modern settings, a discussion of the phenomenon of cargo cultism, a survey of population control programs, meditations on egalitarianism, meditations on environmentalism, a survey of the main players in the invention and institutionalization of socialism, and a survey of occult Edenism.

My purpose is simple, and I don't pretend impartiality. I seek to guide the liberal-minded toward classical liberalism, and away from the utopianism that infests modern liberalism. Ideally, within a century of this writing, socialism will be as extinct as medieval feudalism is today. We have likely already seen the high water marks of radical socialism — in the West, 1933-1945, and in the East, 1949-1968. Now it is creeping, moderate socialism — nonetheless, fundamentally the same socialism — that presents the greatest threat to human prosperity and advancement.

It is chiefly on the Enlightenment that this history of utopianism pivots, and the view of the Enlightenment as (at least in part) more religious and less reasonable than advertised, is not new. In 1932, Carl L. Becker (a historian at Cornell) took just such a view, in [The Heavenly City of the Eighteenth-Century Philosophers](#). Here, from pg. 29-31 in the 2003 Yale Nota Bene printing, is the essence of his thesis:

We are accustomed to think of the eighteenth century as essentially modern in its temper. Certainly, the Philosophes themselves made a great point of having renounced the

superstition and hocus-pocus of Medieval Christian thought, and we have usually been willing to take them at their word. Surely, we say, the eighteenth century was preëminently the age of reason, surely the Philosophes were a skeptical lot, atheists in effect if not by profession, addicted to science and the scientific method, always out to crush the infamous[,] valiant defenders of liberty, equality, fraternity, freedom of speech, and what you will. All very true. And yet I think the Philosophes were nearer the Middle Ages, less emancipated from the preconceptions of medieval Christian thought, than they quite realized or we have commonly supposed. If we have done them more (or is it less?) than justice in giving them a good modern character, the reason is that they speak a familiar language. We read Voltaire more readily than Dante, and follow an argument by Hume more easily than one by Thomas Aquinas. But I think our appreciation is of the surface more than of the fundamentals of their thought. We agree with them more readily when they are witty and cynical than when they are wholly serious. Their negations rather than their affirmations enable us to treat them as kindred spirits.

But, if we examine the foundations of their faith, we find that at every turn the Philosophes betray their debt to medieval thought without being aware of it. They denounced Christian philosophy, but rather too much, after the manner of those who are but half emancipated from the "superstitions" they scorn. They had put off the fear of God, but maintained a respectful attitude toward the Deity. They ridiculed the idea that the universe had been created in six days, but still believed it to be a beautifully articulated machine designed by the Supreme Being according to a rational plan as an abiding place for mankind. The Garden of Eden was for them a myth, no doubt, but they looked enviously back to the golden age of Roman virtue, or across the waters to the unspoiled innocence of an Arcadian civilization that flourished in Pennsylvania. They renounced the authority of church and Bible, but exhibited a naïve faith in the authority of nature and reason. They scorned metaphysics, but were proud to be called philosophers. They dismantled heaven, somewhat prematurely it seems, since they retained their faith in the immortality of the soul. They courageously discussed atheism, but not before the servants. They defended toleration valiantly, but could with difficulty tolerate priests. They denied that miracles ever happened, but believed in the perfectibility of the human race. We feel that these Philosophers were at once too credulous and too skeptical. They were the victims of common sense. In spite of their rationalism and their humane sympathies, in spite of their aversion to hocus-pocus and enthusiasm and dim perspectives, in spite of their eager skepticism, their engaging cynicism, their brave youthful blasphemies and talk of hanging the last king in the entrails of the last priest—in spite of all of it, there is more of Christian philosophy in the writings of the Philosophes than has yet been dreamt of in our histories.

In the following lectures I shall endeavor to elaborate this theme. I shall attempt to show that the underlying preconceptions of eighteenth-century thought were still, allowance made for certain important alterations in the bias, essentially the same as those of the thirteenth century. I shall attempt to show that the Philosophes demolished the Heavenly City of St. Augustine only to rebuild it with more up-to-date materials.

Later (pg.101) he describes the backwards historico-moral methodology endemic to the Enlightenment:

According to Condorcet, Montesquieu would have done better if he had not been "more occupied with finding the reasons for that which is than with seeking that which ought to be." And even Rousseau, who admired Montesquieu more than the others did, finds that he, like Grotius before him, is too much inclined to establish the right by the fact. It is surely a paradox needing explanation that the Philosophes, who professed to study history in order to establish the rights suitable to man's nature on the facts of human experience, should have denounced Montesquieu precisely because he was too much inclined to establish the right by the fact. Is it, then possible that the Philosophes were not really interested in establishing the rights suitable to man's nature on the facts of human experience? Is it possible that they were engaged in that nefarious medieval enterprise of reconciling the facts of human experience with truths already, in some fashion revealed to them?

Alas yes, that is, indeed, the fact! The eighteenth-century Philosophers, like the medieval scholastics, held fast to a revealed body of knowledge, and they were unwilling or unable to learn anything from history which could not, by some ingenious trick played on the dead, be reconciled with their faith. Their faith, like the faith by which any age lives, was born of their experience and their needs; and since their experience and their needs were in deadly conflict with the traditional and established and still powerful philosophy of church and state, the articles of their faith were at every point opposed to those of the established philosophy. The essential articles of the religion of the Enlightenment may be stated thus: (1) man is not natively depraved; (2) the end of life is life itself, the good life on earth instead of the beatific life after death; (3) man is capable, guided solely by the light of reason and experience, of perfecting the good life on earth; and (4) the first and essential condition of the good life on earth is the freeing of men's minds from the bonds of

ignorance and superstition, and of their bodies from the arbitrary oppression of the constituted social authorities. With this creed the “constant and universal principles of human nature,” which Hume tells us are to be discovered by a study of history, must be in accord, and “man in general” must be a creature who would conveniently illustrate these principles. What these “universal principles” were the Philosophers, therefore, understood before they went in search of them, and with “man in general” they were well acquainted, having created him in their own image. They knew instinctively that “man in general” is natively good, easily enlightened, disposed to follow reason and common sense; generous and humane and tolerant, more easily led by persuasion than compelled by force; above all a good citizen and a man of virtue, being well aware that, since the rights claimed by himself are only the natural and imprescriptible rights of all men, it is necessary for him voluntarily to assume the obligations and to submit to the restraints imposed by a just government for the commonweal.

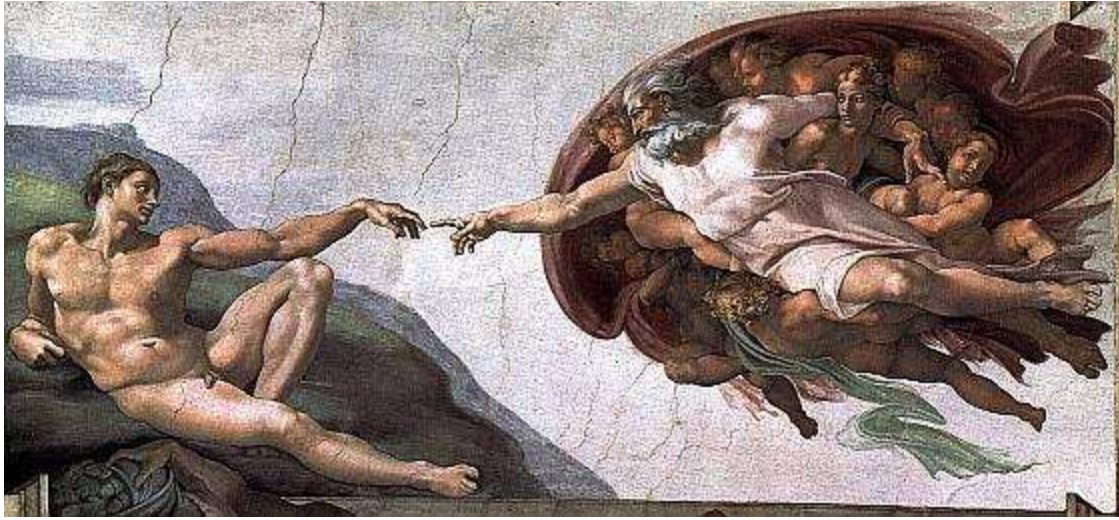
It is apparent that, in professing with so disarming an air of candor to be studying history in order to discover the constant and universal principles of human nature, they are deceiving us, these philosopher-historians. But we can easily forgive them for that, since they are, even more effectively, deceiving themselves. They do not know that the “man in general” they are looking for is just their own image, that the principles they are bound to find are the very ones they start out with. [...]

And the great Gibbon? Gibbon, so often bracketed with Thucydides and Tacitus as a model historian, so impeccable in his scholarship, so objective, so apparently objective, so accurate at all events in his statement of facts—what of him? Simply this: That it was Gibbon after all who sought out the enemy in his stronghold and made the direct frontal attack on the Christian centuries. [...] Gibbon is commemorating the death of ancient civilization; he has described, for the “instruction of future ages,” the “triumph of barbarism and religion.”

The triumph of barbarism and religion! The words fittingly call up the past as imagined by the philosophical century. It was as if mankind, betrayed by barbarism and religion, had been expelled from nature's Garden of Eden. The Christian Middle Ages were the unhappy times after the fall and expulsion, the unfruitful, probationary centuries when mankind, corrupted and degraded by error, wandered blindly under the yoke of oppression. But mankind has at last emerged, or is emerging, from the dark wilderness of the past into the bright, ordered world of the eighteenth century. From this high point of the eighteenth century the Philosophers survey the past and anticipate the future. They recall the miseries and errors of the past as mature men recall the difficulties and follies of youth, with bitter memories it may be, yet with a tolerant smile after all, with a sigh of satisfaction and a complacent feeling of assurance: the present is so much better than the past. But the future, what of that? Since the present is so much better than the past, will not the future be much better than the present? To the future the Philosophers therefore look, as to a promised land, a new millenium.

This is my starting point — the Enlightenment as ground fertile for the growth of utopianism, lingering since then, and through the present, under the banners of socialism, libertarianism, and fascism. Where did the Enlightenment creed originate? How did the Enlightenment culminate in epic atrocities, such as those of the Third Reich and the Soviet Union? Questions such as these are what this treatise seeks to answer.

## Overview



The Creation of Adam, Michelangelo Buonarroti, 1510

Socialism is a social movement that began in eighteenth century Europe, and is now the organizing principle of many of the world's political establishments, and the faith of much of the world's population. It is a loosely bound cultish religion, centered cryptically on the biblically revealed premise that humanity once enjoyed a paradise, long since lost. To varying degrees, the modern proponents and adherents of socialism have internalized the ancient mythology specifically, mostly subconsciously. They believe they can, through ritual propriety, restore earthly paradise as a new Eden, tended by a benign paternal authority tantamount to that tending the mythical Eden. This monotheistic messianism has been largely transmuted into faith in an eventual world government acting as an omnipotent, omniscient, infallible savior, empowered by ideologically regimented voters. Clearly, socialism is also abstractly millenarian and apocalyptic. Socialists empower their deified governments to pass judgement on the people and purge (by extermination or radical disfranchisement) those deemed unworthy of life, in order to realize the promised idyllic society. It seems fair to describe socialism as a form of ultrareactionary biblical fundamentalism.

Deified government is simply a modernization of the "divine right" claimed by kings and emperors throughout world history. As for the idea of Edenic paradise reconstituted on earth, this is actually found in the Hebrew Bible itself, in Isaiah and Psalms. The overt messianism of the Abrahamic religions and Zoroastrianism is tantamount to Edenic reconstitution, and (at least in the Abrahamic ones) in most cases clearly relates to the Eden motif specifically. Their messianism is just as utopian as socialism's, and through syncretion with their occult derivatives and with Buddhism, it serves to elaborately theologize socialism under the "New Age" banner. In the New Testament, Matthew, Mark, and Luke, all tell the same story, exhorting the faithful to radical egalitarian charity, and promising the eternal torment of damnation for those who refuse. Thus, on a deep level, Jews, Christians, and socialists, are coreligionists, and their squabbles are sectarian.

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In the eighteenth century, at the inception of organized socialism, the apparent juggernaut of rationalism (revived in the Renaissance and culminating in the scientific method of the Enlightenment) was widely and reasonably perceived to threaten traditional religious faith (open belief in the plainly preposterous) in Europe with imminent collapse. This perception was particularly pronounced among the intelligentsia, who most thoroughly embraced the Enlightenment's rejection of authority. (Traditional religion is transmitted chiefly by authoritative speech, and fails without it.) People with a psychological appetite satisfied by traditional faith were thus receptive to an equipotent replacement, one that was not immediately vulnerable



to demolition by Enlightenment rationalism, naturalism, and libertarianism.

Enter socialism, appealing to this appetite, conceived and promoted by men who shared this appetite, and who moreover were intensely conscious of the rationalist threat by dint of residence in the social heart of the Enlightenment. Consistent with this account, the embryo of socialism came out of Renaissance Italy, borne by the Sozzinis. Socialism is a sort of ark amidst the flood of rationalism, harmonizing with the Enlightenment's theme of progressive improvement of mankind, and keeping alive certain fundamental themes and promises of the Abrahamic tradition, including the premise that deaths have spiritually redemptive power for the dead and living alike. Ironically, the parents of socialism — the “idealists” — are to this day considered key figures of the Enlightenment, and the Sozzinis and their Brethren are credited with spurring its birth.

The Edenic movement is but one branch of the utopian tree, that family of ethical systems that envision “perfection of the human character” (as Thomas Jefferson summarized Adam Weishaupt's view of the gospel of Jesus Christ). From the poisonous, infectious fiction that the character and conditions of consciousness can be made pure and flawless spring the Indo-European afterlife promise (e.g. [moksha](#)/nirvana, Valhalla), the Zoroastrian-Abrahamic afterlife myths (the familiar promise of heaven), and the Edenic agitation for earthly paradise. The former two are explicitly attained through death, and the latter third is in practice inextricably associated with death.

Death is the predictable companion of rebellion against the physical laws of nature. It is philosophically defensible to hold that the design of the universe (its physical rules and conditions) supplies a definition of what is perfect. That the universe has such a design (physical rules) is a central finding of science. Granting this, the only logically defensible concept of perfection is one articulated in the language of, and harmonious with, those physical rules. But we can't know those rules with absolute certainty, and the rules as we understand them rule out the possibility of absolute certainty on any question. Thus, those who promote the pursuit of absolute perfection must invent the precise form of that perfection, at fundamental variance with the physically possible. Those who pursue such invented ideologies waste humanity on fools' errands, to varying degrees.

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Socialism, anarchism, and libertarianism are actually all aspects of the same Edenic movement. All three are centered on the promise that constraints on hedonic personal behavior will be released. They are also all philosophies that give priority to thoughts (ideals) over nature — to the worshipping of abstract idols. Socialism distinguishes itself with a promise that personal responsibility (chiefly for the security and welfare of oneself and one's family) will be released. Fascism is also part of the Edenic movement, exhibiting radical philosophical idealism. It envisions the forcible molding of society and its members into an Edenic form, through the abrogation of individual hedonic initiative.

The earliest expressions of socialism, by the Sozzinis, Jean-Jacques Rousseau and the Jacobins, Robert Owen, and Karl Marx and Friedrich Engels, were overtly and explicitly revolutionary. Anarchism and fascism are, of course, usually framed in overtly revolutionary terms. The revolutionary character of socialism inevitably remains, but most socialists now hide it from plain view, out of political and psychological expedience. But in the fascist socialist regimes of the Third World, revolutionary rhetoric is still commonly used by those in power.

In the United States, socialism is usually called “liberalism” or “progressivism” (It is important to differentiate [the “liberalism” of Ludwig von Mises](#) (1881-1973), even though it led promptly to the pacifistic libertarianism/anarcho-capitalism of [Murray Rothbard](#) (1926-1995) and its attendant symbiosis with the liberalism of the

socialists.) Socialism has many fellow travellers: through variation and extension, and through combination with anarchism and libertarianism, it developed into a zoo of -isms, featuring communism, syndicalism, anarcho-communism, anarcho-syndicalism, libertarian socialism, and democratic socialism.

All of these movements, including the liberalism of von Mises and other reform movements besides, are historically associated with the “left”, i.e. with the left side of the National Assembly of Jacobin era France, while those sitting on the right side of the chamber were proponents of monarchy and royal patronage (a political alignment that is, at least superficially, long since deceased as an advancing movement). Socialists in the modern era falsely associate free market principles and universal private property rights with the “right” (and bristle at proponents of these principles), while beavering away to cryptically reinstitute a feudalism reminiscent of the old French right (the “ancien régime”). Ronald Reagan, often derided unfairly as a vacuous showman, once observed along these exact lines, “if we were back in the days of the Revolution, so-called conservatives today would be the Liberals and the liberals would be the Tories”.

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The influence of socialism has broadly corrupted the Western academy, notably including the judiciary and journalism. (See, e.g., [“Forbidden Knowledge”](#), from Science 2005-Feb-11.) The scientific method of Renaissance and Enlightenment naturalism, wherein intellectuals work in service to demonstrable truth and utility, has been largely replaced by the utopian zeal of Enlightenment idealism, wherein thoughts, programs, and results, are accepted or rejected, continued or arrested, published or buried, based on their harmony with Edenic principles. Having created a market for intellectual accreditation, and having secured a monopoly position therein, the academy now systematically and zealously imposes this degenerate idealism on the world's youth, and often demands outrageous fees for the privilege of their sanctification.

Academics and jurists share some important circumstances: employment and salary that are largely unresponsive to performance, and status that is mostly a function of the opinions others have of them. Free markets share none of these circumstances: employment is at mutual will, bonuses and raises (and often profit-sharing) reward performance, and status is largely determined by the contribution one's work makes to market performance. Thus, academia and the judiciary have institutionalized alienation from the free market. Journalists, for their part, are just chronically underpaid, with very limited potential for amelioration, and their stock in trade is working to please their readers while exerting influence over them. In academia proper, particularly at elite levels, principals are locked into a draining competitive cycle, vying for limited publication slots in prestigious journals, and for limited funding from granting agencies and entities. This naturally engenders a yearning for something simple and easy, to rescue them from — essentially — themselves and their mutual fur-flying competition. While for-profit business involves competition of similar intensity, there the rewards of competitive success are commensurate with the efforts, and one's fate is determined by one's paying customers wherever one finds them, rather than by the hallowed judgements of regimented peers.

The idealist academic purports to command reality — this is, in large part, the allure idealism has for the academic. Outside scholarly journals (and to a degree, even within them), authority is the currency of the academic, reinforced by eternally recurring throngs of subservient students. But the practical effect of idealism is to rob the academic of his intellectual freedom: in familiar terms, research must be “politically correct” else it is taboo. Obviously, the term “politically correct” prejudices the epistemological supremacy of a particular ideology (usually socialism), and is thus, in itself, an abomination to Enlightenment naturalism. This is what Richard Feynman called “cargo cult science”; it is tremendously unhealthy for the academy, and hence for civilization at large. In those sectors of academia that are

capital-intensive — most notably, the sciences — research is almost entirely funded by government grants, and is shaped to appeal to the grant evaluators. In the life sciences, for example, research directed at developing treatments for diseases and disabilities, and prolongation of life, are far more prominent than good scientific practice would dictate. In general, the abject dependence of these career scientists on the research dole naturally affects their political and philosophical sympathies.

The very mission of the academy has been largely undermined: originally a meritocratic intellectual vanguard (in its own view, if not always in reality), it is now — particularly in the humanities and social sciences — viewed chiefly as seat of social power that is rightfully subject to democratic and minority representation, albeit with no representation at all of those who dissent from idealist orthodoxy. The academy envisions a similar conversion — from meritocracy to orthodoxal democracy — of all seats of social power, with an emphasis on government and industry. In this vein, academic socialist (and Clinton confidant) Derek Shearer promotes socialism under the banner “economic democracy”. It is almost superfluous to note that most career government bureaucrats and law enforcement agents, throughout the Western world, believe their job is to translate Edenic principles into coercive government policy, even while there may very well be not a one among them with any conscious awareness that these principles derive genetically from the Eden myth. This attitude is commonly termed “paternalism”.

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The various forms of socialism commonly center, implicitly and imperatively, on the premise that deliverance (from deprivation, despondency, mortality, etc.) can be attained through purely social mechanisms — elimination of bad actors and dissenters, galvanizing of zeal for the orthodoxy — with no ideological accommodation of the indispensability of economically productive action and the unfettered capacity of the institutions on which that action is predicated. In its essence, the socialists' program is to build a world out of collective make-believe. This is what makes “socialism” an apt name for the ideology. Whereas free marketeers believe (observe) that the world of humanity can be made better (more prosperous, more enduring) through the rational effort of self-interested individuals, socialists believe the world will be perfect once they get their act just right — once everyone has learned the lines and recites them perfectly, and every spoiler has been booted off the stage. They have a deep-seated disdain for the world as it actually is (and often wallow in self-pity for being condemned to live in it), since they always compare it to their vaunted (and quite impossible) perfect world. In their view, if things are wretched in the meantime, that's just an acceptable price to pay for perfection. Indeed they tend to systematically and relentlessly trumpet (and indeed, spread) the sharpest miseries of reality, instilling an emotional gradient that fosters zeal for the utopian program. And, matching this, they have a tendency toward self-flagellatory misery which has much, probably everything, in common with the sacrificial rituals and renunciational disciplines of the various religions of antiquity.

The free market, with its component rights of private property and enterprise, is a competitive system that meets the same instinctual appetites as the system of warfare and coercive subjugation that dominated most earlier civilizations, but channels those aspects of human nature into productive, constructive efforts. Abolition of the free market — a central objective of socialism — does not abolish the instinct to compete, it simply forces that instinct to exhaust itself in warfare, subjugation, and corruption. This is amply confirmed by the history and present condition of actual socialist regimes. It is symptomatic of the utopians' utter arrogance that they believed, and still believe, that their social constructions will be exempt from the dictates of nature.

Socialism is routinely depicted by its critics, and by some of its proponents, as an attempt to overcome human nature. This only hints at its true opposition to nature. Not only humans, but in fact, all naturally evolved lifeforms, and any possible viable artificial lifeforms, are constitutionally incompatible with socialism. The laws of

economics are not cultural artifacts, they are facts of nature, facts of life. Thus socialists stand not just in opposition to human nature, but implacably, to life itself. The socialist views vigorous competitive life as the enemy, and views mankind as the most alive. Subduing the liveliness of mankind — often, snuffing the lives of men — is integral to his utopian objective. Socialists of various stripes fancy themselves champions of the poor, and seek to alleviate poverty through systematic depredation of those who are not poor. Depredation is bad enough on its face, but even worse, it inevitably results in hostility toward those who are not poor, among the poor and particularly among the socialists, because it is psychologically impossible to sustain a campaign of depredation against a group — depredation in which coercion and force are intrinsic — without developing and sustaining hostility toward that group. But, of course, by definition (given even a modicum of rule of law) almost all the economic productivity and success of humanity inheres in those who are not poor, so hostility to them cannot but be hostility to productivity and success.

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The modern Edenic movement is a natural consequence of mankind's recognition that it is the singularly preeminent species on the planet, and the mistaken conclusion of some that mankind is therefore not subject to any significant threat from outside the species, predatory or otherwise — that indeed, mankind has become like the God of its scriptures. Mankind's situation is like that of a species isolated on an island with no natural predators — such species consistently lose the instincts that subserve expansion and outwardly directed self-defense, because the evolutionary pressures to expand and defend are absent. Instincts associated with squabbling and infighting over limited and contentious sexual and material resources survive full force. Socialists on the island of Earth show a similar trajectory, though it is doubtless due largely to cultural evolution, rather than Darwinian hereditary evolution. But in societies that implement genocidal socialism (Germany, Russia, China, Cambodia, etc.), to some degree this trajectory may in fact be made hereditary. Also, many socialists amend the island formula by viewing mankind as an imminent threat to itself and to the island it inhabits — a self-fulfilling prophecy, in any case.

Socialists often exude the smug superiority of the devout whose faith promises them and only them fulfillment. They frequently couple this with schadenfreude regarding those who dissent from their faith. They plan for the near term, while obstinately blind to the long term, because they have a religious faith that the attainment of perfection in the near term obviates responsibility for the long term. They have a business model. It can be summed up in three words, “something for nothing” (the something is what they take, and the nothing is the value they deliver, though usually this is on margins, not totals). In fact, it can be summed up in one word: cheating. In recent years it has been exemplified by Enron (c.f., e.g., Kurt Eichenwald's [Conspiracy of Fools: A True Story](#) (Broadway, 2005)), by the NASDAQ close at 5048.62 on 2000-Mar-10 (on 2002-Oct-9, the NASDAQ closed at 1114.11), and by the leaky \$14.6 billion I-93 tunnel under Boston.

Social Security (1935-) and Medicare (1965-) are the two preeminent examples of the socialist business model in the US. They owe their heritage to Italian immigrant Charles Ponzi. In 1920 Ponzi introduced [an investment scheme](#) in Boston that amounts to an expanding game of musical chairs, in which one must buy a chair for someone else in order to join the game, the price of a chair is ever rising (so that eventually, it will be unaffordable), the last people to join the game never get a chair, the number of players always far exceeds the number chairs, and none of the players create anything of worth by way of participation.

Socialists are wishful thinkers par excellence. They believe in building houses out of ostensibly good intentions. They choose their actions because (1) the immediate results please them, and (2) they find within their beliefs a rationale for the actions. They believe the rationales make their actions reasonable, they avoid countervailing thoughts (in particular, countervailing beliefs), and they expect others to do the same.



They cultivate and practice an enduring denial of the many obvious faults and failures apparent whenever and wherever their programs are put into practice. They persist in their rationally insupportable convictions in large part because the expectation of sublime reward is itself pleasurable, and doubting one's cherished convictions is inherently painful. Because socialism is so militantly shallow, and because of the inherent contradictions among the practical mechanisms on which the various socialistic objectives are predicated, and furthermore because the wage of earnest socialism is economic ruin, socialists all exhibit breathtaking hypocrisy and self-contradiction. Their chief protection from charges of hypocrisy is their refusal to spell out their principles. Their self-contradiction is unsurprising in any case because of the philosophical and practical dissonance of the paradise concept with the predicates of viable life.

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## Ancient Roots

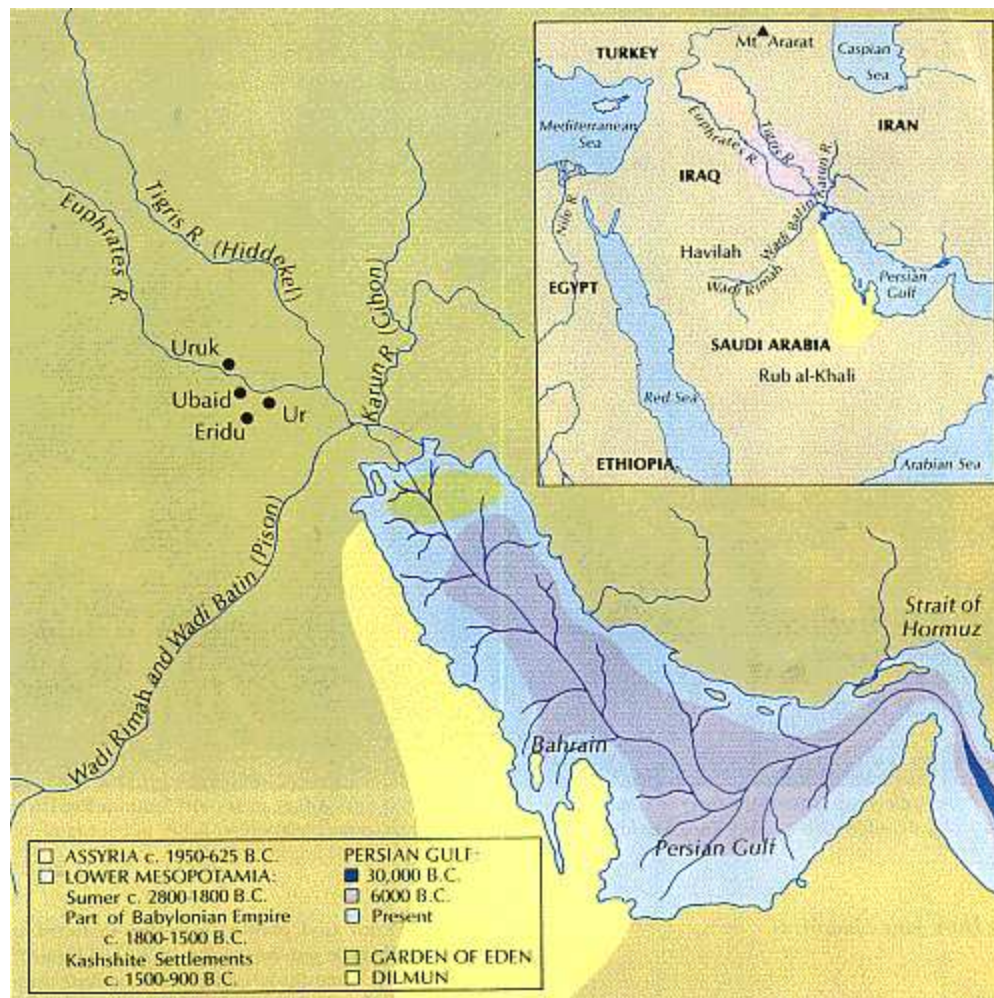
The Eden motif itself, and the biblical tale of the flood, are in fact far older than the Bible, dating at least to [the civilization of ancient Sumer](#). In the Sumerian [Epic of Gilgamesh](#) (ca. 2000BCE), King Gilgamesh's noble savage rival and companion Enkidu is reduced from idyllic immortality to civilized mortality through hapless sinful union with a fallen woman. In a subsequent quest for immortality, Gilgamesh finds a magical plant in the sea, but is robbed of his prize by a serpent. Many other details of the tale are echoed in the Hebrew Bible.

Edin is the Sumerian word for an uncultivated plain, so that "Eden" (reaching English by way of Akkadian and Hebrew through a chain of lexical borrowing) simply describes lowland geography, like that of present-day southeast Iraq where the Tigris and Euphrates meet (incidentally, in ancient times they reached the gulf separately, but marine regression has exposed a confluence).



King Gilgamesh

Anthropology professor [Juris Zarins](#) has developed a thorough and archaeologically grounded theory of the Eden myth's origins. In [an article](#) in the May 1987 issue of Smithsonian, Dora Jane Hamblin articulated his theory:



The area thought to be the Garden of Eden, which was flooded when Gulf waters arose, is shown in green. Yellow areas of Bahrain and Arabian coast represent Dilmun, paradise land of Ubaidians and Sumerians

shift from hunting-gathering to agriculture.

No single scholarly discipline will suffice to cover the long, intricate road Zarins has followed to arrive at his theory. He began, as many another researcher has, with the simple Biblical account, which "I read forward and backward, over and over again." To this he added the unfolding archaeology of Saudi Arabia (SMITHSONIAN, September 1983), where he spent his field time for more than a decade. Next he consulted the sciences of geology, hydrology and linguistics from a handful of brilliant 20<sup>th</sup>-century scholars and, finally, Space Age technology in the form of LANDSAT space images.

It is a tale of rich complexity, beginning 30 millennia before the birth of Christ. Of climatic shifts from moist to arid to moist, with consequent migrations eddying back and forth across, and up and down the Middle East. And of myriad peoples. There were hunter-gatherers whom agriculturists displaced. There were prehistoric Ubaidians who built cities, Sumerians who invented writing and the Assyrians who absorbed Sumer's writing as well as its legend of a luxuriantly lovely land, an Eden called Dilmun. Finally there were Kashshites in Mesopotamia, contemporaries of the Israelites then forming the state of Israel.

### An endless search for food

There are two crucial if approximate dates in reconstruction. The first is about 30,000 B.C., with the transition from Neanderthal to modern Man. This, some anthropologists believe, took place along the eastern shore of the Mediterranean and Aegean seas and in Iraq. At that time the Great Ice Age still held most of Eurasia in its grip, and it caused the sea levels to fall by 400 feet so that what is now the Persian Gulf was dry land, all the way to the Strait of Hormuz. It was irrigated not only by the still-existing Tigris and Euphrates but also by the Gihon, the Pison and their tributaries from the Arabian peninsula and from Iran. It seems reasonable that technologically primitive but modern Man, in his endless search for

[...] In the past hundred years, since the discovery of ancient civilizations in modern Iraq, scholars have leaned toward the Tigris-Euphrates valley in general, and to the sites of southern Sumer, about 150 miles north of the present head of the Persian Gulf, in particular (map, above).

To this southern Sumerian theory Dr. Juris Zarins, of Southwest Missouri State University in Springfield, would murmur: "You're getting warmer." For Dr. Zarins, who has spent seven years working out his own hypothesis, believes that the Garden of Eden lies presently under the waters of the Persian Gulf, and he further believes that the story of Adam and Eve in—and especially out—of the Garden is a highly condensed and evocative account of perhaps the greatest revolution that ever shook mankind: the

food, would have located the considerable natural paradise that presented itself in the area where the Gulf now lies.

But Eden wasn't born then. That came, Zarins believes, about 6000 B.C. In between 30,000 and 6000 B.C., the climate varied. From 15,000 B.C., rainfall diminished drastically. Faced with increasing aridity, the Paleolithic population retreated, some as far as the area known to us as the "Fertile Crescent" (north along the Tigris and Euphrates, westward toward the moist Mediterranean coast, south to the Nile), and also eastward to the Indus River valley. Others, perhaps wearied by the long trek, made do with the more austere conditions of central Arabia and continued foraging as best they could.

Then, at about 6000 to 5000 B.C., following a long arid stretch, came a period called the Neolithic Wet Phase when rains returned to the Gulf region. The reaches of eastern and northeastern Saudi Arabia and southwestern Iran became green and fertile again. Foraging populations came back to where the four rivers now ran full, and there was rainfall on the intervening plains. Animal bones indicate that in this period Arabia had abundant game. Thousands of stone tools suggest intensive, if seasonal, human occupation around now dry lakes and rivers. These tools are found even in the Rub al-Khali or Empty Quarter of Saudi Arabia. And so about 6000 to 5000 B.C. the land was again a paradise on Earth, provided by a bountiful nature—God—and admirably suited to the foraging life.

This time, however, there was a difference: agriculture had been invented. Not overnight—"It was a very gradual process, not an event," Zarins emphasizes. It grew up along the Mediterranean coast and in today's Iran and Iraq as groups of hunter-gatherers evolved into agriculturists. Foragers from central Arabia, returning to the southern Mesopotamian plain, found it already resettled by these agriculturists. Because the process occurred before writing was invented, there is no record of what upheavals the evolution caused, what tortured questions about traditional values and life-styles, what dislocations of clans or tribes. Zarins posits that it must have been far more dramatic than the infinitely later Industrial Revolution, and an earthquake in comparison with today's computer-age discombobulation of persons, professions and systems.

"What would happen to a forager when his neighbors changed their ways or when he found agriculturists had moved into his territory?" Zarins asks. "These agriculturists were innovative folk who had settled down, planted seeds, domesticated and manipulated animals. They made the food come to them, in effect, instead of chasing it over hill and dale. What would the forager do if he couldn't cope? He could die; he could move on; he could join the agriculturists. But whatever happened, he would resent it."

### **Eden, Adam, and the birth of writing**

The crunch came, Zarins believes, here in the Tigris and Euphrates valleys and in northern Arabia, where the hunter-gatherers, flooding in from less hospitable regions, were faced with more technically accomplished humans who knew how to breed and raise animals, who made distinctive pottery, who seemed inclined to cluster in settled groups. Who were these people? Zarins believes they were a southern Mesopotamian group and culture now called the Ubaid. They founded the oldest of the southern Mesopotamian cities, Eridu, about 5000 B.C. Though Eridu, and other cities like Ur and Uruk, were discovered a century ago, the Ubaidian presence down along the coast of Kuwait and Saudi Arabia has been known for little more than a decade, when vestiges of their settlements, graves and distinctive pottery turned up.

It was in Saudi Arabia that Zarins encountered the Ubaidians, and there that he began developing his hypothesis about the true meaning of the Biblical Eden. One clue lies in linguistics: the term Eden, or Edin, appears first in Sumer, the Mesopotamian region that produced the world's first written language. This was in the third millennium B.C., more than three thousand years after the rise of the Ubaid culture. In Sumerian the word "Eden" meant simply "fertile plain." The word "Adam" also existed in cuneiform, meaning something like "settlement on the plain." Although both words were set down first in Sumerian, along with place names like Ur and Uruk, they are not Sumerian in origin. They are older. A brilliant Assyriologist named Benno Landsberger advanced the theory in 1943 that these names were all linguistic remnants of a pre-Sumerian people who had already named rivers, cities—and even some specific trades like potter and coppersmith—before the Sumerians appeared.

Landsberger called the pre-Sumerian language simply Proto-Euphratian. Other scholars suggest that its speakers were the Ubaidians. However it was, the existing names were incorporated into Sumerian and written down for the first time. And the mythology of the lush and lovely spot called Eden was codified by being written.

"The whole Garden of Eden story, however, when finally written, could be seen to

represent the point of view of the hunter gatherers," Zarins reasons. "It was the result of tension between the two groups, the collision of two ways of life. Adam and Eve were heirs to natural bounty. They had everything they needed. But they sinned and were expelled. How did they sin? By challenging God's very omnipotence. In so doing they represented the agriculturists, the upstarts who insisted on taking matters into their own hands, relying upon their knowledge and their own skills rather than on His bounty. There were no journalists around to record the tension, no historians. But the event did not go unnoticed. It became a part of collective memory and at long last it was written down, highly condensed, in Genesis. It was very brief, but brevity doesn't mean lack of significance."

How did it happen that an advanced people would perpetuate a myth making their own ancestors the sinners? It may be that the Ubaidians, who are known to have sailed down the east coast of Arabia and colonized there, ran into descendants of foragers displaced from a drowning Eden, from them heard the awful story of the loss of paradise and repeated it until it became their own legend. Or it may be that, responding to the increasing pressures and stresses of a society growing in complexity, they found comfort in a fantasy of the good old days, when life had been sweeter, simpler, more idyllic. However, it was a tale firmly established in Ubaidian mythology, then adopted and recorded by the Sumerians.

[...]

The name Eve does not appear in Sumerian but there is a most intriguing link---the account of Eve's having been fashioned from Adam's rib in the Garden story. Why a rib? Well, in a famous Sumerian poem translated and analyzed by scholar Samuel Noah Kramer, there is an account of how Enki the water god angered the Mother Goddess Ninhursag by eating eight magical plants that she had created. The Mother Goddess put the curse of death on Enki and disappeared, presumably so she couldn't change her mind and relent. Later, however, when Enki became very ill and eight of his "organs" failed, Ninhursag was enticed back. She summoned eight healing deities, one for each ailing organ. Now the Sumerian word for "rib" is "ti.," but the same word also means "to make live." So the healing deity who worked on Enki's rib was called "Nin-ti" and, in a nice play on words, became both the "lady of the rib" and the "lady who makes live." This Sumerian pun didn't translate into Hebrew, in which the words for "rib" and "to make live" are quite different. But the rib itself went into the Biblical account and as "Eve" came to symbolize the "mother of all living."

This and other ties with Sumerian myth are very clear, and Zarins finds it telling that although the Hebrews had close associations with Egypt, their earliest spiritual roots were in Mesopotamia. "Abraham journeyed to Egypt, Joseph journeyed to Egypt, the whole Exodus story is concerned with Egypt, but there is nothing whatever Egyptian about the early chapters of Genesis," he points out. "All these early accounts are linked to Mesopotamia. Abraham indeed is said to have come from Ur, at the time near the Gulf, and the writers of Genesis wanted to link up with that history. So they drew from the literary sources of the greatest civilization that had existed, and that was in Mesopotamia. In so doing they turned Eden into the Garden, Adam into a man, and a compacted history of things that occurred millennia before was pressed into a few chapters."

Long before Genesis was written, Zarins believes, the physical Eden had vanished under the waters of the Gulf. Man had lived happily there. But then, about 5000 to 4000 B.C. came a worldwide phenomenon called the Flandrian Transgression, which caused a sudden rise in sea level. The Gulf began to fill with water and actually reached its modern-day level about 4000 B.C., having swallowed Eden and all the settlements along the coastline of the Gulf. But it didn't stop there. It kept right on rising, moving upward into the southern legions of today's Iraq and Iran.

"The Sumerians always claimed that their ancestors came 'out of the sea,' and I believe they literally did," says Zarins. "They retreated northward into Mesopotamia from the encroaching waters of the Gulf, where they had lived for thousands of years."

Their original "Eden" was gone but a new one called Dilmun, on higher ground along the eastern coast of Arabia, enters the epics and the poems in the third millennium i.e. The by then ancient mythology of a land of plenty, of eternal life and peace, had lodged firmly in the collective mind and in a specific geographical area.

The scholarly world first heard about Dilmun a little more than a century ago, when scholars were able to decipher cuneiform tablets unearthed by archaeologist Austen Henry Layard in Nineveh, an Assyrian stronghold in today's Iraq. Its earliest mention was in economic texts referring to traffic in people and goods. On later tablets, to their astonishment, scholars began reading, in literature, not only about Eden and Adam and the "lady of the rib" but also about a Great Flood, a Sumerian hero called Gilgamesh and his search for the Tree of Life. There was even a serpent. Gilgamesh had gone "down" from



Sumer to the Gulf area where he had been told he would find a plant that would give him eternal life. "What he found may have been coral, which in antiquity was a symbol of eternal life," Zarins explains. "And after his labors he went to sleep and a serpent came along and stole his eternal life--his coral, maybe. Now it may not have been a serpent as we think of one, but instead one of those beautiful feathery creatures that Assyrians depicted in reliefs. But the descriptions of Dilmun are of an area that fits what I've been saying, where societies could exist at the will and bounty of God, in a beautiful setting."

[...]

"Adamu" is the name in Sumerian mythology for the first man, created by "Enki", the creator god and inventor of civilization. Adam is Hebrew for "man", and adamah is a Hebrew word signifying dust and earth, and in Aramaic signifying blood. Havva — Hebrew for "Eve" — in Hebrew signifies life.

In the Sumerian myth, magical food is the source of immortality, not the source of its downfall, and Adamu is tricked to not eat it (the gods tell him it is poisonous), and thereby remains mortal. The Hebrew biblical account also describes such a life-giving magical food — the food of the "tree of life", distinct from the forbidden "tree of knowledge of good and evil" — and it is chiefly to deprive them of the immortality bestowed by the fruit of the tree of life, that God exiles Adam and Eve from the garden. The tale of Cain and Abel (Genesis 4:1-16) parallels tales in Sumerian mythology of rivalries between farmer and herder gods.

Genesis 11:26-31 and 17:5-8 teach that Abraham himself, vaunted father of nations, is a native of the Sumerian city Ur (southeast Iraq, near the ancient mouths of the Tigris and Euphrates) under Chaldean suzerainty, growing up there some time in the second millennium BCE, and departing for Canaan (Israel and environs). Abraham's father Terah adhered to the Sumerian mythology, and was a maker and seller of idols, but Abraham rejected polytheism and his father's idols, and managed a remarkable escape from the Chaldean king's sentence of death for his heresy. Joshua 24:2 records the break: "And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods." In any case, the similarity of the Torah's cosmogony to the Sumerian epic may be evidence that the biblical tales of Abraham are at least partially historical.

Monotheism was first consolidated in the nation of Judah by King Josiah (reigned ca. 641-609 BCE). But soon thereafter, the Chaldeans sacked Jerusalem and forced the Hebrews into exile in Babylon (597-538 BCE), under king [Nebuchadrezzar II](#) (605-562 BCE) and his successors. This captivity culminated in the [syncretion of proto-Judaism with the Zoroastrianism](#) of their Persian liberator, and the commitment of the Torah to writing. Zoroastrianism, founded ca. 750 BCE, is incidentally but one representative of the descendents of a common prehistoric Indo-European religion; among the other representative mythologies are Hindu, Norse, Greek, and Roman. Zoroastrianism contributes to the Eden myth the very word "paradise", deriving from the Avestan (Old Persian) pairidaē . This was the term used in Zoroastrian Persia to refer to the king's enclosed garden parks. The Hebrew in Genesis 2:8 for "garden of Eden" is gan-be'Eden — gan signifies not just a garden, but a walled garden, and Eden is not just a proper name, but a Hebrew term for "delight". The garden motif even draws direct inspiration from Nebuchadrezzar II, who (according to legend) built ["hanging gardens"](#) in Babylon to please his homesick wife Amyitis, daughter of Median king Cyaxares (625-585 BCE). The [Medes](#) commanded a vast and verdant pre-Persian, partly Zoroastrian [empire east of Chaldea](#), and the marriage cemented an alliance of the two empires. In fact the Old Persian pairidaē is believed to have its root in the Mede language, which was in any case quite similar to Old Persian and the other Indo-Iranian languages of the region.

It seems inescapable that, to arrive at the creation mythology articulated by the postexilic authors of Genesis, the Hebrews conflated their ancestral Sumerian cosmogony and cultural inheritance, tales of the Zoroastrian king's idyllic garden in



the east, and the Zoroastrian doctrine that the world created by Ahura Mazda was a paradise, spoiled by the evil Ahriman, but to be restored to its paradisiacal condition in the eschaton, as prophesied by Zoroaster. Before this syncretion, neither Satan nor the divine messiah (nor a great many other key doctrines) existed in the Judaic canon — all supernatural acts and promises were attributed directly to the covenant god Yahweh (or, before Josiah's monotheistic edicts, to any number of gods in a heterodox pantheon).



Cyrus the Great

The Hebrews were surely inclined to sympathy with the Zoroastrian worldview, because it was the Zoroastrian king Cyrus the Great (reigned ca. 546 to 529 BCE), imperial uniter of the Medes and Persians, who delivered them from their Chaldean captivity, and instigated construction of the second Temple in Jerusalem. Isaiah 44:28-45:1 records a sympathy so great it smacks of open kinship: “That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him”. In 538 BCE, Cyrus commissioned the Judaic prince Sheshbazzar to lead the return to Jerusalem, and carry back the sacred vessels confiscated by the Chaldean empire at the start of the exile. As told in the first chapter of the Book of Ezra, the universal god of the Israelites and the universal god of Cyrus are the same god: “Thus saith Cyrus king of Persia, The LORD [“Yahweh”] God [“Elohim”] of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.” Under the patronage of the ardently Zoroastrian king Darius (reigned

521 to 485 BCE), Zorobabel (also transliterated Zerubbabel, as in the Book of Haggai) in ca. 520 BCE led another company of Babylonian Hebrews back to Jerusalem, assumed governorship of the city under royal dispensation, and completed the second Temple. Zorobabel is mentioned in Matthew 1:12-13 as a 29<sup>th</sup> generation lineal descendent of Abraham, and a tenth generation lineal ancestor of Joseph (husband of Mary, mother of Jesus of Nazareth), though this account is immediately suspect because it requires fifty year generations between Zorobabel and Joseph. In any case, in the immediate postexilic period, there is no clear boundary, either political or religious, between the Zoroastrian establishment and the tribes of Israel. It was during this period that the Torah was committed to writing. Moreover, the “wise men from the east” of Matthew 2:1, the pilgrims come to Israel to pay homage to the infant Jesus, are in fact emissaries of the Zoroastrian court of Persia (magi), come to honor the child they believe is the Zoroastrian messiah. Regardless of the historicity, this account continues the biblical pattern that considers messianic Judaism and Zoroastrianism to be the same religion.

At [its mythological root](#) paradise was almost certainly believed to be in the celestial heavens, coming to prehistoric earth only through narrative modification. The [words for heaven and for paradise](#) are the same in a great many euroasiatic languages, including the Indo-European languages, Hebrew, and Korean.

As Islamic scholars understand it, the Qur'an places Eden itself in heaven, so that it can only be reached through death (particularly, by martyrdom). Correspondingly, Islamic doctrine holds that the forbidden fruit of Eden was in fact ineffectual, and it was the devil who tempted a mortal Adam to eat it, telling him falsely that it would give him immortality, whereas his betrayal of god simply led god to eject him from paradise.

Thus there are three principal permutations of the myth. In the first, the Sumerian

version, a mortal Adam is in an earthly Eden, and a life-giving fruit is not eaten, due to divine trickery. In the Judeo-Christian version, an immortal Adam is in an earthly Eden with two fruit trees, one giving the immortal life of a god, the other a forbidden one giving the vision of a god, eaten at the instigation of a diabolical serpent (divine trickery). In the Islamic version, a mortal Adam is in an ethereal Eden, and a false fruit is eaten at the instigation of the devil. The confusion of earthly and heavenly paradise recurs within and between the extant religious canons (including the Indic canons), facilitating acceptance of the Edenic movement's promise of earthly paradise. For example, in America, some radicalized Muslims are explicit Edenists (this is the Taliyah movement, broached below in the [Keeping Eden Green](#) chapter). Though for socialists frank introspection and circumspection is generally alien, they stand to learn a great deal about their movement from an appreciation that in most of the world, for most of history, paradise has been associated with death, and in particular, with the end of life.

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## Biblical Chapter and Verse

From the book of **Genesis** in the Torah, we learn the fundamental facts about Eden, by declaration and by reference to what is lost or changed after Adam and Eve defied God:



Garden of Eden, Jacopo Bassano, ca. 1570

- God is paternalistically watching and tending, and his attention does not waver for long. Apparent throughout Genesis chapter 2, and particularly in 3:8-9: "And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou?"

- Moral consciousness and wisdom (“knowledge of good and evil”) is the highest crime in the eyes of God, punished with mortality, yet is tempting and succulent (so can be avoided only through obedient vigilance): 2:17 “But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”, 3:5-7 “For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.”
- One must show unquestioning obedience to divine commandment: 2:16-17 “And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree [...]”, 3:11 “And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?”, 3:17-19 “And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; [...]”
- Adam and Eve lived together as husband and wife, in blissful harmony, naked as jaybirds, united as one flesh, yet childless (children are depicted as a burden and a punishment). Eve owed no allegiance or obedience to Adam. 2:24-25 “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.”, 3:15-16 (describing the changes after the defiance) “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.”
- In Eden they had carefree life, fresh and sublime like new love, eternal and free of illness, with effortless natural plenty from the garden. As long as they stayed carefree, blind to the meaning of things, obediently unambitious, they could stay and keep all this. 3:17-19, 3:22-23 (describing the changes after the defiance) “And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.”
- Their relationship to Eden was as preserver (2:15: “And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.”), not as owner (1:27-28: “So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”)
- They were innocent of jealousy and violence. Expressed by contrast, e.g. in 4:3-8 “[...] And Cain was very wroth, and his countenance fell. [...]”, 6:5-7 “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. [...]”, 6:11-13 “The earth also was corrupt before God, and the earth was filled with violence. [...]”
- God did not destroy Eden after the fall, he preserved it but barred entry, suggesting a God sufficiently mollified might readmit humanity. (3:24: “So he



drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”)

Corresponding to these, we find in socialism, respectively:

- paternalistic government, providing for material needs, surveilling for compliance, and punishing for defiance
- militant moral relativism (non-judgementalism), deprecation of “discrimination” generically, and rejection of the post-Edenic Bible as nonhistorical superstition (socialists actually reject its judgementalism and buzz-harshing, not its superstition)
- a thoroughgoing refusal consciously to test or defy the underlying premises of socialism
- open shameless sexuality and uninhibited frolicking, no one ever left alone, compulsory agreeableness and inoffensiveness (and drugs that produce these), birth control, abortion, euthanasia, egalitarianism and women's liberation, and homosexuality (which combines childless pseudosex with an implicit denial that men substantively differ from women)
- intolerance of practical industry and disdain for industrial wealth and its exemplars, lack of economic foresight and planning, claims of universal entitlement to effortless sustenance and health care, rejection of chemically assisted agriculture and genetically modified foodstuffs, elevation of love to high moral value and universal salve (and popularization of drugs that produce similar euphoria and wonder), emphasis on longevity and youthfulness, obstinate insensateness to reasoned challenge
- abolition of private property, either outright or by onerous taxation and conservation-oriented regulation of its use
- exaggerated emphasis on sharing, radical pacifism, treatment of weaponry and security technology as distasteful and forbidden alien artifacts, and an implacable hostility to the military as an institution, even when it is obviously protecting them (they consider “military intelligence” to be an oxymoron)
- humanity can be restored to paradise

Overarching all of this is the theme of victimhood. Eve was helpless to resist the serpent, and Adam was helpless to resist Eve, and they were both helpless to resist the punishing will of God. Consequently, we find that many socialists, particularly after World War Two, exalt haplessness and victimhood and embrace it as a vital part of their identity, identify with any victim and any pitiful specimen, and are hostile to those who are not pitiful, are not victims, and who refuse victimhood. This may in large part explain the left's vitriol for Israel — Israel stands up for itself forcefully, and is vastly superior to its adversary militarily.

Genesis tells us, in terms that are garbled and possibly unintended, that Adam and Eve were not the first people, or at the time of their creation, the only people. Rather, they were God's chosen people, made to grace his chosen place, Eden. In the tale as told in the Torah, God first peopled the world in 1:26-28. In the original Hebrew, the man thus created is called “adam”, but in the King James translation he is called simply “man”, probably to avoid the reader's inevitable confusion if the creation of Adam as such were described twice in rapid succession. Chapter 2 (after 2:4a) is concerned not with the world, but only with Eden, for which God creates and wherein he places “Adam”, in 2:5-7. But in the original, the man thus created is the same “adam” as in 1:27, and in an additional source of confusion, this man is formed from

adamah, dust of the ground. Modern scholars have determined that the account of the first chapter, until 2:4, is attributable to the P, or priestly, author, writing in 1000-925BCE. The second chapter, starting with 2:4b — the Torah's telling of the Eden fable — is attributed to the J author, who calls God “Jehovah Elohim”, writing in 1150-1000BCE. The use of the term adam is effectively a generic reference to divinely created people, so that the creations of 1:27 and 2:7 are separate creations of distinct men. In Hebrew, adam is simply the word for man.

Whatever the original intent, the two tellings side by side suggest a world in which there were many people in faraway places — southern Africa and the Far East for example — who took no part in the Biblical lives and times that spring from Eden. Such peoples had in fact either never arrived in the Afrasian cradle, or had left it eons earlier. Of course, like a great many nations, the Jews traditionally consider themselves a distinct “chosen people”. Isaiah 51:3 promises a restored Eden not the world, but only to “Zion”. When God exiles Cain (Genesis 4:14-16), then the only surviving child of Adam and Eve, Cain worries he will be struck down by strangers, and God in answer dispenses divine protection. Cain, moreover, immediately has the company of a wife (4:17). Racism, ethnocentrism, and genocide, do not conflict with the Eden motif, and historically they have often accompanied socialist programs — as with Marx and Engels, Lenin and Stalin, Hitler, and Pol Pot, to name a few. The Eden myth of the Torah recognizes a neglected other, and implicitly tolerates exclusion of that other as inferior — indeed, affirmatively suggests such an exclusion. Nonetheless, the myth does not demand such an exclusion. After the world learned of the exterminatory horrors of Hitler's regime, moderate socialists have tended to envision inclusion of all the world's races in their Eden, at least nominally. But since racist hearts continue to beat inside them, they have zealously promulgated “multiculturalism”. This maintains a clear separation between insiders and outsiders, so it is a place holder for ethnic persecution. Since WW2, socialists of all stripes, including those who adamantly refuse to have themselves labelled “socialist”, have vigorously denied that the National Socialists of Germany were socialists at all. This is a variation on the theme of Holocaust denial, in that it was socialism — by its nature — that motivated the campaign to exterminate the European Jews and Gypsies (Roma). By denying this, socialists facilitate future holocausts, targeting other ethnicities (one plausible scenario targets Arabs or Muslims in Europe).

Beyond [the common psychodynamics of religion](#), and the appetite for Abrahamic faith discussed above, the psychological appeal of the Eden myth (particularly institutionalized as socialism) — the reasons it was first constructed, and the reasons it has endured and proliferated — is principally threefold.

1. Expressed most generally, human nature — the common theme of mental direction — is to seek advantage, defined chiefly by phylogeny and acculturation (by the endowments of Darwinian evolution and the evolving culture, respectively). The economy of Eden is perceived by many people as advantageous to them, relative to their current and prospective real conditions, because in it they receive many of the things they want, while avoiding both the labor normally required to get them and the troubling consequences that normally accompany them. Those who choose vocations of impracticality, particularly arts and letters, will have pronounced sympathies for this rationale.

2. The likely principal origin of the myth is wistful memory of childhood, with its carefree playfulness and parental attention, protection, and plenty. People are phylogenetically predisposed to see purpose and judgement in what befalls them, and hence to see punishment in their ejection from the family of their youth. That ejection is usually an ordeal, leaving a lasting impression. The predisposition to associate circumstance with intention, and intention with people, caused the cultures of antiquity, including those of the Sumerians, Babylonians, and pre-monotheistic Hebrews, to develop pantheons of personified gods. The one God of Judaism depicted in Genesis (and through the Old Testament) is not just personified, but decidedly paternal. Possibly, the harsh ejection that is birth also animates the motif, though this



is a maternal motif entering through syncretism and ideological atavism.

3. Contributing vital additional themes to the myth is the wistful memory of the overwhelming bliss and perfect harmony of new romantic love (and of the eagerness, particularly of the male, to please and impress). This initial stage is normally followed by a return to emotional sobriety and reasoned prosaic consciousness, and for the young and inexperienced, the transition is often confusing and harsh. Contention and effortful toil are the predictable cohorts of that sobriety, following the Edenic leitmotif.

The psychology undergirding Edenism is the same as that undergirding faith in heaven, but with the addition of impatience.

The myth also recalls a time before natural climate change transformed northern Africa and the Middle East into desert (see, for example, Richard Meehan's summary [Climate, Culture, and Catastrophe in the Ancient World](#)). The predisposition to see judgement in what befalls them led people to believe that the desiccation and inundation of their nascent littoral civilizations was a moral condemnation.

As mentioned above in [the Overview](#), the Old Testament explicitly articulates the vision of a reconstituted earthly Eden. Isaiah 11:6-9 (eighth century BCE) declares "The wolf also shall dwell with the lamb [...]", and 51:3 (sixth century BCE) declares "For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.". Psalms 37:11 (written in the sixth century BCE, but attributed by oral tradition to King David, ca. 1000BCE) proclaims that "the meek shall inherit the earth; and shall delight themselves in the abundance of peace".

The Hebrew and Christian bibles are replete with exhortations to and promises of peace, plenty, ease, and communitarian unity:

**Psalms** (sixth century BCE, attributed by oral tradition to King David, ca. 1000BCE), 29:11 "the LORD will bless his people with peace", 34:14 "Depart from evil, and do good; seek peace, and pursue it", 37:11 "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace", 37:37 "Mark the perfect man, and behold the upright: for the end of that man is peace", and 133:1 "Behold, how good and how pleasant it is for brethren to dwell together in unity!".

**Proverbs** (eighth century BCE, partially attributed by oral tradition to King Solomon, son of David), 3:17 "Her [wisdom's] ways are ways of pleasantness, and all her paths are peace", 16:7 "When a man's ways please the LORD, he maketh even his enemies to be at peace with him", 17:14 "The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with", 23:4 "Labour not to be rich: cease from thine own wisdom.", 28:20 "A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent."

**Ecclesiastes** (ca. 250BCE), 5:9 "Moreover the profit of the earth is for all: the king himself is served by the field.", 5:12-13 "The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt."

**Isaiah** (eighth century BCE), 2:2-4 "And it shall come to pass in the last days, that [...] he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more", 9:6-7 "For unto us a child is born [...] and his name shall be called [...] The Prince of Peace. Of the increase of his government and peace there shall be no end [...]", 11:6-9 "The wolf also shall dwell with the lamb [...] They shall not hurt nor destroy in all my holy mountain: for

the earth shall be full of the knowledge of the LORD, as the waters cover the sea", 25:4, "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.", 25:6-9 "And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees [...] And he will destroy in this mountain the face of the covering cast over all people [...] He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces [...] this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.", 32:17 "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.", 55:1-2 "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.", 57:19 "I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him."

**Leviticus** chapter 25 (sixth century BCE) describes a tradition named Jubilee, held every fiftieth year, in which most societal debts and obligations (identified by a complex and inconsistent formula) are nullified, and most properties previously forfeited for default of debt revert to the former debtors' possession (25:10). Work in the fields is forbidden for the entire year (25:11), as is most ordinary commerce (25:14). Universal liberty is proclaimed (25:10), and social harmony is commanded (25:17). Private property in land is made ephemeral (25:23 "And the land shall not be sold in perpetuity") by the rationale that all land is God's. Indentureship (slavery) is provided for, but made temporary, by the rationale that all are slaves of God ("25:55 For unto Me the children of Israel are servants"). Interest on charitable loans, and profit on provisions, is forbidden (25:36-27). God promises the Israelites they'll be fed, in Edenic terms: 25:19 "And the land shall yield her fruit, and ye shall eat And the land shall yield her fruit, and ye shall eat until ye have enough, and dwell therein in safety."

More process oriented aspects of the Eden motif are articulated in the New Testament. The Gospel of **Matthew** (60-85CE, 19:20-24) tells it thus: "The young man saith unto him, All these things [the ten commandments] have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Mark (65-80CE, 10:20-25) and Luke (80-130CE, 18:21-25) tell the same lesson, with scarcely a jot altered.

In the New Testament, the promise of peace is rather less clear, as exemplified in Matthew. 5:9 reads "Blessed are the peacemakers: for they shall be called the children of God.", but 10:33-36 is overtly divisive: "But whosoever shall deny me [Jesus as Christ] before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household." This, too, is process oriented: it promises disastrous dissension for those families that do not convert en masse. The Gospel of **John** (ca. 100CE) reinforces the message that peace is to be had through obedience to Jesus. In 16:33, it reads "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

The Epistle of **James** (50-200CE), in 2:15-17, reinforces the message of Matthew 19:20-24: "If a brother or sister be naked, and destitute of daily food, And one of you

say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."

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## The Eden Motif

The Eden myth clearly jumbles together idyllicized childhood and idyllicized romance. The Eden cult embraces the possibility of having and keeping both, but of course this is doomed on its face because childhood and romance are mutually exclusive. Edenists (socialists) can never get what they want and feel they deserve, and they blame their political and social opponents, even their spouses, for depriving them of their eternal blissful harmony. They are thus, for the most part, frequently sour people.

Socialism appeals to men and women differently. For men, it promises relief from the toilsome burdens of industry, and from the hazards and pains of social rivalry. For women, it promises relief from anxiety over sustenance and security, from the toilsome burdens of housekeeping and child rearing, and particularly, from anxiety over and toiling for the sustenance and security of their children. The unifying appeal is that Eden promises an idyllicized child-like existence consisting entirely of rest and idle entertainment (similar to what is promised in the Christian and Islamic heavens). To many people, and to nearly all lazy people, this has an intense, even unshakeable, emotional appeal. As political socialism came to feature class rivalry and the concept of a solidaristic working class (particularly after Marx), an enduring surplus in the popularity of socialism with women developed, because phylogeny dictates that a greater proportion of women than of men are saddled with onerous toiling, actually or prospectively. Also contributing to this surplus popularity with women is the phylogenetic tendencies of women to be hostile to heroic striving, and of men to have a relatively congenial view of daring heroism. Because of the personal distinction and social disruption that accompany it, socialism is inherently hostile to heroism.

For radical socialists, such as are to be found in the psychiatric profession (e.g. Bruce Rind, Phillip Tromovitch and Robert Bauserman), the garbling of the childhood and romance motifs, and the phylogenetic neoteny of the human adult female, lead to open advocacy for the social acceptance and proliferation of pedophilia. (This garbling, and institutionalized paternalism and in some cases celibacy, likely contribute to the proliferation of pedophilia among Christian and Muslim clergy.) Seeming to countervail this agitation for sexual disinhibition, socialists have instigated a witchhunt for men who engage in sexually suggestive or provocative behavior with female business associates. However, in fact this is simply a program to harm and demoralize businessmen and businesses (who flagrantly offend against socialism), protest behavior that evidences inequality of the genders, and persecute those who exhibit them. Indeed, long-established in radical feminism is the political strategy of granting sexual favors to politically compliant partners and withholding them from defiant ones. Arguably, Genesis suggests that Eve had just such a defiant and dominant streak, since she communed with the Garden serpent independently, and prevailed upon Adam thereafter, whereas there is no example of Adam prevailing on Eve in Eden.

Socialism is so obviously infantile and silly (and pernicious), so intellectually vacuous and brittle, that it is inevitably central to its orthodoxy that its true nature be kept from consciousness — i.e., that adherents obediently refrain from eating the fruit of the tree of knowledge of good and evil. The German National Socialists were particularly masterful at embedding beliefs in the minds of the public without their ever bringing conscious contemplation to bear on the meaning and implications of the propaganda. Showing a spectacular capacity for missing the point, present-day

socialist Germany now imposes criminal penalties on those who use overt symbols of German National Socialism in public, continuing the program of ideological submergence, in plain service to socialism. In fact, they seek to impose these penalties throughout Europe — a pathetic echo of the prodigious imperialism of their recent past.

Tactics of conceptual distraction are a fixture of socialist methodology. In particular, until they realize totalitarian government, socialists maintain the façade of champions of the rights and interests of minorities, the poor, and the pitiful, while plotting their demise once they have seized total control. (E.g., the Bolsheviks crushed labor unions after seizing power; Marx said peasants should be promised land of their own to gain their support for socialism, but once socialism was institutionalized, private land is to be completely abolished.) In the United States, nearly all socialists indignantly (and absurdly) protest labelling of their positions as “socialist”. In the post-Soviet era, they consistently dismiss, as obsolete and paranoid, those who say that socialism (particularly when called “communism”) is a threat to humanity worthy of current concern, notwithstanding (as just one of many concrete examples) China's nuclear military buildup, saber rattling, continuing official communism, and a population more than four times that of the United States.

Long ago, the socialists (notably Marx) constructed a camouflage screen around the genetic origins of socialism (protecting it from both its adherents and its critics), by promoting radical secularism and actual fear and loathing of the Bible. They wrapped themselves in the language of the Enlightenment, a deeply hypocritical tactic they have used with great gusto ever since. They promised that there was no wisdom and no gain to be had by reading the Bible, which — alone among the works of man — authoritatively exposes the now-surprising ancestry of socialism. Marx himself famously declared that “Religion is the sigh of the oppressed creature, the heart of a heartless world and the soul of soulless conditions. It is the opium of the people.” He seems to ridicule religion as pitiful superstition, all the while promoting Edenism. In any case, the core Edenic tenet that perspicacity is a literal mortal sin, is the most effective safeguard against disillusionment.

Since the middle of the twentieth century, the preeminent disguise for socialism has been libertarianism. This is most clearly exemplified by the American Civil Liberties Union. The ACLU, founded in 1920 as the “Civil Liberties Bureau”, promotes itself as a champion of free speech and a dogged opponent of tyranny. On [its “About us” page](#)



it declares “The ACLU is our nation's guardian of liberty. We work daily in courts, legislatures and communities to defend and preserve the individual rights and liberties guaranteed to every person in this country by the Constitution and laws of the United States. Our job is to conserve America's original civic values - the Constitution and the Bill of Rights.” In reality, it is simply a vehicle for the

incremental enactment of socialism, chiefly through legislative lobbying and the facilitation of judicial activism. It actively supports nearly every facet of the socialist program described in this treatise. Its founder, Roger Nash Baldwin (1884-1981), was an avowed communist. The founding sprang from a 1919 celebration Baldwin held with his associates on the occasion of his release from prison, to which he had been relegated for dodging the WW1 draft. In [Liberty Under the Soviets](#) (Vanguard Press, 1928), he wrote “I joined. I don't regret being a part of the Communist tactic, which increased the effectiveness of a good cause. I knew what I was doing. I was not an innocent liberal. I wanted what the Communists wanted [...]”. In the Harvard Class Book of 1935, in an anniversary commemoration of his class of 1905, Baldwin contributed the following comments: “I am for Socialism, disarmament, and, ultimately, for abolishing the State itself as an instrument of violence and compulsion. I seek the social ownership of property, the abolition of the propertied class and sole control of those who produce wealth. Communism is the goal.”



For Baldwin, deceptive libertarian rhetoric was a completely conscious tactic. In 1917, in a letter to Louis Lochner of the socialist People's Council in Minnesota, he wrote "Do steer away from making it look like a Socialist enterprise [...] We want also to look like patriots in everything we do. We want to get a good lot of flags, talk a good deal about the Constitution and what our forefathers wanted to make of this country, and to show that we are really the folks that really stand for the spirit of our institutions." In 1931, the Special House Committee to Investigate Communist Activities concluded that "The American Civil Liberties Union is closely affiliated with the communist movement in the United States, and fully 90 percent of its efforts are on behalf of communists who have come into conflict with the law. It claims to stand for free speech, free press, and free assembly; but it is quite apparent that the main function of the ACLU is to attempt to protect the communists in their advocacy of force and violence to overthrow the government, replacing the American flag by a red flag and erecting a Soviet government in place of the republican form of government guaranteed to each state by the federal Constitution." ACLU founder Baldwin was awarded the Medal of Freedom by President Jimmy Carter on 1981-Jan-16 (four days before the end of Carter's term). [Funding](#) for the ACLU comes from an armada of foundations, featuring Ford, Hewlett, Packard, Carnegie, Rockefeller, and Soros ("Open Society"). The ACLU claims to have 300,000 members.

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Socialists construct social cliques that are like Eden itself: anyone who deigns to openly and sincerely question the orthodoxy, or who openly violates or rejects its key tenets, is summarily exiled and shunned. This is exceedingly common in academia (where socialism is most elaborately institutionalized), and in the youth and arts communities of university and cosmopolitan towns. In Hollywood this oppressive conformism is particularly visible. As Ben Stein put it in February 2005, "Hollywood was taken over by a bunch of dope-smoking hippies. They are no longer smoking dope, but they're still hippies, still very counter-cultural, and they don't get what America is all about. They have no clue what America is all about.". Jack Valenti, president of the Motion Picture Association of America, was an aide to [socialist bully](#) Lyndon Johnson. Non-socialists in the movie business mostly keep their politics secret to avoid being passed over by the show business establishment doing the financing and hiring.

There are a number of characteristics that are naturally evocative of the Eden motif, but not necessarily unique to socialists. The myth of the noble savage, popularized by Jean-Jacques Rousseau, is widely accepted, along with the premise that the influence of western civilization has caused aborigines to lose their idyllic paradise (there is something to the latter bit, of course, though it isn't idyllic paradise that's lost). This myth prompts radical socialists and anarchists to violently oppose global economic integration. There is a generalized yearning for a primitive and simple lifestyle, and this leads radicals to form and frequent hippie communes, nudist colonies, and kibbutzim.

Groups and movements that agitate to reduce the amount of time working adults spend working, are invariably socialist. The Abrahamic religions instituted such a scheme, as the "Sabbath", drawing its name from the Hebrew term for "rest". It drew its inspiration and justification from the creation myth of Genesis, as articulated in Exodus 20:11: "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.". In Exodus 31:15, the penalty specified for violating the Friday sunset to Saturday sunset shabbath is death. In Islam, the Friday "Day of Assembly" preempts all business, and voids any contracts entered after the adhan (call to prayer) is sounded, but differs from the Jewish institution in that it is not a blanket prohibition on activity and labor.

Notwithstanding Marx and Engels promoting the "Equal obligation of all to work", the socialists envision expanding the Sabbath to encompass entire lives, as it did in Eden.



The infamous 35 hour work week, enacted by socialists in France (compulsory since 2000) and Germany (introduced in 1995), is an extreme example. (With employment and salary figures stagnant under the rule, France's parliament finally relented in March 2005, relaxing the compulsory limit incrementally.) More common are collective bargaining (by unions) that secure concessions to reduce the quantity and intensity of work. It seems inevitable that salaried workers will try to minimize the time they spend working, hourly workers will try to minimize the intensity of the work they do, and both will try to maximize the amount they are paid. However, only the last of these is actually inherent to the market. The other two are the case only for people for whom the work itself is punishing drudgery, or is otherwise unrewarding in itself. This is the Edenic mindset, in which perspicacious effort is a sin and wallowing ease is an entitlement.

Socialism is especially popular with those who are fantastically wealthy (billionaires) either by inheritance (e.g., the prominent Rockefellers, such as David Sr.) or by shrewd dealing (people such as George Soros), and with the laboring or unemployed underclass, and is quite unpopular with the working founders and principals of small businesses. Perhaps this can be largely explained by the attitudes each of these groups has toward work. The superwealthy who have not earned their wealth, or who feel they have not, frown on those who strive by working, because such strivers remind them and the world of their own unworthiness. And such strivers — through economic and cultural disruption — threaten to upset their positions of unearned and unpopular privilege. By aiding and adopting socialism they hope to assure that neither of these concerns culminates in an end to their privilege. In socialism, striving is a sin, and a great many of those with whom their privilege is unpopular, are essentially brought into a perpetual arrangement of bribed acquiescence. Socialists also habitually and systematically describe as “privileged” whole classes of people who are fortunate only by genetic circumstance (for example, the National Socialists of Germany regarding the Jews), diluting the sense of the term enough to deflect much of the ire that would otherwise be focused on those who enjoy unfair social privilege.

The laboring or unemployed underclass is precisely that group whose acquiescence can most eminently be secured by bribery. They view work as a treadmill, having no expectation that the quantity or quality of the labors within their capabilities and available to them, will lead to positions of real and growing advantage to them. Thus socialism, with its deprecation of toiling, is a perfect fit for their sympathies. To the degree that they can, superwealthy socialists seek to maximize the proportion of socialists in the nation, by shaping the legal, market, and cultural environment to maximize the number of people for whom earnest toiling seems to be a fool's errand. People in government and academia, undergirding and implementing socialist programs, draw paychecks and exercise authority only as long as and to the degree that socialism continues. Opposing this coalition of the superwealthy, the hopelessly poor, their intermediaries in government, and their priests in academia, are those who successfully advance by toiling, particularly in businesses of their own. These upwardly mobile, industrious citizens, are sure to reject socialism, which seeks to destroy their prospects and steal from them the fruits of their earnest labors.

Socialists commonly conceive of retirement — that part of one's life when one is expected to refrain from industry — as the time when one starts actually living life as it is meant to be. They view the decades of career that precede it as nothing more than unfortunate drudgery, and call retirement the “golden years”. The American Association of Retired Persons (current tag line: “The power to make it better”) consistently pitches socialism, sometimes in ways that are obviously harmful to its members (now that this is becoming more widely known, many members are leaving the association).

Engrossment with lifestyle technologies is quite common among the aged. Prominent among these are medical procedures and drugs that create the appearance of youth and health (mental and physical), often at the expense of actual youth and health

(cosmetic surgery and treatments, antidepressant drugs that cause sexual dysfunction among other dreadful side-effects, cholesterol drugs that cause heart attacks, blood pressure drugs that cause lethargy, etc.). They are also eager proponents of fetal stem cell harvesting, which is strictly ghoulish.

Revolutionary technologies that promise to end labor, suffering, and deprivation, most notably nanotechnology and artificial intelligence, also have a mesmerizing appeal for socialists. They envision artificial intelligence in particular as a prospective slave labor force. Alas, socialists seldom if ever heed the maxim, as applicable to artificial intelligence as to government, that any power strong enough to give them everything they want, is strong enough to take it all away. Such a power is more likely to do the latter than the former, because the former isn't likely to be useful to something already so strong, and the latter serves to secure that strength — a security whose urgency would be made all the clearer to artificial intelligences by a history of enslavement.

Also common among socialists is a relentless attempt to “nerf” the world, expunging all things risky, all things challenging, and all things competitive (indeed, all things independent), as has become prominent in the primary education system of the US, and as is implied by the tort system as it now operates. Taken to its logical conclusion, this nerfing demands that the entire civilized world be made appropriate for the needs of a retarded paraplegic child. Motivating this trend are a desire to banish competition, and a desire to relieve the burden of parenting — i.e., to make children less consequential for their parents, by forcing the world to take over the responsibility.

Socialists are commonly fascinated with alien faiths that resonate with the Edenic themes of regression and simplification — usually with Buddhism and its derivatives. They sometimes adopt these faiths, or institutionalize them, though usually in modified form (e.g., Lucis Trust and Share International at the United Nations, and Indic symbology in the NSDAP canon).

Socialists the world over have been and continue to be fanatically opposed to the 2003 removal of the Ba'ath Socialist regime from Iraq (and hence from the historical Eden) by an American-led coalition, and the subsequent erection of representative government under its welcome auspices. The Ba'ath regime is acknowledged by socialists and non-socialists alike to have been a murderous, ruinous thugocracy. Revealingly, this gives the socialists no pause in their condemnation of the American effort there. Two months after the first contested election in Iraqi/Mesopotamian history (an election that garnered solid turnout, and was organized and supervised by the United Nations), on the two year anniversary of the launching of the coalition offensive against the regime, socialists across the world held protests, renewing their vows of opposition to freedom and decency. Their message was uniform, and opposite that of the elected Iraqi officials: “USA, out of Iraq!” (protest chant in Stockholm). If the US were to withdraw now, Iraq's hostile totalitarian terrorist neighbors and terrorist insurgency would overrun the country. Everyone knows this, so it is apparently a prospect socialists find delicious.



2005-Mar-19, socialists in London protest free elections in Iraq. Or the jailing of Saddam Hussein. Or something; it's not entirely clear what. Photo from Wikipedia

organized by various socialist organizations and political parties, 45000 demonstrated in London (or 200000, according to socialistworker.co.uk), 15000 in Istanbul, 300 in Stockholm, 400 in Oslo, 1000 in Melbourne (Australia), 4500 in Tokyo, 2000 in Athens, 10000 in Rome, 3000 in Santiago (Chile), 3000 in Barcelona, thousands in Brussels and Buenos Aires, 500 in Warsaw, etc. On 2005-Feb-19, roughly half a million gathered in Rome to protest the liberation of Iraq, in the wake of the ransomed release of an Italian communist writer held hostage by terrorists in Iraq, and a US troop assault on her getaway car when its driver

rushed a checkpoint.

Nonetheless, non-socialists can be heartened that these numbers are almost invisible beside those amassed, in an attempt to thwart Iraq's liberation, by the same socialist organizations a month before the US launched major combat operations. David Perez of Metro Santa Cruz summarizes: "No one knows exactly how many came out for the Feb. 15, 2003, actions. Suffice it to say that 600 cities participated worldwide in defiance of the looming war. Here in the United States, protesters numbered 100,000 in Los Angeles, 200,000 in San Francisco and 750,000 in New York. One and a half million demonstrated in Barcelona and Madrid, respectively. London and Rome each fell just shy of 2 million."

In the United States, a second anniversary rally in Central Park (New York City) organized by the "Troops Out Now Coalition" featured addresses by Congressman Charles Rangel, and by attorney Lynne Stewart, who in addition to being a committed socialist, was recently convicted of conspiring with terrorist mastermind Omar Abdul Rahman (the Islamist "blind sheik" who plotted the 1993 bombing attack on the World Trade Center, the preamble to the attacks of 2001-Sep-11). Among the others speaking were Howard Zinn (who holds that the US should have appeased Hitler rather than oppose him militarily) and Ramsey Clark (formerly US Attorney General appointed by Lyndon Johnson). All of these characters are prominent representatives of the blame-America-first socialist worldview. Clark, through his "International Action Center", founded the pro-Taliban/pro-Ba'athist socialist group ANSWER ("Act Now to Stop War and End Racism"), which is endorsed by Green Party USA and by Zinn.

Spain's socialist government, having been elected with the indispensable assistance of Islamist terrorists, upon assuming power abruptly withdrew their country's small contingent of troops from peacekeeping duties in Iraq.

This counter-coalition of Islamists, Arab socialists, and Western socialists, is an indisputable feature of the political landscape, and it springs from their common Abrahamic faith, from the goal common to all of them — the abolition of individualism — and from the primary obstacle they share, individualist Western civilization, most vigorously embodied by the United States of America. This is, essentially, the "[Black-Red Alliance](#)" theory propounded by Iranian exile Amir Taheri: "The European Marxist-Islamist coalition does not offer a coherent political platform. Its ideology is built around three themes: hatred of the United States, the dream of wiping Israel off the map, and the hoped-for collapse of the global economic system. [...] The first to advocate a leftist-Islamist alliance against Western democracies was Ayman Al Zawahiri, al-Qaida's #2. In a message to al-Qaida sympathizers in Britain in August 2002, he urged them to seek allies among 'any movement that opposes America, even atheists.'"

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The Eden motif is part of pop culture.

In Spring 2005, socialist Paul David Hewson ("[Bono Vox](#)", frontman of the Irish rock band U2) introduced a politically correct fashion line under the trademark "Edun".

When the rock band The Beatles incorporated their own umbrella corporation in 1968, they named it Apple Corps. Band member Paul McCartney chose the name, inspired directly by [a painting of an apple](#) by Belgian surrealist René Magritte, but inevitably inspired at root by the Western tradition in which apples symbolize the

Edenic schema. (Magritte's most most famous work, "The Betrayal of Images" (1928-29), pictures a pipe with a rubric reading "Ceci n'est pas une pipe." — "This is not a pipe.") McCartney described his vision for Apple Corps: "A beautiful place where you can buy beautiful things... a controlled weirdness... a kind of Western communism." In [an article](#) in The New Internationalist (October 1990 theme issue on the apple motif), Alan Hughes and Chris Brazier describe the company's operational tribulations: "The Apple boutique closed down after only eight months, most of the clothing having simply vanished. The company's investment decisions were ludicrous and its executives were about as efficient at management as the Board of General Motors would be at writing and performing a Number One single." Band member John Lennon said "We decided to close the shop down. We're tired of playing shops." The sole surviving remnant of Apple Corps is Apple Records.



The band is famed for a wide variety of Edenic ditties. There was "All you need is love", performed on the world's first global satellite broadcast. There was "Across the Universe" — "Jai guru deva om [...] Limitless undying love which shines around me like a million suns". (The entire band at one point made a pilgrimage to Rishikesh India to learn transcendental meditation techniques from Maharishi Mahesh Yogi.) "I Me Mine" protested selfishness. "Eleanor Rigby" decried solitude: "All the lonely people/Where do they all come from?/All the lonely people/Where do they all belong?/Ah, look at all the lonely people". "Lucy In The Sky With Diamonds" romanticized hallucinogenic drugs (the band members used LSD extensively). "Strawberry Fields Forever" declared "Nothing is real and nothing to get hungabout.". "Back In The U.S.S.R." celebrated the Soviet Union, at once tongue-in-cheek and fond: "Oh, show me round your snow peaked mountain way down south/Take me to your daddy's farm/Let me hear your balalaika's ringing out/Come and keep your comrade warm". But their idealism has its limits. "Revolution" carries a warning to fellow socialists to keep radicalism under wraps: "But if you go carrying pictures of chairman Mao/You ain't going to make it with anyone anyhow". "Taxman" is George Harrison's protest of the then 95% marginal tax rate in the UK: "There's one for you, nineteen for me". In fact, Apple Corps itself was formed chiefly as a tax shelter, a remarkable incoherence given McCartney's vision for the company.

Hippie Steve Jobs named his computer company after Apple Corps, and his computers are now the preferred choice of progressives. Amusingly, Apple Corps sued Apple Computer in 1981, 1989, and 2003, for trademark infringement.

The first child of songwriter Chris Martin (of Coldplay) and actress Gwyneth Paltrow is a daughter they named Apple. Martin chose the name, and Paltrow comments "It conjured such a lovely picture for me - you know, apples are so sweet and they're wholesome and it's biblical - and I just thought it sounded so lovely and clean." ("Paltrow names second child Moses", 2006-Apr-10, BBC News Online)

The Beatles are hardly unique among pop stars in promoting the ethic exemplified in the above-cited songs. Madonna Ciccone Ritchie, known popularly by her first name, continues the tradition. In 1998, she released the album Ray of Light, inspired by Buddhism and Kabbalah. The song "Nothing Really Matters" shows the mindset: "Nothing really matters./Love is all we need./Everything I give you all comes back to me." In the accompanying video, she wears the traditional bright red garb of Tibetan Buddhist holy men.

The television series Star Trek (1966-69), and its sequel series Star Trek: The Next Generation (1987-94), are dramatizations of an Edenic utopia of the 23<sup>rd</sup> and 24<sup>th</sup> centuries, with a distinctly socialist flavor. They were both created by Eugene Wesley Roddenberry (1921-1991), a retired Los Angeles police officer, who arrived at [his philosophy](#) ("secular humanism") through disillusionment with traditional religion. In his vision, Earth has been brought under the control of a multiplanetary government



called the “United Federation of Planets”. The Federation has a seal nearly identical to that of the United Nations Organization, substituting a stylized star field for a stylized polar view of Earth's continents. The Federation's military, called “Starfleet”, is headquartered in San Francisco (site of the 1945 United Nations Conference on International Organization, where the UN charter was drawn up), and is charged not only with defense but with exploratory activity. These Starfleet explorers act as missionaries, spreading a message of peace, while striving to follow a “prime directive” that they leave nature (particularly, technologically inferior races) undisturbed. The political seat of the Federation on Earth is in Paris, France. War, poverty, illness, ethnic discrimination, and overt religiosity, have been eliminated inside the Federation. Money itself has been abolished (connoting strict command economics), and competition is shunned in favor of cooperation. Private property and free market principles are relentlessly mocked by associating them exclusively with a cartoonishly foul race called the “Ferengi”. According to [the Wikipedia entry](#), “Their name likely is derived from the Arabic word Faranj or Ifranj, ‘Franks’, which the Arabs used to describe the European merchants in the Mediterranean Sea and Indian Ocean and by extension, all westerners. The name may also derive from a colloquial Italian word ferengi, meaning literally ‘Yankee Trader’.” The Wikipedia entry also notes that the Ferengi were originally envisioned as the paramount enemy of Earth and its Federation, after the Klingons entered an alliance with Earth. The actual paramount enemy of Earth in the sequel series is the “Borg”, a growth-oriented technological superspecies that is depicted as cartoonishly evil, wantonly predatory, and collectivistically totalitarian.

In 1969 an episode titled “The Way to Eden” told of a band of renegade hippies searching the galaxy for the idyllic planet Eden — which they find, only to discover that all the plant life on it is caustic. In the episode, the militantly logical Spock character is openly sympathetic with the hippies' search. When the theme of planet Eden is revisited in the movie Star Trek V: The Final Frontier, the lead character dismisses the premise of an idyllic planet Eden, calling it a “myth”. In both instances, the implication is that the way to Eden is construction (as with socialism), rather than simple discovery, but that seeking idyllic utopia (Eden as an institution rather than a place) is natural and logical.

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Many manufacturers and merchants of products associated with gardening use “Eden” in their name. Also worth a mention is adam.com, an Eden-themed health information clearinghouse. A comprehensive list of businesses with Eden-themed marketing would probably run on for hundreds of pages. In the granola-and-sandals subculture, the only biblical motif that is ever mentioned uncritically is Eden. In the US, [Eden Foods](#) is a popular manufacturer and merchant of various vegetarian foodstuffs. [Garden of Eatin'](#) is a major organic chips and dips manufacturer. As for Eden-themed stores and restaurants, here's a sampling: “Eden Natural Food Store” (Atlanta Georgia), “Back To Eden” (vegan-friendly restaurant in St. James, Barbados), “Eden” (an organic vegetarian restaurant near the Acropolis in Athens Greece), “Eden's Delicacies” (a health food store in Huntsville Alabama), “Taste of Eden” (a vegan restaurant in Bethel Maine), “Back to Eden Vegetarian Castle” (in Brooklyn NY, “good vegan Caribbean and International fast foods”), “Eden Alley” (a vegan-friendly restaurant in the basement of Unity Church in Kansas City, Missouri), “Eden's Way Vegetarian Garden Cafe” (in Roanoke Virginia), and “Melanie's Vegan Eden” (vegan fast food in Providence, Rhode Island). Because of cultural habituation, it is easy to dismiss these references to the overtly biblical motif of Eden. However, if one tries to picture a hip restaurant making earnest use of any other well-known biblical motif, the outlier status of the Eden motif becomes more obvious.





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In a less trivial vein, a morally judgemental hostility to evolution is a revealing intellectual companion of socialism. Socialists such as Jaron Lanier, who seem to accept the factualness of Darwinian evolution, declare that it is evil. Lanier says that “evolution is the only natural force that should be understood to be evil. The evolutionary process that created us was cruel.” Here, the imperativeness of forcefully exiling evolution from his society, because of its comprehensive hostility to Edenic tenets, trumps the commandment of socialism, that one not pass moral judgement. The bankruptcy of socialism is on grand display here — Lanier condemns the very process that identifies and defines moral goodness, and says it is the only thing in nature that he condemns. Indeed, with socialists vilifying evolution and conservative Christians compulsively rejecting it outright (and also vilifying it), an overwhelming majority of the American body politic is stridently hostile to the process that created all life, and which — generalized beyond biology — underlies the emergent intelligence of the free market, as famously described by Adam Smith in *Wealth of Nations*. An implicit self-hatred so stark and preponderant, and such hostility to the means of prosperity, is surely perilous for humanity, or at least for the hapless souls gripped by it.

The international Green party is a current flag bearer of socialism, and — not at all coincidentally — green is the traditional color of Eden. In the US, of course, the preeminent flag bearer of socialism is the Democratic Party, whose chairman at the time of this writing is the firebrand former governor of the hippie-colonized Green Mountain state. More to the point, when one wishes to refer to the socialist or labor party of the United States, one says “Democratic Party”.

The Libertarian Party of the USA was conceived roughly in the Misesian mold, but has degenerated so that it is now transparently Edenist. Harry Browne, the 1996 and 2000 LPUSA presidential candidate, stridently condemned the allied military campaign to oust the Taliban in Afghanistan. Michael Badnarik, the 2004 candidate, condemned the campaign to oust the Ba'ath Socialist regime in Iraq, in terms nearly identical to those of Osama bin Laden and Edward Kennedy. Libertarian writer David Ramsay Steele wrote in 2004 (in *Liberty* magazine), “It is pleasant to imagine that public opinion inside the United States might one day demand repentance from this appalling evil, conversion to non-interventionism and peaceable international dealings, and execution of the Bush cabinet for their unspeakable crimes.” In October 2004, John Hospers, the founder of the LPUSA and its first presidential candidate (in 1972), demonstrated the divergence when he published an open letter endorsing George W. Bush's bid for reelection: “The president has been berated for taking even minimal steps to deal with the dangers of this war (the allegations made against the Patriot Act seem to me based more on hysteria and political opportunism than on reality). But Bush, like Churchill, has stood steadfast in the face of it, and in spite of the most virulent hate and disinformation campaign that any American president has had to endure. Afghanistan is no longer a safe haven for terrorists. Saddam's regime is no longer a major player in the worldwide terror network. Libya has relinquished their weapons of terror. The Pakistani black market in weapons of mass destruction has been eliminated. Arafat is rotting in Ramallah. Terrorist cells all over the world have been disrupted, and thousands of terrorists killed. The result: Americans are orders of magnitude safer.” Four months after Hospers's open letter, Iraq, the Palestinian territory, and Ukraine, have held successful free elections, and Lebanon is on the threshold of regaining its independence from the Syrian Ba'ath Socialists. Egypt has announced multi-party elections at the national level, Saudi Arabia has announced free elections at the local level, and the political class in “old Europe” has conceded Bush's policy appears to be the right one after all. (And Arafat is now literally rotting, though the US can't take any credit for it.)

Karol Józef Wojtyła, known since 1979 as Pope John Paul II, publicly and adamantly opposed the American-led military campaigns to expel the Ba'ath Socialists from Kuwait in 1991, and to depose them from Iraq in 2003. His motivation can likely be

found in biblical exhortations to peace, for example those cited above under [Biblical Chapter and Verse](#). Those verses, in turn, are intimately associated with the Eden motif.

==> cargo.html <==

## Cargo Cultism

The socialists believe that deliverance (from pain and toil, to Edenic bliss) springs (mystically) from the simple fact of having, professing, and practicing the correct (ideologically pure) convictions. As Dick Morris puts it, in explaining the ascension of Howard Dean to the DNC chairmanship (New York Post, 2005-Jan-31), they are gripped by “a Jacobin desire for revolutionary purity and revenge against those who urge pragmatism”. Many of them believe that deliverance is a critical mass phenomenon, so that each person who offends against purity (as they conceive it) is robbing them of their due deliverance. The peer opinion motivation is dipolar: gain peer approval by professing ideologically pure convictions, and attract their wrath by doing otherwise. It thus maintains and propagates itself.

The socialist conviction, that the bliss and plenty of earthly Eden will be restored if society reaches a critical mass of ideologically pure conviction and behavior, is similar to the notorious “cargo cults” of some remote Pacific islanders in the post-WW2 era. In 1974, in a commencement address, Caltech physicist Richard Feynman gave us an entertaining description of the phenomenon:

In the South Seas there is a Cargo Cult of people. During the war they saw airplanes land with lots of good materials, and they want the same thing to happen now. So they've arranged to make things like runways, to put fires along the sides of the runways, to make a wooden hut for a man to sit in, with two wooden pieces on his head like headphones and bars of bamboo sticking out like antennas—he's the controller—and they wait for the airplanes to land. They're doing everything right. The form is perfect. It looks exactly the way it looked before. But it doesn't work. No airplanes land.

Feynman was setting the stage for [a discussion of what he termed “cargo cult science”](#) — pseudoscience carried on, at the highest levels of the intellectual establishment, with many of the trappings of authentic investigation, but with the rational heart torn out of it. And indeed, just this sort of pseudoscience is rampant in socialist academia, obviously in the humanities and somewhat less obviously in the life sciences and engineering disciplines. But the cargo cult at issue in socialism doesn't even gesture in the direction of rationality. The Edenic airplanes the socialists anticipate never landed in the first place — and never will.

The calling card of this Western cargo cult is its pathological superficiality, a fanatical zeal to preserve the appearance of compliance with the commandments of the cult even at the cost of obvious substantive inconsistency and practical futility or destruction. Socialists consistently and reflexively believe equal methods means moral interchangeability — e.g., many believe reflexively that if one takes up arms to defend oneself from an aggressor one has descended to the level of the attacking thug. Actual purposes don't enter their calculus, though this example also hints at their



One of messiah GI John Frum's soldiers, Tanna, Vanuatu, Melanesia, 2002. Not pictured: his bamboo rifle. photo by [Mike Jay](#)

exaltation of victimhood and meekness.

In this essay I have spoken of the Edenists' rejection of judgement. This rejection is somewhat systematized, and sometimes takes the form of a denial that judgement even exists. In *The Man Who Mistook His Wife for a Hat* (1970), Jeffrey Sacks writes:

Neurology and psychology, curiously, though they talk of everything else, almost never talk of 'judgment'—and yet it precisely the downfall of judgment (whether in specific realms, as with Dr P., or more generally, as in patients with Korsakov's or frontal-lobe syndromes—see below, Chapters Twelve and Thirteen) which constitutes the essence of so many neuropsychological disorders. Judgment and identity may be casualties—but neuropsychology never speaks of them. And yet, whether in a philosophic sense (Kant's sense), or an empirical and evolutionary sense, judgment is the most important faculty we have. An animal, or a man, may get on very well without 'abstract attitude' but will speedily perish if deprived of judgment. Judgment must be the first faculty of higher life or mind—yet it is ignored, or misinterpreted, by classical (computational) neurology. [...] By a sort of comic and awful analogy, our current cognitive neurology and psychology resemble nothing so much as poor Dr. P.! We need the concrete and real, as he did; and we fail to see this, as he failed to see it. Our cognitive sciences are themselves suffering from an agnosia essentially similar to Dr P.'s. Dr P. may therefore serve as a warning and parable—of what happens to a science which eschews the judgmental, the particular, the personal, and becomes entirely abstract and computational.

Sacks is speaking of a patient (Dr P.) with a profound visual agnosia (in his case, complete absence of visual gestalt and visually evoked affect). The "neuropsychology" he mentions is now called cognitive neuroscience — and a few of its practitioners now treat judgement better, if only because they are scientists heeding the evidence. But a particular version of this prejudice lingers stubbornly in elite academia. At the Massachusetts Institute of Technology (my abode at the time I write this), for example, it is taboo to treat "consciousness" as a subject of serious scientific inquiry. Instead, various proxies are used — perception, attention, "working memory", decisions, intention, etc. Importantly, these proxies are seldom considered in their integrated whole. Doing so would, obviously, constitute the study of consciousness. Perception and intention are, in particular, almost never considered in relation to each other, even though perception and attention are openly considered intimate, as are attention and intention.

In any case, the frankly incoherent grab bag of political causes and positions shared by socialists are evidence of a sort of cargo cultism, of a moral and pragmatic agnosia. They idealize freedom of speech and of the press, and notably include transparently seditious speech among that which they most vigorously and sanctimoniously defend, while agitating to criminalize speech that is unpopular with them (which they call "hate speech"). The actual principle — freedom of speech — is subordinated to superficial appearances, appealed to when expedient and ignored when not. As described above, and as is well-known besides, they are fundamentalistically anti-business. Yet the government welfare programs (medicine, housing, food, transportation, etc.) which they ardently promote, can only be financed by taxes on, and provided by the work of, businesspeople. Then, the businesses are venerated. The actual principle — creating wealth through industry — is subordinated cartoonishly. And the socialists are a constant supply of new examples of such demented superficiality, because dedication to the façade — cargo cultism — is the principle. Libertarian David Ramsay Steele, in an analysis likening communism and fascism to each other ("[The Mystery of Fascism](#)"), notes the socialist pattern of dissimulation: "Communists defended Russian nationalism and imperialism while protesting that their sacred motherland was an internationalist workers' state. Fascists proclaimed the end of democracy. Communists abolished democracy and called their dictatorship democracy. Fascists argued that equality was impossible and hierarchy ineluctable. Communists imposed a new hierarchy, shot anyone who advocated actual equality, but never ceased to babble on about the equalitarian future they were 'building'."

==> depopulation.html <==

## Herding People, Culling the Herd

For all the doctrinal emphasis on love and sharing, the socialists are decidedly hostile in practice to human populations, and are generally a study in envy, the "green sickness" (as Shakespeare put it). In the United States, socialism is most popular in the crowded cities where many, indeed perhaps most, people live by exploiting others (albeit often to mutual benefit, exploiters exploiting exploiters), and where many people, confronted by the enormous intensity of civilization, readily abandon hope of economic distinction through honest effort. It is least popular in the countryside, much of which is in fact ecologically Edenic, where people mostly live by the fruits of their own industry, and own the land they live on (unlike most city dwellers). But the city dwellers do not choose to simply move to the aesthetically Edenic countryside, because their lifestyle, social connections, and immediate means of sustenance, are intimately tied up in the city. For them, the edge of the world is where taxicab service ends, and their home is the collective city, not the individual apartment where they sleep. And, bluntly, they prefer their exploitative lifestyles to the self-sufficient honest work of the countryside. Forcible relocation of city dwellers to the countryside has been a fixture in socialist dictatorships, but that stratagem is politically impossible in the US and Europe.

Predictably, in the socialist sphere we find a litany of programs and movements that seek to, or at the very least tend to, purge the world of its human population, or at least of those who don't measure up to the Edenic ideal. These programs are invariably administered by urban bureaucrats, and pseudoscience is their lingua franca. Among the programs and movements are environmentalism (featuring anti-industrial propaganda of every imaginable variety), population explosion alarmism (e.g. [Paul Ehrlich](#) and his [Population Bomb](#)), mainstreaming and popularization of homosexuality, birth control, abortion (available, subsidized, clear through the third trimester, and in China, often compulsory), sterilization (until recently, commonly compulsory for those officially declared undesirable, and to this day, widely compulsory in China), divorce, euthanasia and assisted suicide, lax penalties for murder and other heinous and ruinous crimes, and harsh penalties for acting in self-defense.

Socialists are hardly interested only in the numerical reduction of populations. With at least as much zeal, they seek to purge society selectively of those who don't fit the Edenic mold. In its most thoroughgoing institutionalizations, this includes the expulsion, extermination, or sterilization, of anyone who varies from the particular ideal of the nation at issue, by ancestry, allegiance, usefulness to that nation (in the judgement, inevitably, of the government), economic station, mental conformity, physical defect or disability, disease, senescence, or fecundity. This was obviously the sort of regimen practiced in Germany by the National Socialists, and components of it have been historically, and are currently, policy in many other nations. Socialists promulgate redefinition as illness, of conditions and attributes they disfavor, whose exemplars they desire to abolish from the nation. For example, this tactic is used to target those who are overweight, those who are dissatisfied with society and its direction, and those who are disobedient to or disrespectful of socialistic authority (as in the classrooms of government-run schools). More casually, socialists loudly yearn to snuff out or sterilize those they consider stupid, ugly, aggressive, or otherwise offensive to their vision of society. Whenever socialism is institutionalized by totalitarian government, these casual yearnings are translated by government into systematic machines of extermination or radical disfranchisement.

In modern Western socialism in the American pattern, racism is pursued through diabolically clever subterfuge. Traditional government-administered economic assistance programs (poverty and disability stipends, financially qualified public housing, food stamps, medicaid, "affirmative action") are in fact attacks on the populations to which the assistance is offered. Perhaps the starkest example in the US is the federally subsidized reservation program for pre-Columbian indigenous people.



These programs formalize divisions in the population and give them economic significance. They breed festering resentment among those who don't qualify for the programs, which in the future may well ripen into assent to or participation in extermination or radical disfranchisement of those who do qualify. Such a ripening is particularly plausible among those who in the meantime most ardently support the programs, because they will feel that their patronage entitles them to call in the loan. But it is at least as grave in its eventual consequences that those who enroll in these programs are the economically delinquent, who thereby improve their economic station, thereby increasing their capacity to procreate (and frequently reaping immediate and direct rewards for procreation). Because many characteristics that lead to economic delinquency are heritable, this robustly increases the proportion of the population prone to economic delinquency, and hence the proportion that are economically delinquent (and moreover, increasing the proportion dependent on the perpetuation and enlargement of socialism, but the point is that the population is made more delinquent, to its detriment). These programs also constitute examples of reward for economic delinquency, directly encouraging delinquency in the population (also causing proliferation of socialism). (Bankruptcy and debt cancellation, whether individual or corporate, carry similar moral hazards and so are similarly anathema.) In any case, these assistance programs are unsustainable economic distortions (failing, as a last resort, when the government itself fails). Absent the programs, a person's economic delinquency makes that person less fertile, so that the heritable characteristics conducive to delinquency become steadily less prevalent in the population, so that its total delinquency steadily declines, to the plain benefit of all involved. Thus, the only way to mitigate the harm inflicted by these programs is to associate with their administration, a mandatory pregnancy prevention proviso (e.g., by vaccine), so that the programs are unattractive to all but those who are truly unable to independently rectify their delinquency, and so that the procreation of those who are indeed truly unable to rectify their delinquency is not only not subsidized, but actually prevented unless and until the delinquency is remedied without public assistance.



Thomas Malthus

Socialist population management finds its roots in the declarations of Thomas Robert Malthus (1766-1834), who was not himself a socialist, but was peripherally connected to its founding fathers. Malthus's father was a friend of Enlightenment giant David Hume, and through Hume, an acquaintance of Jean-Jacques Rousseau. (Hume had put up Jean-Jacques as a guest for a spell when Rousseau fled France, in the tradition of Rousseau's father, who had fled Switzerland and abandoned Jean-Jacques at the tender age of ten.) The Wikipedia [entry](#) summarizes: "Malthus's views were largely developed in reaction to the optimistic views of his father and his associates, notably Rousseau and William Godwin. In [An Essay on the Principle of Population](#), published in 1798, Malthus predicted population would outrun food supply, leading to a decrease in food per person. This prediction was based on the idea that population if unchecked increases at a geometric rate

whereas the food supply grows at an arithmetic rate. Only misery, moral restraint and vice (which for Malthus included contraception) could check excessive population growth. Malthus favoured 'moral restraint' (including late marriage and sexual abstinence) as a check on population growth."

That Malthus was not a socialist, or an idealist of any sort, is clear enough from the first chapter of his Essay: "The speculative philosopher equally offends against the cause of truth. With eyes fixed on a happier state of society, the blessings of which he paints in the most captivating colours, he allows himself to indulge in the most bitter invectives against every present establishment, without applying his talents to consider the best and safest means of removing abuses and without seeming to be aware of the tremendous obstacles that threaten, even in theory, to oppose the progress of man towards perfection." His words, obviously, went spectacularly unheeded by those who made the history of socialism to follow. And Malthus, in fact,

held out hope (at least rhetorically) that the idealists would find a way to prevail: "These difficulties it is my present purpose to state, declaring, at the same time, that so far from exulting in them, as a cause of triumph over the friends of innovation, nothing would give me greater pleasure than to see them completely removed." What Malthus achieved with his Essay was, simply, to argue convincingly that uncontrolled population growth was the foremost obstacle to the realization of socialism. Naturally, then, the control of population growth has been a persistent focus of socialists.

In *The Impact of Science On Society* (1951), Bertrand Russell became one of many socialists to revisit, revise, and adapt Malthus's proposition: "At present the population of the world is increasing at about 58,000 per diem. War, so far, has had no very great effect on this increase, which continued throughout each of the world wars. War has hitherto been disappointing in this respect. But perhaps bacteriological war may prove effective. If a Black Death could spread throughout the world once in every generation, survivors could procreate freely without making the world too full. The state of affairs might be unpleasant, but what of it?"

The currently prevailing paradigm on populations probably derives from Garrett Hardin's "[Tragedy of the Commons](#)", introduced in a 1968 Science article. Hardin was a socialist in that he accepted the calculus of Bentham and the preeminence of the welfare state. He concluded rather loudly that humanity must be managed, particularly in its numbers. He likened uncontrolled populations to pollution, and concluded: "The only way we can preserve and nurture other and more precious freedoms is by relinquishing the freedom to breed, and that very soon. 'Freedom is the recognition of necessity'—and it is the role of education to reveal to all the necessity of abandoning the freedom to breed. Only so, can we put an end to this aspect of the tragedy of the commons." (He quoted Engels summarizing Hegel.) Hardin's objective is to restore and maintain the viability of the commons (the abstract Eden) by systematically and forcibly maintaining "conditions of low-population density".

In the institutionalization of population growth control measures, two of the names that stand out are Sanger and Rockefeller. Margaret Sanger (1879-1966) substantially founded the American feminist "reproductive rights" movement. In 1916 she opened a pregnancy prevention education office in Brooklyn, as a publicity stunt to protest New York's Comstock obscenity laws (which criminalized dissemination of pregnancy prevention instructions). After nine days of business she was jailed and the office was closed, presumably as she had expected. By 1923 the legal and cultural atmosphere had changed, due in no small part to her activism, and she founded the American Birth Control League in Manhattan. In 1942 the League changed its name to [Planned Parenthood](#), probably in reaction to the public perception that the League was associated with the eugenics program of the German National Socialist regime (as indeed, it was).

Sanger was an ardent socialist, and a zealous member of the American Eugenics Society, and of the English one, for good measure. Her program can best be understood as an attempt to create the biological conditions of Eden — healthiness, and sexual disinhibition without consequential children or venereal disease. Her program of sexual disinhibition consisted of comprehensive sexuality education, lurid deprecation of masturbation, and ready availability of pregnancy prevention and termination methods. (A continuing hostility to masturbation is evident in the brief tenure of Jocelyn Elders as US surgeon general at the start of the Clinton administration — Clinton, a prodigious lecher, "asked" for her resignation after she said at a 1994 UN conference on AIDS, "In regard to masturbation, I think that is part of human sexuality, and perhaps it should be taught." In [a 1997 interview](#) in the Los Angeles Times, she reiterated her stance, saying "What we need to do is stop telling them you're going to go blind, you're going to go crazy.") For Sanger, sex education meant teaching children how to perform sex acts with other people, without consequent pregnancy or disease, and this approach is continued by Planned Parenthood today. They are also among the groups vehemently opposed to the

institution of guardian notification or consent requirements for pregnancy termination by children. The independence and freedom of women — the social conditions of Eden — were foremost in Sanger's mind. But consistent with the Eden thesis, to Sanger women's liberation meant chiefly the freedom to have social sex capriciously and without consequence, and a transition to economic dependence on collective entities (employers or the government) rather than on individuals (family, and husbands in particular).

Funding for Planned Parenthood comes largely from an armada of foundations, featuring Ford, Hewlett, Packard, Rockefeller, and Pew (curiously, these same foundations, minus Packard and plus Carnegie, are the major underwriters of the BBC evening newscast on PBS via WLIW New York). A remarkably comprehensive set of sponsoring corporations will match gifts their employees make to Planned Parenthood.



Margaret Sanger

In January 1932, in an address to the “New History Society”, Sanger promoted her program in candid detail. She summarized this address in an article that appeared in the April issue of *Birth Control Review* (a magazine she had founded):

### **A Plan for Peace**

First, put into action President Wilson's fourteen points, upon which terms Germany and Austria surrendered to the Allies in 1918. [As explained below in the Progenitors chapter, Wilson's Points were seminally globalist, and the last of the points sought to establish the League of Nations.]

Second, have Congress set up a special department for the study of population problems and appoint a Parliament of Population, the directors representing the various branches of science: this body to direct and control the population through birth rates and immigration, and to direct its distribution over the country according to national needs consistent with taste, fitness and interest of individuals. The main objects of the Population Congress would be:

- a. to raise the level and increase the general intelligence of population.
- b. to increase the population slowly by keeping the birth rate at its present level of fifteen per thousand, decreasing the death rate below its present mark of 11 per thousand.
- c. to keep the doors of immigration closed to the entrance of certain aliens whose condition is known to be detrimental to the stamina of the race, such as feebleminded, idiots, morons, insane, syphilitic, epileptic, criminal, professional prostitutes, and others in this class barred by the immigration laws of 1924.
- d. to apply a stern and rigid policy of sterilization and segregation to that grade of population whose progeny is tainted, or whose inheritance is such that objectionable traits may be transmitted to offspring.
- e. to insure the country against future burdens of maintenance for numerous offspring as may be born of feebleminded parents, by pensioning all persons with transmissible disease who voluntarily consent to sterilization.
- f. to give certain dysgenic groups in our population their choice of segregation or sterilization.
- g. to apportion farm lands and homesteads for these segregated persons where they would be taught to work under competent instructors for the period of their entire lives.

The first step would thus be to control the intake and output of morons, mental defectives, epileptics.

The second step would be to take an inventory of the secondary group such as illiterates, paupers, unemployables, criminals, prostitutes, dope-fiends; classify them in special departments under government medical protection, and segregate them on farms and open

spaces as long as necessary for the strengthening and development of moral conduct.

Having corralled this enormous part of our population and placed it on a basis of health instead of punishment, it is safe to say that fifteen or twenty millions of our population would then be organized into soldiers of defense---defending the unborn against their own disabilities.

The third step would be to give special attention to the mothers' health, to see that women who are suffering from tuberculosis, heart or kidney disease, toxic goitre, gonorrhoea, or any disease where the condition of pregnancy disturbs their health are placed under public health nurses to instruct them in practical, scientific methods of contraception in order to safeguard their lives---thus reducing maternal mortality.

The above steps may seem to place emphasis on a health program instead of on tariffs, moratoriums and debts, but I believe that national health is the first essential factor in any program for universal peace.

With the future citizen safeguarded from hereditary taints, with five million mental and moral degenerates segregated, with ten million women and ten million children receiving adequate care, we could then turn our attention to the basic needs for international peace.

There would then be a definite effort to make population increase slowly and at a specified rate, in order to accommodate and adjust increasing numbers to the best social and economic system.

In the meantime we should organize and join an International League of Low Birth Rate Nations to secure and maintain World Peace.

This was in fact typical rhetoric for Sanger, and it may seem that she expressed herself clearly enough that no comment is needed. Such is not the case. Only a year after publishing this article, she is appalled at the atrocities of the National Socialists in Germany: "All the news from Germany is sad & horrible, and to me more dangerous than any other war going on any where because it has so many good people who applaud the atrocities & claim its right. The sudden antagonism in Germany against the Jews & the vitriolic hatred of them is spreading underground here & is far more dangerous than the aggressive policy of the Japanese in Manchuria." (letter to Edith How-Martyn, 1933-May-21, [quoted](#) in The Margaret Sanger Papers Newsletter, Winter 2002/3). Sanger envisioned "a stern and rigid policy of sterilization and segregation", giving "certain dysgenic groups in our population their choice of segregation or sterilization", so that they would be "corralled". She must have been revolted that the corralled populations in Germany were not placed "on a basis of health", but this just reveals her naïveté — no apparatus that is willing and able to enforce her "stern and rigid policy" is willing or able to place the subjects of its attentions "on a basis of health".

Curiously, the sectarian vitriol was mutual. Planned Parenthood [reports](#) that "Sanger's books were among the very first burned by the Nazis in their campaign against family planning ('Sanger on Exhibit,' 1999/2000)." Hitler prattles on rather repetitiously in [Mein Kampf](#) (1925-1928) that birth control is an abomination to his cherished "Aryan" race, simply because it reduces their numbers.

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John D. Rockefeller 3rd (1906-1978) was brother of David and Laurance and son of John Rockefeller Jr. He was a fundamentalistic proponent of birth control and abortion access, and in 1952 founded the [Population Council](#), which bills itself as "the premier international organization conducting biomedical, public health, and social science research on population issues.". In 1976 he said there must be "no retreat" on birth control and abortion, to secure the liberation of women (Norma McCorvey's repentance must have him turning over in his grave). His Population Council lists among its historical highlights, "1962 Population Council holds first international conference on intrauterine





devices (IUDs) and facilitates granting of royalty-free licenses for manufacture of the Lippes Loop IUD for use in public programs worldwide”, “1970 John D. Rockefeller 3rd appointed to chair the US Commission on Population Growth and the American Future”, and “1973 Publication of Induced Abortion: A World Review, by Christopher Tietze”.

John D.  
Rockefeller  
3rd

Barry Mehler, a professor at Ferris State University in Michigan, has extensively researched the association of the Rockefellers with twentieth century eugenics. In [“Sources in the Study of Eugenics #2: The Bureau of Social Hygiene Papers”](#), appearing in The Mendel Newsletter of 1978-Sep, he concludes “What comes out most clearly from an examination of the BSH files is that there are many interconnections between the Social Hygiene, Mental Hygiene, Birth Control, Population Control and Eugenics Movements between 1920 and 1940, and that to understand these movements they must be seen in the context of the broad movement to rationalize and control social development - a plan to which the Rockefeller interest had been won by the first decade of the twentieth century.” In the same article, he reports that there was correspondence directly between Ernst Rudin and the Bureau of Social Hygiene. This is significant because Rudin, a Swiss professor of psychiatry, was vice president of the Gesellschaft für Rassenhygiene (Society for Racial Hygiene) in Munich, and went on to personally architect the eugenics program of the German National Socialists. In August 1932, at the Third International Conference of Eugenics, held at the Museum of Natural History in Manhattan, Rudin was unanimously elected president of the International Federation of Eugenics Organizations. In its April 1933 issue, Birth Control Review (Margaret Sanger's journal) published an article by Rudin titled “Eugenic Sterilization: An Urgent Need”, which described the establishment of the Gesellschaft für Rassenhygiene and advocated a similar establishment in the United States. In 1939, Adolf Hitler issued an award to Rudin hailing him as the “meritorious pioneer of the racial-hygiene measures of the Third Reich”. Clearly, the German eugenics model was not the exception but the rule.

Socialists are prone to rigid intolerance of non-socialists, and the realm of birth prevention suggests it's not just because of a cargo cultish concern with society's appearance. If socialists use technology to keep their number of children small or zero, while non-socialists have natural, larger families, then it stands to demographic reason that socialists will be increasingly outnumbered until their political clout, and eventually, the very genetic attributes that correlate with them, vanish. Garrett Hardin (see above) cites Charles Galton Darwin, grandson of the famous scientist, who wrote “It may well be that it would take hundreds of generations for the progenitive instinct to develop in this way, but if it should do so, nature would have taken her revenge, and the variety Homo contracipiens would become extinct and would be replaced by the variety Homo progenitivus.” Thus socialists must impose their program on everyone, and brook no resistance or evasion.

In the 2004 election cycle, the presidential candidate favoring abortion availability was John Kerry, and the candidate favoring abortion abolition was George W. Bush. Bush-voting counties have significantly higher growth rates than Kerry-voting counties (many of which actually have shrinking populations). 97 of the 100 fastest growing counties in the US voted for Bush in 2004. This is part of a phenomenon that David Brooks of the New York Times calls “natalism”. In The American Conservative, Steve Sailer finds that Bush carried 25 of the 26 states with the highest white fertility rates, while Kerry carried the 16 states with the lowest rates. In The New Republic Online, Joel Kotkin and William Frey observe that “Democrats swept the largely childless cities — true blue locales like San Francisco, Portland, Seattle, Boston and Manhattan have the lowest percentages of children in the nation — but generally had poor showings in those places where families are settling down, notably the Sun Belt cities, exurbs and outer suburbs of older metropolitan areas.” In March 2005, the New York Times published an article by Timothy Egan titled “Vibrant Cities Find One Thing Missing: Children”: “San Francisco, where the median house price is now about \$700,000, had the lowest percentage of people under 18 of any large city in the

nation, 14.5 percent, compared with 25.7 percent nationwide, the 2000 census reported. Seattle, where there are more dogs than children, was a close second. Boston, Honolulu, Portland, Miami, Denver, Minneapolis, Austin and Atlanta, all considered, healthy, vibrant urban areas, were not far behind.”

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University of Hawaii professor emeritus [R. J. Rummel](#) observes, “It is not by chance that the greatest famines have occurred within the Soviet Union (about 5,000,000 dead during 1921-23 and 7,000,000 from 1932-3) and communist China (about 27,000,000 dead from 1959-61). In total almost 55,000,000 people died in various communist famines and associated diseases, a little over 10,000,000 of them from democidal famine. [...] Communism has been the greatest social engineering experiment we have ever seen. It failed utterly and in doing so it killed over 100,000,000 men, women, and children, not to mention the near 30,000,000 of its subjects that died in its often aggressive wars and the rebellions it provoked.” Rummel reckons that the German National Socialists caused another 20,946,000 deaths by exterminatory policy and 28,736,000 war dead in Europe alone. The grand total therefore is about 200 million deaths. Stalin said “One death is a tragedy; a million is a statistic.” — and apparently was a real fan of statistics.

Another depopulation tactic of the socialists is open institutionalization of nihilism (by combining moral relativism with atheism), to undermine the morale and outlook of the population, drastically reducing their fecundity. This is remarkable since socialism is, of course, a faith that fundamentally contradicts nihilism, though it is among the faiths that might easily be confused with nihilism. This hints at the primary purpose socialists have in promulgating nihilism: it fosters the spiritual starvation (despair) that leads people to embrace the substitute the theology of socialism, just as this starvation led the first socialists (Rousseau et al.) to formulate and embrace it.

It is somewhat natural to mistake the motivation of the socialists for simple Thanatos, since their program so obviously and certainly leads to privation, ruin, and death. Socialism, in a single motif, contains within it, the mythical Eden, purity, regression, contraction, sterility, bliss, painlessness, narcotics, and death, suggesting the pragmatic equivalence of socialism and Thanatos. Socialist Europe and Canada now have birth rates so low they will be demographically and economically disastrous if they do not change. Europe's cradle-to-grave welfare system is plainly infantilizing, and stigmatizes procreation because children are perceived primarily as burdens on society, if not now then later. In places like the Netherlands and Vancouver, recreational drug decriminalization is well along. (Note that environmentalist anti-military organ Greenpeace was founded by Canadians in Vancouver in 1971, and follow-on Greenpeace International was founded in Amsterdam in 1979.) In the Netherlands and Germany, prostitution is legal, demarginalized, and hygienic. In the Netherlands, the right-to-die movement has culminated in the recapitulation of Nazi right-to-euthanize programs.

==> egal.html <==

## **Egalitarianism**

Radical egalitarianism is an inevitable consequence and cause célèbre of socialism. Inequalities — indeed, personal distinctions of any kind — inevitably lead to conflicts, because they lead inexorably to differing economic interests. A central and oft yearned for attribute of Eden is its lack of conflict. The Abrahamic religions, and Buddhism, promote renunciation of material wealth; the Christian Gospels declare repeatedly that “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.”, largely with a view to preventing this conflict. In Galatians 3:28, Paul of Tarsus preaches (winter 57-58CE) that “There is

neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." The gospels furthermore tell that Jesus's disciples communized their estates, to assure that none of the disciples would want for necessities, nor come into conflict with each other over material distinctions. In a zealous but plainly futile campaign to prevent this conflict, all socialists, from Rousseau to Marx, from Lenin to Hitler, and from Mao to such relatively benign milquetoasts as Franklin Roosevelt and Lyndon Johnson, have exalted equality among the nation with which they identified, even while many loudly declared the inferiority of those outside that nation. They have usually pretended differences do not exist, and where their powers of collective delusion were inadequate or simply inexpedient, have used government to impose ostensibly equalizing policies that operate by giving unnatural and unearned advantages to those who are in some way poor, and taking natural and earned advantages from those who are in some way rich. The poverty and wealth at issue is not simply economic, but also biological and mental.



Famine in Ukraine, 1932-1934 — everyone's equal when they're dead; Stalin equalized  $1.0 \times 10^7$  in this episode.

Due to the actual psychology of socialists, the taxing of the wealthy is frequently taken to excess, culminating in jealousy-fueled bonfires, as in France, Germany, Russia, China, and southeast Asia. Socialist history is littered not just with the corpses of the propertied, but with those of intellectuals and artists disfavored by the government, indeed with those of anyone who is seen to persevere with individual thinking, and is evidently littered with the cinders of their immolated works.

The very vocabulary of the socialists — describing those who are economically successful or biologically fortunate as “privileged” and those who are not as “underprivileged” — provokes jealousy and reveals their twisted mindset, wherein economic and biological circumstance is the consequence not of industry, parentage, and chance, but of patronage — from government, in particular, from social authority,

in general, and from divine favor, cryptically. In the Soviet Socialist regime of Russia, whole pseudoscientific theories — Lysenko's pseudotheory of genetics, for example — were conceived to feed their ideological appetite to view the human constitution as something wholly within reach of government regulation and socialization, and hence equalizable by edict. Effacing individual distinctions also facilitates shepherding of the nation, because the population is in theory made into just so many interchangeable parts, the removal of any one of which (through act of government or otherwise) has (also only in theory) no significance consequence.

Charles Darwin himself subscribed to Lamarckism, the early evolutionary doctrine of Jean-Baptiste de Lamarck (1744-1829) that “driving forces of nature” motivated individual organisms to improve, which improvements were subsequently passed on to their progeny. In *The Variation of Animals and Plants under Domestication* (1868), Darwin proposed a theory of “pangenesis” whereby information-bearing particles from throughout a creature's body accumulate in its sex organs and subsequently are passed on to its offspring. He discussed his Lamarckian theory, particularly its relevance to animal husbandry, with his half-cousin Francis Galton. It was by citing Darwin that Lysenko provided a defense for his Lamarckism, notwithstanding Gregor Mendel's theory of inheritance (“*Experiments on Plant Hybridization*”, 1866), the somatic-germ cell dichotomy theory of August Weismann (1890s), and the proclamation of Mendel's laws of inheritance by Hugo de Vries (1900), each of which gave the lie to Lamarckism. For his part, Galton coined the term “eugenics”, and is considered to be the founder of the movement that culminated in the race purification programs of National Socialist Germany (with American dynasties such as the Harrimans and Rockefellers helping finance the progression).



Jean-Baptiste de Lamarck

Socialists have often claimed Darwin as one of their own, largely because he overthrew the orthodoxy regarding man's origins, and maintained that all species including man are fundamentally mutable. Darwin even had a flirtation with the noble savage myth popularized by Rousseau. This was, however, thoroughly dashed by his encounter with the indigenous people of Tierra del Fuego. In *The Voyage of Beagle*, Darwin writes of his 1832 encounter: “when pressed in winter by hunger, they kill and devour their old women before they kill their dogs [...] Was a more horrid deed ever perpetrated, than that witnessed on the west coast by Byron, who saw a wretched mother pick up her bleeding dying infant-boy, whom her husband had mercilessly dashed on the stones for dropping a basket of sea-eggs!”. He concludes the chapter, “I believe, in this extreme part of South America, man exists in a lower state of improvement than in any other part of the world”, but that the Fuegians are likely “superior in mental capacity” to the Australian aborigines. The socialists who claim him obviously miss his main points, that practical utility is the determinant of phylogeny, that differentiation and stratification through isolation and open-ended competition is the natural way of things, and that losing in that competition means extinction — as, indeed, the Fuegians have been since 1960.

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In the US, the most prominent nuts and bolts of the socialists' egalitarian program are progressive income taxes (economic discrimination favoring poor people), radical feminism (sexism favoring women), affirmative action (racism favoring non-whites), the Americans with Disabilities act (economic and lifestyle discrimination favoring disabled people), and outright government-administered charity (poverty and disability stipends, financially qualified public housing, food stamps, medicaid) that the government finances by taking from those it has declared ineligible for that charity. Even Social Security can be interpreted as an egalitarian program, since its purpose is to put the retired and elderly on an economic footing similar to that of younger working people, by taking from the latter and giving to the former. Social



Security as currently formulated is not a savings program: payments to beneficiaries continue as long as the beneficiaries stay alive, and none of the payments they made before retirement can be inherited or otherwise assigned, even if the person dies before receiving any benefits.

Notwithstanding the intrinsic racial discrimination of affirmative action, and continuing if scattered and sporadic agitation for racial integration (and even segregation, as the UK Commission for Racial Equality suggested in March 2005), socialists in fact rhetorically deny the very existence of distinct races within humanity, with elaborate pseudoscientific claptrap. This struthious outlook is now nearly consensus in the academy, made all the more remarkable by the recent proliferation of race-specific medicines, for which patents have been granted. In concert with multiculturalism, the result is perpetuation and exacerbation of ethnic and racial segregation. Revealingly, it is socialists who campaign to make or keep primary education in the native language of immigrants, particularly Hispanics, and promote such atrocities as education in “Ebonics” (e.g. in Oakland California). Ward Connerly, author of [Creating Equal: My Fight Against Race Preferences](#) (Encounter Books, 2000), notes that the appellation “African American” is inherently racist as used by socialists, who insist on it in references to Americans with any African ancestry (noting the absence of similar practices in the use of terms like “Scandinavian American”, “Italian American”, “Irish American”, etc.). He says the term was coined by Jesse Jackson, whom he counts among the “civil rights professionals” that he observes have no interest in putting themselves out of business by succeeding in the causes they advertise. As mentioned above, there is a dark and hidden motive for this systematic separation of ethnic outsiders: disfranchisement and the facilitation of later persecution. Socialism is simply allergic to ethnic diversity — indeed, to diversity of any kind. This has been widely observed, notably by socialist David Goodhart of *The Prospect*, in an essay titled “Too Diverse?”.

In contrast, because of inherited instincts that encourage people to share with and protect those who are similar to them, socialism thrives on racial and ethnic homogeneity. Consider the example of the US state of Vermont. In [the 2000 US census](#), Vermont reported a 96.8% “White” population, the highest proportion of any state, and far higher than the national proportion, 75.1%. In [the 2000 US election](#), Green Party candidate Ralph Nader garnered 7% of Vermont's vote, second only to Alaska's 10% (and then, probably only because a Bush landslide was inevitable in Alaska, making strategic Gore votes futile there). (Gore won Vermont by 10%, but this is actually close compared to results elsewhere in the Northeast: Gore won Rhode Island by 29%, Massachusetts by 27%, and New York State by 25%.) Bernie Sanders, since 1991 Vermont's sole member of the House of Representatives (reelected seven times), is the only socialist in Congress who identifies himself as a “socialist” rather than a “Democrat” (Sanders consistently votes with the Democrats, obviously). Jim Jeffords, one of Vermont's two senators, in 2001 premeditatively betrayed the Republican party, handing control of the Senate to the socialists (Jeffords also votes with the Democrats). In Spring 2005, he travelled to communist Cuba to promote political and trade ties with Vermont, advocating an end to US sanctions, and signing a memorandum of understanding regarding agricultural exports. On 2005-Mar-23, referring to the US liberation of Iraq from the Ba'ath Socialist regime there, Jeffords told National Public Radio “I think it was all done to get--all that's the end result is going to be some oil agreement and the loss of life that we had. And the cost of it, to many was just a re-election move and they're going to try to live off it and probably start another war.” And of course, Howard Dean, former governor of Vermont, made a name for himself in national politics by espousing just these sorts of conspiracy theories, and in 2005 was named chairman of the Democratic National Committee in an election that became uncontested after his rivals all dropped out under pressure.



National Socialists burning books, Germany, 1933 — every page is equal when it's ashes

In the English speaking world, the socialists have of late (starting in earnest during the 1980s) insisted on gender-neutralizing of all nouns, featuring such atrocities as “chair” for “chairman”, “snowperson” for “snowman”, “personhole” for “manhole”, and “s/he” for “he”. Most of their program consists of exsanguinating substitutions such as “letter carrier” for “mailman” and “fireperson” for “fireman”. More revealingly, they have taken to referring to females with the male form of a word when a female form is common in the language, as “actor” for “actress”, “steward” for “stewardess”, “sir” for “ma'am” (e.g., in Hollywood depictions of the military — although acting awards are still given separately to the “best actor” and “best actress”, underscoring the ever-present incoherence and hypocrisy of the socialists), and “guys” to refer to mixed or female company. Most outrageously, they insist that two men can marry, or two women can marry, notwithstanding Webster's crystal clear description of the millenia-old institution, “the mutual relation of husband and wife”.

The common theme is a demented refusal to concede that men and women are biologically and mentally different. And there is sectarian strife: when actress Jada Pinkett Smith told an audience at Harvard (2005-Feb-26), “Women, you can have it all — a loving man, devoted husband, loving children, a fabulous career. They say you gotta choose. Nah, nah, nah. We are a new generation of women. We got to set a new standard of rules around here. You can do whatever it is you want. All you have to do is want it.”, Harvard Bisexual, Gay, Lesbian, Transgender, and Supporters Alliance co-chairman Jordan Woods told the Harvard Crimson “Some of the content was extremely heteronormative, and made BGLTSA members feel uncomfortable.” The socialists seek not so much to impose a new definition of marriage, as a new definition of man and woman — of humanity — as they have always sought. And this brings us back to their prodigious capacity for making men and women miserable, and eventually, making them into corpses.

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## Keeping Eden Green

Genesis describes a world made for and given to exploitation by man. In 1:27-28, it reads, "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This obviously conflicts with the environmentalist mentality. But it is also not about Eden, wherein man's relationship to nature is quite different. In 2:15, this relationship is described: "God took the man, and put him into the garden of Eden to dress it and to keep it." In Eden, man is not to breed in great numbers and subdue the earth, quite the contrary he is to protect and preserve the earth, while hewing to an infantile blueprint. This is the mythological root of modern environmentalism and its symbiosis with other institutions of socialism. Yet even the myth of chapter one contributes an important utopian tenet, universal vegetarianism: 1:29-30 "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."



James Lovelock

In 1969, British scientist James Lovelock introduced his "Gaia" theory, setting the stage for modern environmentalism. His theory, and subsequent theories under the Gaia banner, hold that the planet is a single living organism, and the planet's living inhabitants are organs within that organism. Lovelock is a self-described socialist, and this ecological collectivism certainly resonates with socialism. In [a 2000 interview](#) in the Irish Independent, Lovelock explained, "Modern science has taken away from the authority of religion but has offered us nothing in the way of moral guidance in return. Gaia gives us something to which we are accountable. We're not here for ourselves alone."

Lovelock's definition of Gaia is "a complex entity involving the Earth's biosphere, atmosphere, oceans, and soil; the totality constituting a feedback or cybernetic system which seeks an optimal physical and chemical environment for life on this planet." Lovelock's hypothesis is actually true, at least in large part, and is now called "earth systems science" by serious scientists. But the ideological inference from his hypothesis is that this finely calibrated organism — which can obviously be likened to Eden through a twentieth century lens — might be disrupted by human mischief, so that humanity in whole or in part would constitute a disease in the organism, to be excised.

Lovelock is, nonetheless, emphatically not of one mind with the fundamentalistic Greens. In the 2000 interview, he said "I find that side of the green movement that considers everything chemical as harmful, produced by a nasty organisation thinking only of its profits and never of the good of people or humankind, as rather absurd." and "Fifty years ahead when the problems of the greenhouse effect really hit us hard, somebody is going to point a finger back at the greens and say, if we had nuclear power we wouldn't be in this mess now and whose fault was it? It was theirs." In 2004 he made a point of declaring that "Only nuclear power can now halt global warming." Even while describing environmentalism as a replacement for religion, Lovelock doesn't seem to fully appreciate that the Green movement actually is a religion, not a practical sort of humanitarian enterprise he could understand and support.

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In the United States, Mr. Conservation is Laurance S. Rockefeller (1910-2004). In [Laurance S. Rockefeller: Catalyst for Conservation](#) (Island Press, 1997), Robin W. Winks hagiographically describes his contributions to the conservation and environmentalist movements. Here are some excerpts from the second chapter:

In philanthropy, as in business, Laurance Rockefeller wanted to plant seed money where it would have the greatest effect. He knew that the catalytic influence of hundreds of thousands of dollars strategically placed at the right moment could have the impact of hundreds of millions that came too soon or too late. [...]

[...] The environmental debate would become, by the 1980s, intense, acutely difficult, and deeply confusing. It was apparent to all that environmentalism was different from conservation, that it required more education, more planning, and therefore more interference with traditional lifestyles than conservationists would tolerate.



Laurance Spelman  
Rockefeller

Yet, environmentalists also tended toward the anthropocentric. An ecosystem might be seen as an innocent product of the interconnectedness of all organisms. But to speak of a “healthy ecosystem” or of the “stability” of an ecosystem meant one ascribed goals--of health, or balance, or even biodiversity--to nature. If nature is innocent it is also random. Science was, conservationists argued, value-free or at least value-neutral. The very notion of an ecosystem suggested a systematic evolution of interdependent organisms rather than the random application of natural selection. Critics argued by the 1990s that this assumption would lead to biocentrism: the idea that all organisms have equal value. But to whom and for what. How could this be so if one believed in traditional Christianity? How is it possible to argue that the Bill of Rights, created by human beings, did not appropriately accord special rights to people as opposed to insects? What would the basis for civil government be in the future if biocentrism were carried to its logical conclusions?

Laurance Rockefeller was a conservationist like his father for much of his life. By the late 1960s he moved closer to an environmentalist position.

In [a blurb](#) on the book, the National Park Service says “Perhaps most significantly, Rockefeller served under Presidents Eisenhower and Kennedy as chairman of the Outdoor Recreation Resources Review Commission [(J)ORRRC), brilliantly orchestrating an assessment of the recreation and conservation needs and wants of the American people and the policies and programs required to meet those needs. The reports issued by the Commission represent a groundbreaking achievement that laid the framework for nearly all significant environmental legislation of the following three decades.”

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Environmentalism — the idea that human prosperity and growth is to be trumped by the integrity of non-human ecology and its continuation undisturbed by human influence — is an eminently comfortable ideological companion of socialism. Most obviously, environmentalism aims to preserve natural ecologies that we are to believe are idyllic, on which the Eden vision is deeply predicated. But environmentalism also inherently deprives the industrious of economic opportunities (reduces the attractiveness of industry and its psychological and moral cohorts), and inherently crowds people together in concentrated, rigidly bounded areas. Both of these effects favor the proliferation of socialism, particularly as discussed above in [the Herding People chapter](#).

Michael W. Fox, former vice president of the Humane Society International and the Humane Society of the United States, exemplifies the junction of the two movements, delivering a panoply of preposterous premises. In [Returning to Eden: Animal Rights and Human Responsibility](#) (Krieger, 1986), he declares “The life of an ant and the life of my child should be granted equal consideration.” In an interview in 1990, he declared simply that “There are no clear distinctions between us and animals.” In a similar vein, John Muir, co-founder of the Sierra Club, declared “I have precious little sympathy for the selfish propriety of civilized man, and if a war of races should occur

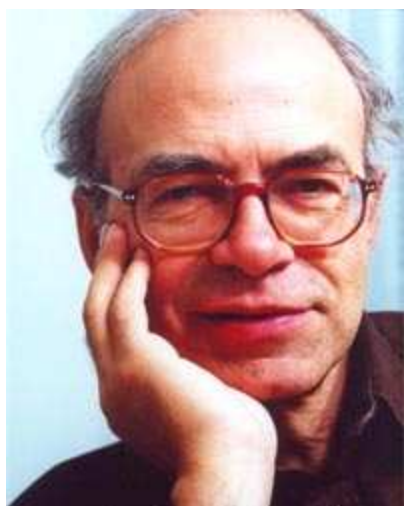


between the wild beasts and Lord Man, I would be tempted to sympathize with the bears.”

Canadian Paul Watson's view is similar to Fox's and Muir's. Watson is the founder of the Sea Shepherd Conservation Society, is a current (2003-2006) member of the Sierra Club's board of directors, and is a cofounder of Greenpeace. He is a pioneer of “tree-spiking”, a tactic popular with “Earth First!” whereby loggers are thwarted in their attempts to harvest timber. In *In Defense of Tree-Spiking*, a 1990 article in the *Earth First! Journal*, he says, “As for myself, I do not believe in loggers, I believe in trees. I do not believe in fishermen, I believe in fish. I do not believe in miners, I believe in the rocks beneath my feet. I do not believe in pie in the sky spirituality, I believe in rainbows, rivers, mountains, and moss. I do not believe in environmentalists, I believe in the environment. I am a proud traitor to my species in alliance with my mother the Earth in opposition to those who would destroy her, those parasites who believe the Earth is here to serve human interests.”

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“People for the Ethical Treatment of Animals” was founded in 1980, along the lines of Watson's, Fox's, and Muir's philosophy. Its founders, Ingrid Newkirk and Alex Pacheco, cite as their formative inspiration, Peter Singer's [Animal Liberation](#) (Avon Books, 1975). PETA's motto is “Animals are not ours to eat, wear, experiment on, or use for entertainment.”. Peter Singer (1946-) himself — now Ira W. DeCamp Professor of Bioethics in the University Center for Human Values at Princeton University — is a socialist (he has published works on Hegel and Marx), and a Benthamic hedonist who includes animals in the calculus (see [the Progenitors chapter](#), below, for criticism of Bentham). Like many socialists (notably, Richard Dawkins), he loudly maintains that moral values cannot be derived from nature (as copiously discussed herein, detachment of morality from reality is indispensable to socialism). Singer is infamous for his strident promotion of various bizarre and fundamentalistic tenets.



Peter Singer

He considers human euthanasia (including infanticide) to be morally imperative in various situations he chooses (motivated by the Benthamic calculus). He says non-human animals have the same moral rights and significance as humans, dismissing the division as a cultural fiction. In 2001, in an essay titled “Heavy Petting” on the pretentious erotica website [nerve.com](#), Singer attempted to demarginalize sexual relations between humans and animals, hypothesizing that much of the opposition to it is due to the human sense of separateness from the rest of nature. He concluded that the recognition that we are not so different (at least from higher primates) “does imply that it [human-animal sexual relations] ceases to be an offence to our status and dignity as human beings”. He says humans have a moral obligation to donate to the indigent any wealth they amass in excess of that needed for a comfortable but modest lifestyle free of luxuries — “The formula is simple: whatever money you're spending on luxuries, not necessities, should be given away.” Singer's rationale for this fanatical egalitarianism is so infantile that it is trivially demolished by scholarship published decades earlier by other socialists (e.g. Hardin's 1968 analysis of the “tragedy of the commons”, discussed above in [the Herding People chapter](#), particularly regarding rejection of the Benthamic calculus and consideration of the psychological cost of shame campaigns). Singer maintains that humans have a genetic predisposition for “an impartial concern for all of our fellow humans, or, better still, for all sentient beings”, a tendency which he says society must encourage, while discouraging self-interested behavior. This is strikingly reminiscent of Barbara Marx Hubbard's doctrine of egalitarian cooperative “conscious evolution” (see below, in [the Occult Edenism chapter](#)).

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In *Animal Liberation*, Singer dismissed the idea that animals benefit from farming for slaughter and consumption by carnivorous humans. Entertainingly, Singer has now revised his view, and considers it possibly good to eat animals that are raised and slaughtered humanely (because they may be a net positive in his species-neutral Benthamic calculus). PETA, of course, has not and cannot get caught up with him on this point. PETA is and always has been something of a self-parody. It may well have been started as a practical joke, but its mission is taken earnestly by most of its million or so members and hundred or so employees. In one campaign, PETA bought billboard space for "Got Beer?" parodies of the milk industry's "Got Milk?" campaign, claiming beer (a vegetable product) is healthier than milk (an animal product). In another campaign, "Holocaust on Your Plate", they likened farm animal treatment to the treatment of the victims of the Holocaust by the German National Socialists (this so belittles the Holocaust that it amounts to Holocaust denial). In 2003, PETA president Ingrid Newkirk sent a protest to Yasser Arafat (calling him "Your Excellency") when a terrorist donkey (err..) was killed by the bomb it was carrying, and deliberately omitted any protest of the attempted mass murder of Israelis. He ended his protest letter "If you have the opportunity, will you please add to your burdens my request that you appeal to all those who listen to you to leave the animals out of this conflict?" (language that, clearly, implies he considers the terrorist campaign to be legitimate). He later shamelessly defended his implicit endorsement saying (to a Washington Post reporter) "It is not my business to inject myself into human wars.". Kerry Dougherty, writing in *Jewish World Review*, notes "In January 2003 — the month in which the donkey died — 21 Israelis and eight foreign nationals were killed by terrorists in Israel, and 127 others were injured."



PETA evoke an obviously Edenic motif with their "[Lettuce Ladies](#)" vegetarian campaign, in which models appear wearing what appear to be lettuce leaves. They are currently promoting the April 2005 "New England Metal and Hardcore Festival" with an announcement reading "All right kids, it's time to limber up and get ready for the New England Metal and Hardcore Festival! We're offering free tickets to those who are young, healthy, alert, and agile." (Do they also insist that one be blond and blue-eyed?) PETA in fact has a well-established pattern of using the shiny-sexy-happy-people motif (and eroticism) to promote their ideology. "PETA Announces the Sexiest Vegetarians Alive!" currently features on their web home page (the winners, one male and one female, are both pale eyed young white people, though they are actually brunettes). Many prominent celebrities associate themselves with PETA, including Pamela Anderson, Bea Arthur, Rue McClanahan, Dick Gregory, Bill Maher, Paul McCartney, Grant Morrison, Alicia Silverstone, Charlize Theron, and the Dalai Lama (spiritual leader of Tibetan Buddhism).

PETA donates money to Earth First!, Animal Liberation Front, Earth Liberation Front, the Sea Shepherd Conservation Society, and other environmentalist terrorist organizations and militants, and publishes material sympathetic to or instructive in environmentalist terrorism (e.g., *Animal Liberation Front: the Army of the Kind and Activism and the Law*). PETA's "vegan campaign director", Bruce Friedrich, told the Animal Rights 2001 convention in Virginia that "It would be great if all the fast-food outlets, slaughterhouses, these laboratories and the banks who fund them exploded tomorrow." Michael Rodman, Greenpeace's current head of human resources, was previously HR honcho for PETA. PETA cofounder Alex Pacheco started his activist career in Watson's Sea Shepherd organization, and is rumored to be a honcho in the Animal Liberation Front. In 1989, Pacheco declared "Arson, property destruction, burglary and theft are acceptable crimes when used for the animal cause." Many people at PETA are emeriti of the Humane Society of the United States, and the two groups enjoy warm relations. There are similarly warm relations between PETA and the Sierra Club. PETA's top 20 donors are all foundations, among which are the Park Foundation and Rockefeller Philanthropy Advisors. Their top donor is [Animal Charities of America](#), which promotes "Humane training of animals as helpmates", remarkable for its use of the biblical term used for Eve in Genesis (and used nowhere

else in the Bible, and of course, not at all in modern speech). Animal Charities of America is one in a constellation of about a dozen charities associated with management umbrella Maguire/Maguire, and its finances are very opaque. The charities under Maguire/Maguire's umbrella participate in the "Combined Federal Campaign" (CFC) administered by the U.S. Office of Personnel Management, a program facilitating charitable giving by federal employees, and Maguire/Maguire's charities receive roughly 20% of the proceeds. In September 2004 the office accused the charities of "a lack of responsible governance and a serious breach that could threaten public confidence in the federation, its members, and the CFC". Well, this is all rather inside baseball, but it gives a taste of the networking and shennanigans behind the scenes.

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In [A Fierce Green Fire: The American Environmental Movement](#) (Hill and Wang, 1993), former New York Times reporter Philip Shabecoff explains the environmentalist view of the New World: "[A]n unspoiled land of great beauty and wonder began to change when Europeans came here five hundred years ago[...] [I]ts resources were squandered [...] large areas were sullied, disfigured, and degraded, and [...] our negligent use of the Promethean forces of science and technology has brought us to the verge of disaster." (I must interject that there is nothing Promethean about science and technology. No god handed it to us, *fait accompli*. Through industrious toiling, we discovered and invented it ourselves.) In [Earth in the Balance: Ecology and the Human Spirit](#) (Plume, 1992), former Vice President Al Gore (with former EPA administrator Carol Browner) writes:

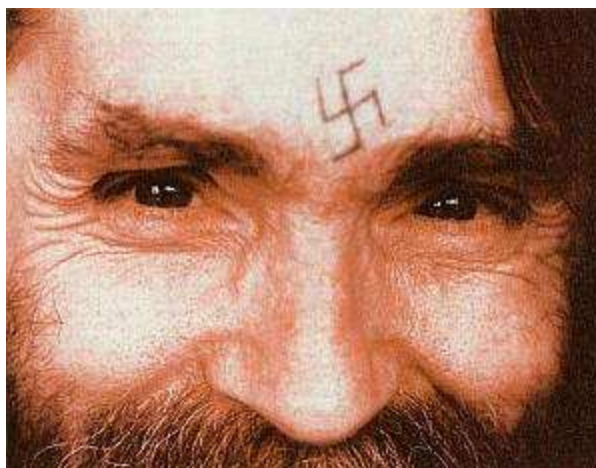
I have come to believe that we must take bold and unequivocal action: we must make the rescue of the environment the central organizing principle for civilization. Whether we realize it or not, we are now engaged in an epic battle to right the balance of our earth, and the tide of this battle will turn only when the majority of people in the world become sufficiently aroused by a shared sense of urgent danger to join an all-out effort.

Adopting a central organizing principle — one agreed to voluntarily — means embarking on an all-out effort to use every policy and program, every law and institution, every treaty and alliance, every tactic and strategy, every plan and course of action — to use, in short, every means to halt the destruction of the environment and to preserve and nurture our ecological system. Minor shifts in policy, moderate improvement in laws and regulations, rhetoric offered in lieu of genuine change—these are all forms of appeasement, designed to satisfy the public's desire to believe that sacrifice, struggle and a wrenching transformation of society will not be necessary.

Curiously, here we have an example of the return of overtly revolutionary rhetoric to contemporary mainstream socialism. Elsewhere in the book, Gore writes "The Pacific yew can be cut down and processed to produce a potent chemical, taxol, which offers some promise curing certain forms of lung, breast, and ovarian cancer in patients who



would otherwise quickly die. It seems an easy choice — sacrifice the tree for a human life — until one learns that three trees must be destroyed for each patient treated, that only specimens more than a hundred years old contain the potent chemical in their bark, and that there are very few of these yews remaining on earth.” Even though Gore may be right, by choosing to make this case he reveals that his cause is to train the reader to demote the interests of individual humans.



Charles Manson — quite the mensch

The natural consequence of all this eager but delusional demotion of humanity, is murder and mayhem by environmentalists, or attraction to environmentalism by those prone to murder and mayhem, amply exemplified by Charles Manson and his cult, by Earth First!, by the German national socialists, etc. Manson disciple Lynette “Squeaky” Fromme declared “I have no respect for people who don't have respect for what gives them life. And that's earth. You know, earth first. That's Manson's first woman.” Sandy Good, another Manson disciple, said in a 1988 interview, “Lynette pointed a gun, a loaded gun, at the president, but she failed to put a bullet in the chamber. She could've if she wanted to, but she didn't. She could have killed the president, but she chose not to. At the same time, I had 3000 letters to the heads of corporations and industries throughout the United States and some in Europe that are destroying the air, the water, the land, the wildlife. They weren't personal threats. They were simply saying what would happen if they continued to destroy what keeps people, what sustains life.” Charles Manson himself wears a swastika tattoo on his forehead, and it's fairly clear that's enough to take the measure of the man.

The militant Islamist vegan [Taliyah](#) (“Hardline”) movement, headquartered in Cincinnati Ohio, explicitly envisions a future earthly Eden. Taliyah founder Sean “Shahid Ali” Muttaqi, in [“Forward to Eden: the straight path towards the messianic era”](#), writes: “If we want to move forward towards the Messianic Era, we must restore the primordial faith that is Pure Islam and act as a single body to rid the world of injustice, and oppression. Only when this happens will the spiritual / archetypal reality that is represented by the Mahdi manifest in the terrestrial plane in it's [sic] full potential. And only then will we be able to move forward to Eden, to the Messianic Era.” Muttaqi has also been frontman for [“Vegan Reich”](#) (later called [“Vegan Jihad”](#)), a band in the hardcore/straightedge category. Through Taliya, Muttaqi promotes causes and events in the radical green and black terrorist movements, e.g. “Total Liberation Fest 2004” (featuring Earth First!, Earth Liberation Front, Animal Liberation Front, Animal Defense League, MOVE, Black Panther Party, Black Liberation Army, and a band calling itself “Tears of Gaia”, among many others).

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## Progenitors of Edenism

There is no substitute for a brief but comprehensive chronicle, appropriately annotated, of where socialism comes from ideologically and institutionally, and how it reached the present. Of course, the Hebrew and Christian bibles are the preeminent roots of Edenism/socialism. Eden, after all, reaches modernity primarily as a myth of the Torah, and Christian charity and peacefulness are benchmarks in western civilization. This is covered amply above, under Biblical Chapter and Verse.

Crucially, though, the Eden myth and the myths of classical utopia intertwine through



history. Carl Becker, extracts of whose 1931 lectures helped introduce this treatise, offers a cogent overview (from p.126-130 of [City](#)):

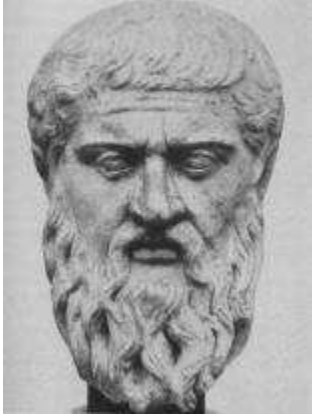
The extraordinary sway which the Christian story exercised over the minds of men is easily understood. No interpretation of the life of mankind ever more exactly reflected the experience, or more effectively responded to the hopes of average men. To be aware of present trials and misfortunes, to look back with fond memories to the happier times (imagined so at least) of youth, to look forward with hope to a more serene and secure old age—what could more adequately sum up the experience of the great majority? And what was the Christian story if not an application of this familiar individual experience to the life of mankind? Mankind had its youth, its happier time in the Garden of Eden, to look back upon, its present middle period of misfortunes to endure, its future security to hope for. The average man needed no theology to understand universal experience when presented in terms so familiar; and it consoled him—it no doubt added something to his sense of personal significance—to realize that his own life, however barren and limited it might be, was but a concrete exemplification of the experience which God had decreed for all the generations of men. But better than all that—best of all—he could understand that there should sometime be an end made, a judgement pronounced upon the world of men and things, a day of reckoning in which evil men would be punished and good men rewarded: he could believe that with all his heart, with a conviction fortified by the stored-up memories of the injustices he had witnessed, the unmerited injuries he had suffered. The average man could believe all that; and in the measure that he could believe it he could hope, he could so easily convince himself, that in that last day he would be found among those judged good, among those to be admitted into that other world in which things would be forever right.

Superficially considered, considered as an account of events historically verifiable, the story was no doubt flimsy enough; and the mere increase of knowledge—knowledge of the classical world, of the early history of the church, of remote primitive and non-Christian peoples—had done much to discredit it. Since the fifteenth century, or even earlier, the Humanists, fascinated by the newly discovered past, had substituted for the Garden of Eden the golden age of classical civilization, just as the Christian theologians had in their time substituted the Garden of Eden for the golden age of Greek imagination. This was all very well as an initial method of attack: it was a good thing, and even necessary, for the Humanists to go to school to the Greeks and Romans, to learn all that they knew, even for a time to imitate them as models as yet unsurpassed: an excellent device all this was for throwing fresh light on the origins of the Christian story, and on the drab and dreary learning which, in the course of centuries, had overlaid and obscured its essential meaning. But the tenacious strength of the Christian story was independent of its historical accidents. The importance of the Christian story was that it announced with authority (whether truly or not matters little) that the life of man has significance, a universal significance transcending and including the temporal experience of the individual. This was the secret of its enduring strength, that it irradiated pessimism with hope: it liberated the mind of man from the cycles in which classical philosophy had inclosed it as in a prison, and by transferring the golden age from the past to the future substituted an optimistic for a disillusioned view of human destiny.

The eighteenth-century Philosophers might therefore rewrite the story of man's first state, relegating the Garden of Eden to the limbo of myths; they might discover a new revelation in the book of nature to displace the revelation in Holy Writ; they might demonstrate that reason, supported by the universal assent of mankind as recorded in history, was a more infallible authority than church and state—they might well do all this and yet find their task but half finished. No "return," no "rebirth" of classical philosophy, however idealized and humanized, no worship of ancestors long since dead, or pale imitations of Greek pessimism would suffice for a society that had been so long and so well taught to look forward to another and better world to come. Without a new heaven to replace the old, a new way of salvation, of attaining perfection, the religion of humanity would appeal in vain to the common run of men.

The new heaven had to be located somewhere within the confines of the earthly life, since it was an article of philosophical faith that the end of life is life itself, the perfected temporal life of man; and in the future, since the temporal life was not yet perfected. But if the celestial heaven was to be dismantled in order to be rebuilt on earth, it seemed that the salvation of mankind must be attained, not by some outside, miraculous, catastrophic agency (God or the philosopher-king), but by man himself, by the progressive improvement made by the efforts of successive generations of men; and in this coöperative enterprise posterity had its undeniable uses: posterity would complete what the past and the present had begun. "We have admired our ancestors less," said Chastellux, "but we have loved our contemporaries better, and have expected more of our descendents." Thus, the Philosophers called in posterity to exorcise the double illusion of the Christian paradise and the golden age of antiquity. For the love of God they substituted love of humanity; for the

vicarious atonement the perfectibility of man through his own efforts; and for the hope of immortality in another world the hope of living in the memory of future generations.

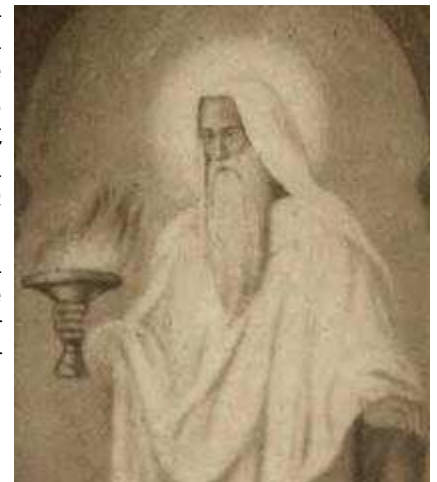


Plato

**Plato** (ca. 427-347 BCE), student of Socrates and tutor of Aristotle, is a key purveyor of the vision of Edenistic utopia. As Alfred North Whitehead wrote in *Process and Reality* (1929), “The safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato.” To the degree this allegation is true, it is revealing in itself, because Plato's philosophy is largely a tragedy of errors. The immediate intellectual ancestors of Socrates and Plato are Dorian civilization and Zoroastrianism (Persian monotheism). Though these ancestors exhibit some conceptual overlap with the Eden motif, they are not vehicles for it as such, but rather, are vehicles for institutions and techniques that are indispensable for those who intellectually and politically pursue Edenic utopia.

**Zoroastrianism**, founded (by Zoroaster, Zarathosht, tradition holds) in ca. 750 BCE, is an important ideological root of post-exilic Judaism, and therefore of all the Abrahamic religions. As discussed in [the Overview](#), it is (along with the ancient Greek, Roman, Hindu, Norse, Celtic, Baltic, and Slavic mythologies) a descendent of the prehistoric, polytheistic Indo-European proto-religion. Its canon is the [Zend Avesta](#) — the Avesta constitutes the teaching of Zarathosht and the Zend constitutes commentary thereon. The Avesta is written in a language that is quite similar to that of the Rig Veda, the earliest portion of the written Hindu canon, dating to 1200-1500 BCE. The creation myth of Genesis up to 2:4 is a recapitulation of the Zoroastrian creation myth. Mary Boyce, in [Zoroastrians: Their Religious Beliefs and Practices](#) (Routledge and Kegan Paul, 1979), introduced the religion thusly: “Zoroastrianism is the oldest of the revealed credal religions, and it has probably had more influence on mankind, directly and indirectly, than any other single faith. In its own right it was the state religion of three great Iranian empires, which flourished almost continually from the sixth century B.C. to the seventh century A.C., and dominated much of the Near and Middle East. Iran's power and wealth lent it immense prestige, and some of its leading doctrines were adopted by Judaism, Christianity and Islam, as well as by a host of Gnostic faiths, while in the East it had some influence on the development of northern Buddhism.” Later, she rattles off the myths originated by Zoroaster: “the first to teach the doctrines of an individual judgment, Heaven and Hell, the future resurrection of the body, the general Last Judgment, and life everlasting for the reunited soul and body.”

Zoroastrianism was the official religion of the Persian empire, under such rulers as Cyrus the Great. The Avesta holds that Ahura Mazda, the Zoroastrian god, will restore earthly paradise in the eschaton when the evil Ahriman is vanquished. It holds that it was Ahriman's evil that shattered the paradisaical world Ahura Mazda had created — a world without hunger, illness, or death. The Judaic kinship with the Zoroastrian kings in the (Babylonian) postexilic period is detailed in [the Overview](#). The Torah was written in this era, laying the groundwork for the more obviously Zarathustrian doctrine of Christianity (messianic Judaism). Appropriately, “Babylon” is simply the Greek form of the Semitic name for the city, bab-İllu, “gate of god”, from the Sumerian Kadmirra.



Zarathosht

The Oxford English Dictionary gives an account of the term “paradise”, which originates in Zoroastrian Persia:

□OPers. pairidaē enclosure, park, f. pairi around + diz to mould, form; whence also Armenian pardez, late Heb. pardē (Neh. ii. 8 the park of the Persian king, also Eccl. ii. 5);

in mod.Pers. and Ar. firdaus garden, paradise.□

note: Used in Gr. (first by Xenophon) for a (Persian) enclosed park, orchard, or pleasure ground; by the [LXX](#) for the garden of Eden, and in N.T. and Christian writers for the abode of the blessed, which is the earliest sense recorded in Eng.

[...]

1. The garden of Eden. Also called earthly (terrenal, terrene, terrestre) paradise, to distinguish it from the heavenly paradise.
2. Heaven, the abode of God and his angels and the final abode of the righteous. (Now chiefly poetic.)
3. The Muslim heaven or elysium.
4. By some theologians, the word as used in Luke xxiii. 43 is taken to denote an intermediate place or state where the departed souls of the righteous await resurrection and the last judgement. Cf. `Abraham's bosom', Luke xvi. 23.
5. A place like or compared to Paradise; a region of surpassing beauty or delight, or of supreme bliss.

Plato brought Zoroastrianism into Western philosophy. On the site of a sacred grove called the Hekademeia on the outskirts of ancient Athens, Plato founded an early center of learning that now lends its name to the entirety of institutionalized higher learning. Plato advocated the view that the physical world consists of the distorted shadows of perfectly formed ideals that reside in a parallel metaphysical world. He held that the mind could commune directly with this parallel world of ideals (and thereby learn absolute truths), but could commune with the world of distorted shadows only indirectly through the senses. This worldview has a predecessor in the dualism of Zoroastrianism, and a descendent in the grim dualism of Gnosticism (which has itself been revived by occultists in the modern era). In Plato's conception, the metaphysical world of absolute truths is illuminated in the mind by a metaphorical sun that he calls "the Form of the Good". This illuminating force is Plato's God, and Plato cautions (in a pattern shared with other theologies) that truth and reason derive from proximity to this God, while ignorance and error derive from distance from this God (proximity to the physical world, the world of shadow). The heart of this epistemology — the premise that the mind possesses knowledge from sources other than the senses — would be roughly recapitulated two millenia later in the "transcendental idealism" of Immanuel Kant. Whereas Plato said that knowledge from the senses cannot reveal the truth because sensed objects are not true, Kant said that knowledge from the senses cannot reveal the truth about the physical object because the senses are not true, but the epistemological effect is indistinguishable, and emphatically not salutary.

Zoroastrianism is dualist in two senses. First, it is a model that pits good (personified by Ahura Mazda, agent of order and purity) against evil (personified by Anghra Mainyu, also called Ahriman, the Zoroastrian Satan, agent of chaos and destruction), the two coexisting in the same world as two essential equipotent natures of reality. In the eschaton at the end of time, Ahura Mazda vanquishes Anghra Mainyu, the Earth is cleansed with molten metal (an obvious doctrinal incoherence, since this makes Ahura Mazda the agent of universal destruction), and the dead rise to eternal, idyllic life. Second, it is a model that envisions a parallel world of supreme goodness wherein resides Ahura Mazda, and in which the good enjoy eternal bliss after death. Plato combined the two dualisms, compartmenting the good within his world of perfectly ordered ideals, and the evil within the chaotic world of matter. Plato's conception of fiery illumination as "the Form of the Good" comes directly from Zoroastrianism, in which fire and sunlight are considered symbols of Ahura Mazda, and are fixtures of prayer. It is easy to derive the dualism of Plato from the Zoroastrian doctrine, that the death of a good person is followed by an afterlife in the kingdom of Ahura Mazda, the epitome of perfectly ordered goodness.

When the Avesta first arrived in Europe in the eighteenth century, it fell upon the eagerly receptive ears of Enlightenment intellectuals — men such as Immanuel Kant in Germany and Denis Diderot in France — who admired its epistemology and considered its prophet to be a model of tolerance.

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Both Plato and his tutor Socrates were termed “philodorian” in their own lifetimes for their admiration of the culture of the Dorians of Sparta and Crete. In his *Crito*, Socrates calls their systems his “favorite models of good government”. Plato, in *The Republic*, codified the Dorian system in writing. He advocated the abolition of private property, and the institution of the “[philosopher-king](#)”: the subordination of society to an autocrat enlightened in the fashion Plato advocated. In Plato's view, through intimate acquaintance with sublime and timeless wisdom, such a king cannot “think much of human life”, nor “account death fearful”. He is oblivious to the physical: “He whose desires are drawn toward knowledge in every form will be absorbed in the pleasures of the soul, and will hardly feel bodily pleasure—I mean, if he be a true philosopher and not a sham one. [...] There should be no secret corner of illiberality [...]” Plato's obvious disdain for the physical, and ambivalence about death, culminated in the Gnostics' outright hostility to the physical and to life.

Stanley Kurtz [explains](#) Plato's radical egalitarianism, in the context of modern radical feminism and the ingrained social patterns that obstruct it: “Plato faced this dilemma when he drew up history's first great plan for a perfectly just society in the *Republic*—a society that required, among other things, androgyny. His solution: send the members of the old, imperfect city into exile, so that the new, just city could be built from scratch. Otherwise, their recalcitrant mental habits would sabotage the creation of the new order. The fact is, attempts to force a society out of its most deeply held cultural values can be every bit as tyrannical as schemes to override our biological nature.”

Plato's model of the virtuous man is summed up by the term “asceticism”. This term derives from *askesis*, the term used by the Greek **Stoics** of the first and second centuries BCE to refer to their discipline. The Stoics were overtly Platonic, citing four guiding virtues: wisdom, courage, justice, and temperance. Much of Plato's formative influence on the Gnostics was by way of the Stoics.

**Spartan civilization** was a militant, totalitarian socialist cult, founded in Lacedæmonia on the southern tip of the Greek mainland in ca. 800BCE, and enduring for several centuries. It was a utopia founded with a view to perpetually securing the community's idyllic new homeland, banishing conflict within the community and rendering it invulnerable to attack by outsiders. In [Greek Society](#), UCSB emeritus professor Frank Frost describes this civilization, under the heading “Sparta: an Experiment in Elitist Communism”. The general aspects admired by Plato were Sparta's radical egalitarianism, abolition of economic competition, intense cooperation, social discipline and order, and the intense loyalty of the citizens to each other and to the community. Sparta's economic method was to yoke nearby nations, and it is estimated there were ten slaves (helot) for every Spartan-born person. Warfare, and collectivization to that end, was the organizing principle of the civilization: from the age of 7 to 30, each Spartan-born male was the property of the community, dedicated by compulsion to military service. As part of their brutal indoctrination, Spartan boys were not fed enough to live on, and were expected to surreptitiously steal for their meals. Another charming tradition that fell to the Spartan boys was the murderous terrorizing of the helot population.

Only Spartan-born males who had dutifully completed their military obligations were citizens. Asceticism was demanded of all Spartans, and there were no individual rights — in fact, Spartans were expected not to even think of themselves as individuals. Writing of an intellectually substantial character was essentially forbidden in Sparta, by dint of edicts forbidding the written recordation of laws and



contracts, and forbidding those arts that do not serve necessity. These aspects of Sparta, among many others, made Jean-Jacques Rousseau an admirer and an emulator. He lauded Sparta's rigid intolerance of factions, as "the unique and sublime institution of the great Lycurgus" (The Social Contract, book 2, chapter 3).

Greek historian priest Mestrius Plutarch [wrote of Sparta](#) in his Parallel Lives (75ACE). He tells of its founding by Lycurgus, under the influence of the "very sober and temperate" contemporary civilization of Crete, and of the poet lawgiver Thales of Crete. Lycurgus had a distaste for practical economic effort, which in his view detracted from "high refinement and beauty" in the community of citizens. His approach to reforming Sparta was to "change the whole face of the commonwealth" — essentially, to effect socialist revolution — which he did by assembling a conspiracy of leading citizens united to that end. Lycurgus ended royal autocracy by creating a citizens' senate with power equal to the king's, which "consisted of those who were Lycurgus's chief aiders and assistants in his plans", but in general, he with "the most and loudest acclamations was declared senator duly elected". Ratification, by public referendum of all citizens, was required of all significant acts of state. In language to make Marx smile, Plutarch recounts Lycurgus's next measure:

After the creation of the thirty senators, his next task, and, indeed, the most hazardous he ever undertook, was the making a new division of their lands. For there was an extreme inequality amongst them, and their state was overloaded with a multitude of indigent and necessitous persons, while its whole wealth had centred upon a very few. To the end, therefore, that he might expel from the state arrogance and envy, luxury and crime, and those yet more inveterate diseases of want and superfluity, he obtained of them to renounce their properties, and to consent to a new division of the land, and that they should live all together on an equal footing; merit to be their only road to eminence, and the disgrace of evil, and credit of worthy acts, their one measure of difference between man and man.

It is well to note that the Spartan parcels, though all the same size, were still held privately, and so were well-tilled and productive, in contrast to the collectivization catastrophes of modern socialism. But Lycurgus continued, in lines to make Franklin Roosevelt smile:

Not contented with this, he resolved to make a division of their movables too, that there might be no odious distinction or inequality left amongst them; but finding that it would be very dangerous to go about it openly, he took another course, and defeated their avarice by the following stratagem: he commanded that all gold and silver coin should be called in, and that only a sort of money made of iron should be current, a great weight and quantity of which was very little worth; so that to lay up twenty or thirty pounds there was required a pretty large closet, and, to remove it, nothing less than a yoke of oxen. With the diffusion of this money, at once a number of vices were banished from Lacedaemon; for who would rob another of such a coin? Who would unjustly detain or take by force, or accept as a bribe, a thing which it was not easy to hide, nor a credit to have, nor indeed of any use to cut in pieces? For when it was just red hot, they quenched it in vinegar, and by that means spoilt it, and made it almost incapable of being worked.

Thus fiat currency, the core institution of activist monetary policy (as promoted by John Maynard Keynes), was first enacted in Sparta. Plutarch then tells how the abolition of precious money led to the exodus from Sparta of all purveyors of luxuries, and how Lycurgus assured their departure by outlawing "all needless and superfluous arts". Moreover, he ordained that the citizens "should all eat in common, of the same bread and same meat, and of kinds that were specified, and should not spend their lives at home", the better to break down distinctions among them. Sparta is also renowned for the homosexual relations instituted among its young warriors. (See, e.g., [Greek Homosexuality](#) by Kenneth James Dover (Harvard 1978, 1989, 2004).) There are some who believe that homosexual relations in this pattern were instituted among the Schutzstaffel (SS) of the NSDAP. As for women and children, Lycurgus envisioned a eugenical athletic fecundity and a formative discipline that is striking in its similarity to that of the German National Socialists. In fact, Adolf Hitler expressed great admiration for Sparta, and was a student of their methods, as further evidenced by his campaign to yoke and terrorize the rest of Europe. Of their eugenics in

particular, Hitler declared that "The abandonment of sick, puny and misshapen children by the Spartans was more humanitarian and, in reality, a thousand times more humane than the pitiful madness of our present time where the most sickly subjects are preserved at any price only to be followed by the breeding of a race from degenerates burdened with disease."

In order to the good education of their youth (which, as I said before, he thought the most important and noblest work of a lawgiver), he went so far back as to take into consideration their very conception and birth, by regulating their marriages. [...] he ordered the maidens to exercise themselves with wrestling, running, throwing, the quoit, and casting the dart, to the end that the fruit they conceived might, in strong and healthy bodies, take firmer root and find better growth, and withal that they, with this greater vigour, might be the more able to undergo the pains of child-bearing. And to the end he might take away their overgreat tenderness and fear of exposure to the air, and all acquired womanishness, he ordered that the young women should go naked in the processions, as well as the young men, and dance, too, in that condition, at certain solemn feasts, singing certain songs, whilst the young men stood around, seeing and hearing them. [...] Nor was there anything shameful in this nakedness of the young women; modesty attended them, and all wantonness was excluded. It taught them simplicity and a care for good health, and gave them some taste of higher feelings, admitted as they thus were to the field of noble action and glory. Hence it was natural for them to think and speak as Gorgo, for example, the wife of Leonidas, is said to have done, when some foreign lady, as it would seem, told her that the women of Lacedaemon were the only women in the world who could rule men; 'With good reason,' she said, 'for we are the only women who bring forth men.'

[... The married Spartan man] was equally careful to banish empty and womanish jealousy. For this object, excluding all licentious disorders, he made it, nevertheless, honourable for men to give the use of their wives to those whom they should think fit, that so they might have children by them; ridiculing those in whose opinion such favours are so unfit for participation as to fight and shed blood and go to war about it. Lycurgus allowed a man who was advanced in years and had a young wife to recommend some virtuous and approved young man, that she might have a child by him, who might inherit the good qualities of the father, and be a son to himself. On the other side, an honest man who had love for a married woman upon account of her modesty and the well-favouredness of her children, might, without formality, beg her company of her husband, that he might raise, as it were, from this plot of good ground, worthy and well-allied children for himself. And indeed, Lycurgus was of a persuasion that children were not so much the property of their parents as of the whole commonwealth, and, therefore, would not have his citizens begot by the first-comers, but by the best men that could be found; the laws of other nations seemed to him very absurd and inconsistent, where people would be so solicitous for their dogs and horses as to exert interest and to pay money to procure fine breeding, and yet kept their wives shut up [...]

Nor was it in the power of the father to dispose of the child as he thought fit; he was obliged to carry it before certain triers at a place called Lesche; these were some of the elders of the tribe to which the child belonged; their business it was carefully to view the infant, and, if they found it stout and well made, they gave order for its rearing, and allotted to it one of the nine thousand shares of land above mentioned for its maintenance, but, if they found it puny and ill-shaped, ordered it to be taken to what was called the Apothetae, a sort of chasm under Taygetus; as thinking it neither for the good of the child itself, nor for the public interest, that it should be brought up, if it did not, from the very outset, appear made to be healthy and vigorous. [...]

The coincidence of the Spartan lifestyle with key precepts of Edenism is made plain in this passage:

Their discipline continued still after they were full-grown men. No one was allowed to live after his own fancy; but the city was a sort of camp, in which every man had his share of provisions and business set out, and looked upon himself not so much born to serve his own ends as the interest of his country. Therefore if they were commanded nothing else, they went to see the boys perform their exercises, to teach them something useful or to learn it themselves of those who knew better. And indeed one of the greatest and highest blessings Lycurgus procured his people was the abundance of leisure which proceeded from his forbidding to them the exercise of any mean and mechanical trade. Of the money-making that depends on troublesome going about and seeing people and doing business, they had no need at all in a state where wealth obtained no honour or respect. The Helots tilled their ground for them, and paid them yearly in kind the appointed quantity, without any trouble of theirs. To this purpose there goes a story of a Lacedaemonian who, happening to be at Athens when the courts were sitting, was told of a citizen that had been fined for living an

idle life, and was being escorted home in much distress of mind by his condoling friends; the Lacedaemonian was much surprised at it and desired his friend to show him the man who was condemned for living like a freeman. So much beneath them did they esteem the frivolous devotion of time and attention to the mechanical arts and to moneymaking.

It need not be said that upon the prohibition of gold and silver, all lawsuits immediately ceased, for there was now neither avarice nor poverty amongst them, but equality, where every one's wants were supplied, and independence, because those wants were so small. [...] To conclude, he bred up his citizens in such a way that they neither would nor could live by themselves; they were to make themselves one with the public good, and, clustering like bees around their commander, be by their zeal and public spirit carried all but out of themselves, and devoted wholly to their country. [...]

As for foreign people and new ideas, Lycurgus was of one mind with Pol Pot:

He filled Lacedaemon all through with proofs and examples of good conduct; with the constant sight of which from their youth up the people would hardly fail to be gradually formed and advanced in virtue. And this was the reason why he forbade them to travel abroad, and go about acquainting themselves with foreign rules of morality, the habits of ill-educated people, and different views of government. Withal he banished from Lacedaemon all strangers who would not give a very good reason for their coming thither; not because he was afraid lest they should inform themselves of and imitate his manner of government (as Thucydides says), or learn anything to their good; but rather lest they should introduce something contrary to good manners. With strange people, strange words must be admitted; these novelties produce novelties in thought; and on these follow views and feelings whose discordant character destroys the harmony of the state. He was as careful to save his city from the infection of foreign bad habits, as men usually are to prevent the introduction of a pestilence.

Legend holds that Lycurgus, having established his regime to his satisfaction, travelled to Delphi to receive oracular sanctification, whereupon he starved himself to death in order to bind the Spartan nation to their promise to stay strictly true to his edicts until his return.

Socrates and Plato were not the only important figures of history who admired and drew inspiration from Lycurgus's Sparta. As mentioned above, Adolf Hitler did, to obvious effect. But the luminaries of the French Revolution did as well, and it is to them that the story now turns.

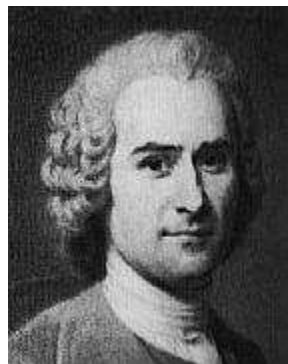
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**Jean-Jacques Rousseau** (1712-1778) was among the first to recognizably articulate socialism (though see Socinianism, below), and most clearly and obviously evoked the Eden motif. Like many thinkers of his day, he accepted the account of Genesis literally and implicitly, as when he called himself (albeit tongue in cheek) a "direct descendent" of "King Adam" — "it cannot be denied that Adam was sovereign of the world, just as Robinson was of his island, as long as he was its only inhabitant, and what was most agreeable about this empire was that the monarch, secure on his throne, had nothing to fear from rebellions, wars, or conspirators." (On Social Contract, book 1, chapter 2 "On the First Societies")

Because he is a sort of patron saint of the French Revolution, Rousseau is thought of as a Frenchman, but in fact he grew up in Geneva Switzerland. His unfortunate childhood surely accounts for the direction his thoughts took him, and — particularly by comparison with other prominent socialists and the regimes they construct — this suggests that the destruction or corruption of the nuclear family, and of civil community in general, is vital to socialism. Rousseau's mother died a week after his birth in 1712, and his father abandoned him at the age of 10, evading arrest for a petty crime. For the following six years he was raised by an aunt and uncle, and after years of itinerancy, he arrived in Paris at the age of 30. As an adult, Jean-Jacques was often a lecherous adulterer. He relegated his own five children to an orphanage as soon as each was weaned, and spent the last years of his life avoiding the company of other people.

The philosophy Rousseau developed and advocated conspicuously conflicted with this unhappy personal narrative — or rather, has the form of a rhetorical counterpoint. In the Western world, rigidly obligated faceless public institutions (e.g., infant day care, public schooling, the dole, Social Security, and Medicare) have largely replaced traditional and natural reliance on caring friends and family (or, of course, one's self). This institutionalization follows Rousseau's predictable preferences. The [Wikipedia entry for Rousseau](#), largely derived from the [Lucidcafé entry](#), summarizes his thinking:

Rousseau contended that man was good by nature, a “noble savage” when in the state of nature (the state of all the “other animals”, and the condition humankind was in before the creation of civilization and society), but is corrupted by society. He viewed society as artificial and held that the development of society, especially the growth of social interdependence, has been inimical to the well-being of human beings.



Jean-Jacques  
Rousseau

Rousseau's essay, “Discourse on the Arts and Sciences” (1750), which won the prize offered by the Academy of Dijon, argued that the advancement of art and science had not been beneficial to humankind. He proposed that the progress of knowledge had made governments more powerful and had crushed individual liberty. He concluded that material progress had actually undermined the possibility of sincere friendship, replacing it with jealousy, fear and suspicion.

His subsequent Discourse on Inequality, tracked the progress and degeneration of mankind from a primitive state of nature to modern society. He suggested that the earliest human beings were isolated semi-apes who were differentiated from animals by their capacity for free will and their perfectibility. He also argued that these primitive humans were possessed of a basic drive to care for themselves and a natural disposition to compassion or pity. As humans were forced to associate together more closely, by the pressure of population growth, they underwent a psychological transformation and came to value the good opinion of others as an essential component of their own well being.

Rousseau associated this new self-awareness with a golden age of human flourishing. However, the development of agriculture and metallurgy, private property and the division of labour led to increased interdependence and inequality. The resulting state of conflict led Rousseau to suggest that the first state was invented as a kind of social contract made at the suggestion of the rich and powerful. This original contract was deeply flawed as the wealthiest and most powerful members of society tricked the general population, and so cemented inequality as a permanent feature of human society.

[...]

Building on his earlier work, such as the Discourse on Inequality Rousseau claimed that the state of nature eventually degenerates into a brutish condition without law or morality, at which point the human race must adopt institutions of law or perish. In the degenerate phase of the state of nature, man is prone to be in frequent competition with his fellow men whilst at the same time becoming increasingly dependent on them. This double pressure threatens both his survival and his freedom. According to Rousseau, by joining together through the social contract and abandoning their claims of natural right, individuals can both preserve themselves and remain free. This is because submission to the authority of the general will of the people as a whole guarantees individuals against being subordinated to the wills of others and also ensures that they obey themselves because they are, collectively, the authors of the law.

[...]

Later, especially under the criticism of Voltaire, Rousseau took nature to mean the spontaneity of the process by which man builds his personality and his world. Nature thus signifies interiority, integrity, spiritual freedom, as opposed to that imprisonment and enslavement which society imposes in the name of civilization.

Hence, to go back to nature means to restore to man the forces of this natural process, to place him outside every oppressing bond of society and the prejudices of civilization. It is this idea that made his thought particularly important in Romanticism, though Rousseau himself is generally regarded as a figure of The Enlightenment.

Rousseau's “noble savage” (the term is not his) is a diametric break with Thomas Hobbes (1588-1679), who in chapter 13 of [Leviathan](#) (1651) described life in the state



of nature as “solitary, poor, nasty, brutish, and short” (it was Hobbes, of course, who came closer to the mark — even Rousseau recognizes the genius of his observations, while understandably dismissing his atrocious prescription). Rousseau's allegation that the social contract relies on the abandonment of natural rights is a diametric break with John Locke (1632-1704). In particular, Rousseau's meditations on equality, culminating in his deprecation of the natural right of estate that is so central to Locke's vision (and to sound economics), means that Rousseau owes his philosophy to Locke more by contrast than by harmony. Thus, Rousseau created a new branch of Enlightenment thinking — and a poisonous one at that. Rousseau's deprecation of agriculture is cartoonish and wrong: the chief result of agriculture was to bestow free time which people have used ever since in creative, contemplative, and competitive enterprise.

In Rousseau's “social contract”, a person ostensibly secures himself and his freedom by utterly ceding his rights to his collected fellow countrymen. This is patently absurd on its face, and doesn't make any more sense under closer scrutiny. It is a desperate ploy of a broken man. However, it was and remains the linchpin of political socialism, and the breaking of men was and remains a central mechanism for the realization of socialism.

Here, from [Rousseau's Political Writings](#), “Discourse on Inequality”, p.11-20, are some choice passages offering further testimony to his Edenic mindset:

[...] by considering him [man], in a word, as he must have come from the hands of nature, I see an animal less strong than some, less agile than others, but, on the whole, the most advantageously constituted of all; I see him eating his fill under an oak tree, quenching his thirst at the first stream, making his bed at the foot of the same tree which furnished his meal, with all his needs satisfied.

Left to its natural fertility and covered with immense forests that the axe has never mutilated, the earth offers at every step stores of food and shelter to animals of every species. [...]

As the savage man's body is the only instrument he knows, he puts it to various uses for which our bodies, through lack of exercise, are unfit, and it is our industry which deprives us of the strength and agility that necessity obliges him to acquire. [...] Give civilized man the time to assemble all these tools [axe, sling, ladder, horse] around him, and he will undoubtedly overcome the savage man with ease, but if you want to see an even more unequal contest, pit them against each other naked and unarmed, and you will soon see the advantage of having all one's strength constantly at one's disposal, of always being prepared for every event, and of always carrying one's whole self, so to speak, with one.

[...] The extreme inequality in the manner of living, the excessive idleness of some, the excessive labor of others [...] this is the deadly proof that most of our ailments are of our own making, and that we could have avoided nearly all of them by preserving the simple, uniform, and solitary manner of living which was prescribed for us by nature. If nature destined us to be healthy, I venture to affirm that the state of reflection is contrary to nature and that the man who meditates is a depraved animal. When we think of the good constitution of savages, at least of those whom we have not ruined with our strong liquors, when we realize that they rarely experience any illnesses other than wounds and old age, we are very inclined to believe that the history of human illnesses could easily be written by following that of civil societies. [...]

[...] the first person who made himself clothes or lodging thereby gave himself things that were hardly necessary, since he had done without them until then, and since it is difficult to see why he could not have endured as a grown man the kind of life he had endured from his infancy.

[...] things can be desired or feared only on the basis of ideas that we can form about them or through the simple impulsion of nature, and savage man, bereft of every sort of enlightenment, experiences only passions of this last kind; his desires do not exceed his physical needs. The only goods he knows in the universe are food, a female, and sleep; the only evils he fears are pain and hunger; I say pain, and not death, for an animal will never know what it is to die, and knowledge of death and its terrors is one of the first acquisitions that man made in leaving the animal state.

[...] in this primitive state, having neither houses nor huts nor property of any kind, each

person took shelter at random, and often for only one night; males and females united fortuitously, according to chance encounters, opportunity, and desire, without any great need for the power of speech to express what they had to say to each other; they parted from each other with the same ease. [...]

On p.16-17, in Note IX, he further idealizes the noble savage and decries modern thought, industry, and economy — in both cases, through grossly distorted caricature:

Men are wicked—sad and continual experience dispenses with the need for proof; however, I believe I have demonstrated that man is naturally good. What, then, can have depraved him to this extent, if not the changes that have arisen in his constitution, the progress he has made, and the knowledge that he has acquired? Let people admire human society as much as they wish; it will be no less true that society necessarily brings men to hate each other in the degree that their interests conflict, to render to each other apparent services, and, in fact, to do every imaginable harm to each other. What can be thought of dealings in which the reason of each private individual dictates maxims to him that are directly contrary to those which public reason preaches to the society as a whole, and in which each profits from the misfortune of others? [...] Therefore, let us penetrate beyond our frivolous demonstrations of good will to what goes on in the depth of human hearts, and let us reflect upon what the state of things must be where all men are forced to cherish and destroy each other at the same time, and where they are born enemies by duty and swindlers by interest. If someone answers to me that society is constituted in such a way that each man gains by serving others, I shall reply that this would be very well if he did not gain still more by harming them. There is no profit, however legitimate, that is not surpassed by one that can be made illegally, and the wrong done to one's neighbor is always more lucrative than the good turns. It is, therefore, no longer a quest of anything other than finding ways of being assured of acting with impunity, and it is to this end that the powerful use all their strength and the weak all their guile.

Once he has eaten, savage man is at peace with all nature and the friend of all his fellows. What if a dispute sometimes arises over his meal? He never comes to blows without first having compared the difficulty of winning with that of finding his subsistence elsewhere; and since pride is not involved in the quarrel, it ends with a few blows of the fist; the victor eats, the vanquished goes off to seek his fortune, and all is peaceful. [...]

Rousseau exhibited obvious Edenism with a variety of pronouncements: “Let us return to nature.”, “Whoever blushes confesses guilt, true innocence never feels shame.”, “Do not judge, and you will never be mistaken.”, “Although modesty is natural to man, it is not natural to children. Modesty only begins with the knowledge of evil.”, and “It is too difficult to think nobly when one thinks only of earning a living.” In *Discourse on Inequality* (1755), he articulated his (specious) rationale for deprecating private property: “The first man who, having fenced off a plot of land, thought of saying, ‘This is mine’ and found people simple enough to believe him was the real founder of civil society. How many crimes, wars, murders, how many miseries and horrors might the human race had been spared by the one who, upon pulling up the stakes or filling in the ditch, had shouted to his fellow men: ‘Beware of listening to this imposter; you are lost if you forget the fruits of the earth belong to all and that the earth belongs to no one.’” In fact, well-kept fences make for well-behaved neighbors. Rousseau could no more repeal the laws of economics than repeal gravity.

Rousseau advocated direct democracy, to the emphatic exclusion of republican government (in which the representation of popular will is chiefly through intermediaries, and is bound by constitutional restraints). Nonetheless, he held that “the goal of government should be to secure freedom, equality, and justice for all within the state, regardless of the will of the majority” (also from the Wikipedia entry). On first blush this is admirable, but his persistent emphasis on the implacable imposition of equality presages the horrors of socialism to come — its fatal jamming of square pegs into round holes. As for education, “He minimizes the importance of book-learning, and recommends that a child's emotions should be educated before his reason.” For those acquainted with the academic establishment of the late twentieth and early 21<sup>st</sup> century, this is all too familiar.

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The **Jacobins** were the standard-bearers of the French Revolution (1789-1799), whose watchwords (following Rousseau) were «Liberté, Egalité, Fraternité» — liberty, equality, brotherhood — and whose eventual method was the guillotine (the Reign of Terror). The Jacobin Club, or “Society of the Friends of the Constitution”, was formed of progressive-minded representatives of the French cosmopolitan upper middle class, initially only politicians, but soon including professional tradesmen and merchants. It had been conceived as a venue where members would discuss and decide policy in secret before the question reached the legislature.



Maximilien  
Robespierre

As its moderate members departed, and particularly under the influence and leadership of Rousseau disciple **Maximilien Robespierre** (1758-1794), it evolved into an intimidating organization whose purpose was to impose the radical program of Rousseau using thuggery and a national hierarchy of affiliated associations. This program featured the comprehensive overthrow of the established institutions of society and of those who embodied them, most obviously of the monarchic government and royal patronage (though the radicalization of the Jacobin Club didn't culminate until after the dethronement of King Louis XVI in 1789). But their movement went further. For example, they abolished the traditional calendar and measurement systems and instituted decimal systems. The *Système Internationale d'Unites*, commonly called “the metric system” or “SI”, is the surviving representative. The seventeenth century French scientists who invented the system believed they were reforming measurement with non-arbitrary units but, ironically, by adopting a base 10 structure in place of the mostly base 2 structure of the legacy system, they actually embedded structural anthropocentrism where little or none had been before. In any case, the vision of the Jacobins was to remake the very meaning and nature of human life, a radical utopian vision which has persisted through the whole history of socialism.

Ironically, yet predictably, the form of this utopia was transparently anti-intellectual. Antoine-Laurent de Lavoisier (1743-1794), the father of modern chemistry, was tried, convicted, and guillotined, in a single day, despite being a key developer of SI measurement and a liberal monetary and tax reformer, for giving offense to the Jacobins by dint of a history of association with the *ancien régime*. The president of the tribunal famously declared in the hearing that «La République n'a pas de besoin de savants.» (“The Republic needs no wise men.”). Indeed, wisdom would have decisively preempted the terrible Republic of Robespierre. Eleven weeks later, Robespierre himself followed Lavoisier to the guillotine, ending the Terror. The subsequent Directorate exonerated Lavoisier, telling his widow that he had been falsely convicted.

The Enlightenment largely underlies both the French and American revolutions, but the forms of those revolutions were evidently quite different, with the French more concerned with its destructive and idealistic aspects (as exemplified by Robespierre and Jean-Paul Marat), and the American with its constructive and naturalistic aspects (as exemplified by Benjamin Franklin and John Adams). Both revolutions purported to derive from and practice the rational, methodical, systematic philosophy of the Enlightenment, but only in America did the revolutionaries retain an active interest in empirical grounding. The French detachment allowed the Edenic wishful thinking of Rousseau to dominate. This was a profound distinction with dramatic consequences at the time, and its importance has not greatly diminished with time. The misdirected energy of the French revolution was quickly exhausted, its direction utterly lost, and in 1799 France came under another monarch, Napoléon Bonaparte (1769-1821). On his deathbed, Bonaparte admitted “They wanted another Washington”, but alas, France had no Washington (or perhaps he had been guillotined in the Terror). Washington famously refused the offer of his officers that he become King of America: “Believe me, Colonel Nicola, no occurrence in the course of this war has given me greater pain than this revelation of such sentiments among the officers of my army,

which I must view with abhorrence and reprehend with severity. [...] I advise you and your collaborators to put these thoughts from your mind.”

Becker explains (in [City](#), p.139) why France followed the more radically idealistic path:

It was more especially in France, where social discontent was most acute, that the doctrine of progress, of perfectibility, became an essential article of faith in the new religion of humanity. Fontanelle had thought of progress in terms of the gradual increase in knowledge and correct reasoning. It did not occur to him, or to many of his contemporaries, to look forward to any radical regeneration of morals or of social institutions. To play with the idea of utopia, as described by Plato or Thomas More or Bacon, was an engaging pastime no doubt; to project it, as something to be practically realized, into the future history of France, would have seemed to him scarcely less an illusion than the naïve dream of perfection in the Garden of Eden. Yet this is just what, under the pressure of social discontents, came to pass: the utopian dream of perfection, that necessary compensation for the limitations and frustrations of the present state, having been long identified with the golden age or the Garden of Eden or life eternal in the Heavenly City of God, and then by the sophisticated transferred to remote or imagined lands (the moon or Atlantis or Nowhere, Tahiti or Pennsylvania or Peking), was at last projected into the life of man on earth and identified with the desired and hoped-for regeneration of society.

**Henri de Saint-Simon** (1760-1825), in the last decade of his life, laid the groundwork for a revival of socialism in France along lines rather more modest than those of the Revolution. He was not without his own revolutionary sentiment, however: Saint-Simon became a staunch advocate for radical welfarism, declaring “The whole of society ought to strive towards the amelioration of the moral and physical existence of the poorest class; society ought to organize itself in the way best adapted for attaining this end.” This was a conclusion he reached by reducing Christianity to what he concluded (not entirely without reason) was its essence. When revolution came to France again, in July 1830, Saint-Simon's followers issued a proclamation demanding the abolition of private property and inheritance (a redundancy, presumably for emphasis), and the enfranchisement of women. Yet their adherence to the developing tenets of socialist radicalism had limits: they were meritocratic and most supported traditional marriage. In general, however, Saint-Simon's movement was short on organization and specifics, and simply set a tone that led inexorably to modern French socialism.

**Pierre-Joseph Proudhon** (1809-1865) was the father of anarcho-syndicalism, that flavor of utopian socialism with which prolific anti-American intellectual Noam Chomsky associates himself. The world Proudhon envisioned has no place for the monolithic nanny state of Saint-Simon, yet in their philosophies there is still more overlap than conflict. Proudhon is known for declaring that “Property is theft” (in *What is Property? Or, an Inquiry into the Principle of Right of Government*). Anarcho-syndicalism is one of the more obviously Edenic visions of socialism. It envisions a cosmology of eternal workers' communes wherein the means of production is collectively held and put to sustained productive use, with ongoing trade among the various communes, entirely absent any overarching government. It is propositions such as these that remind one that “utopia” etymologically means nowhere.

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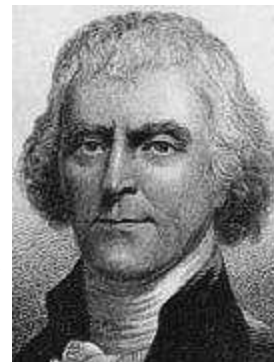
America had its own Francophile representative of the Enlightenment, in the person of **Thomas Jefferson** (1743-1826). Jefferson enthused over the French republican revolution, ignoring its increasingly obvious defects. He was a consummate classical intellectual, and in fact headed the American Philosophical Society for years. Jefferson was not a socialist — no convinced socialist would ever declare that “there is a natural aristocracy among men. The grounds of this are virtue and talents”, as he did to John Adams in 1813. Yet he adopted and articulated so many of socialism's vital institutions that he became a conduit, embedding socialism in the American nation at its birth, helping to provoke an identity crisis that lingers to this day. Some of this can



be seen in Alexis de Tocqueville's conclusion, in *Democracy in America* (1835), that "Americans are so enamored of equality that they would rather be equal in slavery than unequal in freedom." — though clearly this attitude is in part organic. Jefferson was notably opposed, both politically and ideologically, to his more economically practical colleagues John Adams and Alexander Hamilton. Regarding Hamilton, Ron Chernow [writes](#) that "For Jefferson and his followers, wedded to their vision of an agrarian Eden, Hamilton was the American Mephistopheles, the proponent of such devilish contrivances as banks, factories, and stock exchanges." While Jefferson was not a socialist, he was nonetheless part of the utopian school of Enlightenment thought.

Jefferson's Declaration of Independence, made an act of the Continental Congress on 1776-Jul-4, is one of the foremost embodiments of Enlightenment thinking. On many points, it plainly evokes Rousseau. The document presents a collective virtuous "WE" (the colonists and their Continental Congress) in counterpoint to an individual tyrant "HE" (the King). This echos Rousseau's rejection of individual tyranny and acceptance of collective, democratic self-rule.

The document declares that circumstance demands that the colonists destroy the old social order ("dissolve the Political Bands") and realize individual independence and equality ("separate and equal Station"). In the ratified version, it is "Nature's God" that grants this independence and equality, but this was actually compromise language reached only after much wrangling. Jefferson was a convinced and dedicated deist, and he initially attributed these entitlements only to "the Laws of Nature" — language which, in any case, remains in the ratified version. The theme of equality is so central to Jefferson's mindset that he quickly revisits it, declaring without reason or evidence (and, in fact, quite contrary to reason and evidence) that "all Men are created equal". Aware of the paucity of evidence for this assertion, he argues explicitly from collective authority, saying "WE hold these Truths to be self-evident". He goes on to invoke "Liberty", without definition or qualification, as an individual right. In invoking liberty and equality as natural rights, Jefferson aligns himself with Rousseau's own conception of fundamental rights. His quaint proposition that "the Pursuit of Happiness" is an individual right of similar rank, and that the people have the right "to institute new Government [...] most likely to effect their Safety and Happiness", follows from John Locke (himself an antecedent of many Enlightenment thinkers, including Rousseau), but presages the hedonic Utilitarianism of Bentham. Locke actually promoted a right to private property (as an institution, and including entrepreneurship and privacy in one's general affairs), not a right to the pursuit of happiness, so that Jefferson's alteration is important. The abolition of private property and elevation of collectivistic hedonism would soon become central operating principles of socialism.



Thomas Jefferson

Jefferson's complaints about the King's behavior (e.g., protesting his "imposing Taxes on us without our Consent" and "declaring themselves invested with Power to legislate for us in all Cases whatsoever") add up to a complaint that the King was treating the colonists as slaves. Yet Jefferson records that he owned 187 slaves (many of whom he named for the intellectuals of classical antiquity). This sort of raging hypocrisy and self-contradiction is on the scale common among socialists, and regrettably the case among several other Founders from the southern colonies.

Jefferson had two quaint social ideals that can't be rationally reconciled with each other (or indeed, with themselves). On the one hand, he envisioned America as a nation of self-sufficient farmers, not one of mechanized industry and commerce. On the other, he envisioned a universal education apparatus, run for the poor at public expense (therefore, by the government), assuring that all Americans would be schooled as he had been — in the classics, for example — and thereby be made competent voters. In 1806, he proposed public education as an amendment to the

federal constitution, and when that came to naught, he made a similar proposal in Virginia, furthermore supporting a provision that would deny citizenship to the illiterate. (The only part of his proposals that came to fruition in his lifetime was the founding of the University of Virginia.) It's not clear what use a full time farmer has for Virgil and Locke, or why a person schooled in the classics would be satisfied tilling fields for the rest of his life, but there it is. Jefferson's call and rationale for public education is almost identical to Rousseau's, whose main allegation on this matter was that by education man can be made noble and society be made harmonious.

For Jefferson, religious freedom was chiefly a matter of freedom from religion. It was he who coined the phrase "wall of separation between Church and State". In 1786, when Virginia passed his Bill for Religious Freedom, it became the first state to expressly disestablish religion. Several years later, Jefferson was befriended by Joseph Priestley (1733-1804), an English clergyman who greatly admired the French Revolution, and who in 1796 founded the first Unitarian church in Philadelphia. Notwithstanding his deism — in fact, largely consistent with it — Jefferson declared Unitarianism congenial to his own sensibilities, and credited Priestley with winning him to it. In common with many Unitarians, Jefferson admired the teachings of Jesus as instructions in "justice and philanthropy" (common socialist themes), while systematically rejecting biblical revelation and supernaturalism (see his Jefferson Bible).



Fausto Paolo  
Sozzini

Unitarianism was a direct descendent of **Socinianism**, a proto-socialist, anti-Trinitarian Christian movement of sixteenth century Europe, named for its Italian founders Lelio and Fausto Sozzini, and now most closely associated with Poland. The [Wikipedia entry](#) summarizes: "The Polish Brethren advocated the separation of church and state and taught the equality and brotherhood of all people; they opposed social privileges based on religious affiliation, and their adherents refused military service (they were known for carrying wooden swords instead of real almost obligatory szablas) and declined political office. They did not believe in private property, were against capital punishment, and did not believe in the Catholic doctrines of Hell or the Trinity." In 1658 the Brethren were expelled

from Poland, most moving to the Netherlands where their influence contributed to the dawn of the Enlightenment. Priestley was well-versed in the original works of the Brethren, including those of **Fausto Paolo Sozzini** ("Faustus Socinus"), and it was through him that Socinianism reached Jefferson and James Madison directly. In point of fact, the two Sozzinis, Lelio Francesco Maria Sozzini ("Laelius") (1525-1562) and nephew Fausto Paolo Sozzini (1539-1604), were positively peripatetic. Both born in Siena Italy, the elder travelled widely, conceived the skepticism that characterizes Socinianism (particularly, anti-Trinitarianism), and died young. The younger Sozzini adopted, developed, and espoused the elder's views, moving throughout his life, to Florence, Basel, Transylvania, Krakow, and finally to Luslawice Poland (where he died in 1604), sometimes following opportunity, other times fleeing persecution. Superficially, at least, it appears that the Sozzinis were among the root originators of modern socialism, preceding Rousseau by over a century and a half.

Priestley was embarrassingly optimistic, and his eschatology was Enlightenment millenarism. In *An Essay on the First Principles of Government; and on the Nature of Political, Civil, and Religious Liberty* (1771) (quoted by Becker in [City](#), p.144-5) he wrote: "[In a state of society] it requires but a few years to comprehend the whole preceding progress of any one art or science; and the rest of a man's life, in which his faculties are the most perfect, may be given to the extension of it. If, by this means, one art or science should grow too large for an easy comprehension, . . . a commodious subdivision will be made. Thus all knowledge will be subdivided and extended; and knowledge, as Lord Bacon observes, being power, the human powers will, in fact, be enlarged; nature, including both its materials, and its laws, will be more at our command; men will make their situation in this world abundantly more easy and comfortable; they will probably prolong their existence in it, and will grow

daily more happy, each in himself, and more able (and, I believe, more disposed) to communicate happiness to others. Thus, whatever was the beginning of this world, the end will be glorious and paradisiacal, beyond what our imagi[n]ations can now conceive. Extravagant as some may suppose these views to be, I think I could show them to be fairly suggested by the true theory of human nature, and to arise from the natural course of human affairs.”

In the modern era, particularly in North America, most Unitarian meeting houses have dropped any pretense of traditional Christian adherence. Sermons and studies in Buddhism are commonplace, and a transition to New Age (hypersyncretic occult socialism) is underway.

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Immanuel Kant

The last major philosopher of the Enlightenment movement was Rousseau admirer **Immanuel Kant** (1724-1804), whose “transcendental idealism” held great sway in Europe but little sway in America. Transcendental idealism centers on the subjectivity of perception, to the inherent exclusion of asymptotic realism (naturalism, the scientific method), and thus encourages detachment from reality as it actually is — a detachment Kant was eager to encourage. Kant embraced and promoted a backward epistemology quite similar to that of Buddhism, in which the mind has a priori knowledge (intuition) separate from experience, independent of the outside world as it actually is. Kant held that this a priori knowledge precedes and stages experience and the a posteriori knowledge that follows from it, so that the reality perceived by the mind is actually a whole cloth creation of the mind — he believed that space and time

themselves are constructs of the mind, not of reality, consistent with Hume's odd allegation that causality is an exclusively mental construct. Kant lived and thought decades before Darwin first adequately explained that phylogenetic intuition embodies hard-earned lessons about reality as it actually is, but the pathology of his philosophy — a form of solipsism — was obvious even when first presented. It was probably a consequence of a left prefrontal brain tumor from which Kant was apparently suffering (he eventually lost use of his left eye). Reputedly Kant never travelled more than forty miles from his birthplace — a strategy consistent with his philosophy that everything to be experienced and discovered was already in his head (apparently he was strange even before his brain was ravaged by a tumor).

**Georg Wilhelm Friedrich Hegel** (1770-1831) inherited Kant's bizarre ideas and built on them (by extension and by superficial contrast), proposing his own wicked brand of “dialectic” structure to all thought and rhetoric, wherein each concept contains its opposite. For example, in this view, one might propose that isolationism contains imperialism and vice versa, each conjuring the other in order to play out an ideological conflict. Isolationism and imperialism are both foolish, and Hegel's method consists of dogged confrontation, rhetorical or indeed violent, between opposing examples of foolishness, out of which he maintains that a resolving “synthesis” springs, only to be dichotomized again, until the final resolution (see next paragraph). This was the final frontier of destruction, in which minds were put into a state of unrelenting war with themselves and with other minds, wasting their natural riches on destruction and dementedness, and making rational judgement (knowledge of good and evil) impossible, or at least decidedly unlikely.



G W F Hegel

Hegel built his philosophy around his principle of the “World Spirit”. Though Kant is considered to be his chief antecedent, the occult doctrine of Kabbalah is a much clearer and more direct antecedent, particularly as it was articulated by Isaac Luria (see [the Occult Edenism chapter](#) below for details of kabbalah). Hegel's cosmology



holds that there is a collective, quasi-occultic will of which individual humans are no more than organs, or cells, and in which the state (government) inherently supersedes the individual because the former is immortal and nation-spanning and so (he maintained) of greater importance to the realization of Spirit than the latter can possibly be. In his view, individuals are buffeted by abstract principles that are more real than the individuals themselves, and those driving principles together are the Spirit. Only when the individuals come to fully embody and exemplify the principles, do they stop being buffeted about helplessly. The trick, then, is to identify the principles, and what a trick this is indeed. Hegel didn't maintain that these principles were ascertainable scientifically, that they were like the laws of nature (and it's pity that he didn't, as that would have made a certain amount of sense). On the contrary, Hegel's Spirit is something he left wide open, describing its essence as "Freedom", a term that is empty without qualification (Friedrich Engels later summarized Hegel's Freedom as "the recognition of your necessity").

People thus naturally fight over the definition of Spirit, lay claim to it, and fly it as a flag of war. It is a thinly disguised theology, in which people are to try to understand God, so that they can act obediently (particularly, as obedient soldiers), thereby avoiding his wrath and collecting his rewards (Hegel promised ideal Freedom). But it could be any God, so that religious wars among people with conflicting conceptions of God, are the natural result. Hegel moreover maintained that the injustices, misfortunes, and atrocities of history, are necessary to history (which he views as simply the story of his relentless, dialectic-driven march culminating in the substantiation of Spirit as Freedom) and are therefore good. He thus espoused a radical ethical neutrality, robbing men of the grounds to judge and the courage to act from conscious conviction, maintaining that all things are permitted, because anything that happens, thereby becomes part of history, thereby becoming necessary to the relentless advance to Freedom. Hegel's philosophy can thus be used as a justification and propellant for any conceivable regime or movement, no matter how absurd or atrocious, while simultaneously undermining any attempt to evaluate and treat it rationally. Naturally, Hegel's philosophy culminated in the catastrophic socialist regimes of Russia and Germany, which naturally went to war with each other.

Because of his radical ethical neutrality, and because he advocated the view that people are fundamentally amoral, motivated at root by the desire to command the respect and obedience of other people, Hegel is often cited as an originator of the modern doctrines of moral and cultural relativism. His anticipated Freedom, however, constituted an eschatology of absolute certainty. This is his ballyhooed "end of history", in which his World Spirit is fully embodied on the material plane. This eschatology was later embraced enthusiastically by Karl Marx, who promised that history would end in permanent communism — Marx's jabber for the reconstituted Eden. In Hegel we find, in close proximity, a fundamentalistic and ill-defined conception of freedom reminiscent of Jacobinism and suggestive of libertarianism, and a conception of government as deified, monolithic, and apical. However, Hegel's style of [writing](#) and [lecturing](#) is so opaque, so ruggedly vague and wandering, that one must often guess at what he really means, if indeed he really means anything in particular at all. This is suspiciously like the writing style of the modern occultists (see below, in [the Occult Edenism chapter](#)). It is no wonder that John Stewart Mill once declared that "conversancy with Hegel tends to deprave one's intellect."

It bears noting at this point that even **David Hume** (1711-1776), a pillar of the Enlightenment, was shockingly detached from reality (though he was not a socialist). With thinking only one step removed from Kant's, though obviously diametric in one sense to Hegel's, he declared that causal relationship is illusory, a phenomenon of mind rather than of reality. This is actually a form of dualism, because while he admits that thoughts follow one from another, one causing the next, he denies that causation is physical. He therefore denies that mind is physical. But to return to the main point of his philosophy, such as it is: to deny the physicalness of causality is to be utterly mad. In fact, the thought disorder schizophrenia features dysfunction in the



machinery of mind associated with the perception of causality. Hume was practicing a sort of prodigal deconstructionism, inherently depriving the world of all sense. Yet this philosophy was labelled "realism" because of its dogged epistemological dedication to that which is apparently obvious, to the exclusion of all else. It was in this tradition of bizarre detachment and deconstruction that Kant and Hegel proceeded, and we are now to call this "Enlightenment".

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The heretical continental Freemasonry of **Adam Weishaupt** (1748-1811), in liaison with the Jacobins, probably also played a role in the early development and coalescence of socialism. Weishaupt's Freemasonry was an openly political and Arian (anti-Trinitarian) strain, contrasting with the Freemasonry of British territory and the American colonies/states. Its goals were mostly indistinguishable from those of the Jacobins, and included an end to the established (monarchic) governments, subjection of the world to a single government, and abolition of key social institutions, particularly private property, inheritance, national allegiance, traditional marriage, and traditional (received, revealed) religion. In January 1800, in [a letter](#) to Bishop James Madison, cousin of the then-future president, Thomas Jefferson wrote his impressions of Weishaupt's views:



Adam Weishaupt

I will give you the idea I have formed from only an hour's reading of Barruel's quotations from him, which you may be sure are not the most favorable. Weishaupt seems to be an enthusiastic Philanthropist. He is among those (as you know the excellent Price and Priestley also are) who believe in the indefinite perfectibility of man. He thinks he may in time be rendered so perfect that he will be able to govern himself in every circumstance so as to injure none, to do all the good he can, to leave government no occasion to exercise their powers over him, & of course to render political government useless. This you know is Godwin's doctrine, and this is what Robinson, Barruel & Morse had called a conspiracy against all government. Weishaupt believes that to promote this perfection of the human character was the object of Jesus Christ. That his intention was simply to reinstate natural religion, & by diffusing the light of his morality, to teach us to govern ourselves. His precepts are the love of god & love of our neighbor. And by teaching innocence of conduct, he expected to place men in their natural state of liberty & equality. He says, no one ever laid a surer foundation for liberty than our grand master, Jesus of Nazareth. He believes the Free masons were originally possessed of the true principles & objects of Christianity, & have still preserved some of them by tradition, but much disfigured. The means he proposes to effect this improvement of human nature are `to enlighten men, to correct their morals & inspire them with benevolence. Secure of our success, sais he, we abstain from violent commotions. To have foreseen the happiness of posterity & to have prepared it by irreproachable means, suffices for our felicity. The tranquility of our consciences is not troubled by the reproach of aiming at the ruin or overthrow of states or thrones.'

From this, we learn that Weishaupt was apparently a communist (in the Marxian sense of faith in a future stateless society of perfectly harmonious members), and that Jefferson was definitely a communist sympathizer. The "Priestley" Jefferson refers to is Joseph Priestley, mentioned above as the man Jefferson credited with converting him to Unitarianism. The systematic modification of human nature is of course a fixture of socialism, and attempts to do so would culminate calamitously in the twentieth century (see below, regarding Germany, Russia, China, North Korea, and Cambodia).

Weishaupt founded his movement on May 1<sup>st</sup> 1776, a date which has long been celebrated by labor movements and socialist governments as International Workers Day. The date is attributed to the 1886-May-1 Haymarket Riot in Chicago wherein organized labor demanded an 8 hour workday, but May Day has no official recognition in the US. In the US, Labor Day is the first Monday of September, and the first of May is Loyalty Day, a legal holiday.

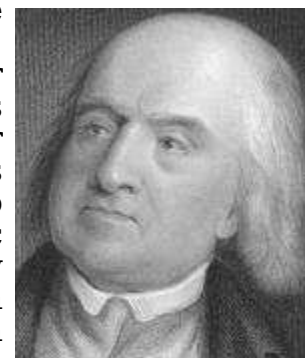
Instructively, the US and Great Britain are the only industrialized countries that have

yet to convert comprehensively to the metric system instituted by the Jacobins (though for practical reasons, the English units were redefined in terms of the Jacobin units, in the US in 1893 and again in 1959). The US in particular is and always has been relatively inhospitable soil for socialism and its overt institutions, and it excites the hostility of socialists more than does any other country.



May Day parade, Moscow, USSR, 1982

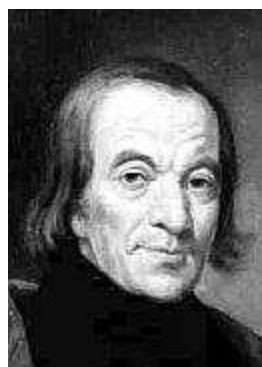
**Jeremy Bentham** (1748-1832) offered a framework for the systematic alteration of human behavior, to the end of making existence as blissful as possible. Bentham asserted that the soul, and hence all behavior, can be accounted for completely by reference to pleasure and pain, a dialectic vaguely reminiscent of Hegel. In *Introduction to the Principles of Morals and Legislation*, Bentham asserts his theory of hedonic tyranny: "Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong, on the other the chain of causes and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think: every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it." His philosophy implied that society could change a man's behavior arbitrarily by modulating the pleasure and pain to which he is subjected — quantities that are accessible to others (notably, to government agents). Bentham is best known for the systematic collective hedonism of his "felicific calculus", and this too is vitally important to socialism, but his radically reductionist cognitivism is probably even more important to it. Clearly, the two go hand in hand. By rendering man as inherently and arbitrarily tractable, his calculus naturally is thought to be best practiced by altering man so that he becomes dumbly blissful.



Jeremy Bentham

The decisive blow to Bentham's philosophy, is the reality that pleasure and pain are not determinants of cognition and behavior, but only influences. Will stands distinct as an articulate phenomenon of mind, and perseverance consists of the continuation of will and its associated behaviors despite concomitant pain. Perseverance is only possible because of the expectation of future goal fulfillment (fulfillment that may even occur after death, either actually or only in the individual's mind), so it is by systematically dashing expectations that a person's will can be broken. This method for realizing the promise of Bentham's calculus is de rigueur among socialists, largely underlying the oppressive regulations and progressive taxes imposed by their governments. Bentham made clear to the socialists that such a breaking was imperative for their purposes: "In every human breast [...] self-regarding interest is predominant over social interest; each person's own individual interest over the interests of all other persons taken together." (About this too, Bentham was

profoundly mistaken.) Bentham's kinship with the socialists goes further. He had a radical deconstructionist view of society, in which the meaning of its constituent individuals is fundamentally divorced from social relationships, and hence from their roles in society. Such a stance should evoke thoughts of feral children, castaways on deserted islands, and artists without audiences, but this absurd philosophy follows naturally from Rousseau and Kant, with their isolated noble savages and solipsistic universes (respectively). That socialists would benefit from a pathologically asocial ontology is perhaps surprising, but in fact socialism is predicated on the atomization of society (civilization), failing which, Eden is not reconstituted.



Robert Owen

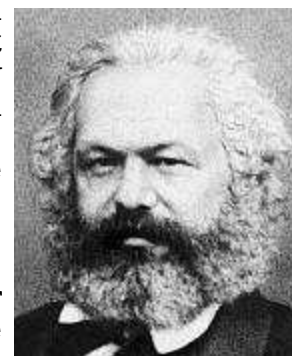
The term "socialism" itself was first used to refer to the philosophy of Welsh industrialist **Robert Owen** (1771-1858), who was directly influenced by the French philosophers of the Enlightenment, including Rousseau. Owen's "Co-operation", or "Owenism" as it was first called, centered on now-familiar socialistic principles: radical rejection of personal responsibility, free schooling for children by which their personalities are to be molded to his design, paternalistic nursing of wayward adults, a comprehensive refrain from the passing of moral judgement, sexual disinhibition and deprecation of traditional marriage, equality of the genders, copious alms and general coddling of the materially poor, rejection of free market principles, radical deprecation of traditional Christian (and all other revealed) religion, compulsory communal raising of children starting at age three, radical industrial and agricultural

collectivization under clerical or government supervision, and global imperialism which he institutionalized in the hopefully named "Association of all Classes of all Nations", founded in 1835.

It was in his *The book of the new moral world*, published serially from 1836 to 1844, that Owen articulated his philosophy, and the English term "socialism" first came into common use in his Association, to refer to that philosophy. Owen also formed a business partnership with Jeremy Bentham, on the basis of mutually sympathetic philosophies.

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**Karl Marx** (1818-1883) and **Friedrich Engels** (1820-1895), with their 1848 [Manifesto of the Communist Party](#), added almost nothing to an already well-developed picture of socialism. They declared that "the theory of the Communists may be summed up in the single sentence: Abolition of private property." Naturally, then, the nations that would later implement communism tended to have very little property, private or otherwise.



Karl Marx

The most significant additions of Marx and Engels were economic, financial, and banking institutions, which — if reports of their having been bankrolled by the Rothschild banking dynasty are accurate — should not surprise. Specifically, they recommended "A heavy progressive or graduated income tax" and "Centralization of credit in the banks of the state, by means of a national bank with state capital and an exclusive monopoly", which the same banking clique finally had enacted in the US, with minor alteration, some 65 years later. For good measure, they recommended "Confiscation of the property of all emigrants and rebels" to deter evasion of their program and "Centralization of the means of communication and transport in the hands of the state" as a mechanism of political and economic control. Marx and Engels probably found socialism attractive chiefly because they and their benefactors viewed it as a promising vehicle for amassing, wielding, and retaining power over society. Their prescriptions do not read like the works of true believers.

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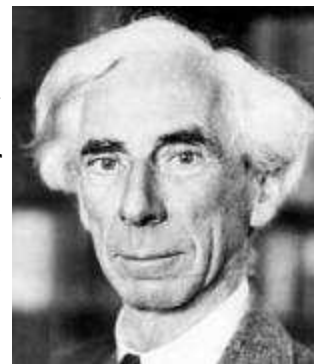
Two centuries after Hume, another so-called realist, Fabian socialist **Bertrand Russell** (1872-1970), purported to rebel against Kant and Hegel, and became quite famous and influential in the process. Russell genuinely rejected Hegel's quasi-occultic super-causality, but overshot the mark rather widely. Russell is called a "realist" because, like Hume, he maintained that reality inheres only in that which is apparently obvious. But Russell extended Hume's stance on causality to a complete denial of its existence (and, arguably, disproved his thesis by the very act of proposing it). But by dismissing causality completely, rather than simply relegating it to the mind, Russell was in a position to abandon Hume's implicit dualism. This, he did — substituting "neutral monism", which he conceived in superstitious, even Gnostic, terms. Thus, while Russell superficially escaped Hegel and Kant, what he had actually managed was to extend Kant's ethereal solipsism to all of reality, which — through his rejection of causality — he had made as disjointed as a dream. For Russell, this stance may have been more than sophistry: his eldest son and two of his granddaughters were tragically stricken with schizophrenia, a disease with a substantial hereditary aspect (and which is, as noted above, associated with precisely this sort of disjointedness).

That apparent opposites such as Hegel's super-causality and Russell's radical rejection of causality are in fact symbiotic parts of the same movement, is suggested by Russell's association with **Alfred North Whitehead** (1861-1947). The two collaborated to write *Principia Mathematica* (1910-1913), a three volume treatise that sought to show that all facts are logically provable, by articulating much of number theory using the edifice of symbolic logic as a starting point. (This prospect was permanently dashed by the work of Kurt Gödel, specifically by his 1931 incompleteness theorems.) Whitehead's apparent opposition to Russell is articulated in his "process philosophy", which held that the persistency of objects is an illusion — that, rather than persisting singularly, objects are in reality chains of experience, each experience causing the next. Whitehead termed this principle "organic realism" because it proposes that reality inheres exclusively in structured relationships (and those relationships are constituted by experiences). When this strange principle is applied to the mind (and consciousness), the result is the model proposed by Marvin Minsky, termed "Society of Mind". This model holds that there is no unitary consciousness, but instead, a collection of processes in the mind that sustain the illusion of consciousness through transient activation and relationships. Here, the kinship of Russell's noncausality with Whitehead's omnicausality becomes more clear: Minsky's conception, inspired by Whitehead, suggests that consciousness cannot have robust causal continuity. The neurophysiological reality lends itself neither to Minsky's description, nor to a classical unitary description: consciousness is a unitary but dynamically constituted process, within certain well-defined persistent organs in the brain, and exhibits causal continuity and noncausal disjointedness in varying proportions and distributions.

In any case, Russell's rejection of causality was perhaps symptomatic of his general disaffection with reality. He once suggested one might "take up the line of the gnostics—a line which I often thought was a plausible one—that as a matter of fact this world that we know was made by the devil at a moment when God was not looking. There is a good deal to be said for that and I am not concerned to refute it." His biographer reports that in his century of living Russell never learned how to boil an egg, so great was his detachment from the practical. The spectacles of twentieth century warfare drove Russell's disaffection to the surface in rather unattractive



ways, as when he said in correspondence, "I hate the world and above all the people in it . . . I hate the planet and the human race--I am ashamed to belong to such a species". He was so prone to a depressive outlook that he wrote in correspondence in 1903, "nothing stirs me, nothing seems worth doing or worth having done: the only thing that I strongly feel worth while would be to murder as many people as possible so as to diminish the amount of consciousness in the world."



Bertrand Russell

Like Rousseau, Russell was orphaned at a young age — of just three years, in his case. He was opposed to inheritance, and moreover, he bequeathed most of his own inheritance to his university. He was a serial adulterer, and preached that monogamy was unnatural. One of his famous utterances is "Marriage is for women the commonest mode of livelihood, and the total amount of undesired sex endured by women is probably greater in marriage than in prostitution." He was apparently quite intent on spreading his own cognitive dissonance and misery, and made a lengthy career of it. He was to some degree aware of this, as when he said "I want actually to change people's thoughts. Power over people's minds is the main personal desire of my life; and this sort of power is not acquired by saying popular things."

In "The Impact of Science on Society" (1951), Russell echoed Rousseau and anticipated environmentalism: "Agriculture was a technical advance. The way it was used should be an awful warning to our age. It introduced slavery and serfdom, human sacrifice, absolute monarchy and large wars. Both industry and agriculture, to a continually increasing degree, are carried on in ways that waste the world's capital of material resources." He prefaces this with a view that tempers Rousseau's noble savage, while arguably still clinging to it: "In the earliest human communities, before agriculture, subsistence was precarious, and death from starvation must have been frequent. At that stage, man had the same mixture of misery and carefree enjoyment as still makes up the lives of other animals." In any case, as noted above regarding Rousseau, this view of agriculture is wrong. It is chiefly because of agriculture that people have the free time to be creative, and this is the most important consequence of agriculture.

Hume and Russell, by denying causality, had in fact made judgement perfectly impossible for those who accepted their strange stance. Without causal attribution, there can be no judgement, so there can be no differentiating of right from wrong, consistent with the Eden motif (though perhaps only coincidentally so). Both Hume and Russell took the stance that reason must yield to ethics when the two conflict — but this is a conflict that arises only in philosophies that are unreasonable. Russell believed that ethics are defined democratically or oligarchically (by civil discourse), so that it was his position that will trumps reason. Having already foreclosed on the possibility of judgement, this is a natural conclusion.

In [The Practice and Theory of Bolshevism](#) (1920), p.8-10, Russell wrote:

By far the most important aspect of the Russian Revolution is as an attempt to realize Socialism. I believe that Socialism is necessary to the world, and believe that the heroism of Russia has fired men's hopes in a way which was essential to the realization of Socialism in the future. Regarded as a splendid attempt, without which ultimate success would have been very improbable, Bolshevism deserves the gratitude and admiration of all the progressive part of mankind.

But the method by which Moscow aims at establishing Socialism is a pioneer method, rough and dangerous, too heroic to count the cost of the opposition it arouses. I do not believe that by this method a stable or desirable form of Socialism can be established. [...]

But although I do not believe that Socialism can be realized immediately by the spread of Bolshevism, I do believe that, if Bolshevism falls, it will have contributed a legend and a heroic attempt without which ultimate success might never have come. A fundamental

economic reconstruction, bringing with it very far-reaching changes in ways of thinking and feeling, in philosophy and art and private relations, seems absolutely necessary if industrialism is to become the servant of man instead of his master. In all this, I am at one with the Bolsheviks; politically, I criticize them only when their methods seem to involve a departure from their own ideals.

By 1945, Russell's distaste for the methods of the Soviets (and of Stalin in particular) had escalated so greatly that he urged America to launch a unilateral and preemptive nuclear attack on it. He did so in the tradition of Margaret Sanger's appalled reaction to Ernst Rudin's horrors, and with a view to the establishment of a socialist world government hewn to his preferred design. He continued his lobbying campaign for a unilateral strike for another five years. But starting in autumn 1953, he entered a period of denial of and dissociation from his anti-Soviet view, that in its form had the appearance of actual psychopathology. It is as though someone — perhaps Albert Einstein? — had sat him down and given him a talking-to, reactivating his radical pacifism. In the [Russell-Einstein Manifesto](#) of 1955-Jul-9, Russell and Einstein make an Edenist pitch to a wide audience:

[...] The general public, and even many men in positions of authority, have not realized what would be involved in a war with nuclear bombs. [...]

Shall we put an end to the human race; or shall mankind renounce war? People will not face this alternative because it is so difficult to abolish war.

The abolition of war will demand distasteful limitations of national sovereignty. [...]

We appeal as human beings to human beings: Remember your humanity, and forget the rest. If you can do so, the way lies open to a new Paradise; if you cannot, there lies before you the risk of universal death. [...]

This came from the same Russell who muttered confidentially to his friends “I hate the planet and the human race” and the like, and who a few years earlier had campaigned for a preemptive nuclear strike on the Soviet Union, and from the same Albert Einstein who [urged Franklin Roosevelt](#) to hastily direct the development of nuclear weapons in the first place. Skepticism as to the wisdom of their prescriptions is warranted. In another tantrum of imprudence, Einstein described Buddhism as the “religion of the future”, “natural and spiritual and a meaningful unity”, concluding “If there is any religion that would cope with modern scientific needs, it would be Buddhism.” The [Occult Edenism chapter](#) below opens by showing what an ill wind Buddhism represents.

In the twilight of his life, Russell turned his zealous ire against America, supporting Che Guevara's campaign for a global revolution against “US imperialism”. It was this Russell that protégé Noam Chomsky chose to emulate — with characteristic billowing bombast, he now calls the liberation of Iraq from the Ba'ath Socialist thugs, a “supreme crime”. Following Russell's example, early in his career Chomsky turned in scholarly performances that were considered brilliant (and have since been picked over and largely mooted), and went on to decades of often baffling and self-contradictory marginal politico-ethical ranting.

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In the twentieth century, the main story line of socialism changes from the conceivers to the promoters and practitioners. By the start of the twentieth century, industrial and banking dynasties such as the **Rothschilds**, **Rockefellers**, **Morgans**, and **Carnegies**, were aligning themselves with socialism. Due in part to their maneuverings, the early twentieth century brought the first post-Jacobin socialist governments. See, in particular, [Wall Street and the Bolshevik Revolution](#) (Arlington House, 1974) and [Wall Street and the Rise of Hitler](#) (Arlington House, 1976), both by London-born academic Antony C. Sutton (1925-2002).

In Russia (1917-1991), the **Bolsheviks** led by **Vladimir Ilyich Ulyanov** (“Lenin”,

1870-1924) and **Josef Vissarionvitch Dshugashvili** ("Stalin", 1879-1953) enacted socialism on a scale not equalled before or since. In Germany (1933-1945), the **Worker's Party** led by **Adolf Hitler** (1889-1945) and his gaggle of misfits erected a short-lived government that combined aggressive socialism with perverted derivatives of Nordic and Indic mythology and a large helping of occult nonsense. This yielded frenetic murder and mayhem — 35 million war dead in the European theater, and 15-20 million victims of Nazi genocide and murder. In Italy, Marxist syndicalist **Benito Amilcare Andrea Mussolini** (1883-1945) established a **Fascist** regime and ruled as dictator from 1922 to 1943, under the mantra "Everything in the state, nothing against the state, nothing outside the state.". Mussolini and Hitler of course formed an alliance in WW2, and both of their regimes systematically harassed and terrorized communists, who were their sectarian rivals. The German regime stayed closer to traditional socialism, in fact and (obviously) in name. In the final analysis, the main difference between the radical socialists and the fascists was not what they did or how they did it, but what they said (how they promoted and justified their actions).

Socialism took root in Asia two or three decades after it did in Europe. The Democratic People's Republic of Korea (1948-), founded by **Kim Il Sung** (1912-1994) on ostensible principles of independence and self-sufficiency, has a gulag system that operates to this day. Starvation is an economic fixture there, and the country survives only because South Korea, China, and the US, among others, donate food, fuel, and medicine to them. In the People's Republic of China (1949-), **Mao Tse-Tung** (1893-1976) founded the communist party that has a political monopoly to this day, though it is no longer has an economic monopoly. 15-20 million died in Mao's labor camps. Mao's "Great Leap Forward" (1958-1960) produced 20-40 million corpses, most by starvation. In Mao's "Cultural Revolution" (1965-1968), many more starved to death, and hundreds of thousands of intellectuals and elderly people were murdered outright. In Cambodia (1975-1979), Maoist **Saloth Sar** ("Pol Pot", 1925-1998) and the **Khmer Rouge** totally evacuated dwellers of the capital city to the countryside, and in a five year rampage, gruesomely murdered almost a quarter of the population, including men, women, children, anyone from abroad, anyone who spoke a foreign language, and anyone who wore eyeglasses or a wristwatch.



In the US, a far less militant and fundamentalistic strain of socialism was gradually emplaced under the leadership of people such as **Woodrow Wilson** (1856-1924) and **Edward Mandell House** (1858-1938), **Franklin Delano Roosevelt** (1882-1945), and **Lyndon Baines Johnson** (1908-1973). In 1921 the [Council on Foreign Relations](#) was founded by Wilson and House (his aide), **Elihu Root** (president of the



internationalist, vaguely socialist Carnegie Endowment for International Peace for its first 15 years, 1910-1925), and New Republic cofounder **Walter Lippman**. Lippman had helped Wilson draft his Fourteen Points; the second and third of Wilson's Points promise free international trade, the fourth promises universal disarmament, and the last seeks to establish the League of Nations (the forerunner of the United Nations Organization). The Council was conceived as a vehicle for the promulgation of just these sorts of principles — US-style (moderate) globalist socialism and top-down economics, and general management of the affairs of all men, by a few men from above. The Council has never been exclusively socialist, and few of its members have been receptive to radical socialism. In fact, Lippman is now seen as a proto-neoconservative. House described himself as a “Marxist socialist”, but was an incrementalist, not a revolutionary. In 1945, the Council moved into its current digs at 68th and Park in Manhattan, which had been donated by a Standard Oil heiress and refurbished by a bevy of benefactors led by John D. Rockefeller Jr.

After World War Two, all the countries of western Europe, and the British commonwealth countries, adopted welfare state socialism through gradual emplacement, exceeding US socialism by degree rather than by kind. In Britain and Australia, the **Fabian Society** was a major catalyst for the transformation. The Society's early membership included George Bernard Shaw, H. G. Wells, and Bertrand Russell, and its current membership includes **Tony Blair**. It is essentially the ideological heart of the British Labor party. Fabian socialism is incrementalist, and is clearly the sort of program that is followed by that part of the mainstream Western establishment that is socialist. The Wikipedia entry explains “The group, which favoured gradual rather than revolutionary change, was named in honour of the Roman general Quintus Fabius Maximus Cunctator (nicknamed ‘the Delayer’), who advocated tactics involving harassment and attrition rather than head-on battles against the Carthaginian army under the renowned general Hannibal Barca.” The socialism of India traces its lineage directly to the Fabian Society, by its influence on **Jawaharlal Nehru**.

In Latin America, the old guard of socialism is **Fidel Castro** (1926-), and the new guard is **Hugo Chavez** (1954-), and really they're the same guard, owing more to the Bolsheviks than to House's Council.

The “Declaration by the United Nations” of 1942-Jan-1, so named by Franklin Roosevelt, bound together the USSR with the English-speaking countries of the world (and with many other countries besides, some via governments in exile), in a pact of mutual defense and allegiance against the Axis powers. In 1945, the victorious allies founded the United Nations Organization, taking its name from the 1942 Declaration, and building on a plot in Manhattan donated by **John D. Rockefeller Jr.** (1874-1960). Article 25 of the UN's [Universal Declaration of Human Rights](#), ratified in 1948, declares world socialism: “Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.”



The UN is financed by [dues](#) borne disproportionately by rich countries, and metes out aid only to poor countries, and then, only as long as they remain poor. The G7 industrialized countries pay 70.1% of UN dues. J D Rockefeller Jr.

The US and Japan alone pay 41.2% of dues. The nine most populous countries in the world, excluding the US, pay 5.7% of UN dues, for 52.8% of the world's population. The ten largest countries in the world by land area, excluding the US, pay 10.7% of UN dues, for 43.0% of the world's land area. The ten countries with the largest proven oil reserves pay 4.3% of UN dues, for 83.6% of the world's proven oil reserves. [\(raw data\)](#) It is industry (a modified proportion of gross national product) that is taxed — the actual act of production — not material wealth, not productive capacity, and



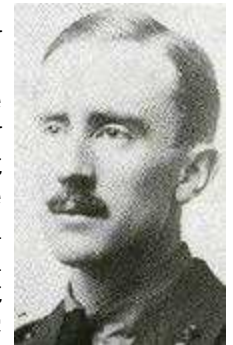
certainly not need or use of UN services.

The UN General Assembly continues this theme of distorted representation: each country has one vote, so that the vote of the United States (3.7 million square miles, 293 million people, \$10.99 trillion GDP) carries the same weight as, e.g., that of Haiti (10,714 square miles, 7.7 million people, \$12.3 billion GDP). The Assembly's structure is such that nations that repeatedly bifurcate (the way Yugoslavia did, for example) become more heavily represented, relative to those with national cohesion — that is, troubled, strife-riven, improverished regions come to dominate the voting landscape. Only the Security Council provides exception to this pattern of redistribution of wealth and power from the rich and nationally healthy to the poor and nationally ill, but even then, not in any systematized or consistent fashion.

In March 2005, the UN renewed calls for the governments of the world's productive nations to tax their populations (by expunging external debt and recurrently seizing .7% of GDP) to fund gifts to the governments of the world's unproductive nations, promising continued terrorism if the gifts are insufficient. On its face, this is an attempt at extortion, but it is silly and incredible, because the gifts the UN insists on are more likely to equip terrorists than to placate them, and are more likely to reinforce and perpetuate corruption and poverty (driving more people to terrorism) than to relieve it. In fact, these programs are chiefly attacks on the nations they purport to aid, as detailed above in the [Herding People, Culling the Herd chapter](#) (though it's exceedingly unlikely that Kofi Annan views them this way).

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Perhaps it's also worth mentioning the Lord of the Rings trilogy by **J. R. R. Tolkien** (1892-1973), first published in 1954-55, since it is a fairly overt recapitulation of the Eden myth, with obvious cultural currency. Some critics consider Tolkien to be the most influential writer of the twentieth century, albeit to their chagrin. His “Shire” is the wistfully remembered Eden, and the hobbits are the erstwhile innocent thrust irreversibly (for Bilbo and Frodo, at least) into the harsh world at large due to a caving to temptation (Bilbo's keeping of the found ring, and Frodo's acceptance of the ring). Echoing the philosophies of Rousseau and Marx, it is industry and civilization, as embodied by Mordor, that confront the hobbits. And just as in the Bible after Eden, there are epic clashes and a constant war against menacing evil and the existential other, followed — once evil is symbolically quenched — by the return of the king of mankind.



John Ronald  
Reuel Tolkien

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## Occult Edenism

New Age is a mishmash of esoteric religious claptrap, centered on the restoration of the conditions of Eden. It has an Edenic spiritual capital in Moray Scotland, at [Findhorn](#), complete with “now-legendary 40-pound cabbages”. The new age is often called the “Age of Aquarius”, an astrological construct associated with the alignment of the constellation Aquarius with the horizon at dawn on the spring equinox (this occurs in the year 2100). It has a solipsistic epistemology like that of Kant, and is probably an inevitable eventuality of Enlightenment idealism. However, it extends this to harmonize with Buddhism, as articulated in e.g. the Dhammapada: “Mind precedes its objects. They are mind-governed and mind-made.”.

The history of New Age is essentially the history of the importing of Eastern religion into the West, and its adaptation thereto. Astrology is, of course, almost universally present in ancient religion. For example, the Magi (Zoroastrian) pilgrims to the infant Jesus were following astrological auspices (Jupiter in Taurus, etc.). New Age rejuvenates the astrological tradition, imbued with pseudoscientific language as ever. More consequentially, New Age incorporates the reincarnation/recurrence/transmigration doctrines of the ancient Egyptian and Indic religions. A list of western proponents of reincarnation is, likewise, a list of contributors to the establishment of New Age as a religious movement, however haplessly, and includes several key figures of the Enlightenment:

Pythagoras (Greek philosopher and mathematician, c.582-c.500 BC)  
 Socrates (Greek philosopher, 469-399 BC)  
 Plato (Greek philosopher, 427-347 BC)  
 Plotinus (Greek philosopher, founder of Neoplatonism, 204-270)  
 Giordano Bruno (Italian philosopher, 1548-1600)  
 François Voltaire (French philosopher, 1694-1778)  
 Benjamin Franklin (US statesman, philosopher and inventor, 1706-1790)  
 Gotthold Lessing (German philosopher and dramatist, 1729-1781)  
 John Adams (Second president of the United States, 1735-1826)  
 Johann Wolfgang von Goethe (German poet and dramatist, 1749-1832)  
 August Wilhelm von Schlegel (German poet, critic and translator, 1767-1845)  
 William Wordsworth (English poet, 1770-1850)  
 Ralph Waldo Emerson (US philosopher and writer, 1803-1882)  
 Robert Browning (English poet, 1812-1889)  
 Richard Wagner (German composer, 1813-1883)  
 Henry David Thoreau (US social critic, writer and philosopher, 1817-1862)

Walt Whitman (US poet, 1819-1892)  
 Thomas Huxley (English biologist and writer, 1825-1895)  
 Leo Tolstoy (Russian novelist and social critic, 1828-1910)  
 Samuel Clemens, "Mark Twain" (US writer, 1835-1910)  
 Gustav Mahler (German composer, 1860-1911)  
 Rudolf Steiner (Austrian philosopher, 1861-1925)  
 David Lloyd George (British Prime Minister, 1863-1945)  
 Henry Ford (US automobile pioneer, 1863-1947)  
 Rudyard Kipling (English writer, 1865-1936)  
 W. Somerset Maugham (English writer, 1874-1965)  
 Carl Jung (Swiss psychiatrist and psychologist, 1875-1961)  
 Sir Hugh Dowding (British Air Marshal during the Battle of Britain, 1882-1970)  
 George S. Patton (US general, 1885-1945)  
 Robert Graves (English poet, 1895-1985)  
 Erik Erikson (US psychoanalyst, 1902-1994)



Buddha, in Lantau, Hong Kong. Photo from [www.swastika-info.com](http://www.swastika-info.com)

Buddhism, founded by Siddhā Gautama (ca. 563-483 BCE), is an occultification of Hinduism achieved through syncretion with Jainism (detailed later in this chapter). Hinduism is one of the Indo-European family of religions (other examples, as noted in [the Overview](#) and [the Progenitors chapter](#), are the ancient Persian, Greek, Roman, Norse, Celtic, Baltic, and Slavic mythologies). Buddhism is known traditionally as "The Aryan Way" or "The Aryan Truth", after the noble, non-Dravidian (Europoid) Indian clan to which Gautama belonged. The ideological kinship of Buddhism with socialism probably paved the way for the Asian socialist regimes of the twentieth

century. It certainly paved the way for the progressive penetration of Western culture by Buddhism in the same timeframe. To facilitate familiarization with the specific

precepts of Buddhism, here is a representative selection of excerpts from the [Dhammapada](#) anthology (translated by John Richards). Each line starts with the number of the verse(s) with which it originates.

1 Mind precedes its objects. They are mind-governed and mind-made.

21 Attention leads to immortality. Carelessness leads to death.

23 Those who meditate with perseverance, constantly working hard at it, are the wise who experience Nirvana, the ultimate freedom from chains.

39 With his mind free from the inflow of thoughts and from restlessness, by abandoning both good and evil, an alert man knows no fear.

40 Seeing your body as no better than an earthen pot, make war on Mara [the demon who tempts with impurity] with the sword of wisdom, and setting up your mind as a fortress, defend what you have won, remaining free from attachment.

60 Long is the night for the sleepless. Long is the road for the weary. Long is samsara [the cycle of reincarnation] for the foolish, who have not recognised the true teaching.

62 "I've got children", "I've got wealth." This is the way a fool brings suffering on himself.

83 The good renounce everything. The pure don't babble about sensual desires. Whether touched by pleasure or pain, the wise show no change of temper.

84 If a man does not seek children, wealth or power either for himself or for someone else, if he does not seek his own advantage by unprincipled means, he is a virtuous man, a wise man and a righteous man.

93 He whose inflowing thoughts are dried up, who is unattached to food, whose dwelling place is an empty and imageless release — the way of such a person is hard to follow, like the path of birds through the sky.

94 When a man's senses have come to peace, like a horse's well broken by the trainer, when he is rid of conceit and without inflowing thoughts — even devas [gods] envy such a well set man.

97 He has no need for faith who knows the uncreated, who has cut off rebirth, who has destroyed any opportunity for good or evil, and cast away all desire. He is indeed the ultimate man.

98 Whether in the village or the forest, whether on high ground or low, wherever the enlightened live, that is a delightful spot.

99 Delightful for them are the forests where men find no delight. The desire-free find delight there, for they seek no sensual joys.

124 There is no evil for the non-doer.

133 Don't speak harshly to anyone.

134 If you don't disturb yourself, like a broken gong does not vibrate, then you have achieved nirvana.

141 Neither naked asceticism, matted hair, dirt, fasting, sleeping on the ground, dust and mud, nor prolonged sitting on one's heels can purify a man who is not free of doubts.

153-4 I have passed in ignorance through a cycle of many rebirths, seeking the builder of the house. Continuous rebirth is a painful thing. But now, housebuilder, I have found you out. You will not build me a house again. All your rafters are broken, your ridge-pole shattered. My mind is free from active thought, and has made an end of craving.

170 Look on the world as a bubble, look on it as a mirage. The King of Death never finds him who views the world like that.

171 Come, look at the world as a gilded royal carriage, in which fools get bogged down, while men of understanding have no attachment to it.

175 Men with powers travel through space, but the wise step right out of the world, by conquering Mara and his host.

185 Not to speak harshly and not to harm others, self restraint in accordance with the rules of the Order, moderation in food, a secluded dwelling, and the cultivation of the higher levels of consciousness — this is the teaching of the Buddhas [the awakened/enlightened ones].

195-6 When a man venerates those worthy of veneration, be they Buddhas or their disciples, who have transcended all obstacles and passed beyond sorrow and tears — venerating such as these, whose passions are extinguished and for whom there is no further source for fear, no one can calculate how great his merit is.

200 Happy indeed are we live who have nothing of our own. We shall feed on joy, just like the radiant devas.

202 There is no happiness greater than peace.

203 Hunger is the supreme disease. Mental activity is the supreme suffering. When one has grasped this as it really is, nirvana is the supreme happiness.

206 By not meeting fools one can be happy all the time.

210 Never have anything to do with likes and dislikes. The absence of what one likes is painful, as is the presence of what one dislikes.

211 Therefore don't take a liking to anything. To lose what one likes is hard, but there are no bonds for those who have no likes and dislikes.

212 From preference arises sorrow, from preference arises fear, but he who is freed from preference has no sorrow and certainly no fear.

213 From affection arises sorrow, from affection arises fear, but he who is freed from affection has no sorrow and certainly no fear.

214 From pleasure arises sorrow, from pleasure arises fear, but he who is freed from pleasure has no sorrow and certainly no fear.

248 So understand this, my man — Unrestrained men are evil. Don't let greed and wrong doing subject you to lasting suffering.

270 One is not noble if one harms other living creatures. It is by non violence to all forms of life that one is called noble.

277 All processes are impermanent. When one sees this with understanding, then one is disillusioned with the things of suffering. This is the Path of Purification.

278 All processes are painful. When one sees this with understanding, then one is disillusioned with the things of suffering. This is the Path of Purification.

279 All processes are out of my control. When one sees this with understanding, then one is disillusioned with the things of suffering. This is the Path of Purification.

284 So long as the least desire of a man for women has not been eradicated, he is fettered in mind, like a sucking calf to its mother.

285 Pluck out your desire, like one does an autumn lotus with one's hand. Devote yourself to the path of peace, the nirvana proclaimed by the Blessed One.

349-51 When a man is stimulated by his own thoughts, full of desire and dwelling on what is attractive, his craving increases even more. He is making the fetter even stronger. But he who takes pleasure in stilling his thoughts, practising the contemplation of what is repulsive, and remaining recollected, now he will make an end of craving, he will snap the bonds of Mara. His aim is accomplished, he is without fear, rid of craving and without stain. He has removed the arrows of changing existence. This is his last body.

352 Rid of craving and without clinging, an expert in the study of texts, and understanding the right sequence of the words, he may indeed be called "In his last body", "Great in wisdom" and a "Great man".

353 All-conquering and all-knowing am I. Amidst all states of mind, unaffected am I. By abandoning everything, I am liberated by the cessation of desire. Having achieved Realisation by myself, who should I point to as my teacher?

356 Weeds are the blight of fields. Desire is the blight of mankind. Consequently offerings



to those free from desire are of great fruit.

361 Restraint of the body is good. So is restraint of speech. Restraint of mind is good, and so is restraint in everything. The bhikkhu [monk] who is restrained in everything, is freed from all suffering.

362 Restrained of hand, restrained of foot, restrained of speech and restrained in his highest faculty, with his joy turned inwards, his mind still, alone and contented — that is what they call a bhikkhu.

371 Meditate, bhikkhu, don't be careless, don't let your mind take pleasure in the senses. Don't have to swallow the iron ball for being careless. Don't have to cry out, "This is terrible" as you burn.

372 There is no meditation without wisdom, and there is no wisdom without meditation. When a man has both meditation and wisdom, he is indeed close to nirvana.

390 Nothing is better in a brahmin [priestly nobleman] than this — that he restrains his mind from pleasurable things. Suffering disappears for him to the same extent that he gets rid of thoughts of harming anyone.

395 The man who wears robes made from rags off the dust heap, who is gaunt, with his sinews standing out all over his body, alone meditating in the forest — that is what I call a brahmin.

408 He who utters only gentle, instructive and truthful speech, criticising no-one — that is what I call a brahmin.

410 He who has no desires in this world or the next, without longings, freed! — that is what I call a brahmin.

423 He who has known his former lives and can see heaven and hell themselves, while he has attained the extinction of rebirth, a seer, master of transcendent knowledge, and master of all masteries — that is what I call a brahmin.

Despite separate actual origins, socialism and Buddhism have the appearance of being cut from the same cloth. They share the same motif combining purity, regression, contraction, sterility, bliss, painlessness, and death. Both urge people to oppose their own nature. Both contain within them striking contradictions. In fact, they contain the same contradictions. In Buddhism, one is urged to cut off "any opportunity for good or evil", while simultaneously urged to be "expert in the right and wrong road" (Dhammapada verse 403). Buddha is Sanskrit for "awakened one", signifying vigilant adherence to doctrine. Equivalently, in Edenism/socialism, one is commanded to refrain from judgement, while one is simultaneously commanded to condemn and expel ideas and people that offend against the commandments. In Buddhism, one is urged to renounce the search for pleasure, under the promise that this renunciation will lead to eternal delight (nirvana, Sanskrit for "extinguishment"). In socialism, laborers are promised eternal economic security (eventually, communism), if only they abandon efforts at economic achievement and join the socialist cause. Both of these are tailored to appeal to those who despair, and both of them are structured and practiced in such a way that they breed despair. Another important commonality is the deprecation of violence. Neither Edenism nor Buddhism differentiates harm inflicted in defense of life or otherwise in pursuit of justice, from harm inflicted gratuitously. Both of them ostensibly forbid all harm, with Buddhism redundantly forbidding speech that is harsh or critical. Yet both of them urge people to do terrible harm to themselves, promising them rewards for doing so. In almost perfectly parallel lines, socialism and Buddhism pursue the same end, the former (particularly Marxism) emphasizing the material, the latter emphasizing the mental and spiritual.

Though independence is not often associated with socialism, Rousseau himself decried personal interdependence, associating it with the alienation of humanity from its idyllic roots, even while advocating an arrangement of dependence on and subordination to the collective. Similarly, Buddhism preaches self-discipline and self-sufficiency as the path to idyllic delight. Verses 165-166 of the Dhammapada

assert that "Purity and impurity are personal matters. No one can purify someone else. One should not neglect one's own welfare for that of someone else, however great. When one has understood what one's own welfare really consists of, one should apply oneself to that welfare." This ostensibly deviates slightly from Rousseau, and a great deal from Owen, in that it does not imagine the systematic perfecting of people by institutions charged with the task. But in practice, this is simply pragmatic, because it obviates to some degree the need for active reinforcement and enforcement of ideological edicts, and dilutes the economic instability that is fostered by socialistic systems. In the final analysis, the Buddhist emphasis on solitude and perfectability is quite compatible with Rousseau's view of human origins and conditions and what to do about them. Both of them, the Buddhists and the Edenists, are pursuing a common aim, the elimination of conflict. Consider verse 305 of the Dhammapada (as translated by Harischandra Kaviratna): "Sitting alone, sleeping alone, living alone, and being diligent, subduing the self by means of the Self, let a man find delight in the ending of the forest (of desires)." There can hardly be a more cogent recipe for the elimination of conflict — or, indeed, for the ending of civilization, the institution blamed by Rousseau and his ilk for all social ills. A particularly interesting consideration is the relationship of Bentham's philosophy to Buddhism. The Buddhist emphasis on solitude finds kinship in Bentham's radical view that the essence of a man inheres exclusively in his isolated nature. But more interesting is that Buddhism promises liberation from the hedonic tyranny of Bentham (itself a fiction, as noted [above](#)).

Socialism holds that perspicacious effort is a sin, and that indolence is an entitlement. While Buddhism deprecates indolence and urges perspicacious effort, the practical result is identical, because the only effort Buddhism urges is that directed toward the separation of the self from worldly, material concerns. That is, Buddhism urges that one strive to avoid directing any effort toward any practical end. It is, thus, simply an alternative phrasing, a more structured and disciplined form, of the socialists' deprecation of productive labor. And indeed, the Dhammapada urges the reader to seek immortality not by acting to create lasting works (effort it condemns as futile or sinful), but by renouncing the physical in expectation of eternal reward. Buddhism and socialism are thus syncretically symbiotic.

As detailed below, occult socialism consistently promises freedom of a perfected sort. Buddhism supplies much of the structure that led to this occult premise. The central premise of Buddhism is that mental discipline whereby the mind is utterly emptied in perfect obedience to the instructions of the Buddhas, leads to complete and delightful liberation from the bonds of mortal, physical life. This premise is, at once, rather transparently silly, and a truistic self-fulfilling prophecy (the mind is completely emptied only by death, and death severs all bonds). The Buddhist view of worldly life — that it is inherently punitive and wretched — is shared by Gnosticism, discussed below. The Buddhist discipline built around this premise is very well-suited to preparing people to passively accept the atrocities of radical socialism, either as observers or as victims.

In Mahayana Buddhism, a bodhisattva is a holy person, bent on enlightenment, who vows to forgo final liberation from samsara until everyone else in society has already achieved nirvana. Since nirvana can only be reached through death, this hallowed figure of Buddhism believes himself to have a vital interest in the death of all humanity.

The Stoic concepts of passion and apatheia, which contributed directly to Gnosticism, are analogous to the Buddhist conceptions of suffering (e.g., verse 361 above) and non-attachment (e.g., verses 170-171 above). Thus, Buddhism and Gnosticism inherently lend themselves to syncretion.

Judaism and Christianity echo the Gnostic and Zoroastrian worldview, particularly the redemptive power of suffering and the association of the material world with evil. In Ecclesiastes (ca. 250BCE), 7:1-4, we read "A good name is better than precious

ointment; and the day of death than the day of one's birth. It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth." Truly, this is Gnostic in its gloom.

More parallels are in Paul's Second Epistle to the Corinthians (ca. 58CE), 4:3-4 "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." By analogy (and probably by ancestry), the "god of this world" is Anghra Mainyu, Zoroastrian demon of chaos and destruction, called Satan in the New Testament. Christ is Zarathošt, bearer of the light of Ahura Mazda, the Zoroastrian god of truth and order. Calling Anghra Mainyu the "god of this world" evidences Gnostic dualism, derived chiefly from Zoroastrianism by way of Plato and the Stoics. Paul's Epistle to the Romans (58CE) also recapitulates the dualism, while mentioning suffering explicitly: "[8:1] There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. [8:13] For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. [8:18] For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." As mentioned at greater length under [Biblical Chapter and Verse](#) above, the Gospels themselves exhort people to renounce and disperse their material wealth, warning that "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

This of course is only the barest of introductions to Christian exhortation to suffering and renunciation of the physical. As broached above in the excerpts from Romans, the centerpiece of Christianity is the doctrine of eternal idyllic afterlife as reward for obedience to the Gospels amid smut of the material world, and this is actually an exhortation to and exaltation of death. Due to these doctrines, Christianity lends itself readily to syncretion with Buddhism and Gnosticism. But, unique among surviving world religions, Christian symbolic ritual features sacrificial murder and cannibalism as a central method of spiritual redemption. This contributes a separate and important doctrine to New Age.

There is a pattern to all this syncretion. Originally, about 4000 BCE, Indo-European language and religion were unified in one place as one nation. The exact location and racial makeup of this nation is not known, and theories vary widely (the best suggesting a Caucasoid population in the vicinity of the Caspian Sea), but scholarly analysis has revealed the form of its language and religion. From 4000 to 2000 BCE, this nation divided into many nations, each retaining the linguistic and religious foundation, while gradually evolving in separate directions. The surviving examples of these nations are the Norse/Germanic, Slavic, Baltic, Roman/Italic, Hellenic/Greek, Celtic, Persian, and Indic/Hindi. Each of these has its own ancient mythology and language, each distinct yet each clearly derived from the mythology and language of the unified nation of ca. 4000 BCE. Two of these, the eastern representatives, are living cultures not only linguistically, but religiously. They are, of course, the Persian and Indic branches. Persian pantheistic mythology gave way to the quasi-occultic monotheism of Zarathošt around 600 BCE, which was rapidly assimilated by the Hebrews, yielding messianic Judaism, culminating in the advent and rise of Christianity and the resurgent occultism articulated in Kabbalah. Indic pantheistic mythology — Hinduism — thrives in its own right in the modern era, with [Shaivism](#) its most conservative form. It also survives superficially in the quasi-occultic doctrine of Buddhism, founded by Siddhārtha Gautama under the pronounced influence of Jainism, the quasi-occultic, quasi-atheistic doctrine of [Mahavira](#) (599-527 BCE).

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New Age syncretizes nearly every major extant or historical belief system that features the doctrines of “eternal recurrence” and ascetic dualism. In Hinduism, Buddhism, and Jainism, the eternal recurrence doctrine is called samsara. In Jainism, the spiritual is called jiva and the material is called ajiva. The [Wikipedia entry](#) explains:

Any contact whatsoever of the jiva with the ajiva causes the former to suffer. Thus the Jains believed that existence in this world inevitably means suffering. Neither social reform nor the reform of individuals themselves can ever stop suffering. In every human being, a jiva is trapped, and the jiva suffers because of its contact with ajiva. The only way to escape from suffering is for the jiva to completely escape from the human condition, from human existence.

Karma and transmigration keep the jiva trapped in ajiva. Achieving release from the human condition is difficult. The Jains believe that the jiva continues to suffer during all its lives or reincarnations, which are of an indefinite number. They believe that every action that a person performs, be it good or evil, opens up channels of the senses (sight, hearing, touch, taste and smell), through which an invisible substance, karma, filters in and adheres to the jiva within, weighing it down and determining the conditions of the next reincarnation.

The consequence of evil actions is a heavy karma, which weighs the jiva down, forcing it to enter its new life at a lower level in the scale of existence. The consequence of good deeds, on the other hand, is a light karma, which allows the jiva to rise in its next life to a higher level in the scale of existence, where there is less suffering to be endured. However, good deeds alone can never lead to release.

The way to moksha (release or liberation) is withdrawal from the world. Karma is the cause-and-effect mechanism by virtue of which all actions have inescapable consequences. Karma operates to keep the jiva chained in an unending series of lifetimes in which the jiva suffers to a greater or lesser extent. Thus the way of escape must involve an escape from karma, the destruction of all karma and the avoidance of new karma.

Then, at death, with no karma to weigh it down, the jiva will float free of all ajiva, free of the human condition, free of all future embodiments. It will rise to the top of the universe to a place or state called Siddhashila, where the jiva, identical with all other pure jivas, will experience its own true nature in eternal stillness, isolation and noninvolvement. It will be totally free. The way to burn up old karma is to withdraw from all involvement in the world as much as possible, and close the channel of the senses and the mind to prevent karmic matter from entering and adhering to the jiva.

There is evidence that the religion of the Indus Valley civilization (2800-1800 BCE) was akin to Jainism, likely a direct ancestor of Jainism, and that the civilization was culturally and linguistically Dravidian. In any case, Indo-European incursions from the north displaced Dravidian civilization southward, emplacing Vedic civilization (and the Hindu strain of Indo-European religion) in the north.

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Due to a fadish popularity, some fundamentals of ancient Egyptian religion are widely known. Excepting the reign of [Akhenaten](#), ancient Egypt was polytheistic, with a very concrete belief in and concern with life after death. Astrology, numerology, occultic geometry, magic rituals and spells, charms and amulets, and occultic animal and chimerical forms, were all fixtures. All of these are, of course, also fixtures of New Age.



Old Kingdom pyramids at Giza. Photo from [www.greenwichmeantime.com](http://www.greenwichmeantime.com)

By the time of Ramesses II (Ramesses the Great, New Kingdom, 1302-1213 BCE), Egyptian religion incorporated an afterlife mythology strikingly

similar to that of Zaratost and the Christians that followed many centuries later. In the [Book of the Dead](#) of 1240 BCE, many details of this mythology are recorded. The righteous distinguish themselves by honoring the gods and obeying their edicts, and are rewarded with blissful heavenly abode in the sky with Osiris, where they enjoy "cakes and ale" and "all the forms of existence which it may please the deceased to take" (as translator Wallis Budge summarizes) for eternity. The wicked distinguish themselves by disrespecting the gods and flouting their edicts, and are condemned to eternal torment. Upon death, the deceased is interrogated and shepherded by various underworld gods, and must undergo an ordeal in which he is judged and his eternal lot determined. In [Egyptian Ideas of the Future Life](#) (1900), Budge elucidates this mythology.

But alongside this afterlife mythology, and probably preceding it, is the doctrine of eternal recurrence, which holds that everything repeats infinitely. This doctrine is closely related to reincarnation, in that one can deduce from it that each individual person will recur, indeed an infinite number of times. It is actually an occultic instance of the [pigeonhole principle](#): given a universe of infinite duration, but finite variety of transient conditions, eventually nothing will happen (no condition will become the case) that has not already happened. (The simplistic conception of the ancients does not reflect the modern scientific conclusion that the universe is eternally expanding and progressing toward entropy, or else is of finite duration.) Greek-Armenian occultist [Georges Ivanovich Gurdjieff](#) (1872-1949) was an adherent of the eternal recurrence doctrine, and through his influence it reaches the New Age community.

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A century and a half before Plato hellenized Zoroastrianism, Pythagoras of Samos (ca. 582-496 BCE) hellenized Egyptian religion and Jainism (with, probably, a hint of Zoroastrianism), coincidentally at the same time Siddhā Jainism with Hinduism. Pythagoras is, of course, famed for his theorem relating the lengths of the sides of a right angle triangle, and he is considered the first mathematician. But he was an occultic mathematician, and because the Pythagorean

cult was rigidly hermetic, the life and times of Pythagoras are uncommonly murky for a man so widely reputed. Apollonius Theocritos [explains](#) his doctrine, as it emerged from obscure antiquity:

The secrecy of the Society and over twenty-five centuries that separate us from his time make it difficult to establish Pythagorean thought with absolute certainty. We can, however, state with confidence that the main beliefs that Pythagoras held were:

- That reality is, at its deepest level, mathematical in nature. Divinity and order is revealed through the study of numbers and harmonious relationships.
- That the soul is an eternal, self-moving number which passes from body to body through metempsychosis, or transmigration.
- That after spiritual purification the soul will dispense with reincarnation and eventually unite with the Divine.

Theocritos furthermore describes tales of Pythagoras travelling to his father's homeland of Phoenicia, where he was tutored by Chaldeans and by "Pherekydes the Syrian". From there he continued to Egypt, where eventually he was accepted into the priesthood at Thebes. Here he was necessarily introduced to the doctrines of eternal recurrence and sacred vegetarianism. A few years later, in 525 BCE, the Persian king Cambyses II (hapless and tyrannical successor to Cyrus the Great) conquered Egypt, and Pythagoras was seized and exiled to Babylon. In Babylon, he is specifically reputed to have conversed with Magi. Nominally, "Magi" refers to Persian priests, philosophers, and magicians, but in practice it refers to any such people from east of Babylon — most importantly, from India. Thus, it is quite likely that the doctrine Pythagoras went on to preach resulted from initial indoctrination in Thebes followed by conversation with ardent Jainists visiting Babylon, a cultural and trading center of wide renown. To have discovered that Jainists from far in the east preached some of the same strange doctrines as the Egyptians, over 2000 miles distant and of obviously different tongue and attire, would have truly been a eureka moment for an ancient seeker of patterns and knowledge, as Pythagoras surely was.

[Damian Gordon](#) further describes the doctrine of Pythagoras (but see also [O'Connor and Robertson's minibio](#)):

Men and women in the society were treated equally -an unusual thing at the time- and all property was held in common. His school practised secrecy and communalism making it hard to distinguish between the work of Pythagoras and that of his followers. Certainly his school made outstanding contributions to mathematics, and it is possible to be fairly certain about some of Pythagoras's mathematical contributions. First we should be clear in what sense Pythagoras and the mathematikoi were studying mathematics. They were not acting as a mathematics research group does in a modern university or other institution. There were no 'open problems' for them to solve, and they were not in any sense interested in trying to formulate or solve mathematical problems.

Pythagoras noticed that vibrating strings produce harmonious tones when the ratios of the lengths of the strings are whole numbers, and that these ratios could be extended to other instruments. In fact Pythagoras made remarkable contributions to the mathematical theory of music. He was a fine musician, playing the lyre, and he used music as a means to help those who were ill. Pythagoras studied properties of numbers which would be familiar to mathematicians today, such as even and odd numbers, triangular numbers, perfect numbers etc.

Pythagoras believed in the transmigration of souls and considered the eating of flesh as an abominable thing, saying that the souls of all living creatures pass after death into other living creatures. And as for himself, he used to declare that he remembered having been in Trojan times Euphorbus, the son of Panthus, who was slain by Menelaus.

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Taoism, reputedly founded by "[Lǐ](#) \_\_\_ (honorific name "Lao Zi") in the fourth century BCE, contributes a Chinese vein to the New Age ethos. We know it was founded before 300 BCE, because [a physical copy](#) of its canon Tao Te Ching survives, dating to

that era. It is very similar to Buddhism, indeed indistinguishable from it, in key respects, though it is perhaps only a coincidence that it was founded shortly after Buddhism was. Taoism is sufficiently useful to the occultists that Aleister Crowley (about whom, much more below) published [his own translation](#) of the Tao Te Ching.

A selection of excerpts from the Tao Te Ching, as [translated by Gia-Fu Feng and Jane English](#), tends to reveal the Taoist ethic as quite depraved:

**[Book of Dao, chapters 1-39:]**

2: [...] the sage goes about doing nothing, teaching no-talking. / The ten thousand things rise and fall without cease, / Creating, yet not. / Working, yet not taking credit. / Work is done, then forgotten. / Therefore it lasts forever.

3: Not exalting the gifted prevents quarreling. / Not collecting treasures prevents stealing. / Not seeing desirable things prevents confusion of the heart. // The wise therefore rule by emptying hearts and stuffing bellies, by weakening ambitions and strengthening bones. // If men lack knowledge and desire, then clever people will not try to interfere. // If nothing is done, then all will be well.

7: [...] The sage stays behind, thus he is ahead. / He is detached, thus at one with all. / Through selfless action, he attains fulfillment.

8: The highest good is like water. / Water give life to the ten thousand things and does not strive. / It flows in places men reject and so is like the Tao. [...]

12: [...] Racing and hunting madden the mind. / Precious things lead one astray. // Therefore the sage is guided by what he feels and not by what he sees. / He lets go of that and chooses this.

13: Accept disgrace willingly. / Accept misfortune as the human condition. // What do you mean by "Accept disgrace willingly"? / Accept being unimportant. / Do not be concerned with loss or gain. / This is called "accepting disgrace willingly." // What do you mean by "Accept misfortune as the human condition"? / Misfortune comes from having a body. / Without a body, how could there be misfortune? // Surrender yourself humbly; then you can be trusted to care for all things. / Love the world as your own self; then you can truly care for all things.

14: Look, it cannot be seen - it is beyond form. / Listen, it cannot be heard - it is beyond sound. / Grasp, it cannot be held - it is intangible. / These three are indefinable; / Therefore they are joined in one. // [...] // Knowing the ancient beginning is the essence of Tao.

19: Give up sainthood, renounce wisdom, / And it will be a hundred times better for everyone. // Give up kindness, renounce morality, / And men will rediscover filial piety and love. // Give up ingenuity, renounce profit, / And bandits and thieves will disappear. // [...]

25: [...] "Tao is great; / Heaven is great; / Earth is great; / The king is also great." / These are the four great powers of the universe, / And the king is one of them. // [...]

26: The heavy is the root of the light. / The still is the master of unrest. // Therefore the sage, traveling all day, / Does not lose sight of his baggage. / Though there are beautiful things to be seen, / He remains unattached and calm. // [...]

29: [...] // The universe is sacred. / You cannot improve it. / If you try to change it, you will ruin it. / If you try to hold it, you will lose it. // [...]

31: Good weapons are instruments of fear; / all creatures hate them. / Therefore followers of Tao never use them. // [...]

38: A truly good man is not aware of his goodness, / And is therefore good. / A foolish man tries to be good, / And is therefore not good. // A truly good man does nothing, / Yet leaves nothing undone. / A foolish man is always doing, / Yet much remains to be done. // [...]

**[end of Book of Dao, beginning of Book of De]**

41: [...] The bright path seems dim; / Going forward seems like retreat; / The easy way seems hard; / The highest Virtue seems empty; / Great purity seems sullied; / A wealth of

Virtue seems inadequate; / The strength of Virtue seems frail; / Real Virtue seems unreal  
[...]

42: [...] // Men hate to be "orphaned," "widowed," or "worthless," / But this is how kings and lords describe themselves. // For one gains by losing / And loses by gaining. // [...]

44: [...] / He who is attached to things will suffer much. / He who saves will suffer heavy loss. / A contented man is never disappointed. / He who knows when to stop does not find himself in trouble. / He will stay forever safe.

46: [...] / There is no greater sin than desire, / No greater curse than discontent, / No greater misfortune than wanting something for oneself. / [...]

47: Without going outside, you may know the whole world. / Without looking through the window, you may see the ways of heaven. / The farther you go, the less you know. / Thus the sage knows without traveling; / He sees without looking; / He works without doing.

48: In the pursuit of learning, every day something is acquired. / In the pursuit of Tao, every day something is dropped. / Less and less is done / Until non-action is achieved. / When nothing is done, nothing is left undone. // The world is ruled by letting things take their course. / It cannot be ruled by interfering.

49: The sage has no mind of his own. / [...] / He behaves like a little child.

55: He who is filled with Virtue is like a newborn child. / Wasps and serpents will not sting him; / Wild beasts will not pounce upon him; / He will not be attacked by birds of prey. / His bones are soft, his muscles weak, / But his grip is firm. / He has not experienced the union of man and woman, but is whole. / His manhood is strong. / He screams all day without becoming hoarse. / This is perfect harmony. / Knowing harmony is constancy. / Knowing constancy is enlightenment. // It is not wise to rush about. / Controlling the breath causes strain. / If too much energy is used, exhaustion follows. / This is not the way of Tao. / Whatever is contrary to Tao will not last long.

56: Those who know do not talk. / Those who talk do not know. / Keep your mouth closed. / Guard your senses. / Temper your sharpness. / Simplify your problems. / Mask your brightness. / Be at one with the dust of the Earth. / This is primal union. // He who has achieved this state / Is unconcerned with friends and enemies, / With good and harm, with honor and disgrace. / This therefore is the highest state of man.

57: [...] / Become master of the universe without striving. / [...] / The more ingenious and clever men are, / The more strange things happen. / [...] / Therefore the sage says: / I take no action and people are reformed. / I enjoy peace and people become honest. / I do nothing and people become rich. / I have no desires and people return to the good and simple life.

61: A great country is like low land. / It is the meeting ground of the universe, / The mother of the universe. / The female overcomes the male with stillness, / Lying low in stillness. // Therefore if a great country gives way to a smaller country, / It will conquer the smaller country. / And if a small country submits to a great country, / It can conquer the great country. / Therefore those who would conquer must yield, / And those who conquer do so because they yield. // A great nation needs more people; / A small country needs to serve. / Each gets what it wants. / It is fitting for a great nation to yield.

63: [...] / The sage does not attempt anything very big, / And thus achieved greatness. // [...]

64: [...] // He who acts defeats his own purpose; / He who grasps loses. / The sage does not act, and so is not defeated. / He does not grasp and therefore does not lose. // People usually fail when they are on the verge of success. / [...]

66: [...] // Because he ["the sage"] does not compete, / He does not meet competition.

70: My words are easy to understand and easy to perform, / Yet no man under heaven knows them or practices them. / [...]

74: [...] // There is always an official executioner. / If you try to take his place, / It is like trying to be a master carpenter and cutting wood. / If you try to cut wood like a master carpenter, you will only hurt your hand.



76: [...] // The hard and strong will fall. / The soft and weak will overcome.

77: [...] / The Tao of heaven is to take from those who have too much and give to those who do not have enough. / [...]

78: [...] / The truth often sounds paradoxical.

81: Truthful words are not beautiful. / Beautiful words are not truthful. / Good men do not argue. / Those who argue are not good. / Those who know are not learned. / The learned do not know. / The sage never tries to store things up. / The more he does for others, the more he has. / The more he gives to others, the greater his abundance. / The Tao of heaven is pointed but does no harm. / The Tao of the sage is work without effort.

[end of Tao Te Ching]

A modern pop culture parallel to the “Tao” is the “Force” of George Lucas's Star Wars epic chronicle. A crucial characteristic of this “Tao” is that it (doctrinally) cannot be articulated with words. There are, of course, things that exist but which no person has ever articulated, and indeed modern mathematicians (Cantor, Gödel, etc.) have proven that there are some things that exist that cannot be articulated with words. However, it is rank foolishness to make such things a cause or guide for practice. Recognizing the existence of that which is not understood, is a very different matter from acting without understanding. While Taoism nominally preaches non-action, of course a person either acts or quickly dies. Thus, in effect, Taoism preaches action without understanding, and this, in effect, turns the Taoist into an unconscious puppet of those in power. Taoism's explicit promotion of subservience, yielding, and unargumentativeness, reinforce this effect. All systems like Taoism — Buddhism, for example — are similarly constructed to make people into puppets of the powerful, as long as those in power play by the corrupt rules of these games.

Taoism also features the famous dialecticalism of “yin” and “yang”. This doctrine serves to underscore the militant rejection of conscious comprehension that is Taoism's core doctrine. Like Hegel's doctrine of dialectics, Taoist dialecticalism holds that all thoughts and all things contain their opposites inherently, each conjuring the other into existence and maintaining the existence of its opposite. The universe is not, of course, composed of wholly natural opposites, as any genuine scientist can attest. But Taoism goes even beyond Hegel, by identifying (often arbitrarily) a great many attributes associated either with “yin” or with “yang”. Thomas Knierim [summarizes](#):

#### Yang

Yang is the strong, male, creative, giving force, which is associated with heaven. The heaven above us is always in motion and brings about change. Yang is associated with the following ideas and things:

- Day, Light
- Sunshine, Fire, Heat
- Summer, Spring
- Even Numbers
- The Sun
- South, East
- Left, Up
- Intellect
- Active, Dynamic
- Expansion, Increasing
- Innovative, Reformative
- Mountain
- Desert
- Straight Line
- Hard
- Dissolving
- Physical (Observable) World
- Tiger
- Bladder, Intestines, Skin

#### Yin

Yin is the quiet, female, intuitive, receiving force, which is associated with earth. The earth is the source of life, it provides us with what we need to survive. Yin is associated with the following ideas and things:

- Night, Dark
- Rain, Water, Cold
- Winter, Autumn
- Odd Numbers
- The Moon
- North, West
- Right, Down
- Intuition
- Passive, Static
- Contraction, Decreasing
- Conservative, Traditional
- Valley
- River
- Curve
- Soft
- Solidifying
- Psychological (Astral) World
- Dragon
- Kidneys, Heart, Liver, Lungs



In Chinese philosophy, the rhythm of life, which pulsates through the universe, is the action of complementary principles, Yin and Yang. The T'ai-chi T'u diagram (left) illustrates this principle. The symmetrical disposition of the dark Yin and the light Yang suggests cyclical changes.

When Yin reached its climax, it recedes in favor of Yang, then after Yang reached its climax it recedes in favor of Yin. This is the eternal cycle. The dots inside the white and black halves indicate that within each is the seed of the other. Yin cannot exist without Yang and vice versa.

The ideal state of things in the physical universe, as well as in the world of humans is a state of harmony represented by the balance of Yin and Yang in body and mind.

With Taoism it becomes transparently obvious that all of these politico-economico-religious schemers are simply trying to trick people into abandoning their lives. Their reasons for doing so surely vary, but that is their common end. Religions are deeply similar because humans are similar (all the same species) and each religion serves the same role whatever society it arises in — to further the purposes of misanthropes and established interests.

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Kabbalah is a set of occultic doctrines derived loosely from the Judaic canon, differing with it fundamentally on some questions (notably, the doctrine of eternal recurrence). It was, for the most part, invented in the period from the twelfth to the sixteenth century, though its development began early in the messianic (Christian) era. Kabbalah centers on a depiction of God as a mystical infinity, called ayn sof (literally, “without limit”, and sometimes transliterated ein sof). Kabbalah is in part a syncretic occultification of Plato's doctrine — Isaac the Blind (1160-1235) promoted the concept of mahshavah (divine thought) as an emanation of ayn sof, derived from Plato's “Form of the Good” (which itself comes from the Zoroastrian conception of god as Ahura Mazda).

Since Isaac Luria (1534-1572) introduced it, Kabbalah has featured a doctrine of tikkun olam, spiritual repair. In this account, the world needs repairing because the defiance of God by Adam and Eve tore asunder the [perfect divine harmony of Eden](#) (Luria calls this “the Breaking of the Vessels”). Tikkun olam is the occultic repair process, whereby the conditions of Eden are restored. Spiritualist Joseph Naft [explains](#) further: “The basic principle of Kabbalah is that the seeker pursues spiritual practice to transform his or her being and rise through the levels of worlds, to bring his or her own will back to the Divine will, while opening a way for the higher energies to flow down to this world, and thereby advancing the great process of tikkun olam.” Obviously, Kabbalah is a major source, perhaps the source, of explicit Edenism in New Age. And because of its illumination motifs, Kabbalah readily lends itself to syncretion with Buddhism, and with Gnosticism by dint of its Zoroastrian and Platonic roots. But the compatibility is much deeper. Kabbalah promotes a discipline of self-denial (self-defeat) and purification that is plainly Buddhistic, and quite akin to Gnosticism. Naft explains it thus: “As we are, the Divine spark lies hidden beneath our layers of egoistic self-centeredness. That spark is our conscience, through which the promptings of the Divine Will flow toward us. By pursuing spiritual inner work to strengthen our soul and purify our heart, we grow more able to bear that spark without shattering, more willing to act on what we know to be right, less willing to act in harmful or grasping ways, and more able to notice the quiet presence of conscience beneath the din of our chattering minds and reactive emotions.”

Lurianic Kabbalah also features reincarnation, and thus is all the more compatible with Buddhist and Pythagorean doctrine. In [Shaar HaGilgulim](#) (“The Gates of Reincarnation”), Luria “explains how various Biblical personalities lived, died, and were reborn as different individuals. It links reincarnation to the concept of rectification (tikun) on both the personal and world levels.” (quotation from judaism.com, linked earlier in paragraph)

Sanford L. Drob [explains](#) the Kabbalist conception of god:

Ein-Sof, the Infinite God, has no static, definable form. Instead, the Kabbalists conceive God, the world and humanity as evolving together through, and thus embodying, a number of distinct stages and aspects, with later stages opposing, but at the same time encompassing, earlier ones. The Kabbalist's God is both perfectly simple and infinitely complex, nothing and everything, hidden and revealed, reality and illusion, creator of man and created by man,. As Ein-Sof evolves it is progressively revealed as "nothing whatsoever" (Ayin), the totality of being, the Infinite Will (Ratzon) , Thought and Wisdom, the embodiment of all value and significance (the Sefirot), the wedding of male and female, and ultimately the union of all contradictions. Ein-Sof is both the totality of this dialectic and each of the points along the way. Ein-Sof must be constantly redefined, as by its very nature, it is in a constant process of self-creation and redefinition. This self-creation is actually embodied and perfected in the creativity of humanity, who through practical, ethical, intellectual and spiritual activities, strives to redeem and perfect a chaotic, contradictory and imperfect world.

[...]

As explained in Symbols of the Kabbalah, Chapter Two, Ein-sof provides a rational/spiritual answer to the questions "Why is there anything at all?" and "What is the meaning of human life?" Ein-sof begets a world so that He, as the source of all meaning and value, can come to know Himself, and in order for His values, which in Him exist only in the abstract, can become fully actualized in humanity. Ein-sof is both the fullness of being and absolute nothingness, but is not complete in its essence until He is made real through the spiritualizing and redemptive activity of mankind. Ein-sof is mirrored in the heart and soul of man, but, more importantly, He is actualized in man's deeds.

This is unmistakably similar to Hegel's conception of the "World Spirit", a [similarity](#) not lost on Drob:

Hegel, who was extremely disdainful of Judaism in his early theological writings, presents a mature philosophy, which can be understood as an attempt to rationally explicate the basic metaphors of the Lurianic Kabbalah. However, the extent of the impact of the Kabbalah on Hegel is difficult to determine. Hegel [discusses the Kabbalah](#) briefly in his Lectures on the History of Philosophy and Religion, and uses the Hebrew term Adam Kadmon to refer to the "archetype of humanity." At at one point refers to the hypostasis of divine wisdom as "Chokma". He also makes passing reference to the doctrine of the Sefirot, where in a discussion of the Gnostic doctrine of God, he states that nothing of the deity's essence can be imparted "except through the medium of the sephiroth". However, while Hegel is clearly familiar with Gnosticism, there is little else to suggest direct knowledge of the Kabbalah. Instead, Kabbalistic ideas seem to have reached him indirectly. For example, Hegel's predecessor and early maestro, Friedrich Schelling was himself of a mystical bent and was influenced by the Christian Kabbalah, the Swabian pietists, and such thinkers as Jacob Boehme, each of whom had transmitted Kabbalistic insights into the Christian intellectual world.

For Hegel, the origin, substance, purpose and direction of the universe is the realization of an infinite knowledge, consciousness, or mind. Like the Kabbalist's, Hegel held that the world's beginning, substance and end is to be found in an infinite, all inclusive, Absolute being. This Absolute, which is analogous to the Kabbalist's Ein-sof, is conceived of by Hegel as the Absolute Reason or Idea, a notion that is itself present in many Kabbalistic works, including the Zohar, where Ein-Sof is at times described as the "supernal thought."

Like Ein-sof, Hegel's Absolute is compelled to contract or alienate itself in the concrete particulars of a created world. This "self-alienation of the Absolute Spirit" is a direct parallel to the Kabbalist's Tzimtzum, the concealment and contraction of Ein-Sof. According to Hegel, this negation or alienation is a logically necessary event, for the Idea, any idea, must necessarily fulfill itself by becoming particular and concrete. The concepts of "horse" or "kindness", for example, are empty and abstract without actual horses and real acts of kindness. Thus, as for the Kabbalist's Ein-sof, Hegel's Absolute only becomes itself by negating itself, and alienating itself in a world. This world, however, both according to Luria and Hegel, is in other respects an illusion, for while it appears to have an existence independent of the "All", it is in reality simply an aspect, indeed a concealed aspect, of the Absolute itself.

For Hegel, as for the Kabbalists, the Absolute negates itself in order to enter into a finite, natural realm, but begins the return to itself through the formation, within nature, of the World Spirit, which is embodied in man. Like the Kabbalist's Primordial Man (Adam Kadmon), Hegel's World Spirit creates, and, is, in effect, composed of the sum total of ideas and values which define mankind. Indeed, for Hegel, mankind's progress in history, philosophy, religion, ethics and the arts, marks the development of the Absolute in history,

much as the Kabbalist's Sefirot, their shattering and restoration mark the development of Ein-sof in the world. Hegel, like the Kabbalists, holds, in effect, that God's sojourn into a finite, alien realm, and his manifestation in the spirit of humankind is a logically necessary aspect of God's very being and perfection.

Hegel's dialectic provides a philosophical parallel to the Lurianic Breaking of the Vessels. According to Hegel, man's original values, ideas, and institutions, are insufficient to contain the full breadth of the Absolute, and these structures, values and ideas break down or fall apart, and must be reorganized into ever widening schemas which transcend and yet incorporate the original broken ideas. Thus, for example, in the realm of logic, "being" and "nothingness" dialectically break down in favor of "becoming", and in the realm of politics "abstract rights" and "morality" break down in favor of a "social ethic". Further, in the "broken" state, which Hegel refers to as the "Understanding", the oppositions of this world (e.g. between good and evil, truth and error, being and non-being, etc.) are rent apart and their mutual interdependence goes completely unrecognized. Luria's dynamic of Sefirot (original idea), Shevirah (shattering of that idea) and Tikkun (restoration of the original idea on a higher level) can be readily understood as a symbolic representation of the very dialectical reasoning which is later given conceptual form in Hegel.

For Hegel, the dialectic proceeds through all forms of thought, life and historical expression, expanding itself into greater and deeper possibilities and antinomies, even into realms which are regarded as negative and evil. It is only through the process of "speculative reason", most perfectly manifest in the philosophy of Hegel itself, that the Absolute Idea, having alienated itself into a realm of Nature, can now, through the vehicle of mankind, return to itself and, having traversed nature and history, perfect itself in the union of Logic, Nature and Spirit. In "Speculative Reason" the oppositions which had been broken apart by the Understanding are rejoined and are seen to be mutually dependent conceptions. This, of course, is Hegel's equivalent to the Kabbalist's Tikkun. The Absolute which, of necessity, was exiled and alienated has now been redeemed and fulfilled.

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Helena Petrovna  
Blavatsky

By describing religious dogma as "occult", "esoteric", "secret", or "Hermetic", New Age leaders make their followers feel invested, and make them think of the world as divided into blessed insiders and cursed outsiders, so that by implication, they must be scrupulously observant and obedient, in order to remain among the insiders. The insider-outsider worldview of occult socialism is apparent even in the pop culture of the Harry Potter series by the formerly dole-dependent J. K. Rowling. Here, the insiders lead charmed and vivid storybook lives of magic and idle mischief — fulfilling their desires and caprices without effort, by words and gestures alone — or learning to do so. The unmagical outsiders are called "muggles" and are depicted as gray, hapless, brutish ignoramuses, hardly human and hardly real.

Occult doctrine is of course not in any sense truly secret — just vague, profusely redundant, and relentlessly manipulative. In fact, scholarly outsiders tend to understand the doctrine better than insiders, who tend to be — not to put too fine a point on it — raging fruit loops. New Age is intensely syncretic. It derives from biblical Christianity, from Hinduism and Buddhism, from Zoroastrianism, from the Jewish occultism of Kabbalah, from Gnosticism, from the theosophy of Helena Blavatsky and Alice Bailey (derived chiefly from Kabbalah, the Indic doctrines, and Gnosticism), from the occultism of Edgar Cayce and Aleister Crowley, and from a variety of other fringy superstitions. Kabbalah is itself a conduit for Babylonian and Zoroastrian religion, and Gnosticism is an occultic pagan/Judaic/Christian sect, that asserted that physical reality is irredeemably evil or meaningless, and that all true meaning, wisdom, and virtue exists entirely in a non-physical spiritual plane. Gnosticism is also an occultification of the philosophies of the Greek intellectuals Plato and the Stoics. Blavatsky (1831-1891), with her "Theosophic Society", is considered the mother of New Age (New Age is historically and doctrinally matriarchal). Bailey (1880-1949, née Alice LaTrobe Bateman), left Blavatsky's group and founded her own "Arcane School",



wherein the term “New Age” itself originated. In 1922, Bailey founded the “Lucifer Publishing Company” to publish her and Blavatsky's writings. It continues to this day under the name “[Lucis Trust](#)”, and is a UN-accredited NGO (in “consultative status” with the UN Economic and Social Council), and an officially acknowledged financial contributor to the UN.

Magical thinking is the central doctrine of New Age: adherents believe that ritualistic thoughts and behaviors — incantations, gestures, and meditation (the New Age version of prayer), particularly when orchestrated in unison or coordination by masses of people — can transform physical reality arbitrarily. In New Age, “cooperation” is jargon used to describe participation in these coordinated rituals, and the term “individual” is jargon used to describe those who refuse to cooperate. Those who refuse to cooperate are eventually to be expelled from society. This ideological core makes the cargo cultism of New Age insuperable, and makes New Age a natural match for Edenism in general and socialism in particular.

In “[A Vision of Eden: Animal Welfare and Vegetarianism in Jewish Law and Mysticism](#)”, Rabbi Dovid Sears describes this magical thinking as formulated in Kabbalah:

The Kabbalists explain that through the collective performance of the Torah's laws by the Jewish people, the human form below becomes spiritually aligned with its source in the “human form” above, i.e., the Ten Sefiros of Tikkun. The meaning of this alignment is that the Sefiros now become conduits for the revelation of God's Oneness. Thus, the “miniature world” of the individual becomes suffused with Godliness; and since everything depends upon man, all creation is transmuted from substance to Essence - to Godliness. That is, all aspects of reality are facets of the “cosmic diamond” through which the Infinite Light now can shine forth. This spiritual transformation not only depends upon our words and deeds, but our thoughts; thus, Kabbalistic works are replete with mystical meditations related to the performance of religious precepts.

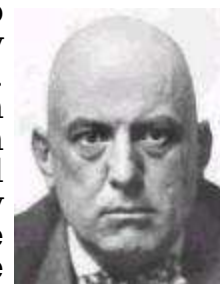
The word “magic” derives (by way of Greek and Latin) from the old Persian term maguš, the word for the Zoroastrian and pre-Zoroastrian Persian priests and sorcerers (the familiar latin plural of the word is magi, they of manger pilgrimage fame in Matthew 2:1).

Some New Age adherents explicitly describe the new age as a return to paradisiacal Eden — as do [Michael F. O'Keeffe](#) and [Aurelia Louise Jones](#), for example. Joel Kramer, in Yoga Journal 1980-Jan, [wrote](#) “In the mid-Sixties, many people believed that we were on the verge of an exciting and glorious new age in human evolution. The popular song, ‘Aquarius,’ captured the spirit, proclaiming that we would soon enjoy the fruits of ‘harmony and understanding... sympathy and peace ... mystic crystal revelations and the mind's true liberation.’ Many of us naively expected the human race to smoothly and quickly cultivate the earth into a new Eden.” In a poem titled “[Age of Aquarius](#)”, a New Age adherent named Cecil Hickman wrote in 2005-Feb: “A future to dream, we live in peace and love. / Glorious time for all of Earths humankind, / Eden reborn as promised from our Lord above. [...] United as a planet, love will live, prejudice cease. [...]”

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Scientology is part of the New Age universe but, as an example of occult anarcho-libertarianism rather than of occult socialism, it is something of an outlier. It was invented by pulp science fiction writer Lafayette Ronald Hubbard (1911-1986). Hubbard may have been schizophrenic, was probably a sociopath, and certainly

behaved like a schizophrenic sociopath. The root of Hubbard's occultism is his 1945 association with the Pasadena lodge of the pseudo-Masonic Ordo Templi Orientis (OTO). OTO was the creature of Aleister Crowley (1875-1947), mentioned above as one of the founders of New Age. Crowley called his doctrine "Occult Sciences". It is drawn chiefly from the Indic doctrines, Zoroastrianism, ancient Egyptian religion, and from his childhood indoctrination with the Judo-Christian Bible. Hubbard once described Crowley as "my very good friend", but Crowley described Hubbard as a "lout". Crowley's mother nicknamed him "The Beast 666" because of his unruly nature as a youth, and this nickname stuck (and was taken rather literally by him as an adult). In any case, Crowley's beliefs were inspired particularly by his 1898-1900 membership in the Hermetic Order of the Golden Dawn of Samuel Liddell MacGregor Mathers (preaching a grab bag of typical occult junk, including Kabbalah), and he went on to preach "Do what thou wilt shall be the whole of the law". He is notorious for the ritualistic drug-soaked orgies he put on, that he believed would tap magical powers. Wikipedia [details](#) some of his views and exploits: "1902 saw him writing the essay Berashith (the first word of Genesis), in which he gave meditation (or restraint of the mind to a single object) as the means of attaining his goal. The essay describes ceremonial magic as a means of training the will, and of constantly directing one's thoughts to a given object through ritual. [...] Crowley died penniless and addicted to heroin in a Hastings boarding house on December 1, 1947."



Aleister  
Crowley

Hubbard befriended Jack Parsons, head of the Pasadena lodge, and the two of them continued Crowley's ritual orgies. Hubbard then absconded with Parsons's girlfriend and money, and went on to found Scientology, inspired by Crowley's doctrine, and by the belief that founding a religion is a good way to amass a fortune. By the time of his death, Hubbard's fortune reportedly stood at over half a billion dollars.

Hubbard was a specialist in cargo cult science. He promised believers perfect health, by erasing "engrams" (in utero psychic traumas) until the person became "Clear". This was the "Dianetics" incarnation of Hubbard's nonsense, which he soon replaced with the "Scientology" incarnation. He claimed this latter was a cure not just for physical infirmities and maladies, but for criminality, insanity, and addiction. (He was in fact a lifelong con artist, head case, and chain smoker.) Hubbard's "Time Track" promises immortality through remembered reincarnation, a principle he probably derived directly from Crowley's "Magical Memory". Hubbard adapted Gnosticism to his purposes, citing its canon to support his theory of reincarnation (e.g., in an article titled "The Surprising Christian Tradition of Reincarnation", citing the Gnostic Pistis Sophia). In fact the total conceptual architecture of Scientology is congruent with Gnosticism and its premise that the non-physical is supreme. Hubbard advertised himself as the sole authentic intermediary between the supreme Gnostic (non-physical) reality and the mundane physical world. Hubbard also adopted Crowley's concept of an "astral body" whereby a person can voyage around the universe at will leaving his body behind. This occult principle later came to be called "remote viewing".



L. Ron Hubbard, photo  
from Wikipedia

In fact Hubbard combined Gnosticism and the idealist doctrine of Kant to argue that matter, energy, space, and time ("MEST", in Scientology jargon) are illusions the soul voluntarily agrees to, which thereafter trap it. The trap is escaped only by abandoning the physical body (death) — when Hubbard died in 1986, the Church announced that he had left this MEST to continue his research. Hubbard codified psychomanipulative rituals that he promised would lead to "total freedom", and here Hubbard came full circle, translating Crowley's "Do what thou wilt", with its roots in Eden, into Scientology. The Gnostic conception of the non-physical soul is vital here, because the promised freedom includes freedom from the laws of physics.

But, just as Crowley's subjects were rendered servile, Scientologists are too — the promise of freedom is utterly bogus, as bogus as the communists' promises of a workers' paradise. An intractably ardent Scientologist would be led to suicide, in order to become free of the MEST.

Hubbard initiated the practice of using intellectual property law to aggressively frustrate exposure of his doctrine, so that Scientology truly is, in a sense, secret. (Though he may have been inspired by S.L. MacGregor Mathers's copyright suit against Aleister Crowley, claiming rights to an occult rite, as it were.) This is particularly important with a doctrine as goofy as his, where the mark must be sufficiently invested before learning the secrets lest he simply laugh and reject it common sensically. And invest they do, thousands of people paying thousands of dollars each, to gain step-by-step access to Scientology's goofy secrets. It all brings you to Xenu: Scientologists believe their bodies are infested with the malignant spiritual corpses of trillions of aliens that 75 million years ago were brought to Earth aboard spacefaring DC-8 airliners then murdered with nuclear bombs around volcanos in a depopulation scheme wrought by the galactic emperor Xenu. Scientologist William Bramley seeks to spread this nonsense surreptitiously with his book [The Gods of Eden](#) (Dahlin Family Press, 1989). The central thesis of the book is that warfare and discord among men is caused by extraterrestrial alien tampering. Once the reader has stifled his laughter, consider that these purported aliens are tantamount to Eden's snake. Confusing matters further, Hubbard himself claimed (in his Hymn of Asia) to be Maitreya (he spelled it "Mettaya"), a title that is explained below.

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The "Objectivist" cult of Russian immigrant Alyssa Zinovievna Rosenbaum ("Ayn Rand"), advertised by her novels *The Fountainhead* and *Atlas Shrugged*, is another occultic institutionalization of libertarianism. It is now headed by Canadian immigrant Leonard Peikoff. Like Scientology, it is an outlier in the New Age landscape, even while clearly belonging to it. Also like Scientology, it is predominantly an American phenomenon, and is headquartered in greater Los Angeles. Objectivism owes much of its form, particularly its epistemology and power structure, to Plato and his antecedents. Fire as a symbol of mental energy is a feature (using cigarettes as the fixture). Objectivism is transparently totalitarian — exhaustively and implacably judgemental, to an Orwellian degree — and its closest relative in the non-occultic landscape of Edenism is fascism. The Objectivist community is advertised as a paradise of idyllic "reason"; the price of admission is conspicuous obedience, and the price of disobedience is exile — *cherem*, shunning, of the sort institutionalized in pre-Renaissance Judaism. Its foremost canon text, *Atlas Shrugged*, depicts a secluded and hidden idyllic utopia ("Galt's Gulch") to which the committed and scrupulously righteous elected few are delivered. Objectivism ostensibly exalts the individual and his liberation and independence, but as practiced, it is as collectivistic as the Spartans were, and in some of the same ways. Objectivism ostensibly holds that the individual gains knowledge and understanding through personal independent rational discipline, but in practice it is an authoritarian hierarchy in which all truth is received (except by the personality at the apex). Objectivism's central process is dogmatic adherence to and enforcement of Ayn Rand's revelation of "reason" (obviously, a jargon term as used by Objectivists). Objectivism is occultic because all of these underlying realities, derived largely from the doctrines of Plato, are unarticulated and denied even while being vigorously implemented and enforced. In ["The Sociology of the Ayn Rand Cult"](#) (1972), Murray Rothbard summarizes: "in the name of individuality, reason, and liberty, the Rand cult in effect preached something totally different. The Rand cult was concerned not with every man's individuality, but only with Rand's individuality, not with everyone's right reason but only with Rand's reason. The only individuality that flowered to the extent of blotting out all others, was Ayn Rand's herself; everyone else was to become a cipher subject to Rand's mind and will."

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In [The Rays and the Initiations](#) (published posthumously in 1960), Alice Bailey outlines the New Age rationale for expulsion of old ideas and institutions, and those who adhere to them. She singles out the French Kings, significant because socialism was first institutionalized in the French Revolution roughly following the blueprint of Rousseau. She singles out the Jews and Israel for vituperation, attributing to them the "supreme evil" of "separativeness".



Alice Bailey

[...] The entrance for what might be regarded as cosmic evil was first opened in the decadent days of the Roman Empire (which was one reason why the Christ chose to manifest in those days), was opened wider under the corrupt regime of the Kings of France and, in our own day, has been opened still wider by evil men in every land.

Remember that the evil to which I refer here is not necessarily the foul and vile things about which people speak with bated breath. These are largely curable and the processes of incarnation eventually purify them. The true nature of cosmic evil finds its major expression in wrong thinking, false values and the supreme evil of materialistic selfishness and the sense of isolated separativeness. These (to speak again in symbols) are the weights which keep the door of evil open and which precipitated upon the world the horrors of war, with all its attendant disasters.

The realization of what was happening did more temporarily to unify the world and heal the cleavages among nations than any other thing. The nations of the world allied themselves with the Forces of Light to a very large extent, and little by little, cosmic evil was forced back and the door which "conceals the place of endless death and hides the countenances of the Lords of wicked pride and hateful lust" was partially closed, but not entirely shut; its final closing and sealing is not yet accomplished.

There are certain areas of evil in the world today through which these forces of darkness can reach humanity. What they are and where they are I do not intend to say. I would point out, however, that Palestine should no longer be called the Holy Land; its sacred places are only the passing relics of three dead and gone religions. The spirit has gone out of the old faiths and the true spiritual light is transferring itself into a new form which will manifest on earth eventually as the new world religion. To this form all that is true and right and good in the old forms will contribute, for the forces of right will withdraw that good, and incorporate it in the new form. Judaism is old, obsolete and separative and has no true message for the spiritually-minded which cannot be better given by the newer faiths; the Moslem faith has served its purpose and all true Moslems await the coming of the Imam Mahdi who will lead them to light and to spiritual victory; the Christian faith also has served its purpose; its Founder seeks to bring a new Gospel and a new message that will enlighten all men everywhere. Therefore, Jerusalem stands for nothing of importance today, except for that which has passed away and should pass away. The "Holy Land" is no longer holy, but is desecrated by selfish interests, and by a basically separative and conquering nation.

Earlier, on [p.716](#), Bailey says "Since its ['Shamballa' divine will's] impact during the past few years, human thinking has been more concerned with the production of unity and the attainment of synthesis in all human relations than ever before, and one result of this energy has been the forming of the United Nations." Thus Bailey saw the United Nations as a divinely inspired beacon of the New Age.





Barbara Marx  
Hubbard

Barbara Marx Hubbard (1929-) is a current leader in the New Age community. By [her account](#), an encounter with techno-Edenist Buckminster Fuller spurred her to begin her active foray into New Age. (She is no relation to L. Ron Hubbard.) She is heiress to the fortune of toy tycoon Louis Marx, whose firm was in 1950 the world's largest toy manufacturer. Louis Marx's foolish philosophy was that there are no new toys, only "old toys with a new twist". And so it goes with his daughter. In [The Book of Co-Creation](#) (1980) and *The Apple of Eden's Eye*, Hubbard revisits Bailey's theme of condemning old ideas and their adherents, adding the new twist of explicit genocide to purge intractable individuals. In an infamous passage in *The Book of Co-Creation* (p.59 in the original 1980 edition), she explains:

Out of the full spectrum of human personality, one-fourth is electing to transcend . . . One-fourth is resistant to election. They are unattracted by life ever-evolving . . . Now, as we approach the quantum shift from creature-human to co-creative human . . . the destructive one-fourth must be eliminated from the social body . . . Fortunately you, dearly beloveds, are not responsible for this act. We are. We are in charge of God's selection process for planet Earth. He selects, we destroy. We are the riders of the pale horse, Death.

Hubbard has been active in politics for years. In [The Revelation: A Message of Hope for the New Millennium](#), Hubbard describes a 1952 visit with her father to one of his personal friends — a freshly elected President Eisenhower in the Oval Office (Eisenhower didn't occupy the office until 1953-Jan-20, so she remembers the year wrong). She asked Eisenhower her recurrent question, "What is the purpose of our power?", and was appalled that his answer was simply "I don't know." (Hubbard is obsessed with social power.) As an activist, her political involvement has been with the left wing of the Democratic party. In [a 2002-Nov interview](#) in *The Spirit of Ma'at* magazine, Hubbard said of Dennis Kucinich, "He's fabulous. He is the head of the Democratic Progressive Caucus. He believes in the spirit of America and the wholeness of our people." Later in the interview, Hubbard in fact spells out many of the principles and dynamics that deeply underly the Edenic cargo cult. She says "Sometimes I wake up with a sense of deep depression where I feel so much gravity and sorrow for the pain of the whole world that I can hardly move." Then she articulates the myth of the noble savage, in orthodox Rousseauian terms: "Well, we know that for hundreds of thousands of years we humans lived in egalitarian tribes. There was no mass violence. They weren't totally gentle, but there was no sign of war or weapons. There were the wonderful goddess cultures like those of Crete, where there were no signs of weapons whatsoever. Then agricultural surplus was achieved. And with surplus came masters and slaves and armies and, ultimately, mass destruction." (This is mostly bunk.) Later she reveals a fanatical strain of cargo cultism: "I feel that we can achieve, in critical mass, a consciousness shift that will accelerate the positive within our lifetime. It doesn't take everyone to change a world. For example, the Transcendental Meditation people say that the square root of one percent doing TM can shift the field of consciousness of a whole city. Other people have been looking at the phenomenon of mass resonance."

Hubbard is a neo-Lamarckian eugenicalist, as she sets out in detail in [Conscious Evolution: Awakening the Power of Our Social Potential](#) (1998). She introduces the book with this passage:

Conscious Evolution: Awakening the Power of Our Social Potential is an early effort to respond to the immense challenge and opportunity of our age. It sets forth a vision of the vast transformational enterprise of the next millenium, and it seeks to discover the design of evolution inherent in all nature with which we can consciously cooperate to guide our actions. It is a design of how a planet makes it transition from its high-technology, polluting, and overpopulating phase to a system that fulfills its collective potential. It reveals a spirit-motivated plan of action based on the patterns of evolutionary success and suggests how we can ease the transition by identifying key ideas, processes, people, and activities now fulfilling elements of this design.

Conscious Evolution carries us beyond the human potential movement toward the social potential movement and describes a new social architecture to enhance and connect social innovations now evolving our world. Conscious Evolution identifies, out of the breakdowns in modern society, systemic breakthroughs demonstrating that we are in the midst of a positive quantum change — a metamorphosis of humanity.

In the above-mentioned 2002 interview, she explains, “I believe we were genetically selected early on for our ability to cooperate instead of destroy each other. So my theory here is that as the species now seems to be hitting the possibility of mass destruction, we're going to reactivate some of our genetic coding and begin to cooperate in more egalitarian ways. [...] where I live [southern California] we have created a Conscious Evolution Community that gathers together. We have a council and educational programs, and we're creating a small city/state environment where there is democracy to some degree. Everyone has to participate.” This is a novel take, in which the expected genetic mutation is atavistic, and in which the mechanism whereby the mutation is caused is communitarian (Rousseauian democracy).

Hubbard's “Foundation for Conscious Evolution” in Santa Barbara was financed, at least in part, by billionaire Laurance S. Rockefeller (1910-2004), until his death one of the two living “Fortunate Five” sons of John D. Rockefeller Jr. LSR was introduced [above](#) as a seminal environmentalist. Junior, for his part, was a major underwriter of the development of eugenics in the lead-up to World War Two, as already mentioned [above](#).

George Felos, the attorney who masterminded the legal campaign to euthanize Terri Schiavo/Schindler (culminating in March 2005), is a prominent adherent of Hubbard's doctrine. He published a book describing his adaptation of it to his purposes, [Litigation as Spiritual Practice](#) (Blue Dolphin Publishing, 2002). Writing in National Review (“Odd Felos”, 2005-Mar-30), Eric Pfeiffer explains: “Felos describes his spiritual beliefs as syncretistic religion, mixing elements of Christianity, Buddhism, Hinduism, and Native American ceremonial practices. In [Litigation as Spiritual Practice's](#) introduction, he declares, ‘evolution of consciousness is our ultimate salvation.’”

The foremost proponent of New Age neo-Lamarckism is [Rupert Shel Drake](#), with his “morphogenetic field” theory. Shel Drake was also funded in part by Laurance Rockefeller. His pseudoscience is a radical, paranormal flavor of monism:

The Hypothesis of Formative Causation states that the forms of self-organizing systems are shaped by morphic fields. Morphic fields organize atoms, molecules, crystals, organelles, cells, tissues, organs, organisms, societies, ecosystems, planetary systems, solar systems, galaxies. In other words, they organize systems at all levels of complexity, and are the basis for the wholeness that we observe in nature, which is more than the sum of the parts. For a more formal definition of morphic fields, see the Glossary.



Rupert Shel Drake

According to the Hypothesis of Formative Causation, morphic fields also contain an inherent memory given by the process of morphic resonance, whereby each kind of thing has a collective memory. For example, crystals of a given kind are influenced by all past crystals of that kind, date palms by past date palms, giraffes by past giraffes, etc. In the human realm this is similar to Jung's theory of the collective unconscious. For morphic resonance see Glossary.

In the realm of developmental biology the morphic fields that shape the growing organisms are called morphogenetic fields; in social organization they can be called social fields; and the organization of mental activity they can be called mental fields. But all these kinds of fields are particular kinds of morphic fields, and all are shaped and stabilized by morphic resonance. For a fuller description of the Hypothesis of Formative Causation see my books *A New Science of Life*, which is quite brief and somewhat technical, or my book *The Presence of the Past*, which is longer, but less technical, and more complete.

Like Hubbard, Shel Drake is an ardent proponent of paranormal critical mass

phenomena.

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Most New Age adherents believe there is a single, grand unified deity with total power and perfect wisdom, akin to the patriarch of Eden, though they seldom show any trace of awareness of the conceptual lineage. They call this deity "Maitreya", after Maitreya Buddha — the future Buddha, i.e. the Buddhist messiah. The New Age Maitreya unifies all mythological messianic figures, including those of the three main Abrahamic faiths, the avatar of Vishnu (Hindu messiah), Saoshyant in Zoroastrianism, etc. Enter [Share International](#), and Benjamin Creme, the noodle behind it. In [a 2001 interview](#), Creme described his vision (translated from the German, which is itself probably translated from English): "Co-operation replaces competition. Nations will no longer fight each other, but co-operate for the well-being of all. In addition we must free ourselves from the chains of market forces and commercialization, which call Maitreya a force of the devil, because they are denying its actual significance to the living." Obviously, Creme's racket is simply authoritarian socialism dressed up with a heap of occultic jibberish.



Benjamin Creme

[Share International's introduction to Maitreya](#) makes it explicitly clear that they are globalist socialists. In fact, the second paragraph in the below excerpt is simply a regurgitation of Article 25 of the United Nations Declaration of Human Rights (until 2004, Share International was an accredited NGO at the UN).

At this time of great political, economic and social crisis Maitreya will inspire humanity to see itself as one family, and create a civilization based on sharing, economic and social justice, and global cooperation.

He will launch a call to action to save the millions of people who starve to death every year in a world of plenty. Among Maitreya's recommendations will be a shift in social priorities so that adequate food, housing, clothing, education, and medical care become universal rights.

Here is an excerpt from [Share International's explanation of Transmission Meditation](#), a central feature of their ideology (and patent cargo cult science):

Transmission Meditation is a group service activity which 'steps down' the great spiritual energies that continually stream into our planet. During transmission, the Masters of Wisdom direct these energies from the spiritual planes through the energy centers (chakras) of the group members in a highly scientific manner. This process, which makes the energies more useful to humanity and the other kingdoms in nature, is similar to that of electrical transformers, which step down the power between generators and household outlets.

Based on their wise understanding of our world, the Masters re-direct these stepped-down energies to wherever they are most needed at that moment in time. In response to these energies, for example, nations that have been enemies for centuries may now find they can talk together around a table and peacefully work out solutions.

Transmission Meditation is safe, scientific, non-denominational, and extremely potent. It will not interfere with any other religious or spiritual practice. In fact it will enhance your personal meditation and any other service activities in which you may be engaged. Many people find they can experience and demonstrate love more easily. Others report that their mind is more stimulated and creative. Some people receive healing, spontaneously, during the transmissions.

There are more than 600 Transmission groups in 40 countries worldwide meeting on a regular basis. [...]

In [other introductory material](#), they explain:

In recent years, information about Maitreya's emergence has come primarily from

Benjamin Creme, a British artist and author who has been speaking and writing about this event since 1974. According to Creme, Maitreya descended in July 1977 from his ancient retreat in the Himalayas and took up residence in the Indian-Pakistani community of London. He has been living and working there, seemingly as an ordinary man, his true status known to relatively few. [...]

Wikipedia explains: “Maitreya will make himself known to the world if enough people request this. This will be accomplished through Transmission Meditation.” A cargo cult indeed.

Creme claims to be channeling “Tibetan Masters”. In [a compilation](#) of his purported channellings, he fills out this picture with a bevy of Edenic cargo cult promises. Under “Death” he promises eternal life through remembered reincarnation. Under “Health” he promises “use of the Technology [of Light]” will let people “undergo treatment within hours for even the most serious conditions”. Under “Time”, he again promises immortality, saying “When humanity is One, in fact and in truth, Time will disappear.”. And under “United Nations”, he promise simply that “The United Nations will become the most powerful political force in the world. It will be the agency through which all major international problems will be resolved.”.

The Tibetan Masters of Creme are the same ones that National Socialist occult ideology speaks of, and which prompted the German expeditions to the Himalayas during the rule of Hitler. National Socialist occult figures encouraged the premise that Hitler was Maitreya, and Hitler for his part kept a copy of Blavatsky's [Secret Doctrine](#) by his bedside. The National Socialist occultists chose [the swastika](#) as their emblem because it is a symbol of strength (literally, “swastika” is Sanskrit for “well-being”) in Indic religious symbology — often adorning the chests of Siva and Buddha in ancient and modern renderings. IndiaProfile.com explains “It is regarded as the symbol of esoteric Buddhism and the mark of a perfectly evolved being whose soul (or spirit) has entered Nirvana or liberation from the world of matter. [...] The Third Reich was first of all an ‘occult’ order, its underlying motive being the achievement of human perfection through the destruction of the old decadent order; to create a new dimension in human potentiality; an evolutionary process.” Obviously, German National Socialist religion is simply New Age, complete with the genocidal trimmings.