



THE INVENTION OF
EVIL

HENRY JONES

The
Invention
Of
EVIL

- How the Matrix Began

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A
SCIENTIFIC
EXPOSITION
AND
ANALYSIS
OF
EVIL

Acknowledgements

Tim Wingate Th.D edited this entire book and made important corrections and improvements. Semantic precision is of great importance in all communication. Moreover, it is crucial when attempting to communicate complex ideas. This is one of Tim Wingate's many skills. Tim has done much more than just editing. For years now, he has been a fellow collaborator in elucidating the concepts outlined in this book and in preparing a manuscript much improved in clarity and accuracy. I owe him a great debt of gratitude

Over the decade during which this book evolved I received help from a number of friends and colleagues. Many were helpful at the beginning when I was formulating the basic premises on which the book is based. Mrs. Katie Wingate and Mr. Robert Eschauzier read the book more recently and offered very valuable advice and corrections.

I also wish to thank Mr. Bob Johnson Deism@deism.com. For his long standing support for this project.

I thank everyone who has helped me get this work completed and in to its current form. Yet no one but I can be held responsible for errors which remain.

Henry Jones

2015

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Preface

I was a young boy during World War II. On Saturday afternoons, my mother would let us go to the movie theater and watch cowboy movies and the newsreels. I would come home and wonder about what was happening in the world. The Cowboys settled their differences by duels to the death with “six-guns” and nations settled their differences with massive deaths on battlefields.

Many mornings mother would read the newspaper to me about things going on with the War. She would often say that she expected me to grow up and learn to understand the world and maybe I could help straighten it out. I promised my mother that I would try to do that.

Mother was a nurse, and my Father was the only medical doctor available during the War for several parishes in Northeast Louisiana. He and she were a team and they built and operated one of the first hospitals in the area. My father was known as Louisiana’s Flying Doctor because he had a small airplane that he would use to visit patients in remote rural areas. My parents were very good examples for me. I never forgot the lessons that I learned from them. They have had a strong influence on me throughout my life.

As a boy, I often went with my father on his house calls. Some of his calls were of a psychological nature. I observed numerous people who displayed aberrant behavior. I often wondered how and why these things occurred. I now understand them to be the effects of psychological injury and trauma.

I became a physician, and then a psychiatrist, because I wanted to help people live healthier and more harmonious lives. I recognized that many people suffered distress caused by psychological injury. Some ideas can be just as harmful as some microbes in the human body. Some ideas can cause sickness, and some ideas can kill. I wrote this book, to sound the alarm that ideas can hurt and lead to murder and war. My hope is to help alleviate the deleterious effects of some of these hurtful ideas. How did I reach the conclusions expressed in this book?

Every psychiatric patient I interviewed over the 40 years of my clinical career expressed hurt and rejection associated with the betrayal and exploitation they experienced as children. I could find **no** exception to this pattern. The abuse and betrayal of children had all the signs of a widely prevalent and well-orchestrated system! **Betrayal and exploitation of children** seemed to be the *modus operandi* of some sinister and well-organized conspiracy.

Betrayal and exploitation are commonly used in complex swindles called “confidence schemes” or “cons”. These “rip-offs” are named this because the cheat first wins your confidence and then uses your trust to set you up for the theft. Every con or sting has those “in the know” who are working the swindle and those who are the victims or dupes. After getting close to you, the swindler carefully studies your weaknesses. Next, he devises a plan to exploit and profit from your weaknesses. He plans some flimflam that will hoodwink you into allowing him to take your property. Cults are groups of swindlers that work such frauds. If your parents are part of a swindle aimed at you, and one of the “in the know” group, or worse, its leader, you tend to remember the betrayal all your life! I believe betrayal and exploitation are the circumstance of most psychiatric patients.

I set out in life to find out what was harming psychiatric patients. When I entered the psychiatric profession, I was immediately confronted with the reality of “insane” asylums, involuntary psychiatric hospitalization, electroshock “therapy” and powerful and dangerous drugs. Force and coercion engulfed everything in my profession. Before I could begin to study my psychiatric patients, I was confronted with my own beliefs and how they conflicted with the assumptions of my chosen profession.

I have based this book on what my patients taught me. I learned that they suffered from a mental injury intentionally inflicted on them when they were children. The purpose of this abuse and betrayal

was to swindle them out of their most precious property. The property that is stolen by this widely prevalent scheme is the most valuable property a person can ever own, it is their *self!*

Although millions, possibly billions of people have been victims of this kind of theft, a person's *self* is not easy to steal. To accomplish such a theft requires a special tool. This tool had to be invented. This tool is **Evil!** I realized that in order to help my patients reclaim their property I would have to know a lot more about evil and how to successfully combat it. This book is about the insight I gained about how evil enslaves the *self* and how this process can be prevented! This book, this hypothesis, fulfills a 70-year-old promise.

Introduction

Evil is accurately defined as the *intentional* theft or destruction of another person's property, liberty, or life. Anything, which facilitates or promotes *evil* behavior, we logically label as *evil*. Therefore, a person, a belief, a philosophy, or an institution that promotes or is dedicated to *evil* we label as *evil*.

Our word *evil* comes to us from the Old English word “*yfele*” and other older Germanic languages. Used as a noun in Old English it means, “What is bad; sin, wickedness; anything that causes injury, morally or physically.” Good behavior promotes life and evil behavior promotes death. Today, *Evil* truly is the opposite of *Live*.

I had always assumed that evil was an innate human trait that had been around since human beings came into existence. However, investigation has revealed that this is incorrect. Evil behavior undoubtedly occurred, at least sporadically from the beginning of our species. Nevertheless, some of our ancestors invented evil, as it exists today. Humans invented the process for the assembly-line manufacture and mass production of evil.

Almost everywhere, we look in our modern world people are busy stealing or destroying other people's property¹⁰, imprisoning and enslaving people and killing huge numbers of human beings. Many nations are busy killing the people of other nations as well as their own citizens. Many religious groups are engaged in war against other religious groups. Business organizations spy on each other and steal each other's product information. Individuals typically and routinely abuse each other. A huge percentage of people abuse their own children as well as those in their charge. Their fellow human beings have murdered over 200 million¹ people in the 20th century alone! The 21st century is not starting out any better! Lying, stealing and killing are now a worldwide pandemic!

Criminality and corruption now extends into every occupation, trade, business and profession. Evil has never been more ubiquitous. It now reaches into every part of everyday life. Evil activity now covers the earth like a massive flood submerging everything. Evil is literally everywhere!

Evil; however was not what the inventors of evil set out to create. The intention of the inventors was to produce slaves. They discovered that evil was the best tool available to efficiently injure children and create the slaves they wanted.

First the child's *self* is stolen and then he is turned into a slave. Once children are enslaved, it is then relatively easy to steal all of their property¹⁰ for the remainder of their lives! Our ancestors learned to successfully produce slaves and steal everything they had. Much of human pre-history and history amounts to improving and embellishing the system of producing slaves and exploiting their psychological injury.

As these inventors put their process of producing slaves into operation, they could not help but notice that the assembly-line production of slaves inadvertently produced in them a massive amount of violence, destruction and murder. Nevertheless, slavery was so profitable that these inventors decided to try to manage, regulate and control the evil behavior produced and to continue with their slave production. They were partially successful with their program of managing evil so they continued their manufacture of slaves, even increasing production. Their methods soon spread completely around the world!

The manufacture of slaves is now so camouflaged and sophisticated that very few people even see it. In time, the connection between the production of slaves and the manufacture of evil was lost and forgotten. This manufacture of slaves, and the management of the huge amount of evil produced, has been so successful that most people now believe it to have always been this way. Most people alive today are oblivious to this enormous ocean of evil. When something is present everywhere you look, in

every aspect of your life, then it may be so common that it blends in and becomes easy to overlook. Many people are inundated and trained in evil from the moment of their birth. They cannot perceive evil as anything but ordinary. Sadly, I suspect that many people simply wish to be blind to the sorry state of human behavior.

Since the invention, and partial successful management of evil, both slavery and evil have grown exponentially. As a worldwide industry the manufacture, management and control of slaves and their evil is larger than the enterprises of agriculture, mining, manufacturing, distribution and sales of *everything* else. In other words, the manufacture of slaves, and the attempts to reduce, manage and control the destruction of property, freedom and human life that they cause, is by a huge margin the world's most energy consuming and intellectually active enterprise. The slave producing and the evil management industries now require the most time and cost the most resources of any sector in the world economy. Natural disasters are in distant second place as killers of human beings falling far behind the evil industry. Nothing helps the evil industry destroy and kill more efficiently than humans armed with modern weapons and explosives.

Well, would it surprise you to know that human beings lived nothing like this for most of our existence! Evil is a relatively new invention. Archaeological and anthropological data place the time of the invention of evil at around 20,000² years ago. We Homo sapiens evolved into existence at least 200,000² years ago. For more than 180,000 years, before evil took completely over, our species lived peacefully. This means that at least 90% of man's existence on this earth has been lived in the absence of the massive evil we know today.

Yes, this is true. I hope I have sparked your interest. In this book, I will take us back in time to the beginning of our species and you will see how we lived peacefully for most of our existence. Then, I will reveal how evil, and why slavery were invented.

Chapter 1

Human Beings Before The Invention of Evil

One day, over 200,000² years ago, probably in what today is South Africa, 3a remarkable event was in progress. Inside a rudimentary structure, a miracle was taking place. Inside the poorly constructed hut made of tree limbs and branches, a world shaking event was unfolding. While others of her kind milled about outside, a female primate was struggling to give birth to her infant. The baby's extra-large head was making delivery very difficult. No one was in the hut to help her as she painstakingly succeeded where perhaps others before her had failed. She succeeded at giving birth to a very special child.

The baby's mother may have been a member of the species *Homo erectus*. Her infant was born with a number of genetic mutations. We do not know what caused this baby to have these mutations. We do know that these mutated genes caused this infant's brain to grow much larger than that of its predecessors. These altered genes may have also reshaped the infant's larynx and enlarged its vocal cords. When this infant matured and reproduced, these profound genetic alterations passed to its offspring and to all subsequent descendants. Thus with the birth of this child a new species, our species, *Homo sapiens* was born into existence.

Before the birth of this child, our pre-*Homo sapiens* ancestors had already made some important discoveries and inventions. They had learned to make stone and bone tools, to utilize fire and they may have already domesticated the wolf. Our species inherited these advances and adopted a lifestyle similar to our primate ancestors. Living and traveling in small family groups, they followed the game and the seasons. With bigger brains that are more capable, we excelled as hunters, anglers, foragers and food gatherers. We refer to these ancient ancestors as "hunter-gatherers."

Hunter-gatherers spent a great deal of their time on the move. Sometimes they walked long distances every day for weeks. They followed the migration of animals, and searched for berries, nuts, fruits and vegetables.³ If they found a lush crop of fruit or nuts, or a particularly good hunting or fishing site, they might camp for days or weeks.

These nomadic families accumulated few possessions because they moved often and had to carry all that they owned with them. Yet edible plants and animals were so plentiful that starvation was practically unknown. Anthropologists estimate that the adults in a hunter-gatherer family had to work finding food and hunting two or three six-hour days per week⁴. One adult's labor at gathering and hunting supported four or five people. Thirty-five percent of the population did not work at all!³ Even with all the walking and moving hunter-gatherers had a great deal of free time.

Leisure was spent resting in camp, doing handcrafts, visiting other camps, entertaining visitors from other camps, telling stories, playing games, playing music, singing and dancing³. Today people equate affluence with the accumulation of material goods. By this standard, hunter-gatherers were very poor. However, from the standpoint of material want, hunger and leisure time, our hunter-gatherer ancestors enjoyed a level of affluence rarely achieved in societies today.

At the dawn of recorded history about 4000 years ago, many people still lived like this, as hunter-gatherers⁴. Even today in isolated areas of the earth a few bands of hunter-gatherers remain⁴. Researchers have studied the few hunter-gatherer groups that existed into modern times. Several of these scientist have mentioned how unconcerned these people are about the source of their next meal³. They do not worry about food. They are sure that a food source will appear and confident that they will be able to procure it. Where scarcity and hardship mark the worldview of modern man, abundance and ease of life seems to have been the orientation of our hunter-gatherer ancestors.

Hunter-gatherers were indeed remarkably peaceful⁴. Murder and war making was practically unknown to them. Most anthropologists have commented on this lack of aggression as characteristic of the hunter-gatherers.

Occasionally when the fish were plentiful or hunting went unusually well, or the crop of wild nuts, fruits, or vegetables especially abundant, several families might camp close to one another. Maybe at the bend of a river, in a large meadow at the base of a mountain, or at the seashore, a group of families might congregate and cooperate in the harvest. At such times people engaged in the trade of simple tools, handicrafts and commodities. At such times, young people found each other and new families were established. Nevertheless, as quick as such events convened they disbanded. As soon as the available food was utilized it was back to trekking. Soon each family was back going its nomadic way in search of game and edible plants.

Human beings lived this hunter-gatherer lifestyle for more than 180,000 years! If we allow 5 generations per century, then 9000 generations of your ancestors, and mine, spent their lives in this way. During this vast 180,000-year period, our people suffered almost no poverty and little hunger. This was a time before there were any social organizations or institutions, only the biological family. Monogamous sexual relationships appear to have been the usual arrangement³. Furthermore, the sexual relationships appear to have been voluntary and non-violent⁴. There were no social class divisions, no warfare, no human sacrifices, and no enslavement! There were no kings or presidents, and no priest or shamans. There were no permanent settlements and no governments! Perhaps there were some larger extended families or clans, but there were no tribes or chiefs, no schools or churches, no villages, or cities, and no recognized authority outside the family elders. *Many generations of these early ancestors may not have witnessed, during their entire lifetime, a single episode of aggressive, violent, murderous behavior!*

You may have been taught that our pre-historic ancestors were brutish cave dwellers that bashed heads with clubs and pulled struggling women off to caves by their hair. This is the spin given the anthropological and archaeological data by the biases and prejudices of modern man. Some commentators from a Judea-Christian background and academics schooled in Freudian psychology apply such views of human nature to our ancestors. There is almost no data to uphold such opinions. There is more evidence to support the view expressed here.

When modern contemporary humans take a vacation from their hectic work-a-day world, they often resort to hunter-gatherer activities to relax and refresh themselves. We play with our dogs. We like to barbecue or grill in the backyard. We like to go camping, hunting or have a fish fry. We love to take our recreational vehicles out for a trip. We enjoy for a while, fishing, backpacking, hiking and traveling, the daily lifestyle of our ancient ancestors. We too find some aspects of the hunter-gatherer way of life very relaxing and satisfying.

Evidence supports the contention that humans have no innate “need” for a ruler, a religion, or a government of any kind! Yet, later the **tribe** developed and after even more time the **Nation-State** came into existence. What is there in human nature that creates a “need” for such institutions? Why does so much evil appear with the establishment of such organizations? Why does producing slaves produce so much evil? To answer these very important questions we must understand a few key facts about the human brain and human psychology.

Chapter 2

The Homo Sapien Brain

“Mind” is a manifestation of the organization and activity of the human brain⁴. Thinking, contemplating, imagining, remembering, reminiscing, fantasizing, calculating, and changing our mind, all involve active brain processes that result in real structural changes in the brain. Atomic, molecular, electric, hormonal and chemical changes follow from every mental “act”⁵. We need to understand human psychology, know some fundamentals of brain anatomy and function to comprehend how to alter the human mind to accept enslavement.

The human brain is split into two major anatomical areas, the Forebrain and the Hindbrain. These areas not only differ anatomically but also functionally⁴. The Forebrain includes the left and right cerebral hemispheres, each with its four lobes. The frontal, parietal, occipital and temporal lobes each with its “gray matter” are the largest and most obvious parts of the human brain.

The Forebrain also includes the thalamus, hypothalamus, amygdala, and hippocampus. The scientific name for this Forebrain area of the brain is Prosencephalon. This area is the part of the brain most involved with abstract conceptual thought⁵. In addition, scientists believe this area is programmable through experience and learning. Furthermore, this area of the brain is probably what gives us an imagination! This Forebrain area is also called the new-brain because it is an area that is poorly developed in the lower animals, and much better developed in the higher animals. The Forebrain reaches the zenith of development with the brain of man.

Next, there is the Hindbrain, or Rhombencephalon. This area is referred to as the old-brain because it is present in primitive and ancient creatures, as well as in the more advanced animals. The Hindbrain of humans closely resembles that found in animals. Connecting the Forebrain and the Hindbrain is a small area called the Midbrain or Mesencephalon. Most authorities believe this area functions mainly as a communications link or nerve crossroads, between the two larger areas of the brain.

Prosencephalon

The Forebrain of Homo sapiens is referred to as the new brain because it evolved into being in its present form just 200,000 years ago. When discussing evolution, we generally speak in increments of millions of years. Therefore, we human beings with our new and enlarged Forebrains are very new on the scene. Moreover, with this bigger and more capable Forebrain, we are able to do some marvelous things.

We need to discuss several areas of the Forebrain. First, we need to understand the thin outer layer of gray matter on the surface of the cerebrum called the cerebral cortex. To understand what the cerebral cortex of the human Forebrain can do, and how it does it, we can compare it to the personal computer.

Computer hardware is the mechanical, magnetic, electronic, and electric components that make up a computer system. Brain tissues are analogous to this computer hardware⁵. Computer software is the programs, routines, and instructions that control the functioning of the hardware and direct its operation. Software in the brain, like in a computer, is the organization of electrical connections. We are born with some of our software already in place; however, much of it is learned. Homo sapiens are therefore not born with a fully programmed and functioning mental computer.

The newborn human mind must develop through three levels of programming⁶. The most fundamental “programming” is that “software” which is provided by genetics. This “programming” is

wired-in or hard-wired and does not require learning or experience to obtain. Much of this genetic “programming” is contained in the Hindbrain that we will discuss presently. This genetic or innate software forms the basic level of the mind. Then, programming is continually added to what genetics provided through experience and learning. The first programming added to the genetic “software” through perception. Then lastly, the conceptual process develops and contributes concepts, which become the premier programming tool and building blocks of the adult human mind.

The process of acquiring mental programming develops⁵ chronologically through three stages. An infant’s mind develops through: (1) the stage of **sensations**, (2) the **perceptual** stage, and (3) the **conceptual** stage. We need to examine each of these three stages of programming. Genetics determines the sensation stage. The environment determines the perceptual stage. The conceptual stage is where we begin programming ourselves!

Stage (1) At birth the infant is primarily in the stage of sensations. The human is born with this basic “wiring” built-in. Here the brain acts as a measuring device. The brain measures light waves, then transduces them into electric impulses; it measures sound waves and transduces them into electric impulses; and it measures minute amounts of chemical in the air and in food, and transduces them into electric impulses. It measures pressure and temperature against the skin and transduces them into electric impulses. The human brain does this measuring and transducing into electric impulses inherently and automatically. Because of the way the brain is constructed a human being automatically experiences these electric impulses, depending on where in the brain they arrive, as sight, sound, smell, touch, and taste.

Stage (2) From these sensations, the brain automatically forms percepts.⁶ A percept is a group of sensations automatically bundled and integrated by the brain. Percepts are formed using innate, wired-in, genetically derived “software”. It is in this percept form that animals, and human beings, grasp the evidence of their senses and apprehend the external world. Functionally, the human brain begins processing information beginning at this perceptual stage.⁶ A newborn human begins forming percepts immediately upon birth. Some studies even suggest that some rudimentary percepts may be formed before birth while the baby is still in the womb!⁶

Thus, the human brain automatically takes sensations and bundles and organizes them into percepts. The percept “mother” for example, would include visual sensations. The color and shape of the mother’s face and eyes. Then the feel of mother’s skin and its warmth is important. Added to this is her smell and the sound of her voice. The taste of her breast milk would be included. All these sensations will be bundled together automatically to form the **percept** of “mother”. Later, this percept is conceptualized and labeled with a word. Perhaps the word chosen will be “mama” or just “ma”. This process applies to everything, and everybody in the infant’s environment.

While this process is automatic, the brain must perform this operation with information provided by the environment. Environments contain universal as well as unique components. Therefore, every infant’s perceptual experience is unique. These early childhood **percepts are the foundation of the individual’s knowledge.**⁶

To form his unique perceptual mind, the infant’s earliest learning experiences organize and integrate Percepts. Thus, a child begins his lifelong process of building his mind starting first with percepts. Then he adds first, second, third and higher order concepts. The infant’s brain is making tens of thousands of connections every second! These connections proceed at a furious pace even as the infant sleeps!⁷

This early, perceptual stage of mental programming is extremely powerful. These first percepts connect directly with the genetically inherited programs available from birth. Percepts are the first elements of the mind to result from experience and therefore lie at the very foundation of the individual’s mental development. The perceptual software created during this time of an infant’s mental development will become some of the most tenacious and most difficult to change in later life. Like the

very first experiences of some lower animals, this perceptual programming is a kind of psychological imprinting.⁸

Human Imprinting

While the newborn and very young infant spends a large percentage of his time sleeping, sleeping is not the dormant activity some may assume. The seemingly passive infant sleeping soundly in his crib has a brain that is bursting with lightning-fast activity! His little brain is making tens of thousands of connections every second! His human and physical environment is providing the stimuli that is programming his mind.

“Imprint programming”⁸ is simply the earliest programming that is the result of experience as opposed to genetically derived programming. This early programming is largely perceptual, non-verbal, and unconscious. One of the reasons imprint programming is so difficult to change or modify later in life is that it feels “normal” and “correct”. Emotion connected to this early imprint programming is so strong that it can usually over-rule conceptual thought. This earliest perceptual programming “feels” much like genetically endowed programming, it is intuitive. This makes modification and change of this “imprinted” software later in life extremely difficult.

Another reason imprint programming is so difficult to change is the **reference standard of truth** which I will explain momentarily. This is the unifying concept that ties all of a person’s concepts together into a non-contradictory whole. To change a few concepts within a matrix of concepts held together by non-contradictory associations is very difficult to accomplish. In time, they can reverse to once again fit into the theme established by this super unifying concept that defines the individual’s mind.

Reason, conceptualization, and therefore counseling and psychotherapy are less effective than we might wish at altering this imprinted software. Imprint software thereby has the power to hold the individual’s behavior in line with those experiences and concepts that comply with their “imprinted” reference standard of truth. Thus the importance of early childhood experience on lifelong belief and behavior.

Concept Formation

Infant cognitive development **Stage (3)**. The human mind is unique in its ability to play with and manipulate percepts. The infant “plays” with these impressions in his mind comparing, contrasting, analyzing and examining each percept in minute detail. He does a tremendous amount of relative measuring, gauging the size of almost everything against everything. Following the perceptual stage of infant mental development comes this third and final stage: concept formation.

From his intrapsychic play, the infant notes differences and similarities among percepts. Out of this playful imagining, he forms his first concept. The first concepts are the most simple of the conceptual building blocks and derive from underlying percepts⁶. The first concept a child forms may be the idea of “thing”. The fact that something exists is implicit in every percept. A child may grasp his first concept “thing” implicitly directly from the perceptual level (to perceive a thing is to perceive that it exists). This process of abstracting first order concepts from underlying percepts begins the conceptual building of the individual’s knowledge and understanding of the world⁶.

Next, the brain, through its ability at abstraction forms secondary concepts by dividing “things” into different kinds of “things”. These secondary concepts are of concrete objects like “mama”, “toy”, “table”, “chair”, as well as secondary concepts of attributes and actions. ***The key to human cognition is this ability to conceive of entities as units of a larger group***⁶. This is the human beings’ distinctive method of thinking. For example, an infant develops the concept of “chair”, recognizing the chair he

uses at the table as one unit of a whole class of similar objects. This class of objects, this concept, has a name, “chair”. Therefore, language becomes a method of labeling concepts, and then the tool of further conceptual thought. “Chair” is further refined into “high chair”, “rocking chair”, “my chair”, “daddy’s chair”, and so on. “Table” goes through the same process, “kitchen table”, “dining table”, and etcetera. Every object and every action in the child’s environment undergoes similar cognitive definition, classification and labeling¹³. Imagination plays a big part in concept creation.

The developing mind, through experience, accumulates an ever-increasing store of concepts. Thus from a base of percepts, an ever-growing matrix of concepts, and associative connections between concepts, grows over time. This creates an ever-expanding four-dimensional matrix of percepts, concepts and their connections that forms the human mind.

As this matrix of concepts and their associations expand, two interacting cognitive processes are taking place. From a base of percepts, then primary, secondary, and higher order concepts, cognitive development moves toward⁵ (a) more *extensive* knowledge, and (b) more *intensive* knowledge. That is to say (a) toward wider integrations, and (b) more precise differentiations⁶. Following this process and in accordance with cognitive evidence, earlier-formed concepts integrate into wider ones or subdivide into narrower ones. The process of forming a concept is not complete until its constituent units integrate into a single mental unit defined by a specific word⁶.

The process of abstracting from an abstraction is not simply memorizing a word. Mental work must be expended and it is not an arbitrary selection. Each new concept must stand up to rigorous analysis, it must “make sense” within the context of all the individual’s concepts and associations. Every new concept must be integrated without contradiction into the total of one’s mind⁵. “Mind” being all of the accumulated concepts, integrated from percept-derived concepts at the base, through all levels of abstraction⁶.

As a person sleeps each night, his mind cycles through its entire databank of concepts at least 6 times requiring at least 15 minutes for each cycle⁹! Sleep may actually be more about giving the brain computer time to “catch up” than for the physical body to rest up! This is why we often awaken in the morning with the answer to some unsolved problem from the day before.

Animals have the ability to form percepts. Some animals can form a few basic, first order concepts. However, no creature can match the human ability to easily and rapidly form and store massive numbers of second, third and higher order concepts. This ability of the human brain at conceptual thought appears to have no limitation. The human imagination seems boundless and able to conceive anything regardless of whether or not it is real or even possible. This ability to imagine and conceive the seemingly impossible is man’s greatest strength.

The Imagination, Percepts and Perceptual Images

Before the conceptual processes develop, the infant has recorded huge numbers of images formed perceptually from sensory data provided by his 5 biological sensors. These images are stored in the infant’s memory bank. As the conceptual processes start they create an imagination, the imagination begins providing 'images' which the child creates himself. These are also stored in his memory bank.

Each image is stored with memory of the emotion that was attached to it when created. The percept of the infant's mother for example will probably carry with it the emotion of security, satisfaction and happiness. As conceptualization begins and the infant conceives a label for his concept 'mother' and gives her a name, as for example 'Mama', the perceptual images of her along with the emotion tied to those images are then also tied to this new concept.

Then images, and their emotion, begin coming into the growing mind from the conceptual sources provided by other people. Conceptual products such as toys, books, audios, and videos provide the infant with many new images. These media transfer conceptual images and the emotion associated with them, to the child's mind from other people. These media acquired images are also stored

indiscriminately in the child's memory bank with the perceptual and imagined images. Therefore, his created conceptual images, and his conceptual images acquired from other people, are all bundled together with his perceptual images in his memory bank. So initially, no distinction is recognized between the images arriving from his biological senses or percepts, those arriving from his imagination or those arriving from the imaginations of others!

Contradictions

As the human mind pursues its relentless cognition and continually tries to integrate concepts and make logical associations, it is trying to eliminate contradictions⁵. This is “thinking” and it is hard-wired into the brain and proceeds automatically unless sabotage or derailing occurs in some manner. Thinking seeks to eliminate contradictions because they prevent integration. The human mind relentlessly seeks integration, and it abhors a contradiction.

When the mind confronts a concept that; cannot integrate into its matrix of fully integrated concepts, and cannot connect by logical links or associations all the way back to the level of perceptions, the mind will try to kick out the concept. The easiest thing for the human mind to do with a contradiction is to reject the contradicting concept as untrue and throw it out.

We hear people today say things like; “I’m not falling for that bull”, “I’m not about to swallow that” and “that sounds untrue to me”. These statements, and many others like them, communicate to others the concept does not logically integrate into the speaker’s knowledge bank and rejects it. Sometimes an idea is not be thrown out immediately. The concept may even be “kept on file” and rechecked from time to time. The person may ponder the idea for a period; however typically, humans will not accept non-fully integrated ideas into their mind. A person may ponder the validity of a belief or concept until he is able to integrate it into his overall knowledge, or he will reject it and refuse to accept the idea as true.

This rejection of floating abstractions, concepts that make no sense and beliefs that cannot integrate goes on continuously. Accepting beliefs and forming concepts is parsimonious. The human mind seeks the most simple and least concepts required to explain its observations⁶. Conceptual integration, without contradiction, from the ground up, has epistemological primacy. This raises the question of; what shall serve as the reference standard of non-contradiction?

The process of non-contradictory integration of concepts is innate. That is to say, that the programming is genetic and it is hard-wired into the brain. Nevertheless, the **reference standard of truth (RST)** which is necessary to the functioning of non-contradictory integration must be learned from the environment.

This ability of Homo sapiens to make adjustments in our **reference standard of truth** with each new generation provides us with a huge adaptive ability. This gives each new generation of humans the potential to re-equilibrate their thinking processes. Even individuals can sometimes re-equilibrate their thinking in this manner. This gives our species enormous survival advantages over other species.

Reference Standard of Truth (RST)

In order to think the efficient way humans think an infant must incorporate into his mind a reference standard for his cognition to use in the process of eliminating contradictions. Thinking requires non-contradictory integration of concepts so he must have a **reference standard of truth (RST)** to accomplish this. The child must begin the development of this key element very early. A person may learn half of what he will ever know within the first four years of life. For his cognitive processes to work properly, so that he can learn the massive amount he needs to know as quickly as possible, he must have a standard for non-contradiction. It is this concept that unlocks the enormous potential of the

conceptual mind! To do this a child must have a key abstraction, a worldview of the way things work, an abstraction to use as his **reference standard of truth** with which to measure the accuracy of his concepts. The **infant, starting with his observations of his environment forms a beginning RST**. He forms the basic percepts from which he will abstract an over-arching super umbrella concept under which all his concepts subsume. This will tie all his concepts together into one consistent mind.

This **RST** abstraction must rank above, and determine the order and organization of all the individual's concepts. The human mind is a four dimensional matrix of concepts associated in a non-contradictory manner. The roots of this matrix are in perception. Arching over this entire perceptual-conceptual system and serving as the reference standard for non-contradiction is this **reference standard of truth**. A mind should have but one reference standard of truth. This reference standard of truth should be an abstraction of nature or of some aspect of nature. Ideally, the **RST** is a conceptual abstraction of perceptual experience or observation.

A **reference standard of truth** is a survival necessity that judges all concepts. Effective thinking, including decision-making relies upon it. Without an effective cognitive reference, the mind may cogitate endlessly, excessively and exhaustively without being able to reach any conclusion. Much of the time spent in sleep is necessary because of the mind's requirement that the total of its contents are checked repeatedly for integration⁹. Several times every night one's entire conceptual inventory is examined, evaluated and brought into non-contradictory agreement, or alignment with this standard of truth! The inability to achieve non-contradictory integration causes fitful dreaming and a poor night's sleep. Often we sleep poorly and awaken when we are unsuccessful at integrating a concept into our mind. Such integration requires a **reference standard of truth!**

The process of forming a **RST** begins in perception during infancy. Once rudimentary perceptions are formed a beginning **RST** can be abstracted. Then conceptual thinking can begin. "Thinking" is applied back to the **RST** for enhancement and modification. The **RST** constantly modifies and alters; it will not rest for years. It is continually up-graded and adjusted as it carries forward over the course of childhood through all levels of mental integration and during adolescence, usually finalized. Without effective non-contradictory integration, a person cannot determine which causes lead to which effects. Without a proper **RST**, a person cannot tell what makes sense and what makes no sense. Either, your **RST** helps you make sense of a concept and you are able to integrate it into your mind, or your **RST** helps you understand that the concept makes no sense and you reject it and throw it out of your mind.

You may be able to observe your own **RST** in operation. Ask someone to present you with an assertion that you are unfamiliar with; it may or may not be true. You don't know if the assertion is true or not and your questioner is not to tell you. You must guess if the assertion is true or not. Now "observe" your thinking. Where do you "go" to determine if you believe the assertion to be possibly true? If you are serious about this exercise then what you consult to determine whether, or not, something is possibly true is your **RST**.

A **RST** is necessary to effective cognition and effective cognition is necessary to the conceptualization of a **self**. This forms what many psychologists call an **identity**. To whatever degree the infant fails to adopt a strong, single **reference standard of truth** will compromise cognition and identity formation. If an individual's **RST** is vague, ambiguous and "fuzzy", his thinking and decision-making will be indecisive and confused.

The **RST** forms the core of an individual's **identity**. An individual's **identity** will therefore share many of the attributes of his **RST**. By the time an infant recognizes his name he is using his beginning or rudimentary **RST**.

Identity Formation

The **self**, with some additional Forebrain programming, will become our experience of who we are. The **Self** will contain our deepest hopes, fears, ambitions and desires. It is our inner life. The **self** is that small voice down deep inside that represents our true being. It is through the **self** that we experience pleasure, pain, hope and disappointment. The **self** is the executor of thought and action. This awareness of one's **self** can only develop after the **RST** is underway. Self-awareness will require some additional programming, the creation of additional software, which will create an **identity** for the **self**. Identity is composed of those concepts, which define our **self** to our **self**. This process begins with a person's **reference standard of truth!**

We become aware of our **self** through programming created by our **cognitive** processes. It is cognitive work, which creates an identity for the self, and it is this identity, which results in self-awareness. This takes place at the juncture of genetic programming with the earliest imprint programming by the environment. The **self** is programmed by genes and by the infant's earliest percepts and concepts. Self-awareness is therefore the result of some of the very earliest programming in the mind. This takes place during the first few months of life! It is therefore some of the most powerful and tenacious programming forming the human mind.

Cognition Applied to the Imagination and the Memory Bank

The infant and very young child is upon the initiation of conceptual thought, immediately tasked with the job of conceiving the distinction between 'real' and 'make believe'. This conceptual differentiation is made through identification of perceptual images from conceptual and imagination images. Once the child is able to distinguish his pet rabbit from cartoon images of Peter Rabbit, or his sister from pictures of her, he forms a division, or separate folders in his memory bank. One area is for "real things" and another area for "make believe" things. Utilizing his non-contradictory cognitive facility, and his developing **RST** he examines all his stored images and all his incoming images moving them around in his memory bank to the areas or folders that he decides is the most appropriate. He can change their category with ease and does so with speed and agility

The first few years of life are critical in the child's learning to use his mind. If he is subjected to any dyscognitive experiences during this imprint period of his mental development they may cause a lifelong cognitive pathology. Any taboo or fear of thinking that compromises the human mind by not allowing critical examination and thought creates psycho-pathology.

Morality

The **RST** is the reference standard for non-contradiction. The **RST** is necessary for cognition to develop and function. The purpose of cognition is to acquire concepts needed to understand and deal with the environment. Other human beings are part of the environment. **Morals** are those concepts needed to understand and deal with other people. **Morality** is the body of standards or principles derived from a particular philosophy, religion, culture, experience and observation concerning the distinction between right and wrong or good and bad behavior. Therefore, we have general concepts that help us understand and deal with the non-human environment and we have specific concepts that help us understand and deal with other people. These **moral concepts** are very important to the development of **identity**.

The concept of the **self** comes first in the development of **moral identity**. Since the essence of morality is **self-responsibility**, without an adequately formed **self** the concept of responsibility cannot

fully develop. Therefore, an infant must first conceive a **self** and then develop the concept of his **self-being** responsible for his action. He has a **self**, he is **responsible** for his **self's actions** and he is responsible for the **restraint of**, or the **initiations of the self's actions**! This sequence is very important and it goes like this: adopt a **RST**, conceive a **self**, and then conceive the moral responsibility of the **self** for taking action or restraining action.

Crucial to the development of the concept of **responsibility** is the concept of **property**. As the child conceives his body as his and his food as his, he conceives his **self** as the possessor or owner of these "things." We hear the infant using the word "mine" and we know he is dealing with these issues. He conceives of his **self** as the owner of "things" and develops the concept of his **self**-having a right to his "things" and his being responsible for his "things".

The next step is for the child to conceive of other people possessing or owning "things" and of having rights to their "things". He learns that others as well as his **self** own, and have responsibility for "things". Most infants first learn this from their mother. Next, the child needs to learn how he and others will deal with their ownership and the inter-action of their "things". If left to his own devices a child will, from his human environment, abstract the concept of **non-aggression**! The **non-aggression principle (NAP)** simply states that a person should not *initiate* aggression against others. In contrast to pacifism, **NAP** does not preclude violence used in self-defense or the defense of others.

Therefore, ALL moral concepts are build on these TWO basic concepts¹⁰:

- 1.) The concept of private **property** ownership to include one's body, mental constructions and physical objects.
- 2.) The behavioral concept of the **non-initiation of aggression (NAP)**.

These concepts are absolutely necessary to the development of morality. The child from the environment must abstract these concepts. A person's morality determines which options are available, and what options are off the table, in dealing with other human beings. The human environment can have a marked effect on the development of these concepts. Morality is necessary to the development of **identity**. Morality may not form properly if these concepts are blocked from development, especially during the critical imprint period.

When **Morality** develops normally in a child's mind the killing of a human being, murder, is not a behavioral choice. Only the children of savages raised in a culture of killing and death are destined to become savages. Only a savage holds the option of murder high in his list behavioral options! When killing human beings is a priority option in dealing with others, a normal moral development cannot occur. **Evil** like this requires vigorous training and instruction. Savagery is disregard for human life with cruelty and aggression. Children's natural moral development must be blocked or obstructed for savagery to develop! It requires active, energetic effort to turn children into immoral savages. When this occurs it is not just the child who suffers, but also many other people in the damaged child's world! People's commitment to the **NAP** or the absence of such a commitment determines a civil society or savagery!

Spirituality

The powerful requirement that humans have for a perceptual, objective, and observational based **reference standard of truth**, for a **property**¹⁰ concept and a **NAP** based morality, for a strong **identity**, is experienced as a *spiritual need*. The quest for spiritual meaning is experienced as an identity crisis. This is a quest for a better, more cohesive, less contradictory **RST**. The spiritual quest is the pursuit of a better **reference standard of truth**, a more consistent and reliable source of ultimate truth.

Spirituality is the emotional experience of the importance of this key **RST** concept to effective cognition. The emotional quest for spiritual meaning is recognition that cognition will not work properly without an ultimate or supreme reference standard for non-contradictory cognition! Humans generally intuitively recognize that their cognition, their morality and their mental health rely upon this very important **RST** concept. For human beings the satisfaction of this spiritual need is as important, and as necessary to survival as air, water, food, shelter and sexual release! The issue is this: can a person regularly and reliably **validate** their **RST** through behavior? If not, then an *identity crisis* will occur. An identity crisis is a spiritual emergency!

We find evidence of man's spiritual quest as far back in antiquity as we find evidence of man. This quest is not about an esoteric or academic truth. This is about the truth required for a person's moment-to-moment survival in the wilds of the forest! Determining what is true and what is false is a matter of life and death. When making decisions in the jungle the consequences of one's decisions are often just moments away! This is just as true in today's world. These conceptual standards are absolutely necessary for all Homo sapiens!

Therefore, the need for a conceptual standard of truth, a **RST**, is great and virtually every human being will adopt or develop this requirement of proper cognition at a very young age. While a **reference standard of truth** is a survival necessity, our genes do not fix it, it must be learned from the environment. In addition, it must be learned very soon after birth.

Naming Our Reference Standard of Truth

Typically people label their **RST** with such words as "reality", "nature", "God", "Allah", "Great Spirit", or some other term from their language and culture. While this name or label may be important socially or politically, it is unimportant to the functioning of the **RST**. Without such a concept, labeled with language or not, the individual will suffer a cognitive disability and will not be able to develop a strong identity. Lack of contact with what exists, with reality, with God, with nature, results in disorganized, ineffective "thinking". The psychiatric diagnosis for this condition is psychosis. Psychosis means loss of contact with what exists. Complete psychosis renders a person incapable of caring for himself, of performing the most basic tasks. Severely psychotic patients will die of starvation, exposure or injury if not carefully cared for and protected. Severe psychosis is incompatible with an independent, self-sustaining life. Psychosis is the result of the lack of a **RST** or an ineffective one. An individual will display psychotic mental processes in those areas of mental functioning not founded on a clear, unambiguous and reliable **RST**. Therefore, a person must have a strong **RST** in order to develop a solid identity, think effectively and behave morally.

At this point, I temporarily leave my discussion of the Cognitive System, to discuss one of the brain's other systems. I will then return, and complete the discussion of human cognition.

Endorphin Kickback Reward System¹¹

The brain's Endorphin System¹¹ is not located exclusively in the Prosencephalon or Forebrain. Nerve cells throughout the Central Nervous System communicate with one another in several ways. One of these communication systems utilizes morphine-like chemicals as neurotransmitters. Neurotransmitters used in this system are called endorphins.¹¹ When an animal or human satisfies a need his brain secretes these hormones. When a person, or an animal, engages in activities that stimulate the brain to secrete endorphins, they experience pleasure. These endorphins make the individual feel very good.

There is a whole spectrum of at least 20 different endorphins, which are produced and secreted in response to different activities¹¹. Physical exercise causes the brain to secrete one group of endorphins.

Ingesting food, listening to music, sexual activity, and mothering stimulate the secretion of different endorphins. This endorphin kickback system rewards a creature for taking action and satisfying a need. An animal or a human quickly becomes “addicted” to those actions that cause the brain to secrete these chemicals. Infants quickly learn to seek the pleasure of these brain chemicals by thinking, solving problems and acquiring the things they need and enjoy. The ideal design of the human mind is to succeed at such tasks.

When an animal’s or a person’s needs go unsatisfied, endorphins become in short supply. A lack of endorphins makes a person feel very bad. Low endorphin levels, even for a short time, can lead to depression and despondency. These negative symptoms can prompt endorphin-seeking behaviors. This may include the use of artificial and exogenous endorphin-like substances. Endorphin starved individuals very easily become addicted to natural or synthetic endorphin-like drugs and chemicals.

Now I will return to cognition. How does a person reinforce their **Reference Standard of Truth**? Why is the **RST** so important to the understanding of human behavior?

RST Validation

All living creatures have basic biological needs. A creature will die, or the species will die out, if these basic needs are not satisfied. Humans share a need for air, water, food, shelter and sexual release with most other life forms. However, because of our conceptual mind, the human has another innate need. This unique basic need is the psychological need we have been discussing. This basic and essential psychological requirement for human life is the need for a **RST**. Identity is necessary to **self-definition** and self-awareness. Without **identity**, there is no **self-awareness**. Moreover, without a **reference standard of truth** there is no effective cognition, **self-identity** or morality. The spiritual quest we discussed is the emotional recognition of this necessary mental component. This unique need of human beings is what allows for enslavement!

We experience this cognitive need as a need to **validate** our **RST**! We accomplish this through successful **behavior**, which validates one’s identity. Think of it this way. Food is a need. Nevertheless, what a person may consider as food differs a great deal from one person to the next, from one culture to the next. The need to validate one’s **RST** is a type of hunger. Everyone has this need and this hunger. Successful action based on one’s **RST** is that which satisfies the need for validation. The particular action an individual requires to validate his **RST** varies from one person to the next and depends upon the nature of his **Reference Standard of Truth**!

A hunter-gatherer for example will have his understanding of nature as part of his **RST**. He goes out to a river and begins fishing. When he is successful and catches a fish, he experiences his success in at least two ways. First, there is the obvious joy of catching the fish because of the meal it will provide. A second endorphin reward results from the **validation** his **RST**. “See! I understand nature. My knowledge and skill allowed me catch this fish!”

Human beings **will** base their behavior on their **RST**, and they will take action to validate their **RST**. Successful feedback from this behavior validates commitment to one’s **RST**. Successful action validates the person’s **RST** and thereby satisfies the individual’s spiritual need. Satisfying a need provides an endorphin reward.

When behaviors based on one’s **RST** are successful, it validates one’s **RST**. A wonderful feeling of endorphin reward accompanies sustained validation of one’s **RST**. The endorphin reward for the validation of one’s **RST** is very large. *Mental closure on one’s **RST** and non-contradictory integration of the mind around one’s **RST**, and **the taking of successful action** based on one’s **RST** results in a huge and sustained endorphin reward.* Some have described this feeling as Nirvana.

Validation of one’s **RST** occurs frequently and results from practically every action. If a person is successful in all areas of their life, romantic relationship, family relations, career and occupation, personal finances, vocational relationships and community involvement, they should experience a

constant flow of validation and endorphin reward. This is the result *if* such successes are in alignment with their **RST**! If an individual is leading an honest life, doing the things successfully that he believes he should be doing, and then validation is occurring. If however there is a conflict between the person's true values, his **RST**, and what he is doing and accomplishing, then validation will not occur. In such a situation, the person is not taking action for their **self**, they are not adhering to their **RST**. Such a person is living for someone or something other than his or her **self**. They are not satisfying a **RST** need. Under such a condition, validation will not occur and endorphin reward will be lacking. Shakespeare said this best "to thine own *self* be true!"

If a person is living a life in violation of their **RST**, then endorphin reward will be scant and the person will be very unhappy. Such individuals are ripe for addictions of all kinds. They commonly turn to exogenous mind-altering drugs. Nevertheless, you best not encourage them "to be true to yourself" and to lead a life in accordance with your **RST**! Suppose for example that their **RST** requires the mass murder of some group of people for validation! When you find out what kind of **RST** many drug addicts and other very unhappy people have you are glad, they elected to use drugs to calm their emptiness. Of course, the better answer would be to change their **RST** to one more rational and pro-life. However, barring that we might better leave the drug addicts alone.

In other words if one's behavior is not in alignment with one's **RST**, then validation will be lacking, and endorphin reward will be scarce. This will cause mental anguish and questioning of the validity of one's **RST**. If the pain and unhappiness of failed validation continues long enough then a serious questioning of one's **RST** may occur. If a person's **RST** does not allow it to be changed or modified then there may be no escape from misery. Psychosis, cognitive disintegration or a so-called "mental breakdown" may occur.

When an individual suffers mental disintegration it is because of a lack of an adequate **RST**, unsuccessful behaviors and the absence of endorphin reward. When a person's **RST** repeatedly fails and therefore does not produce the desired endorphin result, it is normal for the individual to attempt to alter his reference standard! Thus, a person tends to modify their **RST** over the course of their life. However, if their **RST** is failing and it does not allow changes, then there are only the options of validation or misery. For those failing in their efforts to validate their **RST**, either by changing it, or by their action, nothing short of anesthesia with drugs or death may quell their misery.

This questioning of one's **RST** is what drives the spiritual quest. It is in modifying one's **RST** that a person's spiritual need is addressed. In addition, it is by taking successful action to validate one's **RST** that this need is satisfied. Therefore, a person *will* act on his **RST**! It is not that a person *may* act to validate his **RST**; it is that he *will* engage in behaviors trying to validate this vitally important component of his mind! If for some reason, he cannot take validating action he will seek to ameliorate the symptoms of his failure to obtain validation! This is often violence or drug abuse.

Satisfying this spiritual need is often more important and more powerful than the urge to satisfy any of man's biological needs. The need for **RST** validation by behavior is often more important than life itself! The quest for this reward is what motivates much human behavior.

Therefore, the kind of **RST** a person creates early in his mind, how it grows and modifies over time, are extremely important. It is important because it will affect his cognition and his morality and it will affect what kind of **self** he can develop. The adoption of a natural, **NAP** based **RST** verses an evil **RST** can effect everything in a person's life! Moreover, since he **must** act to reinforce his **RST**, change it, or lead a miserable life, it will be the motivation behind a great deal of his behavior *throughout his life!*

The Limbic System¹³

The conceptual Cognitive System we have been discussing, even in the minds of the smartest people, is relatively slow. The hormone system of chemical neurotransmitters utilizing endorphins is also slow. Nevertheless, the human mind has a very fast emergency system that operates at a speed of over 300 miles per hour!²⁷ This system can immediately override and shut down most of the other systems in the human brain. This fast response system exists for emergency survival situations when there is literally no time to think!

The control center of this system is located under the temporal lobes of the Forebrain or Prosencephalon. This system is the Limbic System. This is the part of the human brain that reacts instantly to fear or/and pain with a fight or flight response¹³. In this Limbic System is also located the memory, motivation, and emotion of experiences of such past events.

The limbic System consists of a group of Forebrain structures made up of the hypothalamus, the amygdala, and the hippocampus. This system is where the subcortical structures meet the cerebral cortex and is very close to the thalamus and hypothalamus¹³. These structures send information to the cerebral cortex, which in turn sends outputs to the motor centers in the brain stem. Therefore, the Limbic System can affect the function of the cerebral cortex. It has the instant power to shut down both cognition and the pleasure centers of the brain!

A person for example may be enjoying a walk in a meadow picking a bouquet of wild flowers. They have some complex problem on their mind. Then a large bear moves out of the woods into the meadow. Instantly, thinking is completely curtailed. All enjoyment in the wild flowers¹³ abandoned. The person sprints to the safety of his automobile in less time than it takes me to write this sentence! This is the emergency Limbic System in action!

This completes my discussion of the Forebrain and the conceptual Cognitive System. Next, I discuss the Hindbrain.

Rhombencephalon

Now we come to the second large area of the human brain, the Hindbrain. From an evolutionary standpoint, this area of the human brain is much older than the Forebrain we have been discussing. This area of the nervous system has been evolving and changing literally since life began on earth at least 3.5 billion years ago! The first creatures to leave the seas and live on land 360 million years ago had Hindbrains not so different from us modern humans! Our Forebrains are the latest greatest, but our Hindbrains are as old and stodgy as they come!

The Hindbrain includes the cerebellum, pons, and medulla oblongata. This area of the brain functions in humans principally the same as it does in all animals. It supports vital body functions. It regulates heart rate, respiration rate, sleep, digestion and most of the other automatic, so-called “vegetative” functions. Genetics sets these functions in the Hindbrain of man and animals. They are wired-in, and largely inalterable and unchangeable. While this area is not under direct volitional control, training is possible to some extent. Mostly this area of the brain operates automatically, and unconsciously. However, the emergency Limbic System readily takes over and shuts down this area of the Hindbrain.

This completes our discussion of the human brain and the functions of several areas. I have also discussed here some of the fundamentals of human psychology. Now we return to our hunter-gatherer ancestors.

Chapter 3

The Hunter-Gatherer's RST

Now, I return to our hunter-gatherer ancestors and ask a question about them. How did our hunter-gatherer ancestors manage such a peaceful life? The difference between them and us must lie with the **RST**. The difference must lie with the **RST**. It is the only component of the Homo sapien mind that modifies without genetic change. Organic evolution results from a genetic change. We have no evidence that any new mutations have occurred in our species that could have caused this.

The key to understanding any living creature lies in understanding its needs. The needs of human beings are for air, water, food, shelter, sexual release and the development and successful validation of their **Reference Standard of Truth**. Therefore, we will apply what we know about human psychology and the importance of the **RST** to better understand our earliest ancestors.

Hunter-gatherers' spirituality does not appear to have been the unbridled superstition often associated with ancient peoples. Hunter-gatherers drew no cave pictures of their Gods. They built no temples to honor or worship their Gods. These people lived intimately with their Gods, not separate and removed. I believe that a picture, a temple, an idol or an exclusive spokesman, would have been unthinkable to them. Each individual seems to have had a personal relationship with his or her Gods, so they never considered necessary an interpreter or go-between. Their Gods were tangible, visible, available and knowable. The hunter-gatherers' God was not planning to leave humans and these humans were not planning to leave their Gods. Their Gods were therefore dependable, sustainable, reliable, and available. The H-G God was not going to end their world or substitute another. The H-G Gods were living Gods. No dead monuments or lifeless images were needed or desired. The hunter-gatherers' God appear to have been an abstraction of **Nature**, or an abstraction of some aspect or aspects of the natural world.

The purpose of a brain, a mind, and of thinking is to learn about the natural world. The universe, the world, the environment we live in, is all that we have. We must get everything we have and ever hope to have from the environment. It is the same with knowledge. All that we know or ever can know must come from the environment. We need to have this information to survive. It is appropriate then that the reference standard for thinking, the **RST**, should be the environment, reality or Nature!

Hunter-gatherers of this ancient era appear to have viewed nature, reality, the world or the universe, as Gods. Their Gods were thus tangible, visible, knowable, and in constant direct view. There was no apparently supernatural or otherworldly aspect to the hunter-gatherer Gods. The hunter-gatherers' Gods, his **RST** was **Nature**. God was therefore perceptible and understandable. The hunter-gatherer's identity was as a creature of Nature, living in and of Nature. The hunter-gatherer appears to have viewed himself and all humans as enfolded into God and part of a benevolent and bountiful God.

Perhaps from observing animals, hunter-gatherers learned the importance of knowledge of nature. It was a short conceptual leap from studying nature in order to hunt and gather effectively to abstracting Nature as their universal cognitive standard. **I believe that the hunter-gatherers' God or Gods and Nature were identical concepts or the same concept** in the H-G mind! We contemporaries generally have at least two concepts where hunter-gatherers had but one. Imagine the concepts of "God" and "reality" merging into one lone concept in your mind. Imagine no contradictions between "reality" and "God" or between "Nature" and "God" in the hunter-gatherer's mind!¹⁵! The concept of "supernatural" had little to do with the hunter-gatherer God. There was no conflict between the God's realm and man's! Furthermore this belief system worked! When the hunter-gatherer took action to validate his **RST**, the behavior was generally successful! He internally integrated both perceptually and conceptually his **RST**. This provided the basis for successful action in the natural world! Behaviors

based on his **RST** of **Nature** and his **identity** as a creature of Nature resulted in two rewards! First, there was the reward of the successful action taken in the natural environment, such as the example of the successful catching of a fish. This would provide food for himself and his family. The second reward was the endorphins he experienced from the **validation** of his **RST!** (See! Nature really is the way I believe it to be! The beliefs I have, pointed me to this fish and provided the knowledge of a way for me to catch him!) Adding this spiritual or mental reward to the physical reward of enjoying the meal of fish. (Actually all rewards are mental in the sense that all are mediated through brain chemicals, but there are different chemicals or hormones for different activities.)

This **RST** of **Nature** probably also influenced the way hunter-gatherers thought. Thinking, the hunter-gatherer type of thinking, where concept building starts with Nature favored percepts. When thinking begins with percepts, and integrated without contradiction, it is percept-driven or “empirical”. This type of thinking is “common sense.” I believe this “empirical” type of thinking to be characteristic of hunter-gatherers. An empirical thinker does not allow concepts to overrule perception. A diligent, non-contradictory cognition. Cognition keeps imagination and conceptualization in check; subservient to perception, objective reality, and experience, or as the hunter-gatherer might explain, to God or the Gods. The hunter-gatherer is not “up in his head” rather he focuses on the Gods, Nature, or objective reality. He is looking out at the world, out at the environment, out at an objective and Natural God.

The hunter-gatherer was looking for “signs” from God, for the Gods to “talk” directly to him. The Gods “talk” to the hunter-gatherer by “what works”. He is trying to understand God’s laws, Nature’s laws. “What works,” tells him he is closer to an understanding of God’s laws. In this sense, the hunter-gatherer was a natural scientist. He was curious about his world, his Natural God.

The hunter-gatherers **RST** is **Nature**¹³. This all-encompassing idea of God as reality or Nature drew children to focus on their social and physical environment. The worship of and study of their natural world formed their identity and it was both a spiritual and academic enterprise. This equating of their spirituality with their material existence prevented a schism between perception and conception, between mind and body.

A belief system like this is very close, if not identical to the modern definition of **Deism**. I believe the belief system of most hunter-gatherers was **Deism**. Many of the Founding Fathers of the United States of America professed **Deism**. Do some research into **Deism** yourself.¹⁵

Morality results from cognition so it follows the **RST**. At least a rudimentary cognition must be present for morality to begin to develop. A non-contradictory cognition using Nature as a reference, and a non-aggressive family environment, predictably results in a morality based on non-aggression. The morality that infants and children develop if left unmolested is a simple “live and let live” axiom. Today, known as the “Golden Rule” or the **Non-Aggression Principle (NAP)**. It means that a rational person does not initiate force against another person.

A morality based on the **NAP** leads to a different set of behavioral priorities from one that embraces the initiation of aggression. Whereas the killing of human beings may be the third or fourth priority in the modern mind for dealing with other humans, hunter-gatherers were different. With hunter-gatherers killing was so far down on the list of behavioral options, it was almost absent! Thus, murder seldom reached consciousness as a choice. Murder was therefore extremely rare. If a pattern of behavior is not in a person's active repertoire it takes much more planning and creative energy to perform. Moderns "practice" murder daily as the "entertainment" they prefer. It also figures prominently in the "news."

Such a **NAP** “morality” is implicit in the behavior of most animals. Few animals routinely kill members of their own species. Fight and perhaps injure yes, but kill no. There is competition with other members of one’s species, but it is seldom lethal. We might even go so far as to say there is an implicit recognition of individual sovereignty. Animals of the same species generally live and let live!

So to summarize I believe the hunter-gatherer’s **reference standard of truth** was **Nature**. These people developed an **identity** as a natural creature at home in the natural world. From this natural

epistemological standard, I believe their cognition to have been empirical and their **morality** to have been the **non-aggression principle** or the **NAP**. I will designate the hunter-gatherer type of **RST** as the **RST-Nature**, or just **RST-N** where the “**N**” will stand for nature.

A Slave

As I mentioned in the Introduction, evil was not the goal of the inventors of evil. Their goal was to produce slaves. Evil was a side effect or unintended consequence of slave production. Therefore, what exactly is a slave and why did someone want to produce them?

My dictionary defines “slave” as “a person who is the property of and wholly subject to another.” It also states, “a slave is a person entirely under the domination of some influence or person.” I think this is a good definition because it focuses on psychology.

You can jail or imprison a person and on threat of pain or death force them to obey you. However, a prisoner is not a slave. Prisoners are guarded constantly and will escape or retaliate if given a chance. Slaves are much easier to manage. They have undergone a psychological change where they accept and even agree with their domination. Even if slaves run away, they often feel that they have done wrong, because they agree that they are the property of their masters.

When most contemporary people think of slaves, they usually think of African plantation workers or dozens of people chained to their benches paddling in the bottom of an ancient ship. These are not the most typical examples of slave types. A slave is a person who, because of their psychology, must obey a ruler. **The key to slavery is this psychological need.** Alternatively, more correctly, slavery is the result of the perversion of the human being's conceptual **need** for a **RST!** In practice, they prevent a normal **RST** from forming and substitute a slave **RST** to function in its place. In the pages ahead, I will explain exactly how this is accomplished.

A slave believes that he is supposed to obey a master and he does so out of a sense of obligation and duty. Therefore, the term slave at this point in history applies accurately to almost everyone! If there is an **authority** you feel compelled to obey, simply because you see them as having legitimacy over you, then, by definition you are a slave. If you obey only because you are afraid of the threat they represent, then you are a prisoner. Perhaps you are both a slave and a prisoner!

An infant will automatically develop the belief that his life, his body, his energy, his thoughts and feelings belong to him. As he gets older and he begins to collect things and make things, he assumes that these objects are also his. Most infants learn to use the word “mine” quite early so if you listen they will tell you that what I say here is true. To convince an infant or child that what he says is “his” is really “yours” is quite an undertaking.

Let us explore this issue of ownership further. We can conceptualize all that we possess and own as “property”¹⁰, as different kinds of property surely, but as property none-the-less. A person’s life, his internal organs, his blood, and his physical and mental energy are his **Primordial**¹⁰ property. Then all of a person’s mental products such as ideas, thoughts, feelings, inventions, songs, poems, music, plans and theories make up his **Primary** property. Next all of his non-procreative material objects including food, clothing, tools, constructions, businesses and real estate which results from his thought and effort applied to his property, or which are the result of free, non-coercive trade, constitute a person’s **Secondary** property. A person may barter, sell, or give away his property, but to take a person’s property from him, through force or fraud is the very definition of evil.

Now we can define freedom.¹⁰ A person is free when he has full (100%) control over his own property. **Slavery is the situation, caused or created by people, where by an individual does not control all of his property!** A slave is an individual that has without compensation, relinquished his sovereign right to some or all of his property. Typically, to one degree or another, a slave is tricked or intimidated into slavery. Producing slaves involves the use of force and fraud. It entails modifying individuals

psychologically so that they will accept the theft of their property with little or no complaint. Slaves are modified psychologically to believe that their enslavement is their natural and uncontested condition. As you can see from these definitions, slavery is a massively immoral institution. You should however immediately recognize why the rulers of a tribe or state have no use for a free person! Slaves are what all authoritarians, slave-masters or rulers want!

Anyone who accepts taxation as anything other than extortion and stealing is a slave. If you must register for a military draft, you are a slave. Anyone who has children who must attend school is enslaved, as are the children. Anyone who cannot purchase medication, drugs, alcohol, firearms and tobacco whenever and wherever they wish or must have permission to do so, is a slave. If you cannot travel without the proper “papers”, and /or must submit to the search of your vehicle and /or your person, then you are a slave. If you must submit to surveillance and do not have the privacy you want, then you are a slave. If a gang can put ink and pictures on paper and tell you it is money and you must use it, and threaten you if you do not, then you are a slave! If you must have a certificate or license from any ruler to engage in the work or profession you choose, you are a slave. If you are forced to purchase a document called a “Passport” in order to cross an imaginary line drawn across the earth dividing the land claimed by one bunch of rulers from that claimed by another, then you are a slave to both groups!

If you are not a sovereign person with 100% control of 100% of your property, then you are, to one degree or another, a slave! Individuals psychologically modified into slaves will accept exploitation like this with little or no resistance or with much less objection than people who are free. Slaves willingly give up their secondary, primary and primordial property to their slave -masters believing that this is what they should rightfully do. The slave-master therefore “owns” the entire slave or a percentage of the slave and the slave has no ownership, or only a percentage ownership of himself.

Therefore, enslavement can be total where a slave loses all control over all his property or partial where he loses control of a percentage of his property. An example of the total slave is the one chained to a seat and an oar in the belly of a ship, or someone who is forced to work full-time on a plantation with little or no compensation. An example of the second type of slave, one enduring partial enslavement, would be the person paying, and the store-owner collecting, sales tax on a purchase. Neither has the choice of not participating in the loss of control of their property. The slave-master/slave relationship in both cases is not voluntary. All the slaves in these examples are under coercion. An evil and often unseen force is compelling all such slaves to surrender their property!

I make no distinction in this book between the total slave and the partial slave since the principles apply equally to both. By this strict definition of slavery, nearly all of the more than 7 billion human beings currently alive on the earth are to some extent, slaves! Furthermore, many of these people are unaware of their enslavement! For thousands of years virtually all of the people who lived on earth were free. Now almost all the people who are alive on the earth are slaves.

Does this definition of slavery surprise you? Does this definition of slavery upset you? Why have you not considered these things as slavery before? Are you accepting such impositions and theft because you believe that it is the civilized thing to do? Then you are a well-indoctrinated slave! Do you object to me calling you a slave? What do you call it when you are treated the way I describe? If you do not accept the taking of your property, but are forced to go along with it, then you are not a slave. You are a prisoner! You obey because you fear retaliation.

I can guess that you are probably a slave and statically the odds are that I am correct. I also guess that you would like to be free! Why do some people want to “own” slaves? People want slaves because they wish to steal the slave’s property. They wish to conduct their theft with impunity and immunity and use the slave’s property as their own! The purpose of slavery is to make the theft of people’s property easier and to “make” it legal! The purpose of all aggressive involuntary organizations is the immoral confiscation of property! All institutions and organizations that steal people’s property are swindles. They may be complex psychological manipulations, or **cults**, but in the final analysis, they are frauds designed to swindle people out of their property. Therefore, a slave is a person who is psychologically

conditioned to believe that he rightfully has no just claim to his property. They will not view it as stolen when it is.

Now I am not saying that a slave necessarily “feels” like a slave, that he feels enslaved. The best slaves, those most profoundly “brain washed” believe that they are free! A common way to make slaves feel free is to give them a number of “free” choices. Slaves misconstrue choice with freedom. Usually the choices given to slaves are a Hobson’s Choice¹⁶ and do not really represent an alternative. So why not give the slaves plenty of choices that will make no difference no matter how they choose. What better way to keep people enslaved then to have them believe that they are free! The intriguing question is how does one turn into a slave?

Mass mind control is a dictator’s dream. The technique for turning large numbers of people into slaves is obviously very valuable and therefore very secret information. However, in this book I will blow the cover off this mind control technology and reveal to you exactly how this type of psychological modification is accomplished. I will reveal exactly how slaves are produced! Before discussing how this psychological modification is brought about, I wish to point out exactly what this technique does to the victim’s mind!

The Slave Psychology

Slavery cannot be foisted upon a normal, healthy mind! A normal adult human being does not want nor need a ruler. The imposition of the slave psychology requires a special kind of mind injury. Generally brain damage accompanies this mind injury. This mind injury is a purposely-caused injury that results in a cognitive error. What exactly is the mental injury inflicted upon a person to make them vulnerable to enslavement and how is this injury produced?

Using the model of the human mind, I presented. Of what, does this injury consist? The injury must interfere with the mental process of non-contradictory integration of concepts. In other words, the injury must be to the thinking processes of the person to be enslaved! A person’s cognition and thereby his morality must be damaged in order to turn him into someone who is susceptible to enslavement.

Our genes build the process of non-contradictory integration into our brains. Change cannot be caused by direct interference with this process of non-contradictory integration. However, the **Reference Standard of Truth (RST)** that a person develops during early childhood provides a way to alter his thinking. Compromising a normal **RST** prevents **Cognition** from developing normally in a child’s mind. Substituting, a weak, false or ambiguous **RST**, one not based on nature and objectivity, would alter cognition. This would then obstruct the development of a **morality** based on **property** and the **NAP!** Normal **cognition** and normal **morality** are the greatest barriers to enslavement! Inflicting this mental injury leaves the victim unable to tell what is real and what is not real. If this injury is experienced before or during the imprinting process the individual may be enslaved for life. Of course, slave masters; rulers and other types of authoritarians consider this a perfect result!

Now you know **why** the masses must have injured minds! Because this injury is necessary in order to turn people into slaves! The next big question is; *how is this injury to cognition caused?* I will reveal the answer shortly. First, I have one more question to answer. *Why were slaves so needed at this early point in time?*

Chapter 4.

Why Slaves Were Needed

As idyllic and Utopian as the hunter-gatherer lifestyle may seem, it had its harsh side. The hunter-gatherers' nomadic life was a strenuous one. Certain facts had to be faced and endured. Those who could not walk and keep up with the family had to be left behind³. Those left behind usually died very soon. The old, sick, injured, and weak were left. Perhaps for a time they found food, but without the strong and healthy to assist them, their survival was probably short. Parents could only carry deformed and handicapped infants for a while. Once they reached a certain weight, if they could not walk and keep up, they too had to be left behind to certain death. The hunter-gatherer had no choice. This was simply a fact of existence. They had to deal with it.

Hunter-gatherer women of childbearing age delivered an offspring on average every four years⁴. Then about 20 millenniums ago, the fertility rate of childbearing aged women suddenly doubled to a child every two years⁴. Rather quickly, the total worldwide population of humans doubled. As the human biomass doubled from one million to two million people, the populations around key, exceptionally lush and fertile areas of the earth may have become quite dense. Competition for these fertile areas could have developed.

Hunter-gathers were physically very lean³. The constant walking prevented the accumulation of much body fat. Body fat produces estrogen, the female hormone. Therefore, as the women gained a little more body fat this could have increased their fertility⁴. This theory assumes more meat in the diet, or a decrease in trekking, before the advance of agriculture. Another theory is that the bow and arrow, invented about 40,000 years ago, made a bigger difference in people's diet than scientists generally assume. Maybe more red meat added more fat to the body and that triggered the population increase⁴

Perhaps both the increased fertility and the adoption of agriculture began as local phenomenon in such areas as the Fertile Crescent of the Near East by providing the hunter-gatherers abundant food without as much strenuous searching.

Then perhaps it was not the pressures of increasing population at all. Perhaps out of sympathy for the old, sick, or handicapped, or from laziness, someone saw a solution to the constant traveling in pursuit of food. Hunter-gatherers had long known about seed and planting⁴ but it was just a curiosity, they never seriously engaged in agriculture. As one hunter-gatherer told an anthropologist, "why would we spend time and effort planting a crop, when so much food just rots on the forest floor?"⁴ Consequently, agriculture would allow permanent settlements and stop the constant nomadic search for food.

Factually, agriculture is a prerequisite to the establishment of large permanent settlements. Some fishing villages became permanent or semi-permanent, but few of these became very large. Agriculture is an essential requirement for permanent settlements with large populations.

To fully appreciate why agriculture required slavery we must reflect on the fact that agriculture is an enterprise that requires a huge amount of power. To plow the fields, dig irrigation ditches, plant seed, cultivate and de-weed, harvest the crop and transport the harvest to storage, you need power. Before the invention of the wheel in 3000 BCE, even more power was required. Before the domestication of the ox 4000 BC and horse 3000 BCE, the only power available was manpower. Agriculture is just so very labor intensive. Even with the mule, iron plow and wheeled equipment available in the 19th century it remained an arduous undertaking. At agriculture's very earliest beginning 20,000 years ago, humans had only humans for this work. However, no great number of humans, if they had a choice, would choose to do such exhaustive work!

Only with the availability of steam and petroleum powered machinery, is the great potential of farming realized. Twenty millenniums ago, the only available power was human muscle. However, the

hunter-gatherer found it too easy to live off the land to devote him to the monotonous drudgery of working the soil. Therefore, the only way to harness human effort effectively, the only way to make people work the soil, was through the invention of slavery. The need was for many people who would allow the easy theft of their labor that their masters could apply to agriculture.

Permanent settlements would be a lot easier on the old, weak, sick and handicapped. For those too lazy to walk and hunt, permanent settlements could mean a less strenuous life. Settlements would allow more easy communication and cooperation among people and could lead to the cross-fertilization of ideas and the faster advancement of knowledge. Moreover, for those who did not want to work, but wished to gain power over others, agriculture offered a possible means. Alternatively, perhaps the motivation for permanent settlements was fear! Nevertheless, whatever the motivation for permanent settlements may have been, agriculture was required. Agriculture on a scale needed for a permanent settlement at this early time required slaves, many slaves.

Therefore, if the establishment of permanent settlements was a high priority then agriculture was a necessity. If agriculture was a crucial need, then the only means of exploiting it sufficiently at this early point was by using large numbers of obedient farm workers. In practical terms that meant large numbers of slaves. However, to turn hunter-gatherers into slaves would be quite a challenge. It would require a new kind of psychology. A slave psychology is needed.

Those that wanted permanent settlements, and authority over those settlements, needed to steal the energy and lives of many people to use in tilling the soil. Therefore, after more than 180,000 years of successful hunter-gatherer adaptation, humankind changed human psychology in order to exploit agriculture and create permanent settlements.

Chapter 5

A Way is Found to Establish Permanent Settlements

“Those who can make you believe absurdities can make you commit atrocities.”

-Voltaire

Now at last we come to the discovery of the technology necessary to produce slaves. The discoverers or inventors of this process first; had to discover how to cause the mind injury that must be inflicted on individuals to deform or retard their cognition and make them susceptible to enslavement. This is necessary because a normal human being does not want nor need a ruler! This injury, followed by the application of a psychological indoctrination process turns the victims into slaves! Here, I provide a *fictional story of Shama*, which is only one of hundreds of ways these techniques may have been discovered and organized into a reproducible system. I have chosen this tale because it compacts generations of experience and probably hundreds of years of trial and error into a single story.

For over 180,000 years, human beings lived the Hunter-Gatherer life. At different times and in different places families would meet-up for trade. At these rendezvous, various items and commodities were bartered. These events had a built-in closing date imposed by the amount of food available. So how long these events lasted, a couple of days or a couple of weeks was determined not by the amount of trade the people wished to conduct but by the food supply carried by them to the meeting place or available locally by hunting or foraging.

It is not a great stretch of one’s imagination to think that on such occasions some participants might have discussed the wonders of a permanent settlement. Most people probably thought the creation of a permanent settlement was as possible as flying like a bird! Nevertheless, a few people down through the ages may have given the idea greater consideration. To illustrate these ideas let us create a narrative. Our actors are obviously not historical but interpretive of what could have been. We can imagine how some people sitting around a campfire at night talking about the advantages of a permanent settlement.

“It would be incredible to live in one place for years and years. You could build a better tent or hut that you slept in every night! All the time we spend walking and looking for game and gathering food could be used for other things.” Zock said.

“Yes, but I think it’s no more than a dream.” Mide responded.

“Well at this summer’s trade day at River Bend, I met this very wise old man, Adam.” Zock stated. “He told me that a permanent settlement would require the planting of crops and the raising of much food. He also said that this had been tried several times over the ages.”

“Yes, and they always failed, right?” Mide responded.

“Have you talked with him?” Zock responded.

“I met him some years ago.” Mide said.

“Yes they all failed. But what interested me is why these attempts at a permanent settlement have always failed.” Zock said. “They didn’t fail because raising crops was so difficult to understand and they didn’t fail because the people became dissatisfied with so many people living together in the same place. These attempts at building and maintaining a permanent settlement all failed because growing food was so time consuming and such hard work!”

“I have heard that before.” Mide said. “People enjoy hunting and gathering, even when it is very exhausting but farm work is monotonous, exhausting and no fun!”

“People grow weary with farming and leave the settlement for an easier and more enjoyable life of hunting and gathering.” Zock added.

“There is so much good edible food so easy to get in the forest, but it gives out so quickly you have to keep moving.” Mide said.

“Don’t you think that what a person finds fun is a matter of their experiences as a child?” Zock pondered.

Mide said. “It could be as simple as that. Perhaps what you are raised doing is what you enjoy doing. If children were raised working the farm crops maybe that is what they would enjoy doing when they grew up!”

“Yes, but even if that is true how do you get your first group of children and raise them working the soil?” Zock asked.

There was no answer. The discussion ended and Mide and Zock returned to their separate trekking lives the next day. When they met other hunter-gatherers down the trails, and when they talked about their wish for a permanent settlement they always concluded their discussion with the same conundrum. How do you get the first group of children to grow up working the soil?

Meanwhile other people were working on other problems. There were a few infants and children every year abandoned in the forest by their families. For various reasons these children could not keep up with their parents and could no longer be packed by adults from campsite to campsite. Their families did not want to abandon these children they just had no other choice.

In one area of the forest, they soon had a choice. Harvey and Emma set up their Children’s Home at a bend in Big River. For donations of dried meat or fish, nuts and dried fruit or fresh vegetables, or other foods, they accepted infants and children and cared for them indefinitely or until they could rejoin their family. Harvey and Emma developed a forest garden at the Children’s Home where children who could not walk well enough to keep up with their families could be of help growing food. Some of the older, stronger youth would go fishing in Big River and hunting in the nearby forest. They regularly brought back food for the Children’s Home. However, the Home was still far from self-supporting. They still needed donations from passing hunter-gatherers to feed everyone.

A few of these children stayed with Harvey and Emma even when they grew to adulthood. Nevertheless, most of the children left the Children’s Home as soon as they could for a hunter-gatherer life. The young people who stayed with Harvey and Emma were mostly the ones with disabilities that made the trekking life impossible. The Children’s Home needed many strong garden workers because they needed to produce a lot more food. However, the only individuals that stayed at the Children’s Home once they were grown were those that really had no choice.

The question was how to make people enjoy farm work, and prefer a life in a permanent farming community! Food production on a farm required arduous, backbreaking work. There was not much fun to it. They needed some type of draft animal or mechanical power to turn the soil into a highly productive source of food. Unfortunately, 20,000 years ago there was none of these. Then a set of unusual circumstances occurred that would finally solve the need for many workers of the soil.

Very early one morning, 20,000 years ago, when Shama was 6 years old his father took him on his first deer hunt. As it turned out this would be the first and only hunt of his life. Deep in the forest, while it was still very early, he and his father Nadar spied a large buck. Slowly, very slowly and quietly they stalked the animal trying to get closer to their target. They were both so intensely focused on killing the deer that neither noticed that a huge cougar was stalking little Shama!

Just as Nadar closed in on the deer and drew back the arrow on his bow, the cougar pounced on Shama’s back! The boy screamed out as he fell to the ground under the big cat’s charge. Instantly the expert archer’s target was changed and with deadly accuracy, the arrow pierced the cougar’s heart! The big cat fell dead to the boy’s side. Unfortunately, Shama is badly mauled. Bleeding and in excruciating pain he cried out. He was also very, very frightened.

Nadar carried his son back to the camp in great haste. Shama's mother, Lu Mon and other family members immediately ministered to Shama and tried to relieve his pain. They gave him a special juice to drink and had Shama chew on a special bark. His family worried that he might not live.

Hunter-gatherers were acutely aware of the need to avoid injury. Much of their hunting strategy involved carefully avoiding getting hurt. One of the biggest benefits of the bow and arrow was that it allowed hunters to kill game at a safe distance. The club and even the spear required intimate contact with the game. Because of the invention of the bow and arrow, the danger of hunting had greatly decreased. The bow and arrow had also saved Shama from immediate death, but he could still die of his injuries.

Even after arrival in camp, with his mother Lu Mon at his side, Shama was unable to calm down. In spite of everyone's efforts to comfort him, Shama remained intensely frightened! He remained in constant need of his mother for days. Lu Mon devoted herself completely to her sons care. Slowly over the course of many days, he slowly improved.

Although Shama's physical wounds slowly healed, he continued to cry out for his mother whenever she left his side. He still could not relax. He could not get over the panic that he now lived with constantly. At great inconvenience to his entire family Shama remained in camp and at his mother's side. Everyone in the clan had to adjust their hunting and foraging so that Lu Mon could stay at Shama's side. He was so fearful when she was out of his sight that Lu Mon had to devote herself almost exclusively to him. Her life nearly ceased except for her caring for her boy.

Shama suffered with nightmares. Every night the boy awakened frantic with fear. With screams and tears, he recovered only through the consolation of his mother. Shama remained extremely fearful of the forest. He would not leave the camp with anyone. Shama's dreams were always about monsters and demons that lurked in the forest, attacking, and killing those who went there. These monsters and demons had sharp claws and long teeth with which they, according to Shama, caused great pain and death to all they caught in the forest.

Finally, it became impossible for Shama's family to remain in the camp any longer. They were out of food and none was any longer available where they were camped. Nevertheless, Shama refused to go with them as they prepared to leave and seek better hunting and gathering conditions. He demanded that they stay with him. Luckily, they had heard of Harvey and Emma's Children's Home.

They took Shama to the Home. After explaining the boy's story to Harvey and Emma, they agreed to let him stay at the Home with them. Nadar returned a few days later with a freshly killed deer that he donated to the Home. However, Shama never again saw Nadar or Lu Mon. He had no idea what became of them.

Shama adapted well to the Children's Home. He grew close to Emma and Harvey and did not wish to ever travel through the woods again. He never wished to leave where he was and he never wished to go trekking after game. He wanted to remain in the Children's Home all his life. He looked for ways to avoid the search for food in the forest. He asked others to bring food to him.

Around the time that Shama turned 7 years old, he revealed a great talent for making-up and telling stories. He could spin tales with drama and excitement. Shama learned to use his great talent of making up stories and telling them with great intensity to entertain the other people at the Home. He also entertained travelers that came through. Shama found that others would bring him meat, fish, fruits, nuts and medicinal plants in exchange for a good story.

To impress the other children at the Home Shama took to dressing in a strange fashion. He wears brightly colored bird feathers in his hair and paints his face with red, yellow and blue dyes. He looks fierce. His ability to create great fear and excitement in the imaginations of his young listeners especially pleases him. He learns to beat the drums and to throw powders into the fire that create clouds of colored smoke. He has a great talent at creating a spectacle. Shama would often call all the people at the Home together and tell them stories. They were always happy to listen to his stories and watch his dances. The children admired and looked up to Shama and considered him their leader.

Shama displayed another talent. He turned out to be a “take charge” person who accepted responsibility and followed through and got things done. He was of great help to Harvey and Emma. They were older when they opened their Children’s Home. Now as old age was upon them they turned more and more responsibilities over to Shama. In spite of his youth, Shama never disappointed them. He had a knack for leadership and organization and the other children recognized this and listened to his ideas.

The Children’s Home was able to maintain a semi-permanent encampment because of the donations of food made by hunter-gatherers passing through the area. These donations plus the constant hunting and gathering done by members of the Children’s Home allow the Home to barely sustain itself. Nevertheless, these young people at the Home had to travel farther and farther into the forest to find enough food for the growing compound. It was taking a longer and longer trek just to reach adequate food and game. Sustaining the Home was growing increasingly precarious.

Shama realized that the Home needed to grow more crops and raise a lot more food if it was to be secure. The tilling of a large area of ground, planting seeds, cultivating, irrigating and weeding, and then harvesting the crops seemed a daunting task. This would require a lot of work. It would require a lot of strenuous labor from many people. How was he going to get his group of children and Children's Home-helpers to become dedicated farm workers?

Within a two weeks period both Harvey and Emma passed away. This had a powerful affect upon Shama. The deaths of loved ones were an especially terrible experience for Shama. He wanted to blame someone or something for their deaths and his pain. He feared for his own survival. He feared the disbandment of the Children’s Home. He worried that this might force him into the forest to survive. He feared nothing more than the forest!

Shama held meetings with the older children of the compound. They discussed how they could keep the Children’s Home going. They knew the problem was how to obtain more food. They talked about developing a farm. The discussion centered on how to train the children at the Home to obey and how to get them to do the things that they were told to do. This was the only way to make the raising of crops work for the Home.

Shama had heard the stories of the domestication of dogs. He knew that dogs had been derived from wolves. The wolf was fierce and independent. The dog was loyal and very dependent on people. The wolf would obey no one. The dog obeyed his master. Shama wished the children now in his charge to be less like a wolf and more like an obedient dog. Shama and all the older children agreed that they should try to develop loyal, dedicated farm laborers. They needed to find a way to turn their group of children into efficient farm workers. They knew that they did not know how to do this, that they would just have to figure it out as they went along.

Shama directed some of the older children to survey the local area and see how much open land was available for farming. They select a suitable plot of the size they want to start with. One morning he directed his group of assistants to direct the children to begin busting up the soil with shovels and prepare it for planting. The plan was to plant crops of peas, beans, melons, yams and cabbage.

Quite a work crew went out to the field that first day. It was a hot humid day. No one approached the day’s task with joy and enthusiasm. The first task was for everyone using shovels to begin digging and turning the sod over. The ground was hard and the grass was tough. Progress was slow. Then some of the children complained of their hard work and sat down on the job. Then all the rest of the children sat down on the job. Shama did not know what to do. In desperation, he did what he always did when he met an obstacle. He began telling stories.

Shama told even more fantastic tales of monsters in the forest. He told the children of the tremendous powers of these beasts. He described their long sharp teeth and their appetite for human flesh. He told them that these monsters would get them, and eat them, if they did not do as they were told. He told them that a “good” child was an obedient child! He showed them the scars on his body from the cougar attack. He saw that he could scare the children with these images and get them to work.

When frightening the children did not work, Shama used other methods of tricking and duping them. Sometimes flattery, or bribery and rewards worked well for a while.

When all of these techniques failed, Shama turned to physical punishment. All his life Shama had shunned physical violence. He had always been afraid of confrontation. Now the refusal by some to obey his commands infuriated and emboldened him. When cajoling, bribery and flattery failed, when fantastic stories, dramatic dances, and spectacular displays failed to establish obedience, he unleashed his rage. His helper youth also joined in and metered out severe punishment. Shama was unmercifully harsh. He would beat children with a limb from a tree or the branch of a bush. Sometimes he beat them until they were bloody, black and blue. A few children died of their injuries. The older boys were also encouraged to beat, whip and preach to the younger children and force them to obey. Shama's stories of scary monsters and the whippings and beatings he ordered had the desired effect on the children. Shama and his team developed a program of terror, torture and physical punishment that was very effective. Shama's use of force on infants and children was unprecedented in the peaceful world of hunter-gatherers. It was one of his most important contributions to the invention of evil! The children obediently carried out Shama's commands and listened attentively and in fear, to his every word.

They planted a huge field of edible crops and the daily care of it became the constant mission of most of the children and youngsters of the Children's Home. The plantings grew well and after a time food was plentiful. The Children's Home slowly grew into the Great River Village. There was no question in anyone's mind, who ruled this community.

Shama started carving wooden figures of the monsters he had long dreamed of and told about in his stories. Most of these carvings looked like deformed animals. Other monster carvings looked like nothing anyone had ever seen. Some were just non-descript globs of painted wood. Over time, he carved his figures larger and larger. Soon some of Shama's monster figures were as large as a log and took almost an entire tree to construct. He had holes dug and stood the figures up close together as if they were standing and holding a meeting. After a while, he had a special tent erected over his monsters and he began calling them "Gods".

These "Gods" were described as creatures that live in a magic place he called the Supernatural World. These God Monsters could go back and forth from the natural world to their supernatural realm in an instant. You could see one for a second and then they could disappear into the Supernatural World the next second.

These Gods could read peoples' minds and tell if a person wished to disobey! Moreover, these monster Gods were always looking for disobedient children to devour!

Shama set up a system of accepting offerings on behalf of the Gods. Shama explained to the children, the older people at the Home and to strangers coming through, that they need offerings to ameliorate the Gods' tempers. He encouraged food offerings mostly, but ornaments and precious shells, colorful bird feathers, sparkling rocks and special plants were accepted as offerings as well. As Shama explained, only offerings to the Gods calmed their tempers and made them relatively safe. Only generous offerings to the Gods and strict obedience to their commands made it possible to avoid pain and survive.

Shama had an altar built in his special tent for the Gods where they routinely placed offerings to the Gods. This tent with its altar was devoted solely to the Gods. These food offerings provided sustenance for Shama and his increasing number of assistants. Other types of offerings also became popular. They especially appreciated offerings of medicinal plants.

This tent became a Temple as it became a place to accept offerings and a place for Shama to talk to the children about the Gods. Now Shama increased his use of mind-altering plants and hallucinogenic substances. This permitted him to "see" what others could not! Shama believed more and more of his own stories. He concluded that the Gods had to be appeased or they would punish him. He concluded that the Gods would punish all humankind if they were not satisfied. If one expected to go into the forest to gather food or hunt game and come out alive, the Gods would first have to be appeased.

They people asked often how Shama could know things about the Gods that others did not apprehend. He explained that to believe that which one does not see, one has to force oneself. It took a strong mind; weak-minded individuals would never see the messages of the Gods. This type of force, this mental force or self-discipline he called “**faith**.” He had faith in his beliefs and his followers must obey him and have faith.

Shama saw that the children’s fear of horrible, dangerous, monster Gods and their fear of physical pain were the key to getting them to obey him! The realization by Shama, that he could use the excuse of placating and appeasing the Gods to justify physical punishment and reliably produce obedient farm workers helped clarify his mission. His appetite and sleep improved. He returned to his preaching and storytelling with renewed vigor. He now changed his message a little. He preached the need to appease the Gods by obedience to him personally! He preached the importance of making offerings to him, which he accepted on behalf of the Gods.

A question many people asked of Shama was this, “Why are the Gods so mean and angry with us humans?” Shama answered, “Because humans are so evil.” He explained, “Evil was the worst of the bad. Evil is a built-in desire to disobey and a tendency to do terrible, awful deeds and commit great harm.” He explains that people, humankind, is the source of was the essence of the bad, the awful, the worse of the worse, in other words man was thoroughly evil. **Tall evil**. “Every child,” he said, “is born evil! Every human is evil to his very core. This is why the Gods did not shower man with blessings.” He further explained this was because man was born evil. The monsters and the animals of the forest killed and devoured men because humans were so evil. Evil man should not enter the woods.

Shama told his followers that humankind had brought upon themselves the wrath of the Gods that humans deserved the way the Gods were treating them! In what way were humans so disappointing to the Gods? Man’s **selfishness**! If a person wished to find acceptance in the eyes of the Gods, they must renounce their concern for their **self** and sacrifice their life to the service of the Gods. Nothing short of an offering of their life and effort, which the Gods would use as they saw fit, could prove their suitability in the eyes of Shama and the Gods. According to Shama, human beings were born evil because they were born selfish and they were only suitable as offerings to the Gods. Only selfless obedience to the Gods could partly redeem a human being. Only obediently sacrificing one’s life and the lives of others will redeem one’s selfish **self**. The only way a person could earn the salvation of God’s approval was through human sacrifice! Sacrifice was the highest virtue! Sacrifice to the Gods, sacrifice for the tribe, sacrifice to the tribes rulers was the way humans became worthy!

In time, people who were not even members of the Great River Village asked Shama to witness them kill a captured animal as an offering to the Gods. They would place the bound animal on the altar and kill it there. Shama on such occasions, wearing his special regalia, would perform a chant, play the drum, burn incense, and recite prayers to the Gods. They rewarded him for his performance by an offering of food, shells, shiny rocks or medicinal plants.

Shama was stunned when, one night a man by the name of Hadim brought in his beautiful little 5-year-old daughter and offered her as a gift to the Gods. Hadim had lost his mate in childbirth when little Meele was born. Hadim was not a member of Shama’s group. However, Hadim had listened carefully to Shama’s sermons and had learned to blame himself for his woman’s death. Maybe he blamed Meele as well. He now knew what Shama knew, that bad things happened because the Gods were displeased with you. So mostly, he blamed himself.

Before Shama could respond to Hadim’s offer, Hadim sat the child up on the altar. Then with the skill of a well-experienced hunter, he quickly drove a sharp flint knife into the child’s little heart. Little Meele muttered only a tiny whimper before collapsing onto the altar. Right before Shama’s eyes and before he could utter a word, she was dead! Her limp body lay there on his altar. Her father Hadim cut out Melee’s heart and slapped the beating organ into Shama’s hand! Shama looked at the heart, he looked at his hand gripping the beating heart, and he looked at the blood dripping from his hand, he was enthralled! He tried to drop the heart but he could not let go! In panic, he tried to sling the bloody organ

from his hand but it would not dislodge! In desperation, he pressed it to his chest over his own heart. Hadim looked at Shama in awe! The father of the dead child came over to Shama, looked him in the face, and then fell to his knees. After a moment of meditation, Hadim kissed Shama's feet!

This experience shook Shama to his very core. He could not sleep for many nights. Then in a frightening nightmare, the Gods spoke to him. They told him that they had given him a great gift, the ability to bring his followers to the Altar of the Gods where, at last, they could find salvation. He took this vision as his cause, and overnight he lost all his fear. For the first time since 6 years of age, he was no longer afraid! Now he felt supremely courageous, confident of his competence and self-assured. He knew his life's mission and his goal and he faced his destiny with no further doubt or indecision.

Shama then realized what the Gods had been telling him all along. What they wanted was human blood, human life, in exchange for their help and approval. He did not know why it had taken him so long to see this. Now that the Gods had spoken clearly, now that he truly understood he would cease to doubt, he would cease to hesitate, and he would preach the true words of the Gods!

Shama established rituals of human sacrifice. On special occasions, Shama selected the children and adults to kill on the Altar. Shama appointed the assistants who performed the bloody ceremonies. He now called them Priest. Shama became even more eloquent. He mesmerized his followers with even more spellbinding stories. Offerings of all types increased. He graded his oratory by its results. More and more people turned to Shama to learn what the Gods wanted of them. More and more people offered their children to the Gods. Shama could see that the suffering of the sacrificial victims was short, while the feelings of purity and holiness, the feelings of security and serenity that was wrought upon the family, nay the entire village, was great and lasted for a long time. The Gods were good to the people when the sacrifices were plentiful. Therefore, as Shama's Temple grew the settlement grew.

Now because of the many farm workers that Shama and his Priests commanded, the crops were bountiful. It helped that the weather was temperate and the fish and game were abundant. Great River Community enjoyed prosperity for a long time. Then a great pestilence struck! Many villagers became very ill and many died. No one had any idea what caused such a calamity, or what to do about it. No one understood what was happening except for Shama.

Shama preached a great sermon. He explained to the people that the sickness was a punishment from the Gods. He told the followers that the sickness and the deaths was vengeance of the Gods against them for their false faith. He explained to the people that they had not been sincere in their sacrifices. They had grown arrogant and self-important in their own eyes. The Gods had seen into their hearts and saw their wicked selfishness still hiding there. The sickness and the deaths would continue unless a solution were found, a way to appease the Gods! There was really only one solution. The tribesmen should cease using the sacrificial offerings to rid themselves of recalcitrant or deformed children. It was time for the faithful to be honest with themselves and with the Gods! Shama explained that a true sacrifice demands giving up, giving to the Gods, that which one prizes the most! A sacrifice must hurt he emphasized. Only by sacrificing their most loved and highly prized children could the Gods be appeased and the community saved! He demanded that the villagers sacrifice their most precious, loving, and beautiful children.

Shama oversaw the sacrifice of many beautiful little girls and dozens of promising little boys. The blood flowed almost continuously for two solid weeks. Then low and behold, the pestilence began to abate. Within a few days, the sickness began to subside. After more days passed, the pestilence went away and the sick recovered. The sun once again shone bright, the leaves on the trees came out, and the earth was renewed.

Shama hailed as "the one who talks with the Gods". He is seen as a great prophet! Whatever Shama now said had the effect of absolute law. With absolute fidelity, his wishes are obeyed immediately. Anyone that opposed Shama or even appeared less than enthusiastic at following his orders was quickly sacrificed to the Gods. Shama was the absolute dictator not only of behavior but also of thought! No one dared oppose him.

As a tribute to the Gods, Shama demanded the people to build a grander Temple with more lavish accommodations for him and his Priests. He established a number of Holy Days and laid out the plans for how to observe them. He planned the village entertainment and dances. Shama prescribed the occasions for the use of mind-altering plants. He chose the music, chants, and songs used in all the rituals. Moreover, he decreed when to allow and encourage sex in the ceremonies. Shama's next order was that the women work the fields, plant and harvest the crops while the men hunt game and fish the Great River. All were to bring their bounty to the Great Temple where the Gods had decreed, Shama and his Priests would have first choice of the bounty.

Shama established all of the annual rituals of his village, and required changes be made in the daily life of the settlement. Shama had learned through experience that too much terror, torture and too great an amount of punishment metered out to very young infants caused them to grow up with little sense and a great tendency for violence. Infants treated in this way often grew up to be a danger to Shama and to everyone else. Therefore, Shama did not begin his program of instilling obedience in children until they were at least 3 years old. It became mandatory to bring all the children over 3 years of age to the Temple each morning, except for the weekly Temple Day. Shama's Temple helpers the Priests applied the indoctrination and the punishment Shama prescribed. To mark the child's initiation into the Temple school system every child underwent circumcision. Yes, female and male children both had to undergo the procedure. Priest taught the children from morning until evening nearly every day.

The school had a special curriculum designed by Shama. Shama taught the children that the Gods could "look" inside a person's mind, at his "soul" and detect evil there. He explained to all the children and to all his tribe that they were under the constant watch and constant judgment of the Gods! Continuously, around-the-clock, the Gods were listening in to one's thinking! Then he taught that the child should monitor himself and punish himself to keep himself in line and gain the favor of the Gods. There was no escape from the Gods and there was no escape from oneself!

The children of Shama's village were never alone. They were always under observation. If Shama himself was not watching them, then one or more of his many young helper assistants were watching over the children. The children by these means were under constant surveillance night and day.

In the very first schools, the Priest taught children that their sole purpose for existence was to serve the Gods. The Gods demanded that everyone live to serve the Gods and to do what the Gods demanded. That every person's job is to serve others before they served themselves they taught the children. Yes, the highest moral duty and purpose of a human being was to serve the Gods by sacrificing their lives in service to the Gods. The Gods commanded that everyone sacrifice themselves for their community, for the tribe, and for its chief, Shama!

So all the children, and in time, all the people came to understand that their purpose in life was one of sacrificing their **self** in the service of the tribe and its leader, Shama. Because this is what the Gods demand, this is the way it is. Self-sacrifice was the highest virtue. Regardless of the time required or the cost, one must obey this commandment. Nothing was more important to anyone or everyone than human sacrifice, self-sacrifice!

Shama explained that life on earth was a mere illusion, a test the Gods had established to determine who were worthy enough to enter the real world of the afterlife! Nothing visible and tangible in Nature would last. The wise and faithful would sacrifice their selfish happiness on this fleeting and temporary earth for an eternal happiness with the Gods in their world of luxury and abundance in a life after death.

During the time Shama was establishing his permanent tribal settlement at the bend of Great River, a group of hunter-gatherers were camping a few miles away on a cool spring near the base of a Great Mountain. This village had no recognized leader or tribal structure. There was a market area, a common kitchen area, and a designated latrine. However, there was little else in the way of organization. There, people were still hunters and foragers; they had no tribal identity, no tribal religion, no temple, no

religious rituals, and no chief. The people there received no schooling in force, supernaturalism or self-sacrifice.

One day, while fishing, a group of men from the Great Mountain encampment met a group of men from Shama's Great River Community. The Great River tribesmen told the men from Great Mountain that they worshiped a great Chief, Chief Shama. They told the hunter-gatherer fishermen that Shama was the one who talked to the Gods and demanded human sacrifices. They explained that they were fishing for their Tribe, Shama's village.

The men from Great Mountain did not like what the tribesmen were saying. They laughed and poked fun at the idea of a supernatural realm. They voiced concern that Shama was fooling the tribesmen. They ridiculed the idea of the Gods talking exclusively to Shama. They told the tribesmen they thought it was very wrong to kill human beings and could not understand such vile and hateful behavior as killing children. They told the tribesmen that the true God of Nature was undoubtedly very angry with them! Moreover, when the men of Great Mountain caught many big fish and Shama's tribesmen caught only a few tiny ones they laughed and said the true God was obviously very angry with them.

When the tribesmen returned to their village, they immediately went to the Great Temple and met with Shama. The tribesmen told Shama about their encounter with the fishermen from Great Mountain. They told Shama all that had happened. Shama told the men that he would go into the Temple and pray, he would seek counsel with the Gods.

It was not until very early in the morning that Shama emerged from the Temple Sanctuary. He addressed the crowd of men holding burning torches who had assembled to hear his proclamations. It was still a good while before dawn and the image of his countenance flickered in the torch light. He was dressed in his full regalia, painted face and all. He spoke in a slow quiet voice but he could not camouflage his fury. "These men of the Great Mountain encampment are barbarians of the worse sort. They are lazy. They hunt, fish, and live off the land. They wander the forest and have no loyalty to any land and they know nothing of agriculture. The Gods have not chosen them and they remain ignorant of the Gods and their demands. These barbarians are selfish, they live only for themselves making no sacrificial offerings, and they have no temple and no priest or chief. Nevertheless, their most contemptible behavior is their blasphemy of the Gods! They make fun of sacrifice. They ridicule the Gods and dare to call the offerings of our most cherished children to the Gods an affront to their Nature God! In the name of the Gods I will lead you to this encampment and at dawn we shall force these infidels to bow down to the true Gods and make sacrifices to them!"

All the able-bodied men of the village took up their bows and arrows, flint tipped knives, bone tipped spears and stone axes, renewed their lighted torches and followed Shama. Out of the village compound, they walked headed for the Great Mountain encampment. After more than two hours, they arrived in sight of the Great Mountain village. They approached quietly. Dawn was upon them as they made their move and entered the camp.

Shama wearing his most frightening costume of skins, bird feathers and paint, walked boldly directly into the middle of the Great Mountain compound. Then suddenly his drummers and chanters loudly announced his arrival. A few men came out of their tents to see what was causing the commotion. Shama asked them if they were prepared to bow and kiss his feet and acknowledge their total obedience to the Gods. When one of the bewildered men laughed, a shower of arrows killed him instantly.

More men came out of their huts and ran to assist their fallen friend. They too were slain. The tribesmen went through the village killing all the men and everyone who offered resistance. They tied up those not killed, women, children and young men. Then they herded them, crying and afraid, back to the Village of Great River.

As Shama and the tribesmen returned to their village people came out to see what was causing all the crying, shouting and noise making. The people encircled the hostages. Shama stood on a platform in front of the Great Temple. Shama spoke "These people have blasphemed the Gods and the

Gods now bring their wrath down upon them. The men slain are a sacrifice to the Gods. Others will be sacrificed on our Altar to our Gods in due time. Our Priests will raise these children in the Temple School, and train them to serve the Gods. These prisoners are to be tied up and guarded so they cannot escape the vengeance of the Gods”.

The next morning a number of the tribe’s members went back to the desolate Great Mountain camp to search for signs of blasphemy, which they planned to destroy. Instead, they found a large supply of animal skins, pelts, baskets full of nuts and fruit, dried fish, and a large quantity of very fine flints. A few dogs were also present. They burned down the fishermen’s huts. They took all the loot back to Shama who shared some of it with the villagers.

Over the next few days, they sacrifice old men and women captives to the Gods. As time went by the older children, who could not or would not, learn self-sacrifice became sacrifices on the altar of the Gods. The children who learned their lessons of self-sacrifice were turned into slaves to the tribe and its chief, Shama.

Shama immediately saw the benefits of conquering other tribes. More slaves and sacrificial victims are always useful. The bounty taken from conquered tribes enhanced the wealth and power of the tribe. Moreover, the tribesmen enjoyed the glory of the easy kill and the valuable trophies warfare brings.

Chapter 6

The Witch-Doctor's Invention

"The eye can only see what the mind is prepared to comprehend."

Henri Bergson

20,000 years ago, Shama discovered intuitively some facts about human psychology and neurology that modern science has only recently begun to understand^{8,13}. Shama invented a technique to exploit these facts and produce obedient slaves. First Shama created an organization now known as a **cult**. Then he established the now common practice of parents initiating the indoctrination of their children into his **cult**. His beliefs and practices then evolved into the "culture" of his people. His techniques spread around the world! From this point in time, 20,000 years ago, up to today, virtually no child anywhere has been allowed a childhood free of aggression. The indoctrination of children in **cult** delusions and rituals uses aggression. Beginning 20 millenniums ago virtually everywhere on earth children became an exploited resource by a ruling class. Shama's methods began with infants and it is a 2-step process.

The Enslavement Process

Damaging the infant's brain - Injuring the child's mind

Step One: Pre-Conceptual Child Enslavement Techniques

A newborn infant is born in the **Sensation** Stage of mental development. At this beginning stage of sensation the enslavement technique, consist of denying the infant timely satisfaction of his basic needs. Swaddling an infant to a board, ignoring his bowel movements and allowing him to wallow in his excrement for days and letting him cry for hours between feedings and you set the tone for who is the boss and who will obey whom. Add slapping, punching, jabbing and pinching and you can convince even newborn infants and very young children that they must obey you if they hope to live without discomfort and pain. Such mistreatment prevents the development of the infant/maternal attachment bond, preventing a secure attachment to their mother.^{8,13} This treatment insures that if the infant survives he will grow up be a nervous, agitated person and probably very aggressive. Studies have shown that infants treated in this manner are as much as 9 times more aggressive as individuals raised in a more benevolent way!^{8,13}

The human infant very quickly transitions into the **Perception** Stage of mental development. At this point, the mother or other custodians charged with the initiation of the enslavement technology must provide harsh sounds, irritating smells, frightening images and pain that the infant will associate with the adult figures in his life. Now he not only cries when he is hurt, he cries when he is afraid and then he begins to cry as adults approach him as he anticipates mistreatment. Then he may cease crying completely!

Shama's enslavement technique uses these two early stages of mental development, the Stage of **Sensation** and the Stage of **Perception**, to start the process of damaging the infant's brain.^{8,13,14} The child's mental transformation begins with this first step in the slave producing technology that Shama discovered and perfected. The point of this infant abuse is to create a **fear** of **authority** and a prejudice in the infant's perceptual mind against his **self**!

Remember, the central issue with slave masters or rulers is **authority!** These first steps of child abuse, done early and long enough during the imprinting period, produce temporal lobe brain damage. Brain scans made of such child victims reveal that this has occurred. It is very important to do this first step in slave production before infants and children fully develop conceptual thought. Infants must develop a **fear of thinking** and a fear of developing all or specific mental categories to differentiate concepts and images. This **fear** of engaging in proper cognition must be conditioned right at the very onset of conceptual processes. Certain subjects must be made into powerful taboos which the child is devastatingly fearful of entering! ***The focus of creating this fear is directed at any tendency the child might display that he is learning to differentiate that which is 'real' from that which is not real in the category or categories the authority in charge plans to control!*** Once children are afraid to think in the specified areas they will remain forever fearful of thinking in these cognitive areas! They are then ready mentally and emotionally for the slave indoctrination that follows.

Step Two: The Conceptual Child Enslavement Techniques

As the child develops further in the **Conceptual** Stage of cognitive development, it becomes time to begin the use of **cult** dogma in the indoctrination process. The child's developing conceptual thought processes have created an imagination. This imagination has been conditioned by enormous fear to avoid thinking in designated taboo areas. The child's imagination is ready to be put to the service of his enslaving authority. By how he has been treated the child has adopted an anti-self **feeling** and from fear he has created taboo subjects he will not think about. Now the child is terrorized into renouncing the **self** he has already learned to shun. Furthermore, he must learn to spy on his own mind to insure that the **cult's** rules and rituals are followed! The child must learn to use his imagination to do the terrorizing of himself all the time, but especially when his enslavers are busy elsewhere!

A child prepared by the experiences of Shama's first step of child abuse easily falls in line with this second step of enslavement. A child undergoing non-stop terror accepts any idea or belief system offered by his enslavers. Full of fear, he welcomes and embraces any beliefs that even vaguely explain what is happening to him! A narrative that conjures up punishment with eternal pain and torture, as well as continuous surveillance creates an imagination designed to terrorize the person continuously for his method of thinking for his entire life!

Physical and sexual abuse followed by the creation in the child's mind of a terrorizing imagination for torturing him, continues the brain damaging experiences required to produce the near perfect slave! This terror and indoctrination is creating something new and unique in the child's brain. If left unmolested the child's brain would develop a reasoning mind utilizing non-contradiction processes and a reference standard of truth based on nature. A child allowed to develop normally would adopt a normal and natural morality based on property rights and the **Non-Aggression Principle (NAP)**. However, Shama's program of torture, terror, severe child abuse and indoctrination in absurdities will block this normal and natural development and create a mentally deformed human being that is very different!

What Shama's system will create is an individual, neurologically injured and left with limited reasoning ability. The brain injured victim is left with an emotion centered "reasoning" process called "**magical thinking**". This faulty method of 'thinking' is based on a "collective" standard of truth. Magical thinking is the type of 'thinking' a person who cannot differentiate truth from fantasy must resort to. Now since the person requires a "collective" of people for his brain to work, even in this greatly compromised way, he must join up with a group of people. He is forced to join a **cult!** The family **cult** enslaving the child or victim, usually demands **cult membership** as part of the enslavement process. A **Cult** is an organization that uses aggression to indoctrinate its members in its ideology and in techniques of manipulating and stealing property from others. In other words, a **cult** requires behavior which is **evil** and which is diametrically opposed to **property rights** and the **non-aggression principle!**

The process of enslavement of the human mind requires preventing or obstructing the development of both normal cognition *and* normal morality! A cognition based on **consensus** and a morality based on **obedience** to authority is required of **cult** members.

Cult members value the needs of the **cult** above the value of human life, including their own! A **cult** is thereby a social organization that embraces and supports savagery! **Cult** behavior is the antitheses of civilized behavior! Initiation into a **cult** is a very important part of Shama's indoctrination and enslaving process!

Shama subjected his tribe's children to this two-step process of abuse to produce the mental injury needed to enslave them to his **cult**! Many contemporary parents and other **cults** follow precisely Shama's approach.

Modern research into child abuse has proven how truly brilliant, as well as diabolically evil Shama was with his slave producing technology! Scientific research into child abuse by studying the biology of violence, has identified and outlined; **Adverse Childhood Experiences (ACE)**, **Post-Traumatic Stress Disorder (PTSD)**, and complex repetitive **Post-Traumatic Stress Disorder (C-PTSD)** as components that explain much of the neuro-biology of violence^{8,13,14}. We now understand that applying physical pain, sexual brutalization and psychological manipulation to torture children creates the terror in their imagination required to keep to the child in a constant state of fear. It is unremitting fear that injures and eventually destroys the amygdala nucleus of the brain's Limbic 'flight or fight' System. The child's rudimentary cognition is easily swamped, his critical thinking ability is permanently paralyzed and lifelong obedience extracted.^{13,14} The consequence of this punishing terror is an existential panic, fear and anxiety that require the victim to resort to one or more techniques to sooth, manage and control his painful emotions. Total obedience to a master who tells him what to think and what to do, is the technique his rulers prefer he choose.

The injury to the brain caused by child abuse is primarily to the Limbic System located in the brain's temporal lobes!^{13,14} This part of the human brain reacts instantly to fear with a fight or flight response.^{11,27} This fast acting Limbic System exist for emergency survival situations when there is literally no time to think!

However, this emergency survival system is only for short duration threats. Long lasting emergencies like an entire childhood of torture and terror have a destructive effect on the human brain, especially the immature infant brain! In the Limbic System, or closely connected to it, is located the memory, motivation, and emotion of experiences of such past events. This brain injury, caused by torture/terror shows on brain scans as atrophy of the amygdala nucleus of the Limbic emergency system.^{13,14}

Imagine a person picking wild berries in a meadow while deep in thought. Then suddenly a bear emerges from the woods. Instantly the person's cognition shuts down and in less time than it takes to write this sentence, he has fled to the safety of his automobile!

This design of the Limbic System is how it works and events such as this cause no brain damage in and of themselves. However, this system is not designed to work for long sustained periods. When a person is placed in a fearful environment that persists, or when a person cannot fight and cannot run away from a fear-causing situation and must endure the terror, then after a time a cascade of damaging neurological events is set in motion.^{8,13,14} While the Limbic System works at full output, the cognitive facilities shut down and become dormant. As time continues without any resolution of the fear-producing situation, the amygdala, and probably the other Limbic structures, suffers overuse damage. These areas of the brain begin to fail, and start to atrophy. Furthermore, the pleasure center (*nucleus accumbens*) becomes muted, or shuts down. Sustained torture, fear and terror often injures both the Limbic System and the pleasure centers of the immature brain!

If the fear is great enough and lasts long enough, a memory of the feelings associated with the torture and terror is developed and stored in the Limbic System and its associated memory areas. Both continuous loop replay and flashback emotional memories from these areas may remain with the victim

long after release from the actual physical torture. In many cases, such frightening memories remain active in a victim's imagination for his entire life! This series of events is similar to those that cause **Post Traumatic Stress Disorder (PTSD)**. Military **PTSD** victims are usually adults and presumably mature from a cognitive standpoint. However, child abuse victims have immature cognitive development. Therefore, child victims of terror and torture suffer a case of super serious and super damaging **PTSD!**

Historically, the secret police of most aggressive political organizations are further advanced in their understanding of mind control than contemporary behavioral scientists! It is no accident that many **politically** powerful individuals of nearly every tribe, **Nation-State** and religion are blatant and aggressive pedophiles. They know intuitively how to produce slaves and they sadistically enjoy the process.

An individual under on-going terror searches for some way to understand, reduce, manage, and eliminate the fear and torture that is damaging his brain.^{13,14} His cognitive faculties are at this point severely compromised if not completely shut down! He cannot think rationally very well or at all! The "thinking" he may be able to do, may not really be "thinking." What he may engage in is "**magical thinking**"²⁵ and it amounts to attempts at emotional management. The terrorized person is engaged in an effort to assuage the pain and fear rather than real analytic or critical thinking.^{13,14}

An individual subjected to sustained and on-going torture and terror will do just about anything and everything he can to understand what is happening to him and how he might mitigate against its awful effects. Studies show that if he cannot figure out what is really happening that he will make up stories or narratives to explain his circumstances, even accepting fault, blame and shame upon himself. He makes up theories and stories to rationalize his situation! Thus, under this worse kind of assault that shuts down his thinking and dries up his ability to experience pleasure, the child or victim has only his irrational negative emotions to "think" with and try to save himself.^{13,14}

Under these circumstances, the child or victim is primed and ripe for indoctrination. When those terrorizing the subject offer a causal theory, the child/victim accepts the explanation as true. They may force the child/victim to memorize and repeatedly recite the theory. It does not matter how illogical or irrational a causal theory is, it is better than no explanation at all! Furthermore, when the accepting of a causal belief results in some degree of relief from the torture, it quickly becomes a cherished belief.^{13,14} In addition, belief acceptance is more likely when, disputing and resisting an offered belief system evokes more torture and terror. This is the way the majority of children on earth receive their religion.

People in this situation, and especially if they are children, will believe anything required of them. They will believe anything that gives them relief of their pain and fear! This produces victims just as in the **Stockholm Syndrome** (See *Glossary*) Torture, terror and unremitting fear and pain damage the Limbic System of a child's brain! Just what authoritarians need to allow them to take control of the person's mind!^{13,14}

Aside from indoctrination with ideological or theological propaganda, other behaviors may be introduced to or discovered by the victim. Self-mutilation rituals and substance abuse are common. If the victim receives emotional relief and less fear results, he may permanently adopt such practices. Remember the victim is not working with a normal brain. His mind and his cognition are greatly compromised. Much self-destructive behavior including most addictions, as judged by casual observers as "irrational" have this etiology!¹³ They are attempts to manage the unrelenting pain and fear of past torture and terror as well as the terrifying memories that now exist in the person's imagination! Everyone who has provided counseling to people suffering from such childhood experiences knows precisely what I am saying!

The child/victim's way to diminish the pain of his constant and unremitting emotional state is often to engage in drinking alcohol, smoking, sniffing, injecting, ingesting various plant extracts, using and abusing all kinds of mind-altering drugs. They often also apply various painful stimuli to their skin and mutilate their body in creative ways.¹³ He may stay in such a state all his life and in spite of his mental conflicts make an excellent slave!

Many child victims of abuse identify with their torturers and side with them against their *self*. This "Stockholm Syndrome" response is very common in the child victims of abuse. Some child victims develop rituals like kneeling, bowing, uttering salutations and expressions of gratitude. People brain damaged by childhood terror and torture may form a group and formulate explanations for their difficulties. These are **cults** and they make sense only to people who must utilize "magical thinking" for emotional management.^{20,25}

This phenomenon of using a belief system, often very irrational beliefs, to assuage and manage one's painful emotions explains why logical debate is not usually possible. Any attempt to discuss the irrationality of such a victim's belief system is met with elaborate excuses and arguments for adherence to their illogical beliefs and behaviors.¹³ They are not concerned with what works or some scientific idea of "truth"; they are only concerned with defending the beliefs and behaviors that have proven capable of relieving their emotional chaos and pain!

*Adverse Childhood Experiences*¹³ thereby creates an entire class of victimized, brain-damaged people. They "think" differently (magical thinking), they "learn" differently (through indoctrination) and they create different types of aggressive authoritarian social organizations. They form political parties that are based upon aggression and intimidation. They form religious **cults**, tribal **cults** and **nation-state cults**. In other words, they build organizations that replicate their childhood experiences!^{8,13} This type of aggression, child abuse, is so widely practiced around the world it has now produced huge groups of brain and mind-damaged people. People brain and mind damaged as children now make up the majority of human beings on earth! **Cult** members follow their **cult** leaders. Even when **cult** members do not like what their leaders demand they obey! Even when they complain bitterly to one another, **cult** members do as ordered. Huge groups of human slaves behave and take action upon orders from their rulers and respond in huge numbers that mimic the movements of huge schools of fish or large flocks of birds! Large groups of people can easily be emotionally manipulated into war.⁸ Rulers routinely have huge armies of their **cult** members busy killing the members of other **cults**! Populations of such people readily accept such atrocities as taxation. Taxation finances most of the **cults** in the world and their evil! People who are so deluded as to accept taxation will accept massive killing, enslavement and impoverishment!

Such brain-injured people develop all sorts of addictions. They suffer from all kinds of mental disorders. *They often have reduced IQ's and life spans*. In addition, they commit most of the crimes and murders. They spend their lives trying to replicate their childhood experience in the world around them! There is now almost no place left on earth where one might go or move to avoid them!¹³

This sustained, brain-damaging type of fear of thinking, creates a barrier or obstruction in the child's mind, preventing the formation of a normal **RST**. A normal **Reference Standard of Truth** based on **Nature** is prevented from forming. Shama's technique required the molestation of the child's **RST** formation process. The child's mind cannot develop normally. Shama and his "ruling class" of helper thugs and assistants established a program of torture and terror in order to damage children's minds, prevent them from developing conceptual reason and obtain obedience.

The rulers know that the **RST** of their slaves must be one that they impose. They cannot do this to a child that can distinguish between what is real and what is make believe! They must modify the individual's **RST** to serve a "greater good" i.e. the slave-masters or rulers of the **cult** collective. Children destined for slavery must be kept in a state of panic and unrelenting fear so that rulers can indoctrinate them into serving them!^{13, 14} This is what the war on the "self" is all about! This is what the **cult** of tribe, the **Nation-State** and "**Organized Religion**" is constantly organizing!

A happy girl will probably become a happy woman. A happy woman will probably become a happy mother. A happy mother will probably be a loving, respectful and beneficial mother to her child. Her children will probably **not** grow up to be **cult** members and slaves! So, what is there in that scenario for the ruling class of enslavers?

The enslavement process depends greatly upon mothers. Mothers that are angry, depressed and dejected are more likely to deny their offspring the maternal attachment they need. Unhappy women are more likely to embrace **cults**. Then they are more likely to abuse, or tolerate the abuse, of their infants and children. Therefore, slavery requires that infant girls are subject to even more abuse than the boys! One abusive mother may produce multiple mind-damaged slaves. Thus, we understand the misogynistic nature of militaristic and abusive cultures.

CULT

A normal parent and a normal family is concerned with their children's health, safety and happiness. They have no interest in indoctrinating their children in any **cult** delusions and rituals. Normal parents and normal families are certainly adverse to physical and sexual abuse of their children. They see no need to force obedience to some **cult** authority!

Who are the people that apply this enslaving process to infants and children? They are parents or families that join **Aggressive Authoritarian Cults**. They adopt aggressive child rearing practices. Thereby the fundamental nature of that parent or family is materially changed! A family changed in this way is then very different from a normal family!

A parent or family who are obsessively concerned with indoctrinating their child in the delusions of their *authoritarian aggression cult*, have undergone a fundamental transition. Such parents and their family have morphed into an extension of their societal **Authority-Aggression Cult (AAC)**!

Shama the Witch-Doctor invented the first sustainable **Authority-Aggression Cult** when he took over and transformed Harvey and Emma's Children's Home. The first **AACs** created were religious **cults** like Shama's. If you wish to establish an institution to manufacture slaves on an on-going continuous basis, you have to organize such an **Authority-Aggression Cult**!

The first **AACs** were the early polytheist **religions**! This was the origin of the **tribe** and the first tribal religious **cult**. This is the origin of schools, slavery and warfare. This is the invention and manufacture of **evil**! However, it is not necessary to base an **AAC** upon religion. Harebrained political socioeconomic schemes are popular, but any Utopian or apocryphal fanaticism will do. Utilizing the process I have outlined, severe child abuse **and** indoctrination in absurdities are used to manufacture children into collectivists, then into slaves by the **cult** leaders and teachers! The evil treatment of infants and children produces people capable of the greatest evils known to humanity! Bullying begets bullying. Aggression begets aggression.

The Shammas of the world probably did not, and do not conceive what they do the way I have explained it. They probably believe that using aggression, punishment and frightening indoctrination simply gets infants and children to obey them. Then when they became teenagers and adults, they are obedient slaves simply because they have been taught to be so. The earlier Shammas probably did not realize that their behavior and treatment was damaging children's brains and unleashing a pandemic of bloodthirsty collectivist evil and savagery that would persist for thousands of years!

Millions of witch doctors, rulers, slave-masters, clerics, dictators and parents confirmed Shama's techniques. As a result, slavery spread completely around the globe. Shama's system for producing slaves, his religious **Cult** organization, formed a template for the creation of many varieties of religion. The goal of all religions is to produce slaves (followers, adherents, disciples). Religions teach their **cult** members *to force themselves* to believe the most absurd concepts that witch doctors, theologians and clerics can think up! Sticking a stick into the wheel of a bicycle as someone rides by creates about the equivalent chaos and destruction that occurs in a child's mind because of the combined assault of **child abuse** and **cult indoctrination!**²⁸ The child must develop the belief that he lives to serve the common good of the collective! Rulers demand and slavery requires the collectivist mindset and psychology!

Withheld from developing the concepts needed for normal differentiation and categorizing of 'real' from 'make believe' entities, cognition and morality cannot develop properly. The child will therefore grow up to be dependent upon others. He needs others to supply him with a cognitive reference standard and a moral code. He *needs* a cult to join and an authority to obey! Most such individuals take their fiat **RST** and their fiat collectivist morality and accept their life of enslavement and sacrifice to the slave master rulers of their collective. I will denote this type of **RST**; this damaged one that is the result of mental, physical and sexual child abuse and indoctrination in superstition as type **RST-C**. The **C** could stand for Chief, for Chief Shama, or it could stand for the **cult** type **RST**. This **C** more accurately stands for “**Collective**.” The *Collective* substitutes for nature/reality as the slaves **RST**. To produce a slave the child’s **reference standard of truth**, his **RST** must change to a *collectivist RST*, a **RST-C**! The terror and torture of child abuse provides the tool to use in substituting the **collective** for **reality**! Then for the child's mind to work at all it must be a collectivist mind! In other words to think at all he must think as a slave!

This type **RST-C** indicates a mind injured by Shama’s invention. Children are transformed by **AAC** “training” into a population of people who are then a source of easy and continuous predation.^{8,10,13,14, 28} Shama designed his **cult** from the bottom up for his personal benefit to rule from the top down. Many **cultures** have designs to be traps for catching and exploiting the masses. **Cultures** provide the ruling class with people who will always accept exploitation! People are “domesticated” by this brain injury to stay in the “pens” **culture** provides and wait their turn to be preyed upon by the ruling class! Everyone in the tribe is then ready to exploit every child that is born into its **culture**! The power center or capital of a **culture** acts like a powerful magnet drawing in people from all quarters that wish to parasitize others. They arrive from the far corners of the tribal area to join the **cult** leadership and enjoy the continuous feast!^{9,13,14, 20}

An **Authority-Aggression Cult** is necessary to produce slaves, especially on an on-going basis from generation to generation. This **cult** will receive the newborn infant and apply the aggressive measures necessary to damage his brain and modify his psychology. An **AAC** forms within a family dominated by one or both aggressive, abusive, parents. Additionally, a small group of villagers may be establish an **AAC**. An **AAC** is sometimes the entire tribe, **Nation-State** or even an entire **culture**! A large **AAC** will have its own governing hierarchy, employees, real estate and wealth. Often small **AACs** are called **cults**. The larger and older **AACs** typically are called religions. People generally call the **AACs** of other people **cults**, whereas they call their own **AAC** a religion. However, many of these organizations avoid the religious label and operate as "think tanks", foundations, and political parties or groups. This diversity of name and type of organizational structure creates a type of camouflage hiding many of these groups from view.

This diversity in the outer appearance of **AACs** makes getting a conceptual handle on these organizations difficult. Adding to this difficulty in understanding **AACs** is their diversity of philosophical narrative! This is very important for you to understand. Literally, people use **any** belief system one can imagine to rationalize and justify such groups! People use superstition, delusions, pseudo -science, valid science, real problems and made-up problems to justify **AACs**! Therefore, you have no protection in the name, organizational model or subject matter of any group. Moreover, these **AACs** will not mention their commitment to aggression until they use it on you! Therefore, to make our determination of **AAC** status we must look at what an organization actually does and not at what it says, it does,

The key component of an **Authority-Aggression Cult**, whether it is composed of one person, or hundreds of millions of people, is the belief in and reliance upon **aggression**! These organizations seldom mention aggression, domination, coercion, force, fraud, intimidation, violence and murder, and you will rarely read such words in the public literature provided by these groups. The commitment of **AACs** to psychological intimidation and mental and physical violence is usually lying just below the surface. This firm commitment to aggression and physical violence was pre-historically and historically

overt, obvious, standard operating procedure and expected of everyone. This was the case throughout the tribal period. Only with the advent of the modern **Nation-State**, have these **AACs** found it necessary to hide their claws. Now most of these organizations are sophisticated enough to keep their weapons and shackles out of sight most of the time.

The goal of these **AAC** institutions is your enslavement! Their purpose is to insure your obedience! All of their belief structure, narrative, rituals and rules may have some small intermediate purposes but nothing supersedes or overrides their **aggression and control** of you. They use **Aggression** to insure your obedience! They demand your obedience! They will force you to lie, steal property, destroy property, and commit murder for your **cult**! One of the reasons you find such organizations so plentiful in modern societies is because being raised in a **cult** and suffering the mental injuries of such an upbringing, makes most people very susceptible to **cults**. A **cult** is not easy to impose on a child, but easier to impose on a person who has been through the **cult** enslavement process before!

As previously mentioned, for such an aggression system to work throughout a society and culture it generally must start with the family. The family turns into a **cult** or **AAC**! A parent or parents who are members of a **cult** enslave their offspring by preventing the child from developing a clearly defined **self**. Without a clearly defined concept of property, the concept of **self-identity** will suffer. Without a strong **self** and a strong identity, **cognition** will suffer. In addition, without effective cognition **morality** will not develop normally. Instead of these important psychological components developing, a child abused in this way forms a blind obedience to aggressive, non-self authority. Such a child creates a consensus based, collectivist or **cult** based **RST-C** not a nature or reality oriented **RST-N**. Rulers and slave masters have an incentive to undermine the traditional family and thereby weaken their children's **self**, identity, cognition, and morality! Bottom line: all that really matters to an **AAC** is that its members are willing to sacrifice themselves and their families to their **cult** by accepting some form of conscription and taxation.

If superstitious parents form an **AAC** it will probably embrace those superstitious ideas. Their **AAC** might then be classified as a primitive religion. If the abusive parents consider themselves "modern", "scientific" or "progressive" the **AAC** they create may appear secular and scientific. The **cult** that they construct may be political or socioeconomic in nature. **Politics is the organized application of aggression. Therefore, politics is the organized application of evil!** Thus, political **AACs** are popular.

Regardless of the factual validity of the concepts used, or the absence of such validity, all **AACs** are delusional in the extreme because they embrace aggression as their motivational tool! The validity of some of cults' beliefs, in no way reduces the **cults'** toxicity. The opposite may be the case, as the validation of some of its core concepts may lend some credibility to the delusion that aggression can be a rational principle! Because of this, some **AACs** have adopted the practice of using whatever delusions a targeted group has a tendency to believe and then creating a **cult**, which utilizes **authorities** that such individuals will respect, follow and obey. If your targeted dupes are superstitious and supernaturalist, create a more typical religious **AAC**. If your sights are set on people who do not believe in supernatural superstition, but some pseudo-scientific or bona-fide scientific concept impresses them, then create a non-supernatural superstitious **AAC** to exploit and enslave them. The common denominator is to get the persons who are the object of enslavement **to worship an authority other than the authority of their own mind.**

In other words, do not allow children to develop their **RST** into a **RST-N**. Use aggression, abuse, pain, fear and fraud to terrorize children if they attempt to think for themselves! Punish children severely if they try to independently learn to tell the difference between 'real' and 'unreal'. Force children to unquestioningly accepting what they are told. Force them into adopting a **non-self cognitive standard of reference!** The first non-self cognitive reference most children are forced to accept is an abusive, authoritarian parent!

It makes no difference whether the **AAC** is religious-like or science-like; it makes no difference whether the **cult** promotes supernatural or more limited Utopian political-economic reforms. What

makes any belief system psycho-pathological, rather than simply wrong, is the use of aggression! Any belief system, indeed any logical proposition must submit to reason, observation, logical analysis and invite criticism and disbelief. Aggression is antithetical to rationality and to freedom. Aggression is antithetical to mental and physical health. Aggression and the **cult** are antithetical to the **NAP**! When you use aggression and violence to promote your ideas, or to attack people who hold ideas you oppose, the nature of your ideas does not alter the fact that you are a savage! The threat “convert or die!” says a number of things about the speaker. It says loudly that the speaker is a savage! Killing human beings may be “normal” in a culture of death but it is abnormal when gauged against reality. An evil savage may not even be able to conceive an alternative to murder, but this is not normal for a healthy human being! In a civilized society, the **NAP** must be the supreme rule for everyone!

To be susceptible to induction into a **cult** an individual “needs” the “Limbic” type brain injury. To make infants and children susceptible to enslavement into a **cult** requires this special mental injury! If you wish to enslave adults, you must get them to join a **cult**. Yes, a group of people, brain and mind damaged by physical abuse, chronic fear from continuous surveillance and terror, and with few cognitive resources¹⁸ are the ones most easily enslaved and totally, exploited.^{13, 14, 28} They readily fall for psychological manipulation, they join a religious, political or some other type **cult**. The **cult** dupes them out of their property and then uses them to swindle more property out of others. From the ranks of such people, the **cult** recruits new leaders! This is how a **cult** operates. **Cults** utilize lying, stealing and murder to train and control people. **Cults** choose people who have little or no critical judgment or cognitive independence. People dependent upon “magical thinking”, or some other form of fake “thinking” is just what **cults** are looking for. These types of individuals, trained to apply force and fraud to others, maintain a flow of swindled property¹⁰ into the **cult’s** hands. Whether the **cult** is small or huge they use same techniques.

Now let me summarize this **cult** aspect of the manufacture of slaves. The point of **Step 1** of slave production is to turn children into collectivist! It begins by making them afraid to think and determine what is real and what is not real. Make them haters of their **self**. The point of **Step 2** of slave production is to train children to use their imagination, memory, and magical thinking to learn a narrative that commands obedience to **cult** authority. A punitive, collectivist conscience, which terrorizes the person into policing himself and punishing himself for infractions of his sadomasochistic slave code of morality, is created. His slave conscience then has him under constant and punitive surveillance. The child must obey. His mind requires a collective and his collective demands his obedience. His trap is permanent. His **cult** is God's representative! He knows that severe punishments are for those who do not obey the Gods!

The most pervasive and least recognized part of this child abuse program is the campaign against the child’s cognition! First the infant must be conditioned to fear any effort at thinking for himself. Massive pain, terror and torture are used on infants and children to convince them that they do not want to question the adult's assignment of what is real and what is make believe. This could easily lead to death. Then the demand is that the child shun the adoption of any objective and *natural* cognitive standard of truth (**RST-N**) and adopt the **collective** for his mind to work. His collective is a **cult**; he must have his **cult** for his mind to work! His mind has a **cult** as its reference standard of truth (**RST**)! This leaves the child with a “collective” mind that must refer to a slave master or ruler, an “expert” from his **cult** for his standard of truth and his moral code. Both the slave’s cognitive standard and his savage anti-morality are then fiat inventions given to him by his rulers. Inculcating the child with a fiat cognitive standard and a fiat morality morphs him into an obedient slave. What course of action does he have but to obey his rulers?! All, just what the ruling class had in mind!

Do not confuse the "collective" mind that results from child abuse with the various collectivist philosophies. There is a connection but what I refer to here is a cognitive methodology and not an ideology. The **RST-C** results in pathological “thinking” that we will examine further. The point here is

that a disabled and discredited **self** that cannot think correctly leads to cognitive collectivism. Why is this the case?

Imagine that you suddenly find yourself in a busy foreign city, one with a completely unintelligible language. You do not understand a word people say! Even the words on signs and storefronts are written with a very unfamiliar alphabet! The street traffic drives on the opposite side of the road from your home country and the traffic lights use different colors to indicate stop and go.

How do you cross the street safely? You watch for people forming a crowd on the corner and you cross with them. You look to other people if you have no clue as to what to do. When you turn the choice that children have of a **RST** and the choice of moral code over to the ruling class, what do you expect will happen! What kind of morality do you think slave masters will teach slave children with damaged minds that cannot think for themselves? Surprise, surprise, they are taught that the highest virtue is to sacrifice their **self** for the good of their masters! Abused children have little choice but to turn to those who claim to know all. The brain-damaged person turns to ***cult authorities***.

The next step is to prevent or blur the child's learning the concept of personal boundaries, property and the non-aggression principle! Teaching, indoctrinating and training in sadomasochism, superstition, and tribal religious theology, accomplish this.

This design is to undercut the development of a real, serviceable and useful morality. It is essential that the **cult** blocks the development of natural morality and substitute the evil of collectivism in its place! Instead of teaching the child clear and understandable principles of morality, starting with a clear and concise definition of evil, a mythology and allegory teaches that evil is an omnipresent and ubiquitous human trait! This leaves all the slaves conditioned to widespread evil and with concepts of moral behavior a wide-open blur in their minds! These religious concepts of morality strategically omit any commitment to **property rights** and the **Non-Aggression Principle!** Tribesmen adopting the **NAP**, place the rulers of church and tribe in an awkward and exposed position. Exempting the ruling class from concerns of evil behavior such as aggression, coercion and military violence is necessary since it is the essence of their existence! Their evil is always justified as a logical reaction to the evil actions of society's enemies. The masses of slaves "understand" that evil must be used to combat evil thereby the rulers are free to engage in any actions they choose. The ruling class is immune to charges of evil, as everyone "understands" that someone must deal with the constant evil always bubbling up throughout the world.

Just think of all the time, energy and creativity that go into injuring children's minds by severe child abuse and teaching delusional tribal superstitions, and forcing children to accept them. This is the experience of generation after generation of infants and children! If children cannot become the boss of their own mind, then they cannot develop a non-violent, normal morality! The result is evil behaviors around the globe yet almost no one wants to connect the dots. When a **cult**, culture, or political organization begins to direct its attention toward children and infants with "schools" and special programs, you can be sure that something very evil is underway.

All that is necessary to raise normal, intelligent children is to provide them with love and affection as well as nutritious meals. Formal tribal "education" is **not** required or advised! Answering a child's questions truthfully is helpful. Lies and superstition are not! In other words instead of allowing children to develop their cognitive prowess unmolested, people **force** their children with harsh child abuse and conceptual absurdities to adopt tribal delusions and superstitions. Tribal religious training and "schooling" is synonymous with this program!

Witch-doctors, like Shama, invented a generic **cult** framework that has been utilized, modified and enhanced over the last 20 millennia to create hundreds of thousands of different brands of **cults**. Shama and millions like him invented a way to raise children in a **cult**, damage their minds and render them in need of a **cult** for the rest of their lives! Then the owners and rulers of the **cult** need never ever work a single day in their lives. They may simply lay back and accept all the worship and wealth their slaves' heap upon them. Slaves worship their slave masters so much that they reverently refer to these

people as their **ruling elite!** There is nothing “**elite**” about them unless you are referring to their massive greed and massive evil!

Without the brain-injury of Shama’s system, children will not grow up to crave belonging to a **cult**. Without religious superstition people severely abused as children, do not automatically become cultist. Therefore, the key to enslavement is **severe child abuse and indoctrination in absurdities!** We should note that some absurdities appear to work better than others. Shama discovered those that work best! We will come back to this shortly.

Psychopathology Creates Its Own Societal Organizations

Brain damaged children, unable to discern what is 'real' from what is fantasy, grow up and become brain damaged parents. They typically raise their children the same way they were raised, namely with fascist over-lords for parents, thus perpetuating the brain-damaging techniques. As soon as they become parents, these mentally compromised individuals create their own family **Authority-Aggression Cult (AAC)!** The family **ACC** is usually part of a larger **first** component **ACC** based upon some form of **Religion**. The **second** **ACC** component organization they seek or create is a **societal** organization. This is the **tribe** or **Nation-State AAC**. The **third** component they require is an **indoctrination** organization. This is the **school AAC!**

These three component **AACs, Religion, Societal, and Indoctrination** are often lead by “specialists” in those areas. However, these “specialists” sometimes crossover to one or both of the other component **ACCs**. Witch-doctors, priests, preachers, prophets, philosophers or some other type of shaman represent **Religion**. Chiefs, presidents, generals, senators or some other type of politician or appointee represent **Societal**. Professors, superintendents, principals, teachers or some other kind of indoctrinator, represent **Indoctrination**. We can label this tripartite arrangement of three interlocking **cults** as **Tribalism**. **Tribalism** was humankind’s first sustainable interlocking trinity of **cults**. It was the first sustainable collective.²⁰ This is the foundation of the “**Matrix**” of **Evil**. Tribalism is the Old World Order!

Tribalism/Matrix thus has three inter-related and essential components:

1. A charismatic person in a special meeting place such as a cave, grove, mountain, temple or church usually leads **the first component** of an **Authority-Aggression Cult** or religion. Typically, this organization replicates in the family.
2. **The second component** of an **Authority-Aggression Cult** is the **tribe** or **State** and its chief or President.
3. **The third component** of the **Authority-Aggression Cult** is a ruler controlled compulsory indoctrination center or school.

All three of these components are required for the **Matrix** of **Authority-Aggression Cults** to grow in power and control and to insure that it maintains controlling authority across the generations. Over the subsequent millenniums, creation of millions of these **tribal tri-part organizations** ensued.

Tribal indoctrination is not optional. Every child and every tribesman is forced to endure the lessons and the abuse. The slave is forced to learn *and believe* the theistic tribal theology. Shama’s **AAC** may have initially offered to his adult followers only weekly temple services to reinforce their theistic beliefs. However, in order to produce many slaves on a continuous, assembly-line basis, schools are necessary. Tribal religious schools are organized as the factories providing the on-going and continuous production of slaves!

Four Attributes of the Slave Psychology

What Shama and the many generations of clerics that followed him perfected was the special **indoctrination methodology** of child abuse and the special **curriculum** I have described. The indoctrination methodology consisted of organized and ritualized, random and sporadic, sexual and physical child abuse. This physical abuse of infants and children was horrendous and massive; it was in excess of anything most contemporaries can imagine. Aside from the terror produced by physical and sexual brutality is the collectivist message it sends to the infant. You and your body belong to the tribal collective. We have the power and the will to force your compliance and obedience to the collective. You are powerless to oppose us; your body, your life and your mind are *not* your property but ours!

Shama's group of absurdities made up the religious curriculum. Then this curriculum is taught to children utilizing the child abuse methodology. Child abuse and this special curriculum transform children into people who must have an earthly master to tell them what to think and what to do! Slavery is a psychological injury. The result is that a slave needs someone to tell him what to think and do. The slave master wants slaves to be obedient, humble, selfless, and to live and work for him, not for themselves!

1. Obedience is the slaves' cardinal attribute! It is not desirable that a slave only set his opinion aside and obey the commands of his tribal authority. In the first place, a well-indoctrinated slave will not form or have an opinion! A good slave's training teaches quick obedience to his master's desires. He gives up or abandons the process of forming any opinion to begin with! He is not to think. He is not to be so arrogant as to think he might decide for himself what is true and what is made-up!

2. Obsequiousness is the second attribute you desire in a good slave. A pouty, out-of-sorts, ill-natured slave is unwanted. We want him to be cheerful and willing to serve us. In other words, he should "know his place". Quiet, meek, timid, humble, dependent and appreciative are very desirable traits to have in ones slaves. A good slave accepts without question the right of the slave master, the chief or the ruling class to rule him.

3. Morality of self-sacrifice is the third attribute that a good slave should have. He should believe that sacrificing his *self* for the benefit of others is a virtue. His conscience should punish him with anxiety, panic, shame and depression whenever he notes any infraction of his slave morality. Gaining the approval and avoiding the disapproval of others should be a slave's highest goal. To do for others, to share, to give freely of his possessions, time, energy, and life should be his code of conduct.

4. Automatic self-enforcement is the final attribute required of a good slave and demanded by Shama. If you capture a child that you intend to make your slave, you would have the problem of him running away. It takes many guards to operate a prison today. In the very low, or no tech world we are discussing with hunter-gatherers, you have an additional problem. Here you have a people well equipped to escape into the forest and survive quite nicely. You want the slaves to work the fields. Fields are located very close to the forest making escape very easy. You simply cannot watch every slave every minute. Therefore, we must train him to monitor himself, take

note of infractions and punish himself for any disobedience. We wish to inculcate in him a proper slave conscience that will force him to conform. This will work better than any guard or police.

The indoctrination and programming with the “slave or religious psychology” produces people who have these attributes. If children are taught these lessons during their period of imprint programming, the indoctrination will “take” particularly well. Such children will develop a **reference standard of truth** that utilizes the *Collective* rather than **Nature** as their authority on truth. Other people, starting with their parents, and then their rulers, determine what is true and what is false, not them!

A properly trained slave will never question his need for a master. If a master fails to materialize from the environment, the slave will exercise his imagination and creativity to “produce” one! This means that slaves will hallucinate¹⁹ a tribal or religious “*authority*” *if necessary* which functions as their **RST-C!**

A fully programmed slave will believe in a supernatural God or Gods with human-like features and behaviors. He believes that these Gods endow his ruler with a miraculous ability to communicate with them. He will believe that the universe, nature, reality can and is changed by the Gods often at their rulers request. He may even believe that under special circumstances he himself might influence the Gods to alter reality in his favor. These beliefs give the slave a **reference standard of truth (RST-C)** that is people or human centered. Truth will be what the tribal and religious “authorities” say truth is and gaining the approval, and avoiding the disapproval of the rulers of the collective is his very high priority. Tribal and religious “authority” rather than Nature is the epistemological reference! The tribesman therefore has no rational reference point for his non-contradictory integration of concepts and he has no real morality! His mind does not function all that well. It requires a collective of people, a **cult** and a “ruler” as its cognitive authority for his mind to function at all! You can see that such a person needs a ruler or a government to take care of them and tell them what to do!

Contrasting Skill-Sets

Hunter-Gatherers

The skill-set of the hunter-gatherer are those that improve his chances of success at solving survival problems in the natural world. An elder hunter-gatherer is likely to have accumulated the greater knowledge of hunting and gathering. Therefore, the most likely “leaders” of a hunter-gatherer family would be of the elder members. These leaders are the “leaders” because of their acquired superior knowledge of Nature.

The attributes of a good hunter are many. A few of those attributes are knowledge of various animal species, their habits and habitats. Knowledge of animal behaviors relative to the seasons and weather, and specific details of hunting each species under various conditions are part of the hunter’s repertoire. Then of course, knowledge is essential pertaining to field dressing various species and how to transport the carcass back to camp.

The gatherer, who might be the same individual, needs another very comprehensive body of knowledge. For example, where the plant foods are located and when (seasons) they are ripe. Which berries, nuts and vegetables are safe to eat? Which potential foods are safe to eat raw versus which need some processing or cooking before they are safe to ingest? What foods have medicinal uses?

Tribal Cult Members

The skill-set required for “survival” in the tribal collective is entirely different. The skills of the

members of the ruling class are those of a politician. Oratory, charisma, celebrity, showmanship, acting ability, and psychological manipulative talent, are the skills valued by tribal peoples. Conversely, a slave's ability to project submissiveness; adoration, obsequiousness, awe, subservience, dependency and thankfulness are assets. One needs those skills to impress and placate both the Gods and everyone up the chain of command.

Therefore, the slave, tribesman, the collectivist, live in a world of people and politics! The slave masters determine everything, and I do mean everything! If the slave masters say the sun revolves around the earth-then for everyone in the tribe-the sun revolves around the earth. If the rulers say that disease and death come from the anger of the Gods-then angry Gods cause disease and death. In addition, anyone that might cite evidence in refutation of the tribe's beliefs runs the risk of condemnation and death by sacrifice. I repeat: reality is what the **collective** says it is.

When you live in a world of **Nature** your standard of truth is **Nature**, it is *natural*. The skills, which are valued are those needed to understand and relate to **Nature**. When you live in a world of people and your standard of truth is the **collective** of people, then the skills valued are those needed to understand and relate to people, and the rulers of people. Truth becomes *relative* to the **collective**. The immutable realities of **Nature** no longer set truth. It is now subject to the vagaries of the **collective**. In the first case (Nature), what counts is what you know, in the second case (Collective) it is who you know!

The Invention of the Psychopath

There is a term applied to *an individual who is committed to an ideology and agenda that is more important to him than property, freedom or human life, including his own life*. A fanatic? Yes. A member of a **cult**? Yes, that too is true, it is a type of fanaticism, it is **cult** behavior, but we can be more specific. This person is fanatical about achieving their own desires regardless of how it affects others. This is characteristic of cultist. We define **Evil** as the intentional destruction of another's property, freedom or life. How does a **cult** member view the property of competing **cult** members? How does a gang member view the property of a competing gang? The **psychopath** treats others, those not in his **cult**, as objects for exploitation!

A psychopath is a member of a **cult**. He is a person committed to **evil**! A psychopath is a person who has little knowledge of and no commitment to the non-aggression principle (**NAP**). To the extent a psychopath is aware of the NAP he considers it a type of weakness! Yes the tribal slave, the theist collectivists, and the theist **cult** member who worships human sacrifice are all psychopaths! Other people are to these psychopathic individuals just "objects" to be bullied and exploited for their use and disposal! **The AAC production of slaves damages cognition and corrupts morality results in the creation of psychopaths!** To become a member of a **cult**, be it a tribe, or a **Nation-State**, you must value the **cult** above individual people! You must be or become a psychopath! This is the most consistent characteristic of theist slaves! Psychopathic slave citizens have no appreciation of human rights. Minority rights are much too complicated for psychopaths to understand. Democracy is the mechanism utilized by a mob of psychopathic bullies whereby 51% of them get to bully the 49%. The smallest minority, the individual, is routinely bullied and pushed around!

The psychological modifications necessary to produce slaves had this serious side effect, the simultaneous production of evil. The core or basic psychological modification was to an individual's cognitive reference standard for truth (**RST**). The result was the creation of the collectivist **cult** psychology (**RST-C**). It is this collectivist alteration to the human mind, with its collectivist **RST-C** and its perverted notions of morality, which produce the slave, and the slave is usually a psychopath! It may be more accurate to say that morality is absent! The case may be that forcing sadomasochism in morality's place prevents it from developing! The slave psychology and the psychopathic psychology are the *same* psychology! Religion and other **Authority-Aggression Cults** produce the slave psychopath

and the slave-master or ruler psychopath! This will require more explanation.

Using aggression to abuse and injure children's minds trains them to use aggression in all their relationships for the rest of their lives! The initiation of aggression *is* evil! Review the definition of evil. See the first sentence of this book! The social paradigm such children then envision is evil, it is based on evil, operates using evil and reproduces evil. This evil societal paradigm will be a Potemkin (*see glossary*) like facade of what a **real** community based on voluntarism would be. Phony Gods and phony rulers with their Potemkin morality produce a tribe or **Nation-State** founded on aggression and based on Potemkin centrally managed markets dependent upon Potemkin phony money. The result is our **Culture of Death!** Then trapped in this phony world of aggression, force, corruption, coercion, violence and death patients complain to their psychiatrist of their alienation and unhappiness!

The **psychopath**, in his masochistic form, manifests as the obedient slave psychology and in his sadistic form he manifests as the sadistic ruler or slave-master form. Powerful and almost continuous indoctrination is required to keep the masses of psychopathic slaves confined to their masochistic mode most of the time. This is why the production of slaves results in such a tremendous increase in destruction and murder. The tribal religions turned nearly everyone in the tribe into psychopaths! That is its design! Religious priest, ministers, and other clerics must then work night and day trying to keep the slaves from stealing, destroying and killing each other! This is the purpose of regular weekly religious services!

Both the slaves and their masters believe that humans are property. It is just that the slaves are themselves the owned property and the masters are the owners. The slave's, the tribesmen's, the theist's, and the collectivist's psychologies are the same as the psychopathic psychology! Therefore, the invention of a system that blocks, or eliminates a child's moral development, that result in the production of large numbers of psychopaths, that results in a huge increase in evil, should not be a big surprise! The purpose of religion is to prevent the child from developing morality, to produce psychopaths!

Moderns tend to recognize only the destructive behavior exhibited by the anti-social and criminal citizen as the psychiatric syndrome: psychopath. People seldom consider the obedient slaves who do no more than work, pay taxes, vote and participate in the military to be psychopaths. The slave citizens leave most of the evil activity to their leaders while providing emotional and financial support! In psychological terms, the slaves project their evil onto the actions of the tribal rulers and their tribe.

Remember that the *only* difference between a sadist and a masochist is the victim chosen. Therefore, with a huge increase in psychopaths a huge increase in evil was inevitable. Most of the time the slave chooses his masochistic self, whereas the ruling class may operate more from their sadistic identity. This is the sadomasochism of tribal life.

A large percentage of these tribesmen are psychologically frustrated serial killers or mass murderers. The tribal chief and witch doctor are typically more homicidal than are the lower tribesmen. The ruling classes select which projects and victims on which to unleash the tribes' psychopathic killers! These warriors are going to create death and destruction, better direct it toward some military operation outside the tribe!

The slave psychology is the collectivist psychology. **Cults** are collectives. Shama's "**tribalism**" was the first example of collectivism developed to enslave the masses. Shama invented the first **tribe**. This first tribe and all the subsequent tribes were populated with individuals who had suffered the Limbic brain injury¹⁴ and developed a **RST-C** type psychology. This tribal collectivism, or tribalism, has led to thousands of years of destruction, tyranny, theft and murder! The tribe is the prototypical terrorist organization. Almost all complex organized and institutionalized swindles meet the definition of a **cult**. It is important to realize that the creation of the numerous components of society are to take advantage of the injured **RST-C** mind. Entire industries are now devoted to exploiting the damaged, "magical thinking", **cult** susceptible, hyper-suggestible type **RST-C** mind!

Shama invented the highly effective process and curriculum for producing slaves. Without Shama's invention, the collectivist mind, a permanent settlement at that time would not have been possible. Shama provided just the right **RST** needed to create the slaves required for agriculture. He created a new **collective** psychology that could more effectively adapt to a **collective** societal environment. People with a collectivist mind require a collective in which they can live. Collectivists need to join up with other collectivists, as a bee needs the other bees! This new collectivist **RST-C** psychology relied upon several key concepts. These concepts or beliefs are taught through Shama's invention: **Religion**, the prototypical **Authority-Aggression Cult**.

An **AAC**, *religious or non-religious* promotes the belief in a stated or unstated God *plus* a narrative, ideology or theology. If the narrative supports more than one God, the **cult** subscribes to polytheism. If the narrative promotes just one God, the **cult** advocates monotheism. An **AAC** is thus a **cult** which **supports the belief in a God or Gods and which teaches and supports a narrative, an ideology or theology**. This belief in a God or Gods does not have to be explicit! Regardless of the number of Gods, explicit or hidden, all **AACs**, **religious and secular**, have the same single agenda. The agenda behind these authoritarian aggression institutions is the production of a certain kind of psychological injury. The purpose and mission of all **AACs** including all religions is to produce and exploit the collectivist, psychopathic or slave psychology. Most organized religions are by definition a **cult! The purpose of religion and all other types of AACs is to produce slaves!**²⁸ The goal of these **cults** is to provide a lavish, wealthy and luxurious lifestyle for its ruling class.

Over a relatively short period, the generic religious and tribal structure spread around the world and developed into thousands of varieties. Each tribe created its own unique theology, or narrative portion of theism. Each tribe customizes this theological portion of religion to their own specifications, which includes tribe specific myths, the worship of a particular set of Gods, its history and a group of chiefs. Each tribe also had their particular rituals and taboos. Superficially, tribes appear very different. Nevertheless, all tribes retain in their tribal religion the same fundamental, generic bundle of concepts. This group of highly effective concepts forms the basis of **all** cults, **all** religions, **all** tribes, and **all** Nation-States. These concepts form a curriculum of absurdities that is **theism**.

I have now discussed the slave collectivist psychology and its attributes or traits. We know that causing an injury to the mind produces this psychology. We also know that this injury is produced by severe child abuse combined with propaganda and indoctrination in obedience to an agenda. Therefore, we now grasp the cause and effect.

However, from the scientific standpoint our curiosity is not satiated. How do these absurd concepts injure the young developing mind? How does child abuse help to create the collectivist slave psychology? By indoctrinating absurdities into a child's mind. This is how it works.

A newborn infant does not wait until he knows his name to begin "thinking". He does not wait until he knows the meanings of certain words. Moreover, he does not wait to begin "thinking" until he can talk! No, a baby begins to "think" as soon as he is born if not before¹⁷! Now, granted, his "thinking" is not yet conceptual and he is years from being able to think critically, but he is born already much smarter than most animals at their maturity.

All animals "think" perceptually and the newborn human can "think" in this way with ease and agility. Dogs and a few other animals can do a good job of determining our mood or emotion from observing and listening to us. Infants are hundreds of times better at this. Therefore, infants are ready for training the moment they are born and whether we know it or not they are "learning" a tremendous amount about us every single day! Infants are learning what kind of world they inhabit, what the people are like who are around them, and each infant is learning whom he is! He "learns" all this and thousands of other things *perceptually* long before he learns the words with which to label these ideas and can **conceive** them.

Perceptual "learning" is not inferior to conceptual learning; they both have their assets and liabilities. These two ways of thinking do work differently and both are necessary if a human infant is to

mature into an intelligent adult. However, a theistic upbringing captures and re-directs these thinking modes.

We need a more thorough understanding of this process. I have studied dozens of religions, sects and denominations as well many smaller **cults** and fanatic ideologies. I am impressed that they all rely on most of these absurd beliefs. These **percepts** and **concepts** make up the theism curriculum taught in a two-step process or program. Remember that the purpose of these delusions is to produce the collectivist type **RST**, the **RST-C**. The purpose of this curriculum is the manufacture of slaves! So it is the **affect** which an idea or delusion will have on a child's developing **RST** that we wish to understand. We will now examine this program in more detail.

Chapter 7

THEISM

The Religious Curriculum

Here are the *common core* lies that make up the theistic indoctrination. Please understand that these delusions or lies would have no more impact on the world than a cartoon about Micky Mouse, if it were not for the fact people believe these fantasies to be true. And the reason people believe these made-up fictions, and not others, is because they are literally scared out of their minds when it comes to critically evaluating these religious fantasies. People are afraid of questioning these particular fantasies because they were severely punished, terrorized and brutalized when as children they attempted such cognitive effort. Even though older and far removed from their childhood torturers their imaginations continue the surveillance and the terror of their mind. The many ways people 'handle' their 'possession' by these 'evil spirits' and 'devils' creates most of the destruction and murder we observe in our modern world. These particular delusions take on a much more serious assessment when we recognize that these are the beliefs responsible for hundreds of millions of deaths and uncountable amounts of human suffering.

First Stage of Theist Indoctrination - Create a collectivist mind

1. **Supernatural Gods**
2. **Revelation (Divine or otherwise)**
3. **Innate human evil**

Second Stage of Theist Indoctrination - Perceptual Cult Enslavement

4. **Aggression**
5. **Human Sacrifice**
6. **Punitive Conscience**
7. **Self-Enforcement**

The *First Stage of Theist Indoctrination - Create a collectivist mind*

Theist Lesson # 1 – Supernatural Gods

Shama was acutely aware of the fact that hunter-gatherers had a high regard for Nature. They revered the very same Nature that he so feared and hated. Hunter-gatherers saw Nature as powerful, benevolent and bountiful. Shama wished to destroy that view. He wanted all to see Nature as not so powerful, as evil and of danger to man. In addition, he needed people to view the world as one of scarcity not abundance. If they did not think this way, they would not work strenuously and put in long hours in the fields. He needed Gods that were much more powerful than Nature. Gods who would change man's worldview to what he needed! Otherwise, why would they listen to him?

Nevertheless, hunter-gatherers are “hard-headed” and were a difficult group to convince. They knew that Nature was far more powerful than they were. They knew what limited powers they and their families possessed. Up against the power of a flowing river or the wind of a storm, personal or family power was very, very puny. Hunter-gatherers would not forsake their awe of Nature to worship the puny power of a group of people or their chief! Even when Shama spoke of the power of many families, unified as a settlement and promised that they would be very powerful, hunter-gatherers were skeptical.

Therefore, when the idea of many families living in the same permanent village was touted as very powerful, hunter-gatherers didn't buy it. How could many puny individual families add up to a power that could rival Nature? How could a collection of families become more powerful than Nature? How could a collective of human beings become a power greater than Nature's God? It is almost impossible to "sell" the cult concept to people with a normal mind. An **RST-N** provides a very strong immunity to religion and to becoming a slave to a collective.

Shama intuitively realized that to accomplish what he wanted he would first have to create in people's minds a **reference standard of truth (RST)** which was very different from that of hunter-gatherers. He knew he had to create a power much greater and much more powerful than Nature. He knew he had to create a new "reality" for people, a "reality" that he controlled. Only through controlling people's "reality" would he be able to control them. So long as his subjects believed their own perceptions, their own understanding of Nature, so long as they believed Nature to represent the Truth, he would not be able to harness them. He had to find a way to sever people from their natural tendency to rely on their own perception. He had to find a way to sabotage people's tendency to "see" God in Nature. He had to find a way to substitute man's reference standard of truth, that of Nature as his **RST-N**, with a **RST-C** of himself as Chief! He, rather than Nature, had to become people's ultimate source of truth!

Shama began the indoctrination of his followers by describing an elaborate and detailed fantasy. He was a great storyteller; he could spin a dramatic and emotional tale. Once the children in his charge were thoroughly terrorized and open to any narrative that offered them relief from their painful punishment he began his story telling. He created in his listener's imaginations a **supernatural** universe. He populated this imaginary realm with many animal-like and human-like supernatural creatures. These creatures possessed omnipotent powers and he referred to them as "Gods". Shama discovered that he could use people's ability to conceptualize and their imaginations to wrench them from the objective, observable, natural world. He learned that he could get people to abandon reliance upon perception by substituting this supernatural world, which they could not "see" except in their imaginations! He realized that he could use the fact that people had trouble seeing his supernatural Gods to his advantage, as evidence that humans were defective. He created a way to substitute imagination for perception as the source of information about "reality". He invented a technique for replacing Nature with the Chief, or ruler of the collective as the people's **reference standard of truth!**

The supernatural Gods that Shama created in his subjects' imaginations were supremely powerful, much more powerful than nature and thus they ruled over Nature! They ruled over a realm much larger and greater than the perceivable world. In this imaginary world, the material world was but a puny portion. These supernatural Gods were the rulers of this vast combined universe of both supernatural and natural worlds and were much more powerful than Nature.

Shama's Gods were also capricious, vindictive, vicious, merciless, and savage. In addition to their mindless cruelty, they were unpredictable. They intervened and meddled in people's lives when unwanted but were seldom of help when needed. Shama's Gods were indeed very frightening Gods.

The teaching about Shama's Gods to each new class of slave children, belittles Nature/reality by endowing these supernatural personages or monsters with omnipotent powers. Nature and Nature's God became unimportant to man as man turned his mind away from the earth and towards the heavens.

Now humankind needs the Heavenly collective to understand and survive in the malevolent and unperceived universe. Nature's God left man for his palace in the heavens. Now humankind requires the ruling collective to guide them through a dangerous and unknowable world. Ask yourself, what kind of **RST** will this delusion produce?

Theist Lesson # 2 Revelation (Divine or otherwise) *Conceptual Cult Indoctrination*

Interwoven in the first big lie is the second big lie, the concept of “**Divine**” **Revelation!** All cult swindles begin with special revelations! This theistic *concept* the child must learn and accept as true. The theist child now learns all about Shama, some other prophet, or revelator, and has no reason not to believe all that he hears. His theist **identity** matures and establishes firmly in his mind.

The child is told that Shama alone was able to communicate with the frightening Gods that inhabited the supernatural world and control the entire universe! Shama held that only very special people like himself could apprehend the vast supernatural realm and communicate with its rulers. Only he could understand their seemingly contradictory demands. Only he and his clerics could comprehend the divine mind! A few very special humans like Shama have the miraculous ability to understand and communicate with the Gods. Regular people are too defective and sinful to understand or to know the Gods. It is only through the through Shama and special people like him that the collective of followers can receive the Gods’ messages and pass it on to others! Moreover, it was in these communications with the Gods that they **revealed** to Shama their demands to human beings!

The Supernatural Gods revealed to Shama that they were far more powerful than anyone or anything that existed in the physical world. They controlled and commanded Nature. Nature was but the tiny, visible and temporary portion of their vast universe of both the natural and the supernatural worlds. These Gods also revealed to man through Shama that a truth based upon Nature was flawed, imperfect, incomplete and inferior to the truth provided them through Shama.

Truth based on the standards, which Shama’s Gods provided was very different from the truth hunter-gatherers, had known. The H-G’s truth was absolute, fixed and reliable. Shama’s truth was malleable, elastic, unreliable, changing, and revengeful. Only with Shama’s help could any mortal expect to run successfully the gauntlet of so many constantly changing demands from the Gods. Only the professional expertise of Shama and his clerics offered any safety in guiding a person through such a dangerous “reality”. Shama’s truth was what Shama said the Gods demanded and such a truth was inconsistent from one time to the next.

With Nature’s truth discredited, tribal man is subject to the whims of witch doctors, chiefs, rulers and other “special” humans. Now human’s, not each and every human, but the leaders of a human collective, the ruling slave-masters, personified in the person and office of the chief or shaman, became the authority over the entire universe, including nature¹⁹. No longer was Nature, reality, or Nature’s God the authority over all things, it was now the tribal rulers. Now a few men ruled over nature, man, and through association with the Gods, ruled over the entire universe!

The purpose of teaching the absurd lie of **Revelation** is to undermine cognition. Since cognition begins with perception, discrediting perception must be first. If an average person cannot perceive the most important aspects of the world then he must be defective. If the average person’s perception is defective, he must rely on the collective, the **cult** to inform him. Only the leaders, teachers, experts and rulers of the tribal collective are the source of knowledge and truth! If your mind is defective, you are dependent upon others to show you the way. The revelation concept strengthens the **RST-C**. All **cults**, religions, tribes and nation-states exist because of the belief in divine revelations. Ask **yourself**, what kind of **RST will** this delusion produce?

Theist Lesson #3 - Innate Human Evil

The third big lie is the usual 2nd revelation concept of **innate human evil**. The design of this stage of indoctrination of children is to complement the first damage inflicted on the child’s brain. The

design of this initial damage is to prevent the child from developing a normal interest in, concern for his own well-being, and directs the focus of his attention to the **cult** collective. However, this introduction to theism does not begin with children! It begins with their parents! The best new **cult** members are the production of the best **cult** parents! In order to turn parents into an **Authority-Aggression Cult (AAC)** they must believe in **Divine Revelation!** They learn through their membership in a religious **cult** that the second “truth” *revealed* by the Gods to humans is that humans, all humans are evil and they are born that way! If Evil had a definition at all, it is as a failure to obey a theistic God. This **concept** explains why the Gods so dislike humans and why humans found it so difficult to understand the Gods. Once parents have **conceptualized** the belief that infants, children, adults, themselves, everyone, all humans were innately evil, then their dislike by the Gods was understandable and acceptable.

Religious teaching further explains to everyone including parents, and parents-to-be; that there is no way, that mortals can fully understand evil, evil is the worst thing a person could possibly be, and a **human being is innately evil**. Furthermore, persons can do nothing about being evil by themselves. The most severe child abuse you can imagine is thus justified and delivered!

Initially, this **Original Sin** concept that humans are born evil is not verbalized to infants as a **concept** at all! *Innate human evil is taught to infants from the moment of birth, before they are capable of creating concepts, as a non-verbal percept.* The purpose of this earliest training is to instill thoroughly into the infant’s **self** a prejudice against his **self**. An infant can **perceive** that he is considered defective, unclean and evil long before he can **conceive** it! The pain and growing terror instilled by neglect, physical and sexual brutalization punctuate to the child his unworthiness.

Other members of the child’s family communicate this prejudice against infants verbally and **non-verbally**. Innate self-evil is taught with the efficiency and thoroughness as only a prejudice can be taught. Innate human evil is “taught” to infants as a *feeling* by an attitude that permeates the family and the tribe.

The newborn’s parents, family, community and tribe all communicate this same **anti-self** attitude. The entire social milieu of a tribe is one that is prejudiced against the **self**. Often the newborn infant is up against **everyone** in his world! This is character assassination on a community wide scale! Infant abuse and neglect serves to reinforce powerfully this attitude. Being tightly swaddled, or wrapped to a board and hung on the side of a tree, or to the center pole or wall of a hut, and allowed to cry for hours in hunger and discomfort accentuate this viewpoint!⁸ Throw in slapping, hitting, male and female circumcision and sexual abuse and you get the picture. A huge percentage of infants died before reaching one year of age! So many in fact that many cultures even today do not count infants as “live births” until they reach their first birthday!

By the time, an infant can **conceive** that he is evil; he will have incorporated the **percept** of an **evil self** into his mind and will have developed the beginnings of his identity based upon such a view! By the age at which he can begin to conceive that he is **evil**, it will **feel** to him that such an assessment is true and correct! The thorough conceptualization of the concept of innate human evil by the child will occur later. Once formed, this concept will then validate his self-appraisal and he will adopt it for life. The other concepts required to complete the child’s indoctrination in theism will follow and added later to this initial belief in Original Sin or innate human evil. This prejudice against the self, this percept of **self-evil** thereby becomes part of the infant’s early perceptual portion of his identity. **Self-evil** becomes an integral part of his **reference standard of truth**, his **(RST)**.

We can be sure that an infant notices any negative attitudes that his mother and others around have towards him. Influencing an infant’s innocent and naive trust of adults is easy. This is because infants rely on how lovable and cute they are to ensure their survival. The infant “believes” his “goodness” to be crucial to his survival! Infants act as though they believe that their survival depends upon their parent’s recognition of this. Infants and children are very suggestible. They want to please. They seek affirmation. They want their goodness to be recognized. They expect admiration and appreciation of the “lovable-ness” of their **self**. The desire to be valued and loved is very strong in

infants. An infant's notion of his value and self-worth may not be as a conscious and explicit concept but he feels it and it is extremely important to him. Infants are very sensitive to the ambiance around them. Fear, panic, apprehension, and pain are the consequences to an infant of the feeling that he is evil and therefore defective. Parents that are prejudiced against the **self**, their own and their infants, cause their infant to feel unworthy and unlovable. Parents cannot fake a feeling of **self-love**. They communicate their negative feelings toward their **self** and their infant's **self** to their child. Even if such communication is limited to non-verbal means, its power will be sufficient for an infant to get the message.

An infant will embrace the guidance provided if the parents meet his needs and he begins receiving proper training from the day he is born. Training done calmly, and in a firm and loving manner without hysterics and with the smallest amount of negative reinforcement and a ton of positive reinforcement. Proper training of very young infants is identical to the proper training of pets and other animals¹⁸ Observe how animals train their offspring. Long before the child can conceptualize such training; it has made him a delightful addition to the family. In time, such children mature into thoughtful, respectful, opinionated, and self-sufficient adults.

In contrast, tribal theist families do not treat infants this way. Little positive proactive training or guidance is given to the young infant. Parents provide for their infants basic needs and may provide affection but mostly they wait and watch. Without guidance, the infant is busy trying to discover his own plan of how to survive. The plan improvised by most infants left to their own devices is usually the one that works best among tribesmen. Infants quickly learn to manipulate their parents in order to get the things that they need and want. Crying, throwing tantrums, biting and kicking are usually the ways to get attention and get what you want. This is not much different from the way the adults behave in a tribe! It becomes a battle of wills to see whose sadism is the most powerful, parents or child! Moreover, this plays right into the theist playbook.

Tribal peoples are trained to look for and to spot the signs of evil in their newborn child. The telltale sign of innate evil is **selfishness**. It is selfishness, which parents look for in themselves and their infants and children. **Selfishness** is the telltale sign of the lack of the incorporation by the child of collectivism! Therefore, when tribal women become mothers they carry out the training this theistic doctrine has taught them in regards to their infants. Therefore, when the child who is receiving no positive training begins to act-up there is plenty to interpret. Parents then "see" what they have been trained to look for! No newborn initially behaves "selfish"; he is just trying to satisfy his needs and survive! Nevertheless, he can behave nasty, mean, obstinate, cry, and scream incessantly. Especially, since his training has taught him that this is what works! So tribal parents stand by, do little to guide or train their offspring, they let him flounder around searching for a method of getting the attention of his family, and dependably he resorts to tantrums and terror tactics. With such behavior underway, parents have no problem in spotting evil right off! Their observations of evil selfish behaviors in their baby vindicate their beliefs! The parent's behavior, how they now react to their infant, will reflect their attitude toward their baby's **self**. Therefore, instead of taking proactive action to train their infant calmly, so that he can learn how to behave and have his needs satisfied, they sit back, watch and criticize as their infant makes mistakes. Then they typically take one of two equally destructive paths.

By far the most common reaction of tribal parents to child rearing challenges is to punish the infant and child severely for his evil⁸. When an infant feels stigmatized, spiritually unclean, and deficient, he will not react to it happily. When he meets with sadistic discipline and severe physical punishment instead of training and guidance, he will learn the lesson of sadistic bullying. This treatment of little babies scares them profoundly. This fear is profound and existential! That is, it is a fear for one's very existence, for one's survival! If the non-verbal message is that you are evil, and you are repeatedly whipped where will this lead? How can you expect love and nurturing if your **self** is evil? Verbal accusations, screaming, cursing, condemnation, beatings and attempts to instill guilt only teach a child to copy such behavior himself for later use on others! Watching for sin and then applying punishment makes no sense as a child rearing technique. It is just training in violence.

The opposite extreme in raising children, the technique favored by the ruling class, is total permissiveness. Their child-centered, ultra-permissive approach to child rearing is also the result of the belief in innate human evil. It amounts to a resignation and acceptance of it! Rewarding, even paying children to behave, is very good training if the purpose is to produce a sadistic coercive ruler.

The punitive severe physical punishment approach, and the overly permissive let-him-get-away-with-everything approach, to child rearing grow out of the same prejudice against the **self**. The excessive permissiveness and the sadistic punitive approaches to child rearing emanate from tribal sadomasochism and teach this orientation to children. Therefore, the child rearing technique introduces and reinforces for tribal theist children the essential elements of tribalism. Neither approach is rational but rational behavior seldom comes from prejudice. If you wish to understand, the foundations of any culture study the fundamentals of its most common child rearing beliefs and practices.

The seldom use of child corporal punishment in the hunter-gatherer world was the norm. The little pain inflicted by H-G parents in the training of their infants carried no morbid consequence. This is not the case for tribal peoples. The abuse of tribal infants and children was so severe that many of them died at the hands of their parents⁸! They were tied up in extremely tight swaddling bandages, starved, mutilated, raped, neglected and beaten so badly that they died. Nevertheless, as bad as this corporal punishment of infants may appear, it was actually even worse!

In combination with an existential threat to their life implicit in the prejudice against the **self**, physical abuse makes a huge and permanent scar on the personality and mind of the surviving infant! The inflicting of physical pain is a common tool used in the indoctrination of infants and toddlers with this Original Sin concept of theism. Whippings, beatings and psychological intimidation are the basic tools of theist child rearing¹³. A conditioned fear reflex to punishment for thinking and questioning ideas creates a barrier to the development of conceptual thought and cognitive independence. The result is magical thinking.

The theistic religions and religious schools are synonymous with child-abuse. The existential fear and depression that results from these early experiences remain with most theists all their lives! Many theists are so frightened and terrorized by their treatment as children that they *never* get over it!

Sit quietly by a theist mother as she feeds her young child and listen to her “baby talk”. Observe and listen as she scolds a barely walking infant. He is constantly asked to “be good” with the attitude that no one really believes that it is possible! Soon the incessant “be-goods” join “don’t-be selfish” and “share”. Such accusations increase when the infant behaves badly. To this is added the pain and fear of corporal punishment designed to inculcate into the child’s mind a strong fear of tribal authority!⁸ All are very good lessons for a slave-in-training!

Mother and father slave are not just being mean. They are being “realistic”! They are engaged in the psychological mechanism of projection. Projecting onto their infant their prejudice against him creates a self-fulfilling prophecy. An infant’s motive is to satisfy his needs. There is nothing evil about that! However, theist parent’s project onto their child’s behavior, assumed motives that he does not have. In time as he grows older, because of the way he is treated he will develop the very motives his parents originally accused him of having as an infant.^{8,13}

Slave parents believe that their child was born evil. Evil, they believe, is revealed in their infant and child by his not cheerfully and totally devoting himself to fitting in with their life and serving their needs! Slave parents believe that childhood should be a rehearsal for later serving the rulers! Nevertheless, infants and children apparently did not receive the “memo” and think their parents will take care of them! Slave parents are looking for the little slave to serve them for a while. However, their selfish little baby has other ideas!

Notice that all of this begins as one big lie! There is no “**Original Sin!**” It is make believe, it is just propaganda! The “**Original Sin**” doctrine is what the parent’s “*religion*” teaches them. Every religion teaches this in some way or fashion. Disapproving slave parents therefore see evil motives in much that their child does or does not do. This reaches a crescendo with their teenagers. Parents are

constantly pointing out to their child what they observe, along with their interpretation of what the behavior means! Therefore, when an eleven month old pours his milk out on the floor, the interpretation is that he wishes to cause Mom more pain. This is because Mom must now bend over and clean up the floor! As she wipes up the milk, she says in her most haughty voice, “I know you think it’s funny, me getting down here on the floor and cleaning up this mess. You make more work for me on purpose, you selfish little brat!” The parent’s projection of “selfish”, “evil” motives onto their child’s behavior assures that in time this prophecy for their child will come true. This prejudice against children appears ubiquitous wherever theism is predominant. The more precocious the infant the earlier he assimilates the prejudice his theistic family, and culture have against his **self**.^{8,13}

*Dutiful slave parents will not miss any opportunity to interpret their child’s behavior as evidence of his evil **self**. The child will learn from his parents that the meaning of his feelings and behavior is that he is evil and must work mightily to be worthy of serving his masters. Therefore, from mother to infant, from parent to child, for the past thousand generations, this ancient tribal evil we call theism passes down unchanged and unmodified in its wickedness! And if the parents should drop the ball and do not sufficiently teach the lesson of innate evil, then grandparents, other family members, neighbors and teachers stand-by ready to fill-in and teach the awful prejudice in their stead.*^{8,13}

Sometimes, occasionally, something even more terrible occurs. The theist infants I have been describing are loved! Their slave parents perceive them to be innately evil **as a class**, which includes everyone in the family. However, most slave parents lovingly cherish their infant **as an individual**. The cultural prejudice against his **self** is awful but it is limited. Relatively speaking, especially among his kin, he is of value. However, if his parents, especially his mother, perceive him to be evil not only as a member of a class, i.e. human infants, but also *as an individual* then he is not only evil but maybe unloved as well! A theist parent, because of her belief in Original Sin, may conclude that her infant is responsible for the trials and tribulations of her own life. She is unhappy and her child’s **evil self** is to blame! Under these circumstances, theism can produce fanatic psychopaths capable of the greatest evils known to humanity.

Innate human evil or the *Doctrine of Original Sin* is the most evil and important concept in the **theist** dogma! It is the most important concept in the theist package of concepts because it creates the collectivist psychology and provides a gateway through which the other theist concepts can easily pass. Once this lead theistic concept of evil is incorporated into the infant’s mind, the other theistic concepts easily follow! If the introduction of his “*innate evil*” into an infant’s mind occurs during the Perceptual Stage, before the end of the period of imprint programming, then the individual will probably be mentality enslaved for life. This is the concept responsible for religion’s tenacity across generations. In addition, it is this concept that is behind masochism or self-hate and a great deal of evil in the world. This concept is so powerful that once incorporated into a child’s mind, he will **seek** a religion or ideology that dis-values his **self**, even when his parents or community does not offer one.

This concept of innate evil initiates the mind injuring process, which will adversely affect the child’s cognition and morality. By the time a theist child has reached the age of understanding he will have incorporated the percept or feeling of his innate evil into his developing identity. This prejudice against one’s **self** begins the creation of a **RST-C**!

Children vary a great deal, in how much brutalization is required to break their spirits and enslave them into obedience. Some children are particularly sensitive to physical abuse and seem to have a much greater need for acceptance and affection. They may require almost no harsh punishment. Others seem very tough and resistant to extreme threats and harsh beatings. The job of the religious teacher is to find out what works best on each individual child and then utilize the most effective means to hammer the indoctrination home and produce the best slave possible.

The infant is ready for this belief; he already has the **percept** of his innate evil, so he has little resistance to it. Something about this idea rings true to him. He already feels his inferior evil condition from his conditioning, by all the adults, all the authorities in his family and culture! This second

revelation confirms some of the earliest beginnings of his **RST-C**. The percept of innate evil incorporated during infancy prepared the soil for the concepts of revelation and innate evil. Now this prejudice helps these concepts take root in the young mind and grow.

This revelation taught to the child is familiar; it is the word from the Gods that he and all humans are born evil. He hears this again just in case he missed it as an infant. Then the idea that evil is just too awful for mortals to understand is revealed. Furthermore, there is no definition of evil, which a human being could understand. Evil is simply the most awful thing a human could possibly be. This is why the Gods so scorn the humans. A human being is simply the most awful thing there could possibly be! This should be sufficient.

The purpose of this first stage of theistic indoctrination is to establish a prejudice in the child's mind of hatred toward his **self**. Hate the **self** because it is not innately collectivist! Hate the **self** because it resists the **cult**! The meta-message is that your worth and value as a human being is determined by other people. You must be of value to others, to a human collective, to your **cult** to have value. This first stage of theistic indoctrination initiates usually in the family by the child's parents. Ask yourself, what kind of **RST** will indoctrination with this delusion produce?

Second Stage of Theist Indoctrination - Perceptual Cult Enslavement

Children 3 years and older - Creation of the Slave Psychology

The transformation of the infant into a collectivist has started. The needed brain damage has been initiated. This collectivism leads to enslavement to collective **authority**. The **authority** of the collective must replace or substitute for nature or reality in the development of the child's mind. His **RST** must not develop normally. A **RST-N** cannot be allowed to form. A slave **RST-C** is imposed! It is the responsibility of the tribal religious school to make sure of this. Thus, the indoctrination stage begins. This does not mean that the sexual, physical and mental child abuse stops. It continues un-abated. Its use is to accentuate and accent the concepts taught.

Religion requires the indoctrination of tribal children in its ideas, concepts, doctrines and dogmas. Utilizing memorization and recitation in a group setting, programs acceptance of these beliefs into the children's minds. The classroom is a collective and its leader is its teacher. This teacher/group-leader represents the tribal leadership who represents the power and authority of the tribal **collective**. The teacher and other students utilize as much terror and torture as needed to force the individual students to conform. The meta-message of the religious schoolroom-torture chamber is ***the power and authority of the collective!***

There is no limit placed upon the type or amount of child abuse tribal parents, clerics and teachers may use, or how many children may be killed in the process of creating the compliant and obedient slaves they seek. Most of the so-called "Holy Books" recommend the murder of disobedient children. Historically, by using these horrendous child abuse practices the inculcation of any belief imaginable into the minds of children occurred.

There are a few beliefs that are essential to this evil. Here are the *common core* concepts of the theist curriculum.

Theist Lesson #4 - Aggression

All witch doctors, all authoritarians, all **cults** believe in their right to use aggression to enforce their authority over others. Authoritarians construct **Authority-Aggression Cults (AACs)** to streamline the processes of aggression and intimidation to expedite enslavement. Shama embraced aggression. He was a bully! His desired adversary was a child! He considered aggression to be a valuable and legitimate tool to enforce obedience to his authority. He used force on the youngest and smallest infants

and children. He took child abuse to extremes never before practiced. He taught the righteousness of aggression. Shama's Gods revealed that aggression and **might make right**. There was no place for weakness in tribal religion or in tribal life. Tribal religious schools begin teaching the use of force right away with each new group of students beginning with the compulsory nature of school itself.

On the first day of school, the child must learn of the absolute power of the tribe. The compulsory requirement that he attend school says this loud and clear. He is under the rule of his slave parents, but they and he are under a greater power: the **cult** and its Chief. He learns now, if his parents have failed to teach it to him earlier, that aggression is the method used by the tribe to make him comply with the psychological battering he is receiving. Aggression, force, terror, torture, pain and fear become associated in his mind with tribal rule! Obedience in thought and action is the only way to avoid pain.^{8,13}

The concept of aggression is of central importance to producing slaves and ruling a tribe. The physical violence of corporal punishment metered out by the child's parents, teachers and clerics accentuates the importance of tribal **authority**. This use of aggression to produce obedience and conformity is the glorification of the collective. They force the child to leave his family, force the child to sit in silence for long periods, and force the child to accept many unpleasant ideas into his mind. Then they force the child to retain these ideas in his mind and recite them on command. Religious stories are always full of examples of evil with vicious betrayal and violent behavior. Child abuse and pedophilic exploitation are core attributes of religion and this is very clear when you examine the treatment of children in religious or tribal schools.

Next, they teach the child to use aggression on himself. Over-bearing aggressive and hurtful clerics and teachers easily intimate children. They use physical punishment to instill discipline and force the child to force himself. Aggression begets aggression. Bullying begets bullying. Strict discipline teaches strict self-discipline. Self-discipline is intra-psychic aggression. The use of this mental aggression to enforce compliance characterizes religious self-discipline. The teacher insists, and wants the child himself to insist, that he learn the taught concepts and that he develop the attributes of a good slave. The child uses taught self-discipline to force himself to be a good slave. In this way, he becomes not a prisoner forced to obey but a slave who forces himself to obey!

*One act does more cognitive damage than any other does! The act of **forcing acceptance of concepts as true, that do not make sense into one's mind!** This teaching of the use of aggression on one's own mind is more than just mental bullying. It is also training in the use of **aggression** as an **epistemological tool!** This procedure is called accepting beliefs through **faith**. Accepting truth based on faith is a mind and cognition destroying practice! There is no better design to destroy the cognitive integrity of the human mind! Force effectively negates the need for a **reference standard of truth**. Aggression negates the need for cognition and morality. This "mind abuse" is possibly even worse than sexual and physical violence; it is the worst kind of child abuse!*

*The slave's conscience uses aggression to punish his **self** for infraction of the tribal **cult's** rules. The slave judges his thoughts and behaviors by the criterion of his collective abstraction or tribal religion. When he finds that, he has not complied properly or completely to the tribal rules he punishes himself inside his mind. Depression is anger and hatred turned inward on the **self** and is punishment metered out by the conscience for being a poor slave. This punishment, or the threat of such punishment, is generally sufficient to keep the slave in line. Depression is the result of such intra-psychic aggression. Depression is usually a consequence of tribalism.*

Next, the theist teaches the "morality" of aggression. Combining **Evil** with **aggression** results in the **theist** concept of morality. A fundamentally evil individual must adhere to a **Collectivist morality** if he wishes to mitigate against the effects and fall-out from his evil **self**. **Collectivist morality** is usually a set of rules or commandments of behavior from the gods. For example, as Shama outlined to his villagers *his concept* of evil, he also informed them of the duties they must do to avoid the wrath of the Gods. Do not be selfish, donate to the Gods, sacrifice your children to the Gods, pray, have faith, participate in tribal rituals, and most of all sacrifice yourself! This list of behaviors epitomizes the first

set of *fiat morals* given to man and that market evil as virtue! Depression is the result of applying intrapsychic aggression to one's *self*. It is as evil a form of aggression as any other is. A healthy human, uneducated in the evils of theism, no more needs an artificial fiat morality for his mind than a healthy person needs an electronic pacemaker for his heart!

Shama introduced with his theological narratives the concept that the Gods could "look" inside a person's mind, and detect evil there. This belief introduced the terror of surveillance to the other torture methods and techniques used on children and tribal slaves. This belief places the slave, and the-slave-in-training, under constant watch and constant judgment! By this belief, all the other religious absurdities bear down continuously around-the-clock. When the child monitors himself and punishes himself, you have a near perfect mind control system.

Surveillance is an act of aggression! To intrude, uninvited into the relationships of others is to violate their space and their boundaries. This is the case whether or not they are aware of their watchers and/or listeners. The right to one's privacy is the right to one's *self*. Private conversation and private behavior are the privileges of private *self*-ownership. Surveillance by any entity is aggression against the sovereignty of the individuals under surveillance. Since the initiation of force against another is immoral, the surveillance of another is an immoral and hostile act.

This aggression works to undermine perception. This lie obstructs the normal development of both cognition and morality. Surveillance by the Gods serves the collective at the expense of the individual. Surveillance increases torture to the point of brain damage, with the emotional and cognitive symptoms of PTSD.

Aggression is the collective *in action!* Aggression is what the **cult** uses to extract compliance to tribal rules. It is the use of aggression by the collective to control thought and behavior. Aggression thereby reinforces the power and the supreme importance of the collective. Thus, aggression and intimidation undermine both cognition and morality leaving the individual at the mercy of the collective for both! This is teaching the direct opposite of the **non-aggression principle**. This is teaching the slave **cult** member to use aggression on himself and others. **Ask** yourself, what kind of **RST** will this delusion produce?

Theist Lesson # 5 Morality of Sacrifice

I want to engage you in a thought experiment. What is, the most awful and evil concept you can think of? What is the most awful, despicable and evil belief? What is your vote for the most terrible, most evil idea ever conceived by a human mind?

Perhaps you would choose genocide. Genocide is the idea that you annihilate every member of a race of people because you do not like some of them. This is right up there on the short list of the worst ideas ever conceived. In addition, it is something the tribal Gods regularly endorsed. There is an evil idea that is worse.

Perhaps you would select the concept of slavery itself. This is the idea that it is acceptable that some people force others to do work for them with little or no compensation. This denies the "slave" any choice in the matter. The slave is required to live not for himself, but for his "master." It is not allowable for a slave to have a life of his own. I agree with you again that this idea is right up there near the top of the list. It is another concept universally applauded by the tribal Gods. Nevertheless, I still do not think it is the absolute most evil idea of all time. Let us look some more.

The most evil idea of all time may be the acceptance of the practice of cannibalism. The idea is that it is morally proper for people to kill and eat other people. This is repugnant as well as about as evil as you can get. I certainly agree that this selection goes to the top of our list. This is also an idea promoted by many tribal Gods.

Perhaps you would choose the concept of psychological and societal collectivism. Certainly, collectivism has damaged more minds, led to more child abuse, murder and destruction than it is

possible to tabulate. Yet, perhaps there is something even worse than collectivism. Yes, I think we can find a belief that is still just a little worse than this, the most evil idea ever conceived!

My vote for the all-time most evil, most awful, most diabolical, idea ever conceived of by the human mind is the concept of **human sacrifice**. Sacrifices of humans were not rare for many millennia! Quite the contrary, such religious murder rituals were standard practice in nearly all tribes and not rare at all. The idea of killing innocent people to appease or bribe some God seems particularly evil and repulsive to me. The fact that it was practically a growth industry for thousands of years, to me is sickening! **Human sacrifice has my vote as the most evil idea ever conceived!**

*Wouldn't you know that it is this evil concept, the belief in the virtue of human sacrifice, which Shama and theism chose as its greatest value! This is one of the pivotal concepts chosen by Shama and the other inventors of religion. It is this epitome of the most evil concept imaginable, that religion seeks to teach children as its supreme moral principle and the ultimate virtue! I know of no better single support for the thesis of this book than the theistic notion of "good" and "evil". How could you design a "morality" more perverted and opposed to decency than the theistic embrace of **human sacrifice**!*

*Since the theist upbringing prevents the normal development of a **natural morality**, theists do not have a strong commitment to any morality but their own. **Morality** is for them an add-on; they add it to their belief structure after their conversion to a religious **cult**. Theist morality is the worship of a collective and its leader. A supreme value of self-sacrifice is tough to adhere to anyway, so it is easily lost when belief is under pressure.*

What this concept of self-sacrifice really teaches a child is that his intrinsic value is extremely low he is almost worthless. This rings true to the theist-prepared mind. The purpose of this lesson is to undermine further the child's sense of self-worth and value. It will further undermine self-confidence and help with obedience. Tribal leaders teach the child that only through tribal rituals and anointment, can he to some extent overcome his intrinsic evil. They teach that only religion can bestow value upon him. This means that the collective, through rituals administered by the tribe or religion, can only grant any value that he might obtain.

*Self-sacrifice is if anything, even worse than being the victim of sacrifice at the hands of others. With self-sacrifice, the individual expects to willingly harm his **self**! He does this supposedly for the benefit of the collective as a means of moral cleansing. The teaching of human sacrifice and self-sacrifice to slave children is to prepare them to accept exploitation by the ruling class. Theism is among other things, a training in masochism. Theism damages the mind, rendering it vulnerable to enslavement and vulnerable to victimization. The fact that the victim goes willingly to his end does not mitigate the evil of the perpetrators. To take advantage of others, those unable to defend themselves sufficiently, as with children, is the very essence of evil. The concept of self-sacrifice is every bit as evil as sacrificing others. When you admonish someone "do not be selfish" you are commanding them to sacrifice themselves before you. Why not simply tell them to "heel?" When you comment that someone is "selfish", you are complaining that a slave does not know his place! In addition, when you teach people that it is a virtue to sacrifice themselves; such teaching inevitably produces people more than willing to sacrifice others!*

Using the concept of human sacrifice inculcates the utter worthlessness of the individual, absent his utility, to the tribe, State or other collective. The victim of sacrifice learns that he is born evil. He learns that he is selfish, loathsome and undesirable. He learns that concern for one's own self-interest is bad; concern should be for "others" i.e. the rulers. This is what religion is! Theism is an anti-self ideology that has the effect of turning the Forebrain against the Hindbrain. It creates self-destructive masochism and names it virtue! It elevates collectivism from the depths of depravity to the highest moral virtue! Can anything be more diabolical and evil than that?

Shama then received another revelation from the Gods, which offered a **solution** to the sin of innate evil. This revelation confirmed that the individual could not redeem his evil **self** by himself. The collective possesses forgiveness and redemption. However, forgiveness and worthiness is possible only

if the collective chooses to bestow its blessings. It was for the rulers of the collective to decide whom may, and how to, earn forgiveness, redemption and salvation. Morality was no longer an individual issue; it was expropriated and now a collective possession. Long before the invention of fiat money, there was invention of fiat morality and fiat salvation.

Through appropriate institutions applying the correct rituals, a collective of people, or the rulers of a collective of people, could improve a person, anoint him with forgiveness, and make him less evil and more acceptable to the Gods. Redemption provided hope for man who could now take solace in the promise of forgiveness of his evil and salvation for his **self** through collective rituals. Therefore, the purpose of public rituals of human sacrifice is to demonstrate to the entire tribe, but particularly to children, the utter worthlessness of human life, absent its utility to the Gods and to the tribe. ***This reinforces the belief in the innate evil and the near worthlessness of children!***⁸

Imagine the rituals performed in the city of Uxmal, part of the Mayan Empire in the year 750CE. The Mayans believed in sacrificing human beings to Chaac, their God of fertility. They believed that Chaac preferred the sacrifice of children. Therefore, they sacrificed children of 5 and 6 years old in exchange for a bountiful harvest. They killed these children on the religious altars by cutting out their hearts. After cutting out the heart, the Priest held up the beating organ high in the air so the entire congregation could see. A roar of approval from the crowd met the death of each child! Reportedly once over 5,000 young children sacrificed in a single day!

Only human blood, the death of sacrificial victims, was of any small importance to the Gods. The Gods demand man's death in exchange for some small, temporary forgiveness of his innate evil nature! Thereby man's innate evil is mitigated by sacrifice. Human sacrifice was then the currency that every member of the tribe had to acquire in order to buy forgiveness of his or her Original Sin.

Teaching a child that human sacrifice is the highest virtue one can obtain, the psychological message is that it is holy and virtuous to sacrifice oneself and others. Furthermore, the concept of human sacrifice as a moral code turns morality upside down and obstructs a child's developing natural morality. The effect of this lie is to undermine both cognition and morality and strongly reinforce the power and authority of the tribal **cult**.

This is a clear and unmistakable message advocating **sadomasochism**. The masochistic sacrifice of oneself and the sadistic sacrifice of others are equally admired tribal behaviors. Either or both types of behaviors glorify their evil Gods and earn accolades from the tribesmen. Both the sadistic killing of tribal enemies and the masochistic killing of one's **self** in combat are holy actions, which earn blessing from the tribal rulers and the tribal Gods. These are the type of actions, which reinforce and validate a **theistic or collectivist reference standard of truth**. Sadomasochism is the theme underlying all relationships within and between tribes. Sadomasochism is the worldview of tribal peoples and they simply cannot see around or through this attitude. Sadomasochism is the morality of the collectivist **RST**, the **RST-C!**

The hierarchical structure of the tribal leadership reflects this commitment to sadomasochism. The societal or political principal of **might makes right** reflects in the psychology of sadomasochism. The Gods supposedly sadistically command the chief and his ruling entourage. They in turn are sadistic toward all tribesmen and slaves below them in the chain-of-command. The slaves all have those above them, who exercise sadistic license toward them, while they masochistically prostrate themselves before those above them in the power structure. All relationships are this way child-parent relationships, student-teacher relationships, and warrior to leader relationships.

This sadomasochistic collectivist ethic also applied to sexual relationships. The concept of romantic love is a rather new, modern development, which closely followed the adoption of such ideas as individualism and privacy. Even so, hunter-gatherers probably chose their sex partners based on preference and availability, probably not too differently from modern people. However, the collectivist mentality changed this individualistic choice for tribal peoples profoundly. The sadomasochistic theist collectivist morality of "from each according to their ability-to each according to their need" combined

with a **self**-identity inseparable from the tribal collective, meant the promotion and encouragement of promiscuity. Such promiscuity or “free love,” undermines the biological family and discourages a return to the hunter-gatherer lifestyle. **Theism** teaches the slaves that they *exist for their use by the psychopaths who rule the collective*. This means everyone above you in the **cult's** chain of command.

Theistic collectivism also teaches that to save the **cult** from some of the effects of innate evil the **self** be sacrificed to save the collective. The tribal slave must also sacrifice his children, his family for the benefit of the tribe! Thereby man's **moral identity** was changed. No longer was the purpose of morals the long-term success and happiness of the individual. It was now required that the individual be sacrificed to insure the survival and happiness of the rulers of the collective! Belief in the virtue of human sacrifice replaces rational self-interest of the hunter-gatherer as man's morality. Sadomasochism replaces rational self-interest and the Non-Aggression Principle!

This concept: *redemption through the collective*, gave man hope of forgiveness of his innate evil but it created additional cognitive problems for him. For now to improve his **self**-man had to incorporate into his **RST** the concept of the **collective**. He could no longer hope for redemption on his own account! To be forgiven of his evil, to be deemed worthy, he would have to form a conceptual alliance or partnership with a collective, he would have to piggyback his **self** onto a tribe, an Empire, a State, a gang, a **cult**, a group, a collective of some kind! A partnership with a collective of people, a synthesis with a **cult**, was necessary in order to be worthy of forgiveness and anointment!

This expanded the person's **self** greatly for now it included not just his individual **self**, but the collective as well; his identity required a **RST-C**. While it gave a person a way to obtain forgiveness of his innate evil, it also made him responsible for the welfare, survival and moral condition of the entire **cult**, and for maintaining its ruling class. This was because the tribe or some other collective was *now part of his self*!

A child raised in theism and indoctrinated in its principal concepts will then have a need for an abstraction, conceptualization or collective. He will *require* this mental construct to replace objective reality or Nature in the functioning of his mind. *He will need a collectivist abstraction for his RST-C*.

At this early stage in man's pre-history, the tribe and its ruler met this need. Tribal man now depended upon a merger of his **self** with a collective, with the tribal **cult**. Man's **identity** now required a tribal **cult**. His identity was now a **self/collective** identity! A **RST-C** required a **self/collective** identity! With the proper merger of the **self** into the collective, the **self** could actually disappear completely. The tribal identity could become pure **collective**! Now Shama no longer had to fear people leaving him alone in his newly created village and returning to a hunter-gatherer life-style. He no longer had to fear this because now the village, the tribe, was a *psychological necessity* for the slaves! Now people had to have a **cult** to complete their *self*!

The tribesman with his collectivist **self** cannot conceive of private property let alone the concept of private property **rights**. Therefore, the tribesman places little value on any type of property. This includes a person's life and their Primary and Secondary properties. In the tribe, there is no private property except as the control over some objects or persons may result from superior force. Might makes right for the tribesman. Indeed might makes **rights**! This means that normal morality always eludes the theist. Nevertheless, a loose and tentative attachment to their property makes the tribal slave just what the tribal rulers want. It is much easier to steal from someone who places no value or a low value on their property.

The **collectivist** type of **reference standard of truth** places the tribal theist in an untenable situation. He must have the collective to complete his identity. However, the collective morality of self-sacrifice requires that he be masochistic! To satisfy his need for **RST-C validation**, and obtain that endorphin reward, he must take self-destructive action! Yet self-denial and self-sacrifice will thwart endorphin rewards from the satisfaction of his other basic needs. He cannot win. Whatever he does causes pain. If he upholds his tribal morality, he suffers the pain of his masochistic behaviors. If he acts against self-sacrifice and obtains some selfish biological endorphin reward, he feels guilty and sinful. He

can only enjoy himself if he intoxicates himself with alcohol or other mind-altering substances. Still guilt and depression await him when he sobers-up. Shama's invention religion, by producing the collectivist **RST-C** produced the slaves needed to establish permanent settlements. However, the collectivist identity does not come without a price.

Shama's **cult** became the institution of the Tribal "Church" and it was very successful at creating slaves and tribes. The concept of a supernatural realm populated with omnipotent Gods substitutes for Nature and objective reality in man's cognition. Because of strategic military competitiveness, others copied it, and very rapidly the tribal **cult** structure spread around the globe. Using revelation and exclusive contact with these supernatural Gods the rulers and the **collective** of men substitutes for man's **RST-N** of Nature. This left tribal man with the **collective**, rather than reality as his epistemological reference of truth, his **RST-C**. Moreover, it left him in dire need of a tribal **cult** and totally enslaved to its leadership! Ask yourself, what kind of **RST** this delusion will produce?

Theist Lesson # 6 Punitive Conscience

The day that Shama created the morality of human sacrifice, he created the punitive religious conscience. A conscience is a mental function created in the imagination designed to monitor ones thoughts, feelings and behaviors and judge them as to whether or not they comply with one's **RST**. Shama taught that everyone's mind was under the constant surveillance of the supernatural Gods. The slave must monitor his thoughts and actions to see what they are observing. Those thoughts and actions then judged by the conscience to violate one's moral code elicit mental punishment in the form of guilt, shame, anxiety, panic and depression! The conscience is very powerful at causing pain and commanding obedience to one's morality. Slaves will sometimes murder their **self**; commit suicide, as punishment for major violations of their religious conscience. The constant surveillance of one's mind by the Gods and by the slave himself meant that there was no escape. The fight or flight response of the brain's Limbic System was thereby paralyzed. The terror ran night and day. Thus, the damaging or destruction of the amygdale nucleus occurs quickly.

Once a punitive religious conscience establishes in the minds of Shama's congregation, refusing to do, as Shama commanded, would unleash upon them their own self-punishing conscience. Shama's number one command was *not to be selfish*. This meant that you could not say "**no**" to any of Shama's "requests". He taught that evil was untribal behavior like not sharing your booty with your tribe! The religious conscience, by creating guilt, shame, anxiety, fear and depression keeps the tribesman obedient to his **cult**, his chief and his Gods.

Theist Lesson # 7 - Self-Enforcement

*This religious conscience operates as a system of self-policing. By self-grading, self-judgment and self-punishment the slave keeps in harness. Such a system keeps him in line. This "social" or "tribal" conscience is necessary to police the slave when he is out of sight of his master. This tribal or religious conscience punishes the individual when he makes decisions that are good for his **self** and rewards him when he sacrifices his interest for the tribe. This tribal conscience does not direct the individual true to the principles of self-survival; it is now an instrument for enforcing compliance with the collective. It is now a collectivist **cult** conscience!*

As tribal populations grew larger, the Chief and others of the ruling class became more remote from the common tribal members. Some tribesmen began freelancing with their aggression and violence. The punitive religious conscience now mitigates the evil the slaves now exhibited. Teaching the child a mythical narrative that outlines a system of reward and punishment enhances this system. This sadomasochistic belief system must promise a great reward and threaten a great punishment if it is

to function effectively. This reinforces the concepts of **redemption** and **salvation**. In order to obtain redemption and salvation the slave must obey the tribal **cult's** rules at all times. Even when the slave is by himself, he must watch his behavior because the Gods are always watching!

Redemption is a deal or contract the tribesman makes with his Gods. The essence of this psychological contract is that the tribesman will obey the tribal religious rules and refrain from aggressive, evil behavior on his own account or for his own selfish purposes. He will hold his evil in check until the tribal rulers order it. In other words, his evil will be limited to a collective or tribal cause and not used on selfish, personal enterprises. This attribute of the theist indoctrination became increasingly important over time. At the point where the tribe morphed into the nation-state, **redemption** became even more important as an effort to control theist's impulse to violence. **Salvation** is the earned right to reward. The slave who has been obedient to his **cult** and trustworthy to **cult** leadership all his life earns the right to eternal salvation.

The slave must experience mental pain, guilt, depression, and shame, when he perceives that his obedience has been less than perfect. By teaching a child how to develop a punitive religious conscience an automatic self-indoctrinating, self-punishing control system establishes in the slaves mind. Now we no longer need as many guards to oversee our slaves. Now Shama had a congregation of obedient hard-working slaves who emotionally need a tribe and chief, and who guard and punish themselves!

Persons with the **RST-C** must look to a ruler of a tribe, or a ruler of some other **cult** or collective as a source of truth. This becomes the slave's cognitive methodology. Moreover, he must look to the **cult** or its rulers to supply him a moral code. This mental and moral subservience will probably remain with him all his life!

Shama's invention, religion and the religious or slave psychology provided man the **collective RST** necessary at this early point in time to create the slaves necessary for the development of permanent settlements. This collective **RST** or **RST-C** creates a collectivist psychology. The religious psychology, the slave and tribal psychology, the **cult** psychology, and psychopathy are different terms for the *same* psychology. The adoption of a **RST-C** creates this psychology. As you know, the **C** refers to "collective" or **cult!** The **collective** substitutes for **nature** as man's **reference standard of truth!** This is how you enslave someone. Now man is a slave to the **cult**, and to its rulers! Now man must obey the tribal collective and its chief, or the **Nation-State** collective, and its government! The "collective" has become the **authority** over his cognition, and his morality! The purpose of this absurdity is to increase the power and importance of the **cult** and to reduce the importance of the individual. As a result, the power and authority of the leaders of the collective is greatly increased. Ask yourself, what kind of **RST** will this delusion produce?

This completes my list of the major lies of theism. These are the beliefs the rulers want the masses of slaves to believe. Of course, once minds are damaged and indefensible to lies like this, there is no end to the additional lies that individual clerics, theist and ruler groups may pile on. As a matter of course, the slaves obediently believe them all.

I have found the use of all of these core delusions is necessary if a **cult** is to survive over many generations. A particular **cult** may prey on people damaged by other **cults** and not utilize all of these delusions. However, **cults** that piggyback on other **cults** in this way will have trouble surviving across many generations. This is why political or socioeconomic **cults** that piggyback on religious cults, tend to fade out over time. These core delusions form a generic template useful in creating religions, **cults**, tribes and **Nation-States**. Ask yourself, what kind of **RST** will these delusions produce?

Slaves Indoctrinate Slaves

As slaves came to make up a larger and larger portion of the population of these first permanent settlements, the slaves themselves began the job of teaching all the tribal children. With more and more slaves, it became impossible to segregate the indoctrination of slave children from the schooling of the children of the ruling class. Soon all were receiving the same theistic indoctrination in tribal schools.

After a time everyone in the tribe was thoroughly indoctrinated with the collective theist psychology. Most tribes continued to have a base of designated slaves. People of this class had almost no choices. Their sale and sacrifice was with little recourse. Above this base caste of designated slaves were one or more levels of slaves with more privileges. Then above these groups is the ruling class. Some of these upper castes may even have conceived themselves to be free. These people were not free by modern definitions of freedom, but in relative terms, they did have more choices. However, regardless of the relative freedoms or the lack of it for any caste, all the classes within the tribe shared the same slave psychology. Thus, the shared theism of all tribesmen enslaves them to the tribe, its rulers and to the collective. Each caste is enslaved by its collective psychology, and thus by its commitment to the tribe's expectations. The mind of everyone in the tribe enslaves them because they have adopted a ruling family or group as their **reference standard of truth!** Everyone in the tribe has a collectivist mind and cognition based on a **RST-C**.

How then do members of the ruling class distinguish themselves and exempt themselves from this collective psychology? The answer is they do not. Ruling is the opposite principle to slavery. Sadism is the opposite of masochism. Sacrificing others is the other side of self-sacrifice. Rulers with the indoctrination of the virtue of self-sacrifice will eagerly sacrifice others once given the excuse. **Grown men and women do not need a ruler.** A ruler is a Judas Goat leading the slaves to do the tribe's bidding. It varies from tribe to tribe how they choose the rulers. In some tribes, rule is an inheritance. In others, combat wins the rulership. In a few tribes, a vote bestows ruler status.

*Anointment with a ruling position is often a sign from the Gods. As a member of the ruling class, the individual **will consider their appointment as ruler, a sanctioning by the Gods** regardless of how one receives his anointment. He will then believe it his right and duty to order and coerce the lower slaves and have them do as he and the tribe demand. This may trigger the person's psychopathic psychology to shift more fully from the masochist role to that of the sadist! A collectivist, willing to sacrifice himself is usually more than willing to sacrifice other people to a Holy tribal cause! Psychologically the relationship between ruling class and tribesmen, or master and slaves, is one of co-dependent sadomasochism.*

To hammer this home, I reiterate this is how one person may control the minds of many people; the **collective** is the substitute for **nature** as a slave's **reference standard of truth!** A member of a **cult**, tribe or **Nation-State** is a slave to the collective, and therefore to its rulers! He must obey the tribal **cult** and its chief, or the **Nation-State cult**, and its government! The collectivist will find and join a **cult**, typically more than one. Moreover, everywhere you observe collectivist thought and action you will see chaos, destruction and death!

Chapter 8

TRIBE

Shama's invention was tribalism. The centerpiece of tribalism is the tribe. A psychopath invented the tribe and an AAC to support it; aka *tribalism*. Successive groups of psychopaths over the millenniums polished the system to near perfection. Tribalism is a complex swindle composed of three interlocking **cults**. Its design is to rob the masses of their self-ownership, of their humanity, and thereby steal all or very nearly all of their property. The parasitic, so-called ruling class, in order to manipulate, control and live off human society, invented tribalism. Tribalism is the generic culture created by the ruling class to apply aggression to the masses to make them provide them a life of wealth, luxury and leisure. The members of the ruling class are the principle beneficiaries of the tribe. This was the permanent settlement Shama longed for. Utilizing a pyramid-type chain-of-command with Shama at the apex of power and his lieutenants, priests and helper clerics just below, he held absolute power over all the slaves below him.

This pyramid type of authority structure is the natural consequence of the organization of psychopathic bullies. The supreme leader or head bully may be called chief, king, czar, gang leader, commanding officer, prime minister, president, CEO or given some other label. Up and down the chain-of-command, the rank and reputation of the individual bully, determine where in the bureaucratic structure he will reside! This organizational structure creates the structure of the tribe and the tribal family and is the familiar and preferred organization model of bullies everywhere. This tribal structure, with improvements and enhancements, endures to modern times.

A tribe is innately evil. A tribe is a collective! The tribe is the prototypical **cult**. The tribe was designed to be, and is, a totalitarian societal structure. For millennia, tribes exercised absolute and total control over all of their members' thought and action. Nevertheless, the tribe was not a separate invention. The collective **cult** identity that Shama invented to produce slaves created the need for a collective **cult** societal structure. To complete the slave psychology, the tribe needed creation. The slave/tribe relationship is a psychological inter-dependency. One is necessary for the other. If you remove the tribal slave from his tribe, he will experience severe mental problems. Destroy a slave's tribal culture and you will have psychologically destroyed him.

Over the past 20 millenniums, thousands of permanent, agricultural based settlements were established. The social structure invariably adopted by these settlements were Shama's tribal **cult** structures. At the top of the ruling class was a supreme ruler (chief, king, emperor, czar,). Right under him was his lieutenants (generals, priest). Next were the other tribesmen who are members of the ruling class. Then there were the common or regular tribesmen. At the bottom of the pyramid-like organizational structure were the military slaves, the administrative slaves, the domestic slaves and the lowest of all, the plantation or farm slaves.

By tribe however, I mean more than this physical arrangement of the aggressive structure. We must look past any superficial physical dissimilarity of social organizations to understand the deeper psychological meaning of the tribe for its members. On a more fundamental psychological basis, a tribe is a group of people who are emotionally and mentally interdependent, all sharing a common belief system that is a cult grounded in theism. Tribesmen's attachment psychologically to their tribe is as a **cult** member's attachment to his **cult**. This attachment goes well beyond love of the tribe's history, mythology, people, customs, lifestyle, their village or geographical area.

Tribal people's attachment to tribalism also exists in the abstract! They are in love with the idea, of their belief, love and trust in tribalism! Their whole *self* now enmeshes with, and identifies with the

tribe. The tribe is worshipped! Tribesmen have a kind of blind super patriotism toward their tribe, chief and ruling class. “My tribe! Right or wrong!”

I know you have experienced this phenomenon. You enter a theater or sit down to watch a television movie. Within a few minutes of watching, you have thoroughly identified with the star or main character. Now his problems are your problems and you are emotionally busy trying to protect his interest and find solutions to his struggles! I emotionally transport off to another “world”, off to the world created by the writers, actors, director, musicians and set designers of the “show” I am watching! I become truly emotional. I am angry that the leading character is being mistreated and jubilant when he is triumphant at the end!

What happened to us when we have an experience like this? Our imagination creates a fantasy world that we inhabit while we are in the theater and under the spell of the drama production. In my case, this fantasy tends to linger for a while after the show is over as my emotional involvement slowly subsides and I come back into focus on my real life.

For the tribal slave most of his life is one of living in such a fantasy world. Tribalism is a fantasy, supported by redacted and revised history accompanied by a plethora of tribal mythos. The tribe is the quintessential evil. Additionally, so is the tribesman. None of the tribal members notices this evil. All prefer the fantasy bubble they all work at maintaining! If allowed, privately sitting in his hut with his mate, he may enjoy a few moments when he can separate himself from the emotional furor and tribal “noise” and experience some real moments. If a tribesman experiences such “real” moments they may be more frightening than pleasant. Nevertheless, most of tribal life is lived in public; there is little or no privacy.

So a tribe is more than a social structure, it is a **cult**. All **cults** are a fantasy bubble. A tribe is a fantasy belief system composed of superstition and delusion! It is a creation of reification!²⁷ It is an illusion. It is not real! I say this because tribal slaves imbue the collective, the tribe and its chief or rulers, with a supernatural and spiritual quality. Tribal peoples have as their conceptual standard of truth a collective made up of the tribe, its Gods and its clerics and rulers. Therefore, the tribe is worshiped as an abstraction along with its abstract theist Gods and its idealized, often deified, tribal rulers. So the tribal leadership is in a way, another set of Gods. The tribal collective with its ruling class almost replicate the situation with the supernatural Gods, as they also supposedly exist in a hierarchical structure in their alternative realm or Heaven. There may be little separation in the slave’s mind between the tribal ruling class in their palace and the supernatural ruling class in their heaven! Perhaps the earthly authority is a subdivision of the Heavenly authority. The earthly rulers issue the laws and extract the offerings, so the earthly division is the more visible and tangible. With or without deification, the ruling tribal class are the representatives and interpreters of the Gods.

Thus, tribal members feel a strong duty and obligation and a loyalty to their tribe not only in the concrete but in the abstract or conceptual as well! This feeling of love and patriotism goes beyond all the individuals and rests in the tribe. It is a devotion to the abstract notion of the tribal **collective**. The fantasy world I have described is what a **cult is!**

All tribal peoples have this strong love and trust of their tribe, as a collective. The tribe is their “family”. They are “True Believers”¹⁸, they believe that their tribe has some type of spiritual essence that exists above the common laws of nature and they furthermore believe that in the moral sphere their tribe can do no wrong. Tribal peoples are furiously loyal and patriotic to the belief in the moral superiority of their tribe. Their strong prejudice toward the peoples of all other tribes is a reflection of this. They are super patriots that place the survival of their tribe above the importance of their own¹⁴ survival. A tribe is a group of people devoted to a cause that is more important to them than human life, including their own. This is the very definition of a **cult**. Collectives organized in this way are always fantasies. They are always **cults**. They always justify aggression and violence as necessary to preserve their priceless **cult!** These tribes were the original terrorist organizations with most of the attributes of the modern ones.

Do not underestimate the degree of delusion required of **tribesmen**. Consider the members of smaller **cults** such as Heaven's Gate, Peoples' Temple, and Children of God or any of a large number of others. The people that were members of these small **cults** were in no way more delusional and more evil than are the hundreds, thousands and millions that are committed to the **Tribal cults**. If you will read and study **cults** such as these, you will see that the members of **tribes** are no different! The leader worship small **cult** members exhibit is in no way more delusional that that shown by tribesmen to their **chief**. **Tribes** are just **cults** with larger populations that have developed schools to perpetuate their beliefs over the generations. **Cults** worship power, aggression, and they engage in lying, stealing and murder. The members of **cults** worship leaders who excel at these evils.

During the first millenniums that followed the invention of the **tribe**, when there were still lots of hunter-gatherers around, the tension between the two was great. Hunter-Gatherers did not like nor trust tribalism. Many hunter-gatherers simply could not buy into the tribe-worship delusions that tribal peoples demanded. Tribal peoples considered hunter-gatherers to be selfish lazy savages only concerned with their own families, always hunting and fishing or taking it easy and enjoying life. Tribesmen viewed hunter-gatherers as a sub-human species. The **tribes** nearly hunted the hunter-gatherer families into extinction. This genocide of hunter-gatherers continued well into the twentieth century. As recently as 1936 in South Africa, you could purchase a hunting permit that allowed you to legally go out into the jungle and shoot yourself a hunter-gatherer as a hunting trophy⁴!

It is important to point out the fanatic and psychotic devotion to tribalism, its delusions and myths that are required to sustain a tribe. In psychiatric lexicon, "*folie a deux*" means a delusional or psychotic belief system held in common between two people. The term "*folie a society*" denotes the lies, beliefs and delusions held as common belief by most members of a collective. The **tribe** is a delusional belief system, a "*folie a society*". This is just another way to say that a tribe is a **cult**.

Just as the Witch Doctor Shama needed fear, myth, lies, aggression, intimidation, terror and murder to start and maintain his **tribe**, all cults require these same elements to continue in existence. Tribal people's need the **tribe** for the same reasons Shama needed the **tribe**: to save the ruling class from the necessity of hunting, and gathering, to save them from having to go into the forest and to provide a justification and rational for their killing and stealing from other tribes. The **tribe**, its rulers, and the theist mythology that all the tribal members share, provide the rational for tribal slavery, theft, war and murder. Murdering slaves as sacrifices to the Gods. Slaves die in combat killing the people of other tribes. Tribesmen steal the lives and energy of other slaves. Tribal peoples steal the products of other tribes destroyed in warfare. Adherence and devotion to the tribal theistic belief system, guarantees each tribal member his a share of the booty obtained through this exploitation of slaves in agriculture and warfare. The modern term "gang" might convey some of the feeling of a **tribe**. Note the sadomasochistic aspects of all this stealing and killing. All socioeconomic philosophies, which support tribal collectivism, are rationalizations for stealing and killing. In addition to the delusional concepts of theism, what other beliefs are required for the creation and maintenance of a **tribal cult**?

Delusions Required To Maintained The TRIBE

The **first delusion** required for a tribal **cult** to remain in existence, is the belief by a majority of the people that the tribe is **needed and necessary**. The tribes' existence reflects the fact that a majority of the tribesmen cannot imagine surviving very well without slavery, stealing and killing. This is the typical feeling of people amputated of their objective orientation to Nature and imprinted on a theistic collective or tribal standard of truth. Having a **RST-C** based on the collective or the worship of a chief practically guarantees theft and murder. This is because the usefulness of slaves to the ruling class is

limited to agricultural and military purposes. A few females are useful as concubines, but the masses have to produce or steal. Stealing seems invariably to lead to murder.

In a certain sense, this first delusion is not a delusion at all. As explained earlier the slave really does need the tribe. The slave has a psychological need for the other two components of tribalism. He needs the **tribe** and his tribal religion to function mentally! The tribe is his **RST-C**, his epistemological reference point. Moreover, his tribal religion with its clerics is his authority and experts at the interpretation of his tribal “reality”. Tribalism *is* a religion! The typical tribesmen cannot leave his tribe and move to another any easier than a person can change their **RST-C**.

Likewise, there can be only one brand or variety of Tribal **cult** belief or religion per tribe. Any breach of loyalty or minor change in belief does not simply lead to a competing sect, as may be the case in a modern democracy. There is no toleration for even a slight change in belief in the tribal mind-set. It will lead to a fracture in the tribe! Changes in belief reveal a less than omnipotent ruling class. So the loyalty a tribesman has to his tribe must be toward its ruling or political class and toward its single tribal religion. These two authorities are unified and inseparable in the tribe, and in the minds of the tribesmen. Separating the ruling class from the religious class or splitting the religion into more than the one exclusive brand, threatens to split up the tribe.

The **second delusion** required of tribesmen in maintaining a tribal **cult** is the unquestioning belief in the **supremacy of aggression**. The aggression and violence polytheists utilize on their selves inside their own minds causes them to project a similar need for aggression and violence in their dealings with all aspects of reality. This sadomasochism is no less obvious in their dealings with their social reality, in dealing with people.

In communities of psychopaths, impulse control must come from outside the individual. Tribes set up a system of rules, regulations, commandments and expectations for the tribesmen. The tribesman must then depend upon his will power to force his adherence to this legalistic structure. He will then project onto his tribe a need for societal rules and regulations that he demands his rulers create and enforce. Social order is always precarious and problematic because the tribesmen have no true understanding of the need for social rules. They are operating solely out of will power, which is weak and unreliable. For tribal peoples aggression is a much more reliable means of maintaining order. The indoctrination with theism creates the cognitive and moral acceptance of intra-psychic aggression. This in turn creates the need for aggression and a preference for aggression. Thus, aggression and violence are the standard of practice throughout tribal society. There is no place in tribal life for the **NAP!** This reinforces another rationale for the existence of the tribe: to maintain social order.

The **third delusion** required of tribal members to maintain the tribal **cult** is the unquestioning belief in the **righteousness of the tribe’s ruling class** and their actions. The tribesmen are thereby relieved of any guilt they should have for participating in slavery, war, killing and pillage. Like all co-dependent relationships, both the ruling class and the common tribesmen acquire emotional support for their evil by belonging to the tribe. The tribal member’s deep devotion to his tribe, and his delusional belief in his **cult’s** moral superiority, makes him blind to any atrocities the tribe’s rulers may order and which the tribe carries out. So regardless of how extreme the tribe’s evil, a little oratory will make it all right with members of the tribe.

Tribal peoples must also accept massive deception and delusion in order to believe that slavery, murder and theft are holy and noble. They must believe that anything and everything sanctioned by the tribal collective, as communicated to them by the tribal rulers, is acceptable, necessary and noble. Theism is the pure essence of evil, and the tribe shares this same attribute. However, the tribesmen do not recognize this, cannot recognize this evil. They view all of this slavery, stealing and killing as grand, glorious, and noble because the Gods ordered it.

The tribe is a very formidable machine and the term “machine” is accurate here because everyone in the tribe expects to “play his role”. The expectations of every other member in the tribe, especially those of higher “rank”, intimates every member of the tribe! Everyone in the tribe, from top to

bottom is required to be a “cog in the wheel” that the tribe needs and demands. Aggression and violence permeate tribal society. Actually, everyone in a tribe is a slave. There are just different classes of slaves, but from chief to the lowest of the low, everyone expects to serve the tribe. Anyone who fails to live up to the tribe’s expectations could find himself ostracized or worse. Both kings and the lowest of the low have lost their heads.

Each tribe’s belief system, indoctrinated into the slaves when they are children, is a special version of a generic theism. Tribe specific taboos and ruler worship dogma is easily piggybacked onto this generic theism to suit the needs and specifics of the tribal rulers.

The ruling class cannot allow the slaves to know how wicked and evil they and the tribe really are! They do not want to know this themselves! Therefore, the ruling class works hard to convince themselves and the masses that the tribe and theism are essential to everyone’s survival. Furthermore, anything that reduces or removes dependency on the tribe could potentially dissolve the tribe by exposing this truth. The ruling class must therefore eliminate anything that encourages independence because it is a threat to the tribe’s survival!

You might think that the tribe is very vulnerable to the truth. However, the Emperor’s nakedness is “seen” as fine clothes because of the tribesman's profound dependency.²² Their need to believe is so great that they see what they are told to see! Tribal members also receive portions of the plunder (revenue) obtained through the stealing, killing and enslaving as benefits or entitlements. The acceptance and enjoyment of one’s share of this loot demands that one not examine the morality of the tribe’s behavior too closely. The **cult’s** mythology along with a muted and confused tribal “conscience” controls everyone’s thinking and behavior at all levels within the tribe. The primary purpose of “false flag” events secretly executed by the tribe’s rulers is not to convince the masses of the legitimacy of the ruling classes’ “reaction,” but to give tribal members an excuse to believe what they wish to believe anyway.

Initially the purpose of religion was to produce large numbers of slaves in order to harness agriculture. The institution of religion with its temples, schools, priests and teachers was responsible for turning out large numbers of slaves on an assembly-line basis. Utilizing young children as their raw material these mind modification or slave producing factories perfected their techniques and developed a high degree of efficiency. Soon, the sole goal of farm slaves expanded to include military slaves as well. Domestic and administrative slaves were soon required. Soon the larger tribes required domestic slaves for the ruling class, and full time military leaders, as well as a full administrative bureaucracy to manage the religious institution, agricultural enterprise and the military. Although some tribes grew very large and very complex, they remain at their base an **Authority-Aggression Cult!**

The tribe was always at war or preparing for war. When you believe humans are born evil and that only the correct tribal or religious rituals can make people a little acceptable, then the members of other tribes, worshiping different Gods and rulers and doing things differently, cannot be doing things correctly. The members of other tribes must be fully and completely evil! The Gods would certainly sanction and approve eliminating them! Delusions, paranoia and homicidal behavior travel together. **Cults** hate other **cults**. War rages constantly!

War and military conquest is therefore as important from the psychological standpoint as it is as a source of sacrificial victims, spoils, territory and slaves. Constant warfare, or the constant threat of it, serves to reinforce, for all the tribal members, the necessity of sticking together for their mutual defense and survival. Neighboring tribes are always planning to attack, so every tribe has to stay vigilant and ready to defend itself. The reality of tribal life reinforces the psychological dependency inculcated into the slave. Theists will always work things around in their tribe to reflect their inner fears. As a result, what starts out as a fear in their religious imagination soon reflects in the tribe. Societal organization recapitulates psychological organization.

From the chief or slave-master's perspective the two absolute requirements of the slaves are:

1. An eager willingness to join up to form and participate in a military force and carry out the chief's commands.
2. A willingness by the slaves to allow the ruling class to control all the loot, and all the means of production, looting and pillaging.

The **fourth delusion** required of tribal peoples in maintaining their cult is the belief that **only the tribal leadership can be trusted** with storage and control of the tribe's food! The ruling class knows that the fundamental key to its rule over the masses is the control of food. Although slave labor produces the food that allows the very existence of a tribe, a ruling class and a permanent settlement, the ruling class commandeers and stores the food at harvest time. They place the harvest in storage under armed guard and then dole it out to the slaves in carefully determined amounts. Just as surely as making domesticated animals comply and obey by control of their food, a slave must do likewise or starve. Those that refuse to work or resort to criminal activity give the tribal leaders another reason to exist. Capturing and executing criminals and "trouble makers" as an example to the obedient slaves encourages continued obedience. This fourth tribal delusion holds that the ruling class is the best, most appropriate entity to hold control of survival necessities, most importantly food. The tribe cannot tolerate a tribesman, or group of tribesmen, having an independent source of food! An independent source of food could easily lead to psychological independence, and that could easily lead to the recognition of the unnecessary and evil nature of tribal leadership. Sedition and secession might follow.

These four tribal delusions all work to create the illusion that the tribal **cult**, the collective, is "real" and "necessary" and to reinforce dependency upon it and its leadership. Weakening any of these tribal delusions could potentially expose the **cult** illusion and dissolve the tribe. What then works against dependency? Anything that threatens to expose the truth reduces or negates this delusional tribal **cult** fantasy and could reduce psychological dependency. The ruling class must therefore eliminate anything that encourages independence. Independence is a threat to the tribe's survival! In addition, because it undermines the slaves' dependency on the ruling class, the tribe must fight against any understanding of psychology!

Psychological insight into the evil of slavery, human sacrifice, murder and theft is the enemy of tribal dependency! Understanding the true nature of these evils certainly threaten the survival of the tribal **cult**. Any anti-religious belief, atheism, deism, anarchy, slave mutiny, pacifism and refusal to work or serve in the military are obviously very serious tribal offenses. Few tribesmen are mentally equipped for heresy like this and in most situations it would amount to suicide.

The tribe is a collective. The tribal ruling class is a collective. The tribal Gods are a collective. These abstractions mingle, merge and interact within the slave's mind as the collective portion of his **self/collective**, his **RST-C**. A tribal member feels as responsible for the welfare of these collectives as he does for his **self**, perhaps more so. Actually, he is unable to differentiate one from the other! These collectives live within his mind and are an integral part of his **self**. To threaten the tribe, its rulers, its Gods are the same as threatening the slave or his family. He has no **self** that is independent from and separate from these collectives. He *is* the collective(s)! There is no difference between **self** and collective. It is the same. Now the **self** is just **self/collective**.

To the extent that tribal "noise" interferes with or prevents the individual from perceiving objective reality, nature or Nature's God the person is, by definition, psychotic. Tribal peoples are psychotic or near psychotic much of the time. Psychopathy is a form of psychoses. To be a member of a **cult** requires a degree of psychosis. Nevertheless, a minimal appreciation of reality is necessary, at least

on the part of the tribal leadership, to manage successfully the agricultural and military operations. However, most of the people in the tribe are mostly psychotic most of the time.

Tribal Ruling Class The Slave-Masters

Who are the tribal rulers? These are the leaders of the **cult**. What are the motives of the **cult** leaders or rulers? Every tribe has a group of people who control the apparatus of the tribe and profit from it. That profit is among other things, material goods. The rulers profit materially in a greater degree than their time and effort would justify. The chief for example might take 60 to 80 % of all harvest, spoils, loot and domestic production for himself and his entourage. While profiting in this great amount, he and his ruling group might contribute less than 1% to the total time and physical effort to the agricultural and military enterprises. Material gain is a very real and substantial lure for the slave masters.

Another even more powerful motive for rulers is, as it was for Shama, the **control** of the **cult**. Authority over the slaves allows them to avoid their fear of the forest. The interpretation of this fear of the forest is a fear of reality, or in hunter-gatherer terms fear of Nature's God. This fear comes from a feeling of underlying incompetence at dealing with Nature's God. This is an existential fear that emanates from their existential incompetence. Causing this is a change in **RST** from objective Nature to collective rulers. Relying on a collective of people rather than Nature creates a distrust of nature and a need to control people. Thus, the ruler's motivation is the fear of the forest. They would rather force their slaves to kill and steal from others than for the slaves to survive on their own. *The rulers would simply rather murder by proxy than work.*

Going into the forest to hunt and gather is so fearful for some that they seek to force or trick others into making the journey for them. They seek power over those who are not afraid to go into the forest. They wish to control those who are not afraid to confront God Nature face-to-face. No amount of manipulation, destruction, deception, or killing is too great to use in promoting this agenda.

Theism is the belief in a theology. This theology has an agenda. The agenda behind theism is the survival and maintenance of the tribe and its ruling class by creating and supporting a **cult** devoted to slavery, lying, stealing and killing.

All **Nation-States** depend upon **theism**, **aggression** and **terror** to control their citizens, enforce submission and obedience. Historical records give evidence this includes but is not limited to; the earliest tribes, the empires of the Tigris and Euphrates Valleys, the Mediterranean Empires of Egypt, Greece, Carthage, and Rome; Asian Empires of China and Japan; the Empires of the South, Central and North Americas, the Empires of the various Western Europeans, and the Russians; to the Empire of the United States and all other **Nation-States**.

The tribe is therefore the prototypical totalitarian organization. The level of terror, violence and absolute control that the tribe holds over its people may be difficult for moderns to appreciate. Huxley and Orwell²³ painted a mild version of this ancient reality. People brought-up and living in a liberal modern country may have trouble imagining this level of absolute brute power and savage force. The words total and absolute control of everybody and everything comes close. I would add the designation of absolute and unremitting evil.

Therefore, do not be too impressed with gold crowns, jeweled scepters, beautiful robes, uniforms with ribbons and medals or expensive suits. Some tribal chiefs may have developed some degree of superficial refinement but chiefs are fundamentally vicious thugs and killers.

The Slave RST-C

I described how slaves were necessary if humans were to succeed at establishing permanent settlements at this early time in our technological development. I explained that to create slaves it was necessary to inculcate in children's minds a slave psychology. We know that to create a new psychology would require a new **reference standard of truth (RST)**. Harsh sexual, physical and mental abuse and indoctrination with special concepts is required to produce this mental injury. **Theism** is the bundle of special concepts necessary to create the **slave identity**. I illustrated the possible discovery of the theistic concepts and child abuse technology using the fictional character of Shama.

I explained that religion was a **cult** used to establish tribes. Tribal cults started schools to indoctrinate the theist concepts into each new generation of children. Schools were factories to produce the slaves desired on a continual and on-going basis. I explained how the psychological modifications caused by these theistic concepts resulted in the **collectivist RST** and how this created a psychological need for a collective or tribal **cult**. I then referred to such tribal peoples as having a **RST-C**. People with a **RST-C** display a number of unique psychological traits. These psychological traits fall into two groups, which correspond to the two major alterations in the human mind caused by theism. The first group of attributes results from damaged **cognition**. The second group of attributes arises from a deformed or absent concept of **morality**.

Cognitive Alterations

The first step to creating the **RST-C** is to force the child to believe absurdities. Any absurdity will do, but the 7 I outlined seem to work best. Severe child abuse, physical pain, psychological manipulation, surveillance, and denial or withholding of food, approval and affection, and anything else parents and teachers can think of that will elicit compliance with their demands. And what they demand is that the child **believe** what they want him to believe! In other words he is to distort or deform his cognitive processes in such a way as to conclude that what they demand he believe, is indeed what his mind has concluded!

After the child's cognitive processes are perverted in this way, and 'real' cannot be separated very well from 'unreal,' several symptoms result. The first group of symptoms found in those with a **RST-C** result from abstracting a **reference standard of truth** from a **collective** or **cult** and using it as one's cognitive reference (**RST**). This causes the tribesman to have a collectivist **self**. When you hear a person constantly refer to "they", you are probably dealing with someone with a **RST-C**. What do *they* think of me? What do *they* want from me? How can *they* be pleased? Because of the **RST-C**, tribesmen have difficulty separating their **self** from the collective. The tribal mind can never understand "private property" or "property rights". Their world is their tribe, their supernatural Gods and their deified tribal rulers. The tribesman must have his tribe and his chief to function. Anarchy means "no king" or without a ruler. This concept of being free of the tribe and its leadership is inconceivable and terrifying for the tribesman. Without a "leader", there is no one to tell the theist what is "real" and what he should do! The theist is all too willing to line up and do as he is ordered.

The authority of the **cult** rulers is often deified, revered, and feared. The tribesman believes in assorted supernatural personages. He believes in the existence of various gods, angels, saints as well as devils, demons, ghost, and monsters. His belief is so profound that he "hears" and "sees" these creatures in his imagination. He converses with these supernatural personages, begging for forgiveness, praying for various benefits and seeking interventions for himself and his tribe. He sees miracles and the hands of the collectivist Gods and other supernatural beings at work behind natural events and in the outcomes of warfare as well as in the vicissitudes of tribal politics. He cannot question or doubt the existence of

these supernatural beings as the tribal rulers sanction them. His tribe, its rulers and through them he himself are the center of and the most important aspect of the entire universe.

The over-powering need of the tribesman is to **conform**. He must conform to the expectations of his tribal **cult** and its ruling authority. He must conform in every respect and to every extent. The tribe and its ruling authority is his world and for the sake of his identity, he must conform to its every requirement. In order to do this he must know his station and the tribal requirements of those who occupy that station. He knows what his cult expects of him and that he must comply and conform to these expectations. This powerful need to comply with the expectations of other tribal members acts as a cage holding the tribesman in bondage to his life as a slave. The **Matrix** has him!

Inside the tribesman's mind, he erects a set of requirements adopted from the tribal rules to which his conscience demands adherence. To break a tribal commandment is a personal failure for him eliciting panic, anxiety, shame, guilt and depression. He sees to it that this seldom happens. He seeks to gain the approval and avoid the disapproval of his **cult** rulers. He is devoted to his tribe, its rulers and its beliefs. Gaining approval and avoiding disapproval of his beliefs and behavior by himself and by tribal authorities is his goal in life.

The tribal slave's thinking is overly abstract, confusing nouns and verbs and inserting himself into elaborate streams of causality. He has trouble distinguishing between the natural world and his fantasy and superstition. Ritual and revelation are as real to him as his own sensation, and perception. People with an **RST-C** are trained in *psychoses*! They are trained in abnormal cognition! They tend to advance up the **cult** hierarchy to the degree they can skillfully manipulate the tribal conceptual delusions. The person with a **RST-C** displays much reification²⁷ prominently in his cognition. By changing a child's **RST-N** into a **RST-C** the child's mind changes from one designed to apprehend and understand Nature or reality to one that is concerned primarily with apprehending consensus and obeying orders issued from the rulers of his **cult** collective! The collectivist mind does not deal with absolutes very well. Except for the absolute requirement of obedience, everything else is relative. Much of what might be mistaken for cognition, is because of the perversion of his cognition, really "**magical thinking**"²⁵ and actually not thinking at all!

Sequence in **Normal Thinking**

Observation>Evidence>Reason>Belief

Sequence in **Magical Thinking** after trauma and mind/brain damage

Ideology>Emotion>Beliefs>"Reason & Evidence"

The purpose of *normal thinking* is to figure out and successfully deal with the environment. The purpose of **magical thinking** is the management of painful and frightening emotion. People engaged in either of these processes *believe* that *normal thinking* is what they are doing. You can see that attempts to inform someone with **magical thinking** is usually a waste of time and effort!

Moral Alterations

Theist **morality** is as damaged and corrupted as their cognition. This second group of theist traits results from commitment to the *morality of human sacrifice*. The tribesman willingly sacrifices both his **self** and others for the benefit of his tribe. This exhibits as sadomasochism¹⁷. Might makes right in the tribesman's mind. Moreover, it is his tribal **cult** and its rulers who because they are blessed by the Gods, the mightiest of all. Outwardly, especially toward those of higher rank, he is obedient, obsequious and self-punishing. He displays passive-aggressive behaviors, being overly generous and obsequious toward **cult** authority figures above him and then reacting with a sadistic aggression toward those below him in

station. When angry he easily goes into a homicidal rage. This passive/aggressive paradigm is characteristic and fundamental to the theist enslavement to tribalism.

The tribesman is concerned with whom he may sadistically dominate and to whom he must submissively obey. Regardless of his caste or which layer of slaves he belongs, he has those below and those above him. Women and children of each caste are treated according to their general ranking of below the men. Pain and suffering is valued, one's own and that of others. He easily goes from altruism to narcissism, from self-flagellation to murderous rage, and from guilt and depression to hostile aggression. Only the leaders of his **cult** can calm and control him with the soothing power of rhetoric, encouraging him to vent his rage in some tribal approved violence. The tribesman with a **RST-C** is psychotic much of the time, floridly psychotic some of the time and unpredictably emotional and erratic most of the time. To understand the **RST-C** requires that you understand that this motivation is all about **sadomasochism**! Sadomasochism is in operation up and down the chain-of-command. It is the way that bullies' organize themselves and relate to one another. You can see this system in operation very clearly in both government bureaucracies and in the modern criminal gang.

The individual with the collectivist mind, the **RST-C** and a sadomasochistic "morality" will have a very different list of behavioral options from a rational person. Force, aggression and other coercive interactions including murder are at the top of his priority list and in many cases, these behaviors are all he knows! Evil behaviors are the mark of the savage and the acceptance of evil behaviors by a society or culture means the absence of civilization.

The Tribal Environment

"Tribalism", as used in this book, refers to a psychopathic group attitude and practice of pride and superiority based only on identification with a group. "Tribalism" refers to a culture that results from the combination of theism, institutionalized as the tribal religion, its religious schools, slavery and the tribal societal structure. Tribalism was the first example of collectivism invented, and has the fundamental attributes of the more modern forms. All collectivist societal organizations are **cults** and the tribe is no exception. Beginning about 20,000 years ago when tribalism made its debut it took several centuries to reach its full development and spread completely around the world. From that point up until about 4000 years ago, the tribe ruled as the world's premier societal structure.

The tribal **cults** with their tribal religions ruled humankind with an iron fist, until this contemporary period of human adaptation. Religions of this period had none of the merciful, forgiving, benevolent qualities, which moderns may associate with religion. Religion with these qualities is a modern development. The tribal religion was the tribe's aggressive authority and it was concerned with obedience, punishment, torture and blood sacrifice.

The brutality of these tribes was nowhere more consistent than in the treatment of infants and children⁸. "Spare the rod and spoil the child" is a modern and relatively benevolent attitude toward children. The tribesmen of this era could not have conceived of such a view. Children are born evil. Swaddling, spanking, beating, torturing and terrorizing was a necessity as they saw it. Untold numbers of infants and children died from abuse and neglect and many thousands more died in religious rituals to appease the Gods.

The mission of the Tribal Religion was to prepare the masses mentally for their use by the tribe's rulers. They were brutal, violent, savage institutions designed to produce collectivist slaves. The views of the religious and ruling class of this period toward the masses might be similar, though much harsher than the attitude a contemporary livestock slaughterhouse manager might have toward the cattle in his beef production operation.

Until the last 4 millenniums the totalitarian nature of the tribe was absolute. Anyone who doubted any aspect of the tribal culture must have shivered in fear at the thought. Anyone who voiced, or indicated in any way, anything less than enthusiastic support for the tribe, its chief and its religious

beliefs was dead so fast that a heretical group could not be sustained. One of the frequent events common to most tribes was the ritual torture and execution of non-believers and other non-conformist. The purpose of ritual torture is to bring out as much pain from the victim as possible before he died. This is what the Gods and the tribal rulers demanded. This is what everyone who believed in the **cult** valued.

Tribes of this period were repressive, violent and blood thirsty. Warfare was incessant, palace intrigue routine and the sacrifice of human beings on their religious altars a regular fixture of tribal life. Man had no room in his mind or in his life where he could freely think. Divine revelation everywhere was an established “fact”! Everything was ritualized and regimented. Internal thought and outward action are as a ritual for influencing the Gods. Tribesmen were superstitious, psychotic, and savage. Few inventions or discoveries occur. Little was improving. Most things were getting worse. The tribal **cult** adaptation was proving to be a disaster. For 16 millenniums, there was no appreciable change in this situation.

Chapter 9

Heretics

“None are more hopelessly enslaved than those who falsely believe they are free”.

Johann Wolfgang von Goethe

Have you ever been frightened by some of your thoughts? Are there thoughts that you are afraid to think? If you have never been afraid to think certain things, then you will have difficulty understanding the level of fear with which most people lived during the tribal millenniums. On the other hand, you are a very fortunate and unique individual. The fundamental control tool which tribalism has over the human mind works by the fear of thinking it produces. Societal freedom reflects mental freedom. Only free thinkers can obtain and maintain a free society.

You must make sure that your fear of certain thoughts is not so great that you repress them even before they reach consciousness. When faced with enormous fear of certain thoughts most people will develop an automatic censoring mechanism that simply edits out such thoughts before they ever rise to the level of consciousness. Then they can believe that they are free to think whatever they wish, when in reality, they allow themselves to think only “within the box” of approved thoughts. Tribal and State peoples become expert at not thinking thoughts that they are not supposed to think. They simply repress all thought that might get them into trouble. Heretics are usually very smart. However, they are not necessarily smarter than many other people are. Heretics have what few of their peers possess, enormous courage!

Just how strong and profound the mental enslavement of tribalism is, can be partially understood by contemplating this behavior. It appears that more slaves committed suicide, either directly or by martyring themselves in combat, because of grief over poor obedience to their religious beliefs, than the few in number who rebelled against their enslaving thoughts. Tribal peoples become more upset over losing their loyal slave designation than they do over losing their freedom. Such is the power of polytheist indoctrination at enslaving the human mind.

To understand the fear people had of having the wrong thoughts you need to appreciate the terror of tribal life. To “relatively free” contemporaries, it is difficult to describe the constant and unremitting fear and terror of life in these tribes. Tribes were vicious and cruel, unintelligible and constantly changing in their demands. They were very unpredictable in their behavior. No one could be sure of anything from one day to the next. The clerics could make any claim as a call from one or more of the Gods. Nothing but the whims of the many witch-doctors, clerics and chiefs held any import on the lives of the people or the activities of the tribe. Superstition, fantasy, real and imaginary fear as well as real and psychotic ambition motivated the tribal leaders. Whatever political maneuvers and intrigues developed among the ruling class, the common people usually paid the biggest price.

Warfare between tribes was continuous and ubiquitous. Larger tribes conquered smaller ones to grow even larger. Smaller tribes merged to protect themselves from larger tribes. Alliances and betrayals were incessant. No tribe takes lightly the disloyalty of a tribal member. Spies, heretics and saboteurs have always met with particular torture. No ideas ever conceived by the human mind are more evil than those that are the base for tribal collectivism. Nevertheless, of course theists cannot see this. The ideas of evil, force, super-naturalism, human sacrifice and self-punishment produced exactly the kinds of societies one would expect.

I do not mean to suggest that every human being on earth behaved like a savage. I am sure there were peoples so isolated on remote islands, mountaintops and scattered across immense deserts that they

were not subject to attack by neighboring tribes. They may have been able to avoid theism and the tribal **cult** structure for centuries and enjoy a freer life. However, if or when found by a bellicose tribe their “softness” would have made them easy to conquer. In the struggle for tribal survival the most ferocious and fierce, that is the most psychotic and homicidal, easily conquered or exterminated more peaceful peoples. This was also the fate of many hunter-gatherers.

In addition, within the typical warring tribes, then as now, good people tried to make the best of a horrible situation. Nevertheless, in this atmosphere it is understandable that few had the courage to openly doubt, verbalize and challenge tribal doctrine and authority. Challenges to the tribal machine and its absolute control over thought and action probably occurred sporadically during these millennia. Those courageous heroes who dared to think and openly doubt, probably met with an unspeakable end. It is understandable that prior to the invention of written language, no records of such a brave individual or group exist. However, with the advent of written history we begin to see the recording of discontent. While tribalism might be great at producing a war machine, it has always been inimical to human beings.

Writing is invented in the early Bronze Age around 4000 B.C³. However, the use of written symbols goes back at least to 7000 B.C³. There is no direct evidence that the written word contributed to a questioning of tribalism. Yet I think it probably did. Writing allows one to communicate anonymously! You can write heretical ideas and post them where others may see them, without revealing your identity. This meant that you could post your ideas, communicate them to others, and remain alive!

We began to see questioning of tribalism at least 1000 years before the rise of the Greek civilization. As a point of reference, Homer composed his Iliad and Odyssey² around 800 B.C. The writings of the Greeks, Plato and Aristotle were around 450 BC². The writings of the Greeks reveal minds dissatisfied with the tribal status quo. It provides us with proof that, at least by that time, a few humans, in a few places, had sufficient mental freedom from the totalitarian tribal mind-set, and the courage, to question theism, slavery and the tribe, i.e. tribalism, aka “collectivism”, aka “The Matrix”.

What we see is that the religious context, the tribal mindset, and the **cult** they created, were so pervasive that few are able to conceive anything beyond or exempt from it. While the hunter-gatherer period lasted much longer than the tribal period, the tribal period is the more recent. In addition, there is no written documentation of the hunter-gather period, whereas the tribal period has some manuscripts. The tribal period is the one from we are still trying to emerge. Most forget about the hunter-gatherer period. To the extent that if there is any reference at all to hunter-gatherers, it is made disparagingly. The prejudice of tribal peoples toward hunter-gatherers is pervasive and intense. Therefore, it is understandable that the rebels and reformers we now turn to accepted the tribal context in which they found themselves. These thinkers and reformers approached their tribal situation as if it were the basic level or beginning condition of humankind. This is why reformers and challengers generally attack the particular and the concrete while being oblivious to the larger context. This is how they can be so passionate about freedom in the details and completely miss the greater overarching and encompassing enslavement of tribal life.

The purpose of religion is to produce slaves. For 16 thousand years, religion was supremely successful at its work. Over the last 4000 years, it has continued to be very successful, but the gradually increasing influence of the heretics has challenged the religious adaptation and its master control over the human race. It was the abuse of children and psychological manipulation by witch-doctors and their creation of religion, which ushered in the tribal period. It may have been the invention of writing, which began the process of undermining this tribal system’s total domination of the human spirit.

The first great heretics did not have the luxury of a hunter-gatherer’s clear and quietly competent mind, or even the partial clarity of the conflicted modern mind. The early heretics began with a tribal mind, a mind of jumbled feelings, fears, confusion, superstition and “magical thinking.” The early heretics began in a world that believed in the absolute validity of revelation. So immersed in their **cults**

these early heretics had to fight to obtain any tiny modicum of epistemological clarity within their own mind before they could even begin to think about their situation and the world around them.

When you understand all that these thinkers had working against them you are less critical of reformers who challenged details while neglecting to criticize the essence of revealed religion and tribal life. When even a modest objection to tribalism could mean a hasty death, everyone had to be careful what they said or wrote. High on the priority list of any critic of the tribal power structure had to be some strategy for staying alive!

Mind of the Heretic

A heretic is someone who wants to think something, say something, write something or do something that his tribe does not allow. He wishes to think about some subject and perhaps experiment with some objects or ideas. What he wants to do is illegal! Yes, that he wants to think is illegal! It is also immoral! For his own safety, he must do these things in secret. Number one on his list of strategies for staying alive is secrecy!

The social situation around the heretic is often very chaotic, disorganized, cluttered and insecure. This may also characterize the environment inside his mind. Imagine living in a boarding house with many rooms; each room is full of active energetic people who are loud and obnoxious. Sharing the kitchen and bathrooms there is always an argument going on, often more than one. How could you live in such surroundings and still find some way to think and study?

I encountered this kind of situation when living off campus while attending the university. Say you are determined to tune out all the noise, chaos and intrigue and focus on your studies. One way to do this would be to take the closet in your room and turn it into a secret library or office. Using a good lock in a very secret manner, you could create a hideaway for yourself. You could make a place where you could get away from the world and concentrate on your studies. You could quietly enter your room, shut the door, and then enter your closet. Next, you would lock the closet door, turn on your sneakily devised desk lamp, and then read and study undisturbed for as long as you wished. Furthermore, there is a way to do all this entirely within your mind!

Just like with the closet in the room, you can clear out an area of your mind using your imagination. You just push to one side of your mind all the social niceties, all the demands of work, all the family expectations, and all the religious precautions and tribal taboos. You can clear a little free space there in your mind where you can think! This way you do not have to reject or renounce any of your long-standing beliefs! This way you do not have to reject your parent's beliefs, or the cherished ideas of your tribe or community. You do not have to reject God! You will not then have to cast them aside. You then do not have to think badly of yourself since you are not disbelieving any social or religious doctrines. You are just setting all these socially acceptable beliefs aside and escaping into a little hideaway inside your mind! Now secure in this special hideout in your mind you can think and feel whatever you wish and nobody will ever know!

During the 16,000 years of tribal totalitarianism, this was about the only little bit of freedom available to most people! Moreover, it was, and is, in this "space" that heretics begin their work. We call this psychological process "compartmentalization". It is in this mental space that heretics work out their ideas, plot their strategy and formulate their questions. Does one keep his ideas secret forever or express them to the world? Speak now or wait for a more auspicious time?

The Honor Roll

In theist cultures, the heroes are invariably warriors for the collective. They are models for the youth. Heroes are people who sacrificed in fighting for some holy tribal cause or against some

traditional tribal enemy. Hero's always protect the collective. Those are not heroes to me. To me such people are well-indoctrinated slaves that are very able combatants. The true heroes are the people who adhere to the non-aggression principle (**NAP**) and engage in peaceful voluntary transactions. Only those rare individuals who adhere strictly to the non-aggression principle are worthy of admiration.

I have arbitrarily chosen the heretics to mention here. These thinkers are here because my background is from the Western tradition. I have no doubt the assembly of a similarly impressive list of heretics is possible by the study of other cultural traditions.

However, if a thinker's principal work has been to support the ruling class and tribalism, as is the case with most of the intelligentsia of every era, then to me he is not a hero and is not included here.

The masses and the rulers eventually accepted the teachings of most of these heretics. A few of them are now "deities". This is not their fault. They would probably be as disgusted about this as you should be.

Over 4000 years ago, these heretics began the work of leading us out of the mind-locking evil of man's first collectivist mistake. Nevertheless, breaking free of all the interlocking **cults** would not be easy!

I have an **Addendum** at the end of this book that tells the story of a number of heretics. I recommend that you only read 3 or 4 of these heretics **Honor Roll** stories the first time you read this book. To read all 48 stories at this time would take you *too long away* from the central theses of this book. Later, on a subsequent reading or as a separate undertaking it would be desirable for you to know about these heretics. You may wish to supplement the heretics I provide here with others you find on your own. I have arbitrarily *not listed* any of the many heretics that are alive and working today. Return to **Chapter 10** to complete this book.

Chapter 10

The Changes Heretics Created in Human Psychology

The great heretics through their courageous thinking and fearless teachings have over the past 4000 years, gradually created a counter belief system, an alternative belief system to tribal collectivism! Abraham, Moses and Buddha started this, followed by Epicurus, Socrates and Luther. Then Galileo, Locke and Darwin plus all the others that I mentioned as well as the thousands I did not include in this book.

*Where tribal theism once held an absolute monopoly over people's minds, where tribal cultism or tribalism maintained almost total control over thought for 16,000 years, these courageous thinkers have created an alternative! The total lock on peoples' minds once enjoyed by theistic religions and the tribal **cults** has been broken! Each heretic, adding to what those before him accomplished has gradually created an alternative to the brutal theology of theism! This alternative to theism, to tribal collectivism, is humanism, egoism, deism, or the scientific belief system. Label this new philosophy what you will, it is this peaceful, benevolent, rational, maternal view of human nature and the universe that is the first challenge to theism! Ideas of liberty, justice, property, equality took hold. They are still spreading around the globe. More and more peoples are giving these ideas a prominent place in their thoughts. They are challenging the **Matrix** of the triple interlocking **cults**!*

*Yet, today as you survey the world, you find that most people are theists, regardless of the culture, nation of origin, or the brand of religion they grew up in. Many "non-believers" display most of the psychological attributes of the religious **cult** adaptation because of their upbringing by theists. Therefore, many people today have a core commitment to theism. How then do they deal with the scientific and humanistic world forming around them? Many people around the world see the merits of the new scientific viewpoint. Except for a relatively few die-hard clerics and reactionaries, people tend to at least partially embrace the new modern scientific and humanitarian worldview. They see the benefits to themselves of a rational, benevolent, scientific world. They see this especially in terms of more effective health care, safer food, water, and better transportation. They appreciate the improving standard of living that this modern scientific, rational way of thinking produces. Even when they are unable to embrace these new ideas for themselves, they want them for their children.*

*However, this partial acceptance of humanism does not mean that people are abandoning their commitment to theism! People still desperately want to believe that their tribal morality is a good thing! They cannot "see" the evil of human sacrifice. Therefore, they hold on to their religious beliefs! Imprint programming is very tenacious! The modern mind, the modern religions and the contemporary **NATION-STATE** are a mixture of evil bloodthirsty tribal theism on the one hand and maternal, merciful, forgiving, non-violent humanism along with rational, logical science on the other. Therefore, modern theism retains most of its tribal elements. The contemporary theist continues to believe in supernaturalism, in the innate evil of man, and in the morality of human sacrifice.*

As slaves everywhere began considering the "new" heretical ideas many centuries ago, things gradually began changing in the world around them. More so, in some places than others, but to varying degrees people everywhere began adopting these new scientific and humanist concepts. People at first put these ideas into practice partially, tentatively and cautiously. Nevertheless, wherever science and humanist ideas are applied the plight of the masses improves. A revolution in thought and action began taking place almost everywhere throughout the world. Unfortunately, this thought revolution also spawned a number of armed revolutions around the globe. Everywhere in the world, the slaves have become restless and everywhere they are questioning obedience to tribal and religious authority.

Tribalism is under siege!

How can a human mind at the very same time embrace two diametrically opposite standards of truth? How can a person believe, in the very same mind, the concepts of both scientific humanism and theism? I wrote that two **RST's** in the same mind was an abnormality. So, what is going on here? How can the human mind loyally believe tribalism and scientific humanism? The reference standards, which serve as the linchpins for these two belief systems, are entirely different! How can contemporary peoples believe both these dueling philosophies in the very same mind?

Contemporary people commonly refer to scientific humanism as “secular” ideas. People however do not refer to this alternative standard of truth as “secular humanism”, they say they are facing “reality.” When people debate with themselves, they often call these scientific humanist or secular concerns “realistic.” There are a number of labels used for scientific humanism but I think the term “reality” is about as unambiguous as we have readily available.

*How do contemporaries hold both “tribal” and “reality” **RST's** in the very same mind? People are now doing just as most of the heretics! Modern peoples are utilizing **compartmentalization**! The masses are now using the same psychological methodology that the heretics used to avoid a direct confrontation with the powerful institutional **cults** of tribe and religion! Contemporaries are copying Abraham, Luther, Galileo, and most of the other heretics! Yes, the slaves, the commoners, the masses, the tribesmen, rather than reject theism, have simply pushed it to the side or bottom of their mind to make room for this new liberating philosophy of **reality**! The “have my cake and eat it too” approach which seemed the safest approach for the heretics appeared the safest way to go for everyone! People do not want to renounce their **cult** membership and all its benefits, but they also want the rational benefits of humanism and science!*

*The contemporary theist during childhood using compartmentalization forms two “minds” or identities with two very different **reference standards of truth**. We have labeled the identity he develops out of his commitment to tribal collectivism his **RST-C**. He also develops an identity out of his commitment to the “reality” that he learns. I will designate this type of RST as **RST-R** to indicate science, reason, and secular humanism.*

*The modern mind does in fact have two **RSTs**! One is the **RST-C**. Designed for the slave, it creates a need for **cult** membership. It is tribal, theistic and collectivist. The heretics have created this modern, this abnormal psychological condition using the new **RST-R**! This is the modern psychological adaptation **RST-C /RST-R**. Therefore, the modern mind has mental conflict built-in to it!*

*In most contemporary people the **RST-C** will form the strongest, the default **RST**. Contemporary theist parents, now to a great extent unconscious of the true meaning of theism, teach their child one set of beliefs in infancy and early childhood, and then criticizes him for embracing these very same concepts and behaviors later in life! A child conversing aloud with God, talking to long dead religious figures and “seeing” angels and dead relatives may appear cute when it is a 4 year old. However, when a teenager does the same thing during job interview most modern parents do not think it cute!*

*This condemnation of the child in later life for his commitment to the **cult** of theism is a modern development. The tribal child met with no such hypocrisy. Moderns have this hypocrisy toward theism that confuses children and creates the mental schism that is so characteristic of the contemporary mind. This mental schism is present in the minds of practically everyone living today.*

A person is only born with one **self**! It is a permanent structure located in the brain. In the process of creating a conceptual self-identity, societal programming adds an awareness of the conceptual portion of the **self**. The self-aware or conceptual portion of the **self** may be created multiple times. It should not be multiple, but in the modern mind, it usually is. The creation of multiple identities can occur because the conceptual part of identity does not require integration into the inherited hard-wired **self**! A conceptual identity does not require integration; it can be floating and unattached to perception. **The perceptual and the conceptual parts of the self should be seamlessly integrated to form a strong, singular self, but in contemporary individuals, this seldom occurs!** Therefore, the **RST-C** is the one

usually connected to the perceptual **self** through the imprinting process and it is therefore the person's core **RST** and his default standard of reference. A **RST-C** will therefore form the individual's foundation psychology; some psychologists call this the "true self."

Therefore, the foundation of the contemporary mind will have all the attributes of the tribal theist. Primarily is the need and desire to belong to **cults**. This commitment will also include collectivist's "magical thinking"²⁵ cognition and the psychopathic and violent morality of sadomasochism. This is the contemporary person's psychological baggage from 16 millenniums of tribal collectivism or tribalism.

You will recall that the theistic indoctrination of tribal infants falls into two stages. **Stage 1** of infant indoctrination with theism consists of teaching the infant of his innate **evil**. The infant's parents mostly teach this Original Sin concept non-verbally. This lesson is used to justify severe physical, sexual and psychological abuse to punish the child at any sign of self reliance or self thought. The thing the slaver-masters are trying to do is to pervert cognition by not allowing the child to develop any ability to differentiate, separate and properly categorize 'real' from 'make believe' concepts and images.

Then, in the training of tribal children, **Stage 2** of the theist indoctrination consists of teaching revelation, super-naturalism, aggression, human sacrifice and self-policing. There is no humanism in the tribe! The tribal message is clear and consistent. It's a terrible message, but it is consistent! The message is that you do not belong to yourself, that you belong to the tribe, that you are a slave! Furthermore, you are told what to believe and you are told what behaviors to perform! From the slave's **RST-C** through his infant experiences down to his religious schooling to adulthood and the organizational structure of his tribe, nothing is telling him anything different. All of his programming, his entire **identity**, bases upon the belief and commitment to belonging to a tribal cult and being a slave! Human sacrifice is the ultimate virtue, the sacrifice of others as well as self-sacrifice. The tribal child's basic theist indoctrination meshes seamlessly with his secondary theist instruction. There is no conceptual hypocrisy or conflict in the teaching of the tribal child.

This is not the case with the contemporary child. **Stage 1 of theist indoctrination** may not differ much from the tribal experience. The damage to the conceptual processes and indoctrination in self-evil or Original Sin is taught at home and in religious school. Parents begin the process during infancy of punishing the child for any signs of independent thought and begin the programming of the anti-self prejudice. Parents' warnings to their children to avoid "selfishness" reveal this agenda. Theist parents are diligent in teaching this evil because they believe it essential to preventing their child from becoming evil! Their understanding of evil in this regard is 180 degrees off the mark! This is not accidental! Nevertheless, once the child reaches school age and begins public or private school, even in many religious schools, he meets a mixture of theistic, humanitarian and scientific views.

At the point where the tribal child would receive the second stage of theist indoctrination, the modern child typically meets with humanistic and scientific ideas which conflict with the earlier learned tribalism. This is where the discrepancy and the cleavage begin. Therefore, the modern child develops a core value system that is similar to that of the tribal child. We have identified this initial programming of the **self** with the programming of the **RST-C**. Because the modern family milieu continues to be anti-self and collectivist, this core identity will have the **cognitive** and **moral** attributes of a **RST-C**! At the core of our identity, most of we moderns remain vicious collectivist savages.

After the child exits his home environment and enters school, he typically runs into the contradictory humanist view! Here is where the contemporary child begins to construct a second **RST**, one that is very different from his **RST-C**. This second identity begins creating the psychic schism. This second identity is composed of concepts of scientific humanism. We have labeled this second **RST** identity, the **RST-R**. This **RST-R** will display the characteristics of scientific humanism: rationality, fairness, and compassion. This identity seeks self-gain through productivity, profit, financial success, and happiness. These two **RSTs**, tribal collectivist and scientific humanist, and the psychologies they produce could not be more different! The **RST-C** is aggressive, believes that *might makes right* and has

a sadomasochistic, self-sacrificing moral code. The **RST-C** is superstitious, collectivist and psychotic and cannot separate its *self* from the tribal or **NATION-STATE** collective. A scientific humanistic covering wraps over our core of tribalism. The clash between these two **RSTs**, these two identities, is the cause of the mental conflict so apparent in contemporary peoples.

The **RST-R** with its reason, humanism, and science, is layered around a tribal core (**RST-C**). This **RST-R** is responsible for learning all the physics, biology, mathematics, and civics necessary to understand and navigate the modern world. This scientific humanist **RST-R** is also responsible for reigning-in and controlling the tribal **RST-C** as well! It is the **RST-R's** job to keep the **RST-C** out of trouble! Once created the **RST-R** competes with the **RST-C** each trying to be the individual's correct, recognized, authorized and designated representative of the wired-in Hindbrain *self*. Each **RST** fights for validation and superiority.

As the contemporary child grows and matures, he examines his **RST-C** and finds much to criticize. Modern society with its humanism and science, and its **Nation-State**, are opposed to the religious murder of human beings. This is now illegal in most places. The child also listens as scientific humanist ideas tell him that he might not have been born so bad and evil after all! The young person is faced with this problem. *Many of the theist values that he holds are unacceptable and/or illegal in the modern secular world!* The older child recognizes that many tribal theist values are evil, and yet frighteningly, they are part of him! Therefore, to some extent he must hide these urges and ideas from consciousness and the contemporary world. Those theist values, which are socially unacceptable, he must **repress** into his unconscious mind. Therefore, much of the contemporary child's **RST-C** is repressed. Especially the sadistic aspects of a **RST-C**. The masochistic values of a **RST-C** are more socially acceptable in modern society and may remain in the conscious areas of the mind. Nevertheless, repressed or not these tribal values remain in the child's mind.

Even though psychopathic tribal values are mostly repressed in the modern child's mind, they are not gone! The contemporary child must therefore contend with his largely unconscious **RST-C**. He must contend with the contradictions and conflicts between this collective tribal **RST-C** and his developing **RST-R**. This conflict between the contemporary child's two **RSTs** is the cause of the adolescent angst we observe in contemporary youth. Whichever philosophy or identity wins this competition by adulthood will determine much of the person's life. However, often there is no clear winner and the **RST-C** in adults simply lurks in the unconscious mind to lunge for control at the least desirable moment!

Validation strengthens the identity that initiates most of the successful behavior during childhood. If the **RST-C** gains dominance by adolescence and becomes the most consistent initiator of behavior in adulthood, than a psychopathic life of aggression is likely.

You can also see this competing of ideologies in contemporary countries that have established secular public schools. Sunday religious schools teach theistic lessons, while secular schools teach humanism and science. This dual or split mental condition of modern man is apparent everywhere you look in contemporary society. The problems this condition poses are multiple.

Therefore, very little is subtracted from the theist child's curriculum. However, quite a bit has been added to what a child of today must learn and do. The modern child is expected to learn and believe all the theist doctrine and dogma his religion teaches him plus add to his mind all the science and humanism that his secular school requires that he learn! Religion may be filling the child's mind with tribal evil, while the secular school system is filling his mind with reading, writing, arithmetic and science. These various sources of information and knowledge are mutually exclusive! It is difficult to believe both the theist ideas and the scientific humanist information! Either Darwin is correct about evolution or Creationism is true? Either girls should have easy access to contraceptives or their use to prevent unwanted pregnancy is wrong? Either he was born evil or he was not. There is a long list of irreconcilable and conflicting beliefs between theism and scientific humanism. This contradiction is all around us but almost no one sees the conflict or dissonance! Do fish in the ocean perceive the water?

*The contemporary situation is actually more complicated than this. It is more complicated because both modern religions and the modern **NATION-STATE** are as mixed and conflicted regarding these ideologies as are the people. It is not as simple as just religious schools teaching theism and government schools teaching scientific humanism. It would be easier to see and to respond to if this were the case. However, most schools, religious schools of most denominations and secular and public schools, teach a mixed message. The general culture everywhere demonstrates this conflicting divide. Examples abound. You witness a convention of scientist giving a convocation of tribal prayer at the opening ceremonies of a scientific forum! You see a meeting of religious teachers and clerics discussing the poor performance of their students in the subjects of science and math! The church leaders have embraced science and humanism. Even the ruling class has, to some extent adopted scientific humanist beliefs. There are few clear-cut good guys and bad guys any more. The modern person and most contemporary institutions are a mixture of both tribalism and scientific humanism!*

This is a classic mental conflict and there is no easy way to resolve it. To resolve such conflicts actually requires facing the reality of the conflict and then, somebody gets hurt. The easiest way to avoid reality and a confrontation with its hurt, pain and rejection, is for a person to accept both belief systems! Unlike the menu in some restaurants, he cannot pick-and-choose. Religion demands complete fidelity. Science cannot compromise with the truth. His mind demands non-contradictory integration. The only way open to the child to be loyal to his religion and be loyal to the reason of his own mind is through the process of compartmentalization. He does what many of the great heretics did. The child splits his mind in two. He has one mind for his parent's theism, one mind for reason and himself!

*The interaction in people's thinking between these two very different systems of thought is interesting to observe. People faced with a decision may actually tell you of the two major concerns that they have and their reasoning as to which approach they should take. Nevertheless, when faced with a serious and highly emotional situation you can safely assume that the default **RST-C** will be the one utilized! A modern individual in times of hardship, when sitting in a foxhole with bullets flying over his head, while experiencing the grief of a lost spouse or upon receiving the diagnosis of a terminal disease typically turns to his tribalism! Under circumstances like these is when the modern person turns in desperation to his cherished tribal morality! His most respected and most deeply believed moral and cognitive compass is pure and complete evil!*

People, rather than reject theism, have simply pushed it to the side or bottom of their mind to make room for this new rational philosophy of humanism and science! Moderns have split their minds into two so that each of these competing belief systems will have a "place." The "have my cake and eat it too" approach which seemed the safest approach for the heretics appears the safest way to go for everyone!

The influence of scientific humanism can seldom extinguish the tribal theist motivation no matter how sincerely the theist wishes it out of his mind and out of his life. This is because theism makes up part of his imprinted **RST-C**. Theism is his default value system. The best that a contemporary theist can usually do is to **repress** his **RST-C**!

Another reason contemporary theists repress their **RST-C** is because they do not really, do not sincerely wish to discard their theism! They know that their tribal values are out of place in the modern world, but they want to hang on to them anyway. They do not wish to renounce supernaturalism and do not want to shun their faith. Few individuals or groups categorically reject the use of aggression or question the workings of their religious conscience! Almost nowhere do contemporaries recognize the evil of self-sacrifice and its masquerade as virtue!

The attempt to believe fully both of these directly opposite ideologies at the very same time characterizes the modern mind. This is the distinctive attribute of this contemporary psychological adaptation. You can see that this situation makes mental conflict built-in and unavoidable! It is a rational scientific mind with an evil tribal unconscious motivation! This is why this modern conflicted mind is the most dangerous psychological adaptation.

However, the complexity of the modern mind does not end there! You will recall that the **RST-C** is psychopathic. The tribal slave seeks to sacrifice human beings! Sacrifice of oneself is “masochism”. The sacrifice of other people is “sadism”. A psychopath exists as both a *sadist and a masochist*. This duality is the source of the sadomasochism that permeates tribal life. Its two halves are opposites in the victim chosen but they stem from the same commitment to human sacrifice. The slave “virtues” exist inside the theist mind as **masochistic** traits and as **sadistic** traits! Both of these motivations are present in the **RST-C**. Both of these identities seek validation through behavior! Both identities are evil! Masochism is in no way better than sadism! However, society of course judges sadism as psychopathic whereas masochism is saintly! It is unnecessary for religious teachers to teach sadism. Because of the **Dialectic Effect**¹⁷ the teaching of masochism is sufficient to teach both masochism and sadism.

This is why theists often lead a double life. While leading a rational and productive visible life, a theist may go much farther than just a secret fantasy life. He may be secretively engaging in rapes and murders often as sadistic rituals. Performing these tribal, collectivist behaviors are used to reinforce his **RST-C**. If caught and brought to justice, his family is in total disbelief that he could have done the things he is accused of. The amount of killing and destruction caused by the tribal **RST-C** is incalculable. The problem with psychopaths is not that they have no conscience but rather that they have an evil conscience!

There are few offerings of alternatives to theist morality from other sources. The ones that are, have been denigrated by theism for centuries. For most people theism remains their standard of truth and virtue. Contemporary peoples simply cannot see what a rotten notion of morality human sacrifice is. They refuse to see that the sacrifice of their **self** as just as evil as the sacrifice of others! Therefore, the modern theist’s mind is initially divided into the **RST-C** and the **RST-R**. Then because of the dialectic effect²⁶ the **RST-C** is further cleaved into a **masochistic** and a **sadistic** portion! You will now observe that we have three functioning areas of the modern mind.

*This is just as Sigmund Freud observed over a century ago. He labeled these three areas the **Ego, Superego and the Id.***

This arrangement may be outlined as:

1. **Theist Identity (RST-C)**
 - A. **Masochistic - Superego**
 - B. **Sadistic - Id**

2. **Secular Identity (RST-R) - Ego**

“Mental Illness”

*A mind divided into compartments is characteristic of people of our contemporary era. When forcing a child to incorporate both tribalism and scientific humanism into his mind, **compartmentalization** and **repression** are the psychological mechanisms utilized. This creates the modern mental condition.*

*The modern mind has at least two parts. The first part we have labeled the **theist identity or RST-C**. As you now know, a **theist identity** is a mixture of two competing compartments, the **Superego/masochism** and the **Id/sadism**.*

This arrangement is outlined as:

1. *Theist Identity (RST-C)*

A. *Masochistic* attributes devoted to *self-sacrifice (Superego)*.

B. *Sadistic* attributes devoted to the *sacrifice of others (Id)*.

2. *Secular Identity (RST-R) reality reasoned positive value of self and others (Ego)*

*The result is the **sadomasochistic** tribal psychology or **psychopathic personality**.*

*The second part we have labeled **secular identity or the RST-R** that contains a scientific, rational humanistic identity with a positive self-value and a commitment to reality and reason (**Ego**)!*

*(The **Dialectic Effect**²⁶ does not cause replication of the **scientific humanist identity** because it is not a floating abstraction.) This is the Freudian tripartite mind. This mental type is the ubiquitous psychology in the world today.*

*Rarely will a contemporary individual make a total commitment to one identity or the other. Most modern people internally conflict over this all their lives. I do not mean that most people do not come to some sort of accommodation. Most compartmentalize, and then refuse to discuss or even think about their beliefs most of the time. They simply blank-out these issues and play-like they are settled and not to be revisited. This effort to deny that a conflict exists leads to a repression of the conflict. The **sadistic** portion of one's **theist identity** usually pushes down into the unconscious mind the deepest because it is the most socially unacceptable, but it has not gone away. In many individuals, the **masochistic** traits of their **theist identity** repress as well. Although much of one's **theist identity** is repressed, it does not mean that these mental compartments get along!*

The **scientific humanist Identity** (Ego) constantly reminds the **theist identity** that its beliefs do not stand up to reason, that they are not logical. The **scientific humanist identity** is critical of both masochistic and sadistic thoughts and behaviors.

The masochistic **theist identity** (Superego) in turn constantly points out to the **scientific humanist identity** how "selfish" its beliefs and actions are. Tribal peoples kept a wary eye on themselves, and their fellow tribesmen, searching for evidence of selfish, un-tribal behavior, so they could punish the "sinner" or report him to tribal authorities for punishment. Now the contemporary person's **theist identity** does likewise, constantly analyzing and criticizing the **scientific humanist identity** accusing it of selfishness and causing much guilt, anxiety, shame and depression. On those occasions when the sadistic **theist identity** (Id) is stimulated and aggressive or violent behaviors considered or initiated the individual usually responds with regret, remorse and guilt.

The **RST-C** tribal mind and the **RST-R** scientific humanist mind operate differently. The **RST-C** processes contradictions by referring them to a recognized "tribal expert" or "experts." The person has the task of choosing whose advice to follow. The consensus among the person's peers is used to reduce the number of "experts" that must be considered. This "mind" does not question its "experts" trying to understand why they believe as they do, or trying to understand how they came to the beliefs, they have. They are only concerned to be sure; they are consulting the most prestigious and acceptable "expert". In medical matters, the tribal minded person follows the advice of his peer group and accepts the decision their "experts" recommends. In religious matters, the tribal minded person has a peer group. They have "experts" that they respect. Therefore, the tribal minded follow the same path that their peers do and consult the same religious "experts". It is the same with financial matters, home and auto repair concerns with everything else the person is faced. For every problem, he turns to a peer approved "authority" to tell him what to do. The **RST-C** operating system collects "expert" opinions and then follows the advice of the most widely approved "expert" opinion.

The tribal mind (**RST-C**) is concerned with what people think and with making the socially approved decision. The socially approved decision is the “correct” decision for the tribal mind. As this “mind”, goes through its process of making a “correct” decision the sadomasochistic moral code influences its choices. How the decision will affect various people and groups of people is very important. Does the considered decision reflect enough subservience or enough dominance? Whom can he force to accept his decision and who has the social power to block his decision. Which attitude should this decision portray? The primary concern here is for how the collective perceives his decision and how their reaction reflects on his social power and prestige.

The **RST-R** works differently. This operating system processes contradictions in very different way. The scientific humanist mind (**RST-R**) is concerned with “reality” or “nature.” This system collects facts. The person looks for facts everywhere and tries to understand his problem. He may consult “experts” but he is not looking for advice as to what to do. He is looking for information on a subject so he can make a reasoned decision on what course of action to take. He is concerned with making a rational or logical decision. This is the “correct” decision for the scientific humanist mind. As this “mind”, goes through its process of making a “correct” decision its moral code of non-aggression influences its choices. How the decision contemplated at each given moment will affect his commitment to persuasion and voluntarism. If he wants to elicit other people’s assistance, it can only be through cooperative and non-coercive means. His decision must “make sense” for himself and if others are to be affected by his decision, does his decision “make sense” for them as well. The primary concern here is the wisdom of his decision and its affect upon the human and non-human environment.

Now comes the complicated part. The typical contemporary individual has *both* of these minds in his head! Yes, both “operating systems” are in the same mind! How does a person like this choose which “mind” to use with which problems? The typical contemporary person for important decisions will run the various decisions through both systems! For most people the most trusted “mind” is the tribal one, the **RST-C**. For the most important decisions, it is likely that the tribal system will be the one employed. However, the more a person feels he understands the subject of the decision the more likely he is to use his scientific humanist mind or **RST-R**.

For example, an auto mechanic may not consult his tribal mind concerning problems with his car. However, on religious matters that he claims he does not understand, he turns to his tribal **RST-C**.

Some people will utilize the “mind” that they find gets the “best” results. Such individuals often say they are using “common sense”. Validation and reinforcement goes to the mind that gets better results as a result it grows. Whereas the “mind” that usually gets it wrong loses influence. A person whose tribal mind (**RST-C**) is the most successful will utilize it increasingly. If they typically choose the sadistic side of their **RST-C** then their personality grows more sadistic over time. A person who has success with the masochistic portion of their tribal mind will tend to continue with it most of the time. Moreover, a tribal mind tends to ignore logic and reason.

In addition, a person who gets along better with his rational mind or ego will turn to it increasingly over time. For these reasons, soothing and emotional rhetoric has little impact on the scientific humanist mind. Scientific humanist minds embrace Educational seminars that convey facts, techniques and procedures. Whereas sermons, confessions, testimonials, propaganda aimed at feelings and appeals to emotion, work well on tribal minded individuals but often have little impact on the scientific humanist mind.

Therefore talk therapy that is primarily informative or educational may help those who are more scientific humanist but provide little benefit for the tribal minded. The opposite is also true. The emotional exhortation and appeal to a prophet or deity may have poor results with the scientific humanist, but a grand effect on tribal peoples, while a reasoned argument and experimental demonstration put the tribal minded to sleep.

You can see that an individual that has only the tribal mind, the **RST-C** is highly susceptible to suggestion and psychological manipulation. This is the situation with the tribesman slave. This

psychology existed almost exclusively for 16000 years. These were the darkest millenniums for the human race. The contemporary bicameral mind made up of both the tribal and the secular minds is the most dangerous mind because such contemporary individuals have a core tribal mind with its evil motivation in control of a rational mind able to conceive and create modern military equipment, firearms and explosives.

The better the mind a theist has the less the possibility of some kind of detente. Contemporary people spend a lot of time debating with themselves over how to interpret events and trying to determine what course of action to take. Shakespeare did not invent this talking to oneself, sometimes even debating aloud between one's "minds"; it is a characteristic of the modern mind.

A result of this conflict is often the condition contemporaries refer to as "mental illness." Technically, as contemporaries will tell you, only those who are "diagnosed" by a "professional" have the condition "mental illness." For our purposes, here we can assume that all contemporary theists have this mental condition to one extent or another. Here we can admit that most contemporary theist handle their mental conflicts in socially acceptable ways most of the time while some do not. Sigmund Freud, contemporary psychoanalyst, psychologists and psychiatrists have accurately outlined many of the socially unacceptable ways theists react to this mental conflict. They have labeled these socially unacceptable behaviors the "psychiatric syndromes."

Some of these syndromes are:

- 1. Syndrome of Major Depression*
- 2. Syndrome of Bipolar Disorder*
- 3. Alcohol Abuse Syndrome*
- 4. Chemical Abuse Syndrome*
- 5. Obsessive-Compulsive Disorder*
- 6. Panic Disorder Syndrome*
- 7. Post-Traumatic Stress Disorder*
- 8. Schizophreniform Disorders*
- 9. Somatization Disorders*
- 10. Sexual & Identity Disorders*
- 11. Syndrome of Multiple Personality Disorder*

These psychiatric syndromes are simply descriptions of behavior and nothing else!²⁴ They are the results of the creative ways contemporary people have tried to force these multiple identities to get along and the symptoms generated by their efforts. There are dozens of psychiatric syndromes in addition to these. Professionals refer to these types of diagnoses as a "descriptive diagnosis." Such "diagnoses" have as little real validity as it is possible to imagine, but they are extremely popular! After receiving a "diagnosis", the mental "patient" is then entitled to prescription medication to "treat" his "condition." How are such "diagnoses" invented in the first place?

The first step in creating a psychiatric diagnosis is for a "professional" to describe a socially disapproved pattern of behavior in one of the official "professional" journals. Next he or another "professional" gives the pattern of behavior a name. Most psychiatrists and other "professionals" read the journal and begin to look for similar "patients" in their practices. They find and "diagnose" similar behavioral patterns seen in their patients. They report this in subsequent issues of "professional" journals. The circular reasoning does not stop there.

Next various medications and other "treatments" are tried and the results published, again in the "professional" journals. The pharmaceutical manufacturers make a great deal of money inventing chemicals to "treat" these mental "conditions." Everyone profits, the "patient" gets a good excuse, and

the “professional” makes a good income, the psychiatric “hospital,” the pharmacy and the pharmaceutical industry all make out very well! Who is there to be concerned with the truth when hypocrisy is so profitable? In my entire life, I have witnessed few things as dumb as this!

This is not to say that people are not suffering. They are suffering terribly. The contemporary mental conflict is extremely painful causing an epidemic of suicides, especially among adolescents. Contemporary “treatments”, pharmaceutical and otherwise, do nothing beneficial for such conflicts. They may paste over and cover up some of the destructive symptoms of theism for a time. Psychiatry and psychology are largely just another of the many contemporary means of evading this conflict. Hide, lie and make up stories seem to be the modern way to handle conflict.

You are probably tired of me repeating this but I do so because it is so important. The common pathway to the development of these psychiatric syndromes is the perversion of cognition! The fortunate individuals who get through childhood without being conditioned by torture and fear to reject the functioning of their own mind will not develop such disorders. Truly helping people suffering with mental conflict requires confrontation and discussion of the delusions of theism. **Exposing** the true values of theist **cults is essential**. The fact that **both** masochism and sadism are equally evil has to be recognized. Harming your **self** is in no way less evil than harming someone else! Both parties are equally human beings! There is really no difference between masochism and sadism. The labels exchange depending upon the victim chosen for the sacrifice. Dying in combat and suicide bombing are acts of masochism and sadism combined. Killing others, killing oneself, or killing both, how do you consider one behavior morally superior to the other? The 'cure' is reached when no 'flight or fight' response is elicited from a through discussion and examination of ideas! In other words these disorders are caused by a fear of thinking. It is the fear of thinking conditioned by child abuse which creates the delusions of theism and maintains them. The cure is to get over the fear of thinking and THINK!

Chapter 11

Modern Religions

Before the age of heretics, tribal leaders simply ordered all the slaves to believe whatever version of theism they decreed. The tribal rulers chose only one version of religion allowed in the tribe. They murdered those that refused to obey, as sacrifices to the “Gods”. It was not necessary that religion show concern for the individual. It was just the opposite, tribal religions existed for the benefit of the ruling class. They did not apologize or make excuses for exploiting and abusing the masses, as they saw it, this was their right. When religion put a heretic to death for his ideas, the ideas often survived and gained believers!

The heretics gave the masses the idea that they had some rights, and that their needs were worthy of some consideration! Over time, the popular acceptance of the teachings of each successive heretic necessitated they accept more and more humanism. The work of the great heretics placed religions on the defensive. Thus, religion has changed profoundly over the past 4000 years. Slowly the contemporary religions morphed out of their tribal beginnings. As tribal religions folded the teachings of the great heretics back into their dogma, they tried to do it in a manner that had the least effect upon their religious teachings.

*One of the earliest religious concessions was a code of ethics or list of commandments supplied to the masses to bring some order to a weakening tribal religious authority. Then the separation of religion from the governing class developed. It became the characteristic that most defines the **NATION-STATE** in contrast with the tribe. The governing class cut loose the religious rulers from direct support. Religion then had to compete for financial support in the marketplace of ideas. In many countries, the different religions and their sects must now actively market themselves to recruit converts. Religions compete in the marketplace like everyone else by offering more and more services and benefits at less and less cost.*

In the battle of ideas between religion and the heretics, the heretics often won! To avoid extinction, religion has to adapt. For religion to survive in a free market situation it had to become “user friendly.” Religion learned that it was often better if it did not directly confront humanism and science. However, modern religions have not changed much at all except how they promote themselves in modern society. In countries that now enjoy religious freedom, religion markets itself in a very different way than it did in the earlier tribal community.

Modern theistic religions have added a candy coating around its teachings so that it goes down better with freer, contemporary people. Religion learned to apply a veneer of the maternal, scientific, and humanistic ideas co-opted from the great heretics, around its theism to stay in the competition for minds. The foundation of theist **cults**, massive amounts of child abuse, needed hiding out of sight to some extent. In addition, religion adds a veneer of altruistic and maternal concern for the masses. Religion also adds a fraternal comradery and benevolent mutual help and assistance program to its teaching and indoctrination format to keep people interested. Under the veneer of this candy coating of maternal scientific humanism, religion remains fundamentally unchanged. The theist core of modern religions remains brutal, violent, barbaric, psychotic, mind-controlling, child-abusing and exploiting machines.

Indeed contemporary “civilization” at its core, continues to retain its evil, barbaric, and pedophilic tribal past. Therefore, the impact of people’s commitment to the heretics’ ideas have forced the religious institutions to add a candy coating of maternal concern and empathy around their bitter and brutal ideologies. This has been so effective that we now observe members of the ruling class themselves expressing guilt over the historical treatment of the masses!

Another big change for religion is that there is now little government assistance at persecuting and punishing heretics. This has become illegal in many **NATION-STATES**. The monopoly one theistic religion had in the tribe is gone. The theist predilection to create ever more denominations and sects is unleashed when the tribe gave way to the **NATION-STATE**. Now without the apprehension and execution of non-believers, the number of different religions within each **NATION-STATE** has increased dramatically. Religions divide; new groups re-name themselves, and go their separate ways without bloodshed except for some obvious exceptions. Any prophet now finds it easy to proclaim a new vision, receive a new revelation and found a new faith. So long as a new religion obeys the laws of the **NATION-STATE**, they were largely free of **NATION-STATE** harassment and allowed to grow and expand. This increased the competition among religions and sects and sped-up the humanization of religion. This process continues now except with the extremists of various religions.

The situation with religion in contemporary times is obviously complex. Over all by perpetuating the basic theist concepts, especially the belief in innate human evil or Original Sin, and the morality of human sacrifice, religion does humankind a tremendous disservice. Yet, all the major religions provide help to their communities at every level. These institutions, just like the modern mind, are wrapped in a humanist covering. The benevolent, maternal, caring, humanistic covering gets most of the press most of the time by providing food and clothing to the poor, medical clinics for the ill, counseling for every age group, and much secular education. They do some good works from which society greatly benefits. Conversely, religions are the societal “genes” that bring forward to each new generation the evil of tribalism. For it is religion that creates the **evil** in our young parents, with which they then inculcate in their offspring. The **evil** with which then everyone else must then contend.

Everything about the modern world reflects this bicameral construction. Our cultures core of primitive theistic evil is contained within a thin covering of scientific humanism. This fact affects everything in our culture and in our lives! For this reason, almost every aspect of the modern world encourages compartmentalization and hypocrisy! Few want to admit and address this situation!

The Heretics Change Human Society

Over the past 4000 years heretics of every type, philosophers, scientists, artists, inventors and others, have continually challenged tribal and religious belief with sacrilegious and blasphemous ideas. These ideas have pressed forward slowly expanding people’s choices and freedoms. This has resulted in polytheism changing to monotheism and tribal religions morphing into the modern religions. These changes now allow people to think more clearly and create a separation in their minds between religious fantasy and the natural world. Slowly this caused a division in people’s minds between religious belief and tribal rule. This allowed a secular ruling class to separate from the religious class to become the monopoly aggression **cult** and thereby become the modern **NATION-STATE**.

From the evolutionary prospective 4 millenniums is but a blink of an eye. Nevertheless, when viewed from the prospective of a human lifetime the advance of freedom has been a very slow process. Each time the heretics made some progress there was a reaction. There is always the push back by the tribal powers. Even so, freedom slowly advanced. We can see this very clearly as we study the lives of the great heretics. Only half of the difficulty however, is the obstinacy of the tribal power structure. The other great obstacle to freedom is the masses, the tribesmen, the slaves themselves. You might think that any and every bit of freedom promised by a new idea, discovery or invention would come as welcome relief. However, you would be wrong.

The theistic theology that created the **cult** power structure also programmed the people. The slaves are avid **cult** members. They suffer from a mind injury that leaves them with a collectivist psychology. As much as the tribe needs the slave, the slave needs the tribe. This I believe is why history has never recorded a group of slaves choosing or voting themselves greater and greater freedom!

Freedom is what tribal peoples had when they were hunter-gatherers! They do not want freedom it scares them to greatly! Tribalism is a co-dependent group of interlocking **cults**. One aspect of tribalism is no more evil than another aspect. Therefore, each new bit of freedom initially meets with a combined resistance from the tribal rulers and from the slaves. This is why the process is so slow. Generally, the older members of the tribe resist each new advance in freedom. Freedom advancements require the younger generation to validate it and accept it. Then it passes into use, becomes the new baseline, and subsequent generations think it has always been so.

This slow advance of freedom is like many trends in history, a back and forth process. Freedom advances, people get scared, tribesmen scare themselves back into their place for another while, and then freedom advances a little more. As freedom advances, it has a humanizing affect upon the people, religion, the tribe, and its leadership. The humanizing influence that freedom has on tribalism has been called; humanism. The effect of science is also humanizing. Nevertheless, it is nothing more and nothing less than more freedom and less oppression by the ruling slave-masters. It means that the tribesmen can think about a few more things. It means the slaves do not have to be afraid to allow themselves a little more mental freedom. It means a little more “space” in the mind, and in society, in which to think!

So, each heretical idea adds to peoples’ freedom. Freedoms slowly accumulate. As freedoms increase, they affect the lives of children and slowly these new ideas affect the minds of most contemporary peoples. In this way, the heretics contributed to the creation of the modern mind and the modern world!

Our contemporary world has developed into a mixture of both tribalism and scientific humanism. These are directly opposed ideologies! Make no mistake about this. These are diametrically opposite philosophies. Theism is the epitome of evil. It is a system of tyranny designed to facilitate the exploitation of human populations by psychopathic rulers. The tribal **cult** is pure force, violence, slavery, and murder. Humanism promotes the exact opposites, namely reason, fairness, benevolence, love, forgiveness, non-violence, mercy, and equality. Science also promotes values contrary to tribalism, such as empirical observation of objective reality, skeptical questioning, logical deduction, physical examination and experimentation. Theism promotes the view that people are for the use of the Gods and the rulers of the **cult**. Humanism recognizes the sovereign rights that each individual has over their own life and property! Humanism is the denial of the claims of the ruling class of **cult** leaders to the lives and property of the masses. These two opposing worldviews are irreconcilably different! **The philosophical conflict between tribalism, all types of collectivism, and scientific humanism could not be greater and cannot be resolved conceptually.**

To challenge religion directly was the work of many of the heretics. To advance science was the work of others. Throughout history the heretics inspired change! Life is living through ongoing change, some easy, some difficult. Reasoned thought in science and other disciplines is one of the most humanizing influences benefiting humankind. The combined effect of the influence of science and humanism changed tribal religion, the tribal mind, and the tribal cult gradually into the modern world. It created the contemporary mind, the modern religions and it created the contemporary **NATION-STATE**. All of which are undergoing change. What kind of change depends upon what **RST** is more influential!

Chapter 12

The NATION-STATE

“That coldest of all cold monsters, the STATE.” - Nietzsche

The **NATION-STATE** developed by combining many tribes into one larger **Authority-Aggression Cult** or **AAC** type societal organization. Its organization occurred as people were developing out of the tribesmen psychological adaptation transitioning into compartmented modern citizens. As tribesmen walled off their tribal theism and repressed much of it into their unconscious minds they created the **Nation-State** citizen. People did not cease being members of **cults**, their **cults** changed as they learned to compartmentalize, but people’s commitment to evil remained. Most people learned to put on an act. They learned to talk and act as if they were rational and peaceful, most of the time. As this occurred the **NATION-STATE** became the repository and executor of the populations’ theistic **cult** delusions and mythology. The **NATION-STATE** is the **cult’s** depository of religious superstition fantasies. The **NATION-STATE** and its government is therefore the major depository of societal evil. Repressed Evil is projected onto the **NATION-STATE**. Therefore, the government of the modern **NATION-STATE** is the depository of tribal evil and it has all the characteristics of tribal evil. Just as tribal man cannot live without his evil tribe, the modern citizen cannot live without his evil government. The **NATION-STATE** has all the attributes of a **cult** because that is precisely what a **NATION-STATE** is!

Like the tribe, the **NATION-STATE** is an **Authority-Aggression Cult** that advocates and engages in aggression and violence. The maintenance of a **NATION-STATE** comes at a very high cost. The **NATION-STATE** is a violation of the non-aggression principle! The **NATION-STATE** is an aggressive, superstitious fantasy **cult** composed of members as delusional as those of any other **cult**. From its foundation, to its existence, to its every day actions the **NATION-STATE** is very immoral and very evil! Modern citizens typically belong to several **cults**; membership in at least two evil **cults** is customary. They belong to at least the **NATION-STATE cult** and to a religious **cult**.

Most **NATION-STATE cults** claim control of a specific geographical area and most **NATION-STATE cults** piggyback on one or more religious cults. Keep in mind the definition of a **cult** as you consider these assertions. **A cult is a group of people devoted to a cause that is more important to them than human life, including their own!** A **NATION-STATE cult** is a complex swindle that utilizes aggression and intimidation, theft and murder, to accomplish its goals. Therefore, both the goals of the **NATION-STATE** and its means or methods are completely evil.

Government rulers, just as with other **cult** leaders, are exempt from any concern for morality to engage in atrocities, just as were tribal leaders. Citizen members accord respect and justification to evil perpetrated by the **NATION-STATE**. The most aggressive and evil psychopaths in a society are drawn to government “service”¹⁴ as it provides them legal immunity for their unbridled sadism. If any of a politician’s scientific humanism should survive the campaign process, election to public office will overwhelm it! Therefore, nearly all of the leaders of all **NATION-STATES** compete on an international level that is tribal and that has no moral restraint!

So modern man is not less evil than tribal man is, he just separates himself physically from his evil and delegates most of it to the cadre of psychopaths known as “the government!” Once the evil of tribal collectivism or theism, is inculcated into a child's mind, that evil will be expressed one way or the other. For State citizens the way they express their evil is through their personification in the **NATION-STATE** and its government. This is why and how the **NATION-STATE** must be a terrorist

organization! It must engage in tyranny and its tyranny must increase as it morphs over time into a totalitarian dictatorship! It is simply fulfilling its identity and its destiny!

The totalitarian tribe is the direct societal expression of theistic collectivism. The totalitarian **NATION-STATE** is the direct societal expression of monotheistic/ secular collectivism. In a sense, there is no monotheism. Monotheist societies create a tribe or a **NATION-STATE** and that societal **cult** becomes one of their most powerful Gods. All forms of theism reject Nature's God or objective reality. All forms of theism are a worship of man, or more specifically the man rulers of men. All forms of theism have as their epistemological standard of truth, their **RST-C**, the **authority** of humans, a collective of humans or its human rulers. Theists would not agree of course. They would claim their standard of truth to be God as revealed to them through special men, the prophets. However, the prophets are men. The "truth" is second or third-hand at best. Under theism, God must speak through multiple layers of human interpretation. The distortion of the interpreter, to say nothing regarding the prophet's basic premises, make theism the worship of human interpretations, in other words a worship of human conceptualizations.

Men conceptualize these theist beliefs into human language, record them by written human language and assemble them into "Holy Books". Cultists are always in search of a **cult** leader. They need an "expert" authority to tell them what to think and do. They seek a prophet, a messiah or a celebrity to tell them what to think and to show them the way! Bottom-line theism is the worship of the **cult**, the collective and its ruler, usually a man. In addition, you will notice that modern religions spend a lot more time worshipping their prophet, a man, than they spend talking about God. Religious people spend more time killing other religious people than they spend talking about God!

The ideas of the heretics have gradually changed the tribal mind to produce the modern mind. Scientific humanism created the need to compartmentalize and repress the tribal values of aggression and human sacrifice. These evil theistic values are projected onto an aggressive societal institution to produce the **NATION-STATE**.

Because theism is never rejected this occurs; the socially unacceptable parts of it were just psychologically repressed and hidden. They reappear in the form of the **NATION-STATE**. One of the big differences between a tribe and a **NATION-STATE** is the separation of the aggressive political enterprise from the aggressive religious enterprise. In the **NATION-STATE**, the government monopolizes all the murdering so it makes it illegal for religion to murder people in religious rituals of sacrifice. This affords more religious tolerance and less harsh retaliation against non-conformist religious belief. The result is religions that are more benign. In other words, religion has become more benign because the **NATION-STATE** has taken over most of its evil practices. This is what **NATION-STATES** do! Populations of theists are not about to give up their evil. However, they will allow changes in who is in charge of its administration.

Like the modern mind, the modern society, the **NATION-STATE** and its government, retains all the evil tribal elements as its core, with scientific humanism layered around it. All the conflicts and shortcomings inherent in the split modern mind is replicated in modern society. The existence of the **NATION-STATE** is a reflection of modern peoples' compartmented and conflicted mental condition.

The other big difference between the tribe and the **NATION-STATE** is democracy. Democracy may have helped spawn the separation of religion and government in the **NATION-STATE**. Modern theists worship democracy as their favorite ritual. The aggression of "election", delegates a smaller collective to conduct the violence the larger collective desires. Democracy is nothing but mob rule. Government is the very essence of institutional violence. For example in an election the group, which receives 51% of the vote, gets to force the 49% to live by the dictates of the 51%. How does this constitute freedom for the 49%? The beliefs that support the concept of democracy are as delusional and unreal as those which support the superstition known as "government!"¹⁹

Citizens of a **NATION-STATE** believe that together as a collective they can do things that they could not do as individuals. This belief in the power of the collective is much more than just the addition

of individual talents and strengths. Theists believe a collective takes on a mystical, magical, near supernatural power, which far exceeds the combined mundane powers of the group of individual humans. They believe the **cult** collective is above moral accountability! They also believe that reality offers no restraint to their powers. Perhaps the best way to observe this contemporary superstition is by observing the delusion in action through legislation or an election!

The belief that an election, the vote, bestows a miraculous ability upon the elected to govern intelligently and wise is no more apparent than in the area of finance. Where a particular theist may admit that 2 dollars plus 3 dollars equals 5 dollars when considering his own personal finances, he firmly believes that such laws of identity do not apply to large collectives like government entities. We can observe that a group of theists, designated as a governmental collective, will take on projects that they would not undertake as an individual or as a group of individuals. This is because reality for theists is not objective, firm and fixed in and by nature. Reality for theists is the collective consensus. If enough of the right people believe it to be true, then by definition it is true! The theist firmly believes that the collective can actually change reality as it sees fit!

Observe legislatures, national congresses and other governmental groups. Theists believe that changing theft into taxation and murder into warfare are real changes! These are examples of how the **NATION-STATE** can do whatever it wants! One state legislature even tried to change the mathematical constant π from 3.14159 to an even 3.0^{17} ! Homosexual behavior is voted to be a biological condition! Next, I expect hurricanes will be voted illegal and outlawed!

The tribe has gone through the same superficial “user friendly” humanitarian modifications to produce the modern **NATION-STATE** that religion has undergone. While the chief or rulers of a tribe would find the placating and ingratiating behaviors of modern politicians unbelievable, it is a reflection of how politicians obtain power. Contemporary masses have obtained considerable political power principally because of the heretics. Therefore, the political class, in order to retain ruling control over the masses must add benefits and services to get votes. This is what has caused the ancient tribe to morph into the modern **NATION-STATE**. In comparison, where the tribal chief simply commanded the slaves or masses to do his bidding, contemporary politicians must obtain power by obtaining votes. This has required the **NATION-STATE** to develop a veneer or “sugarcoating” around its core identity. However, as with the contemporary compartmented theist mind, conflict in **NATION-STATE** government is unremitting.

Although the tribe or **NATION-STATE** is completely parasitic and actually offers nothing of value, nothing that is not evil, citizens worship the **NATION-STATE** as a deity; it is their God. Therefore, they are unable to recognize the evil and unnecessary nature of the **NATION-STATE**. What is real is a population of people who inhabit a designated geographical area who are brain or mind injured, dependent upon **authority**, psychologically manipulated into belonging to the **cult** monopoly and then tricked and terrorized out of protection money by the **cult** rulers and their henchmen. Due to their collectivist **RST-C** masochistic programming, the citizens accept such a **cult** and accept such exploitation.

Ultimately, the only “value” of a **NATION-STATE** for most citizens is imaginary. These deluded lovers of the **NATION-STATE** we now know as “Statists.” Statists are constantly complaining of the poor return from the **NATION-STATE** for their love and devotion! Statists assume each-and-every government scandal, failure and fiasco to be an exception. They are tenacious in their belief in the myth of “good government.” The ruling class refers to these people as “**useful idiots**.” The contemporary theist mind cannot conceive of life independent of a collective and their preference is for a **NATION-STATE**. With their need for a **collective/self**, they incorporate the **NATION-STATE** to become their **self**! They worship the **NATION-STATE** as a God so it is somewhat of a self-worship. They cannot separate their identity from the **NATION-STATE**. A **NATION-STATE** is a fantasy world that modern citizens prefer to inhabit. They are as delusional as any other group of **cult** worshipers.

Instead of hopping and dancing around the tribal campfire, they are hopping and dancing around in the halls of the legislature or congress.

Do not underestimate the degree of delusion required of **NATION-STATE** citizens. Consider the members of smaller **cults** such as the Children of God, Heaven's Gate, or the Peoples' Temple. Those people that commit to these small **cults** are no more delusional or more evil than are the billions that commit to the **cult** of the **NATION-STATE**. If you will read and study small **cults** such as these, you will see that the patriotic citizens of nations or **NATION-STATES** are no different! The words "cult" and "culture" developed from the same root concept and they refer to the same phenomena. The ruler worship members of small **cults** exhibit is in no way more delusional that that shown by patriots and nationalists. **NATION-STATES** are just **cults** with larger populations.

Statists cannot imagine providing for themselves what they conceive as "vital government services." The fact that private citizens or private free enterprise, absent the aggression, force, theft and violence of a **NATION-STATE**, could and would provide all the needed services far more affordably and effectively is a belief totally beyond their comprehension! Citizens believe they must have a **NATION-STATE** and psychologically this is true. They look into their minds and find their **RST-C** and its evil motivation. Then they project their belief in innate human evil onto all humankind! This makes theists believe that they must have a **NATION-STATE** and a government to survive! Theists believe that stealing and killing is necessary for survival. What they actually want is for the **NATION-STATE** to do their stealing and killing for them. By having their rulers order and organize this behavior, it becomes anointed and acceptable, even noble. An election is the ritual whereby the evil murderous urges of their tribalism is projected onto the **NATION-STATE**. Most *can relegate the guilt; all can share in the booty*. Therefore, they respect and obey the governing class as their religious programming has trained them to do. Statist need the **NATION-STATE** for the same reasons Shama needed the Tribe; as an instrument for stealing (taxation and wealth redistribution) and killing. We return to the same basic **four delusions** required of a **tribal cult**.

The first delusion required for a **NATION-STATE cult** to come into existence, and remain in existence, is the belief by most of the people that a **NATION-STATE** and its **governments are needed and necessary**. The **NATION-STATE's** existence reflects the fact that a majority of the citizens cannot imagine surviving very well without a great deal of ongoing force, coercion, stealing and killing. This is the typical feeling of people amputated of their objective orientation to nature and imprinted on a collective. Having an epistemological standard of truth based on a ruling class practically guarantees theft and murder. This is because the usefulness of slaves or citizens to the governing class is largely limited to commercial and military purposes.

A typical citizen has a psychological need for the **NATION-STATE cult** to intercede between him and reality, or Nature's God. Just like Tribal man, modern man, is taught to fear reality and needs an institution to intercede between him and reality. While most of the citizens of a **NATION-STATE** receive some of the booty acquired from stealing and killing some of the time, the only people that consistently profit materially from the existence of the **NATION-STATE cult** are the governing class and their entourage. The governing class needs the **NATION-STATE** for the same reasons Shama needed the tribe: to save them from, to intercede between them and, the forest. It is the forest i.e. the unregulated marketplace in contemporary times, which the governing class and many citizens so desperately fear. They must have a parental surrogate (government) intercede between them and reality and provide them with a guaranteed or protected source of food. In other words, they cannot be mentally secure without having a government enforced commercial monopoly.

Therefore, the **NATION-STATE cult**, like the **tribal cult**, provides the rationale for murder and theft. Adherence and devotion to theism allows each statist to guiltlessly collect his portion of the booty confiscated by the **NATION-STATE**. As it is with the tribe, some delusions allow the citizen to remain blind to these evils.

The second delusion required for maintenance of the modern **cult** of **NATION-STATE** is the *unquestioning belief in the efficacy and necessity of aggression*. The aggression and violence theists utilize on themselves inside their own minds to keep themselves in line causes them to project a similar need for aggression and violence in their dealings with all aspects of reality. This is no less true in dealing with their social reality, in dealing with people. Indeed, in theistic societies, there truly is a need for aggression! It is required to maintain order!

Theism sets up a system of rules, regulations and expectations in the citizen's mind. He must then depend upon his will power to force his adherence to this legalistic structure. He will then project onto the **NATION-STATE** a need for societal rules and regulations, which he demands his government create and enforce. Statist "know" all humans are evil so only the Statist God, the **NATION-STATE**, can oversee everyone and make them behave! It is the indoctrination with theism that creates the cognitive and emotional acceptance of intra-psychic aggression. That in turn create the need for so much aggression and preference for aggression. Thus, aggression and violence are the standard of practice throughout the modern **NATION-STATE**. This reinforces another rationale for the existence of the **NATION-STATE**: to maintain social order.

The theist mind-set is such that no amount of law enforcement short of totalitarianism will sustain law and order. Just as theists "need" a punitive conscience to force them to "be good", they need a "strong man" (government) (rulers) (police) to make them behave.

Theists are so committed to the use of aggression that it is used to organize the insides of their minds; they use force to organize their "loved ones," so aggression permeates every aspect of their existence. They have a strong commitment to sadomasochism so they do not question it! Theists need rulers to think for them, do for them and force them to behave and obey their rules. They use aggression to organize the contents of their minds, so naturally they can "see" only aggression as the means of organizing their **NATION-STATE**! Like the tribe, the modern **NATION-STATE** will inextricably morph toward a totalitarian dictatorship. It will do this even if no one in the **NATION-STATE** consciously wishes it to do so!

The **NATION-STATE**, like the tribe is usually at war. **NATION-STATE** citizens just like the tribesmen know that all humans are born evil. Nevertheless, the citizens of the **NATION-STATE** **cult** receive absolution from the **NATION-STATE** collective and are much less evil than foreigners are. Therefore, the citizens of every **NATION-STATE** are suspicious of the citizens of other **NATION-STATES**. They know that other **NATION-STATES** may attack them at any time and that they must remain perpetually on guard. War is almost continuous. War and military conquest is as important from the psychological standpoint as it is as a source of spoils, territory and taxpayers. Constant warfare, or the constant threat of it, serves to reinforce, for all the citizens of the **NATION-STATE**, the necessity of sticking together for their mutual defense and survival. Neighboring **NATION-STATES** are always planning to attack, so every **NATION-STATE** has to stay vigilant and ready to defend itself.

Warfare is almost continuous as **NATION-STATE** **Cults** fight it out with each other. Each group of **cult** members (citizens) (statist) sacrifice their fortunes and their lives as one or both **cults** decimate each other in one bloody battle after the other. The study of history is the monotonous story of this bloody **cult** carnage and human sacrifice repeated over and over.

The reality of modern life reinforces the inculcation of psychological dependency into the citizen. Theists will always work things around in their country to reflect their inner fears. Therefore, what starts out as a fear in their religious imagination is created in their lives. Societal organization recapitulates psychological organization. It is a self-fulfilling prophecy.

Since the citizens of the **NATION-STATE** have no true understanding of the self-regulating nature of markets, they see a need for government regulation everywhere they look! They fail to comprehend that human beings have but two choices. Either total or partial slavery enforced by aggression, or open competitive free markets based on voluntarism and persuasion. Therefore, it is either slavery or capitalism!(See glossary) There are no other options. For **NATION-STATE** citizens',

aggression is the more attractive choice. They see it as a much more reliable means of maintaining commercial and financial order. The citizens, imbued as they are of the **NATION-STATE**, actually insist on government regulation, ownership and control! They perceive no contradiction between this view and their warped idea of freedom. Theism has taught them the sinfulness of commerce and business; they know that the pursuit of life sustaining money is evil. They reason that those who pursue wealth the hardest must be the most evil. Therefore, they look to their parental or tribal surrogates, government, to protect them from the evil marketplace (God). They want the **NATION-STATE cult** to oversee businesses and make businesspersons behave ethically. Talk about having the fox watch over the chickens! Nevertheless, even citizens that expect nothing from government but corruption can find no alternative to government regulation. They willingly approve and comply with such evil schemes as the government regulation of commerce! Such is the blindness of the theist mind! Voluntary cooperation is simply never considered! Such is the theist's fear of freedom!

The third delusion required of citizens in order to sustain the **NATION-STATE cult** is the unquestioning belief in the righteousness of it and the actions of its government. Citizens believe that those officials elected to government positions through the democratic elective process are imbued with a spiritual or supernatural power to govern morally and intelligently. To win an election is to be anointed by the **God NATION-STATE** and automatically made more intelligent and more morally righteous than any mere citizen! Many elected officials believe this about themselves! The truth is quite the reverse. Nothing stimulates motivation from the evil sadistic **theist RST-C** more than winning an election to public office!

Citizens experience relief from this delusion of any guilt they should have for sanctioning, and participating in lies, theft, war, murder and pillage. Like all sadomasochistic relationships, both the governing class and the citizens acquire emotional support for their evil by belonging to the **cult of NATION-STATE**. **NATION-STATES** universally condemn stealing; they do not want the competition! Simply by re-labeling stealing and calling it taxation the natives are mesmerized into accepting it as just! Taxation is clearly theft. Yet, theists, because of their self/collective identity are as blind to this evil as most others. Taxation laws, particularly income taxation, give the **NATION-STATE cult** a "blank check" on every person's efforts and information on every citizen's wealth and income. The ruling class learned long ago that 50% of the wealth of citizens who think they are free amounts to a lot more wealth than 100% of the wealth produced by people who know they are slaves! Income taxation has the moral equivalency of the slavery that it is. Does it shock you that the slave citizens accept it?

Laws of government regulation give the rulers inside information on everyone's business policies and methods. Government regulation is what keeps the citizens in harness and results in every person actually working for the **NATION-STATE**. As surely, as residential real estate taxes effectively eliminate home ownership, income and other taxes eliminate the citizens' freedom more effectively than iron shackles! The citizen actually owns nothing, the **NATION-STATE cult** and its rulers, own everything, including, of course, the citizens themselves! The **NATION-STATE** simply by changing the name of its stealing to taxation for example, allows it to steal with impunity. Statists have no moral argument against it.

Cult members of the modern **NATION-STATE** must accept massive deception and delusion in order to believe that murder and theft are morally justifiable. They must believe that anything and everything sanctioned by the **NATION-STATE** is acceptable and necessary. Theism is the pure essence of evil, and the **NATION-STATE cult** exploits this theology. However, the citizens do not know this; they cannot allow themselves to recognize this evil. All the stealing and killing is viewed as grand, glorious, holy and noble.

The **NATION-STATE** is a very formidable machine. The word "machine" is accurate here because all the citizens expect to "play their part." The expectations of every other member of the **NATION-STATE**, especially those of higher "rank," intimidates every member of a **NATION-STATE cult**. Everyone in the **NATION-STATE**, from top to bottom is required to be a "cog in the wheel" that

the **NATION-STATE** needs and demands. Aggression and violence permeate the **NATION-STATE cult**. This is a holdover from the tribe. Actually, everyone in a **NATION-STATE** is a slave because everyone must conform to “political correctness.” Anyone who fails to live up to the **NATION-STATE’S** expectations could find himself under investigation by the **NATION-STATE’S** taxing authority or assassinated by its secret police.

Each **NATION-STATE’S** belief system, indoctrinated into the citizens when they are children, is a special version of a generic theism. **NATION-STATE** specific taboos and ruler worship dogma is easily piggybacked onto this generic theism to suit the needs and specifics of the governing class. Once theism is inculcated into a child’s mind the fundamental delusions regarding self-sacrifice, murder, theft and the nobility of the **NATION-STATE cult**, remain intact and persist. A **RST-C** is extremely difficult to change.

From the perspective of the **NATION-STATE's** government the two absolute requirements of the citizen-slaves are:

- 1. Acquiescing to military conscription**
- 2. Acquiescing to taxation.**

Without the citizen-slaves, willingness to pay taxes the **cult** of the **NATION-STATE** will collapse and disintegrate. This willingness to pay taxes attracts both internal psychopaths and external looters to covet control of a **NATION-STATE**.

The fourth delusion required of **cult** citizens is the belief that only the **NATION-STATE** leaders can be trusted to mint coin and print paper money. The ruling class has known from the invention of the first tribe that the key to its rule over the masses is the control of food. Following the invention of the wheel and the improvement in transportation, both agriculture and society became more complex. Soon another invention, precious metal money, made wealth easier to hide and keep. Gold and silver money enhanced trade and commerce adding to the wealth (food) produced. Unlike farmland, money could be stored, hidden and kept secret from **NATION-STATE** authorities. Money, gold and silver, like food before it, became a source of independence and therefore a threat to **NATION-STATE** and its control of the masses.

Theism has always been anti-commerce. The purpose of theism is to produce slaves. The last thing a slave needs to know is how to earn money. Commerce is pro-life whereas the basic tenets of theism are all anti-life, so there is a basic antipathy. However, the invention of metal money and the seditious opportunities it offered caused the tribal clerics to reinforce their anti-commerce, anti-business and anti-profit taboos. Therefore, with the rise of the **NATION-STATE** the anti-money bias was accentuated in tribal theology. Earning money, saving money, earning money on your money, engaging in trade, business enterprise and pursuing commercial interest were added to the list of sins the slaves must avoid. It was crucial to the survival of the **NATION-STATE** and its ruling class, that the vast majority of people remain financially inept and dependent upon them. Economic prosperity by another **NATION-STATE** or individual is routinely interpreted as evidence of sin. So whether thinking about one of the earliest and most primitive tribes that existed before the invention of writing, the wheel or money, or the modern **NATION-STATE**, we see the same effort on the part of the rulers to control as much of the means of production as possible. As long as land was the source of all wealth, the ruling class held monopoly control over all the land. The use of precious metals & jewels as a medium of exchange allowed another avenue to the attainment of personal wealth by people. This could not be allowed.

The only thing holding the **cult** of the **NATION-STATE** together is a belief, a flimsy and abstract little concept that the **NATION-STATE** is a necessity! Therefore, everything must be done to insure that the people cannot manage their business or their property, or their lives, without **NATION-**

STATE oversight. For this reason one of the very first things that the **NATION-STATE** did was to confiscate the concept and establish monopoly control and regulation over money.

If control of money could magically be placed off limits to the **NATION-STATE**, the result would be the immediate collapse of the **NATION-STATE cult**. Upon the invention of metal money, the governing class of every **NATION-STATE** immediately realized this and took steps to see that this did not happen. They recognized that only by the control of money could the **NATION-STATE** survive.

The invention of paper currency was the **NATION-STATE's** salvation. Paper currency allowed the governing class to survive, and the ability to manipulate paper currency provided them a new and improved means of exploiting the citizens. The last thing the **NATION-STATE** wants is for their citizens to gain any degree of independence. The ultimate basis of dependency for a living organism is its dependence on food. Whoever controls your food controls you. Therefore, the **NATION-STATE** ruling class, for their own security, seeks control of the citizen's necessities. The easiest way for them to do this once paper currency became the excepted medium of exchange was to control the supply of paper currency.

Once paper currency was universally accepted, and the **NATION-STATE'S** total control of paper currency established, the temptation of the governing class to print more of it could not be controlled. The governing class in every country enjoys this exploitation of the citizens in this way. "If they think and act like sheep, why not fleece them?" has always been the mantra of the ruling class. Sticking it to the masses in this way is even sweeter by the fact that the rulers knew they were using currency to further indenture the masses, something that the citizens might have used themselves to promote freedom. An extension of this forth delusion that the tribal rulers should control all the food is that the **NATION-STATE cult** should control all the paper currency.

From the beginning of recorded history up to our present time, we read of one **NATION-STATE** after the other inflating its currency, bankrupting their **NATION-STATE**, going to war or armed revolution, decimating the people, and then moving on to the next fiat paper currency Ponzi scheme simply to repeat the process. I cannot find a single exception! The masses produce wealth, build up wealth reserves, and then the governing class confiscates and waste it. In spite of all this thief and destruction by the ruling class, **NATION-STATE** citizens remain obedient to their masters and eagerly accept every new monetary rip off offered to them, just as their theistic programming demands.

Even with the ruling class firmly in control of the currency supply, constantly printing more and manipulating it for their own benefit, they still dare not allow the masses to gain a modicum of independence. Utilizing their thugs or henchmen in their organization called "government" they worm their way into every nook and cranny of the market place with laws and rules to control and regulate every business, commercial and professional enterprise the citizens manage to create. Whenever someone advocates government regulation of anything, we can be sure the speaker is a member of the ruling **cult** or one of its many sycophants. The royal road to totalitarianism begins with government regulation. Government regulation invariably leads to fascism and fascism leads directly to totalitarian dictatorship.

The anti-business taboo is there to give the rulers of the **NATION-STATE cult** the religious cover it needs to take over and control land, labor, money, business and professional services. Aside from the greed, the governing class has for the wealth citizens produce, their motive is to prevent the accumulation of wealth by others and to prevent citizens from developing an independent sense of mind. Should a citizen, by some near miracle, accumulate massive wealth, the governing class invites him to join them; if he declines, they will squash him. He might use his wealth in some liberating effort. Better, he embraces the **cult** and run for public office.

This anti-commerce theme was present in theistic theology from the beginning, but before the invention of money, it was expressed in terms of food. The slave was not to hoard his game but to share it with his tribe. The hunter-gatherer should be seen as a prototypical entrepreneur. Where he took up his bow and arrow and flint knife and went out into the forest to bring home food, the modern

businessperson takes up their brief case and cell phone and goes out into the market place to bring home money. So anytime, we see anti-money, anti-business, anti-commerce and anti-profit bias in a religion or political philosophy it is a tribal religious element. The anti-business bias of modern tribal theology continues the anti-hunter-gatherer tradition.

A psychopathic ruling class invented what we call “culture”. This is whom Shama represents. The **NATION-STATE cult** is the latest system created by the psychopathic rulers to take greater advantage of the citizens. A **NATION-STATE** is a collective that exists **solely** for the exploitation of the masses. The governing class cannot allow the citizens to know this. The governing class works constantly to keep the masses from learning how wicked and evil the government really is! They do not want to know this themselves! Therefore, the government **cult** leaders work hard to convince themselves and the masses that the **NATION-STATE** and its government are essential to everyone’s survival. Anything that reduces or negates dependency of the citizens on the government, threatens to expose this lie could potentially dissolve the **NATION-STATE**. “If the slaves are given their freedom, who will pick the cotton?” The governing class must therefore eliminate anything that encourages independence because it is a threat to the **NATION-STATE’S** survival! **NATION-STATES** create programs to encourage dependency of the statist on them. The need for devoted **cult** members is even greater than the need for taxpayers!

Numerous ideologies are formulated to rationalize and justify this stealing and killing by the **NATION-STATE**. The socio-economic-political systems called communism, fascism, Marxism, progressivism, socialism, globalism, welfare statism, environmentalism, democracy, liberalism and state capitalism, are just tribalism re-tooled, re-labeled and re-marketed as something new and desirable. They are all just slightly different versions of generic collectivism and they appeal to those with the tribal or theist **RST-C**. These rationalizations are designed to camouflage the massive evil these belief systems represent! Intellectuals formulate these enslavement plans to ingratiate themselves with the governing class. They are just Shama in more modern clothes without his feathered headdress and painted face.

You might think that the **NATION-STATE cult** is very vulnerable to the truth. However, the Emperors’ nakedness¹⁵ is usually interpreted as fine clothes because of the citizens’ profound dependency. **NATION-STATE** citizens need to believe is so great that they see what they are told to see! The **NATION-STATE’S** expectations and the citizens’ collectivist “conscience” control the behavior of all the citizens at all levels within the **NATION-STATE**. Theism is the ultimate evil; it produces mental “blind spots” which creates the mind-set to accept propaganda. If a person can be so blinded by theism as to willingly, send his own child to certain death for the good of the **NATION-STATE**, than believing political propaganda is no feat at all. If you believe that a **NATION-STATE**, any **collective** can morally and righteously grant someone a valid “license to kill” then you must be as deluded, and evil as James Bond!

Except for self-defense, when there is no other choice, no killing of human beings is *ever* anything but absolute and complete evil! There is no other logical conclusion, either “live and let live”, “do unto others as you would have them do unto you” and fully embrace the **non-aggression principle (NAP)**, or join the hoard of viscous savages who justify their murderous evil through religion or some other **cult** fanaticism!

Reality will eventually vindicate the theists’ worst fears and horrors. This is why the development of democracy, which had the potential of liberation, has not helped theist populations that much. They predictably and consistently vote themselves into greater bondage. I know of no example of a democracy voting itself into greater freedom. No form of government will long work for theists. Not even the one their unconscious programing strives to establish, collectivism, fascism, and totalitarianism!

The **NATION-STATE cult** is a vestigial institution carried down from the tribe. Modern societies try to wall off their evil tribal urges and have them perpetrated by the **NATION-STATE**. Therefore, the modern **NATION-STATE** is the depository of tribal evil and it has all the characteristics

of tribal evil. Just as tribal man cannot live without his evil tribe, modern man cannot live without his evil government.

Human beings “need” the **NATION-STATE** and its government the same way that they “need” theism and an unconscious mind in which to repress it. What humankind really needs is to leave children unmolested, dump the theism and abolish the **NATION-STATE**! In other words eliminate the source of evil in our minds and eliminate the source of evil in society and you will have tremendously reduced evil in the world!

Governing Class

Who are the governing class? What are the motives of the governing class? Every nation has a group of people who control the apparatus of the **NATION-STATE cult** and profit from it. That profit is among other things, material goods. The governing class profit materially in a greater degree than their time and effort would justify. The governing class for example may take 60 to 80 % of all production for themselves, their party supporters and their pet projects. While benefiting in this great amount, these rulers might contribute less than 1% of the total time and physical effort devoted to the agricultural, industrial and military enterprises. Material gain is a very real and substantial lure for the ruling class.

Furthermore, another even more powerful motive for many of the governing class is, as it was for Shama, the **control** of the masses. Controlling the government of the **NATION-STATE** allows these rulers to avoid the forest. This fear of the forest represents a fear of reality, or in hunter-gatherer terms, fear of God. This fear comes from a feeling of underlying incompetence at dealing with reality. This existential fear is a very profound psychological fear that results from the adoption of a collective **RST-C** and a rejection of nature or reality as the supreme standard of truth. Thus, the motivation of the ruling class is an existential fear of the forest. In modern terminology, it is a profound fear and distrust of the free unregulated market place, a profound fear of competition. Everyone would like to have a guaranteed income, a guaranteed job, or a business that is a protected monopoly. The governing class more than wants this, they believe they have a right to it and do not hesitate to send hundreds of thousands of people to their deaths in order to obtain and maintain this for themselves and their families!

The governing class is thus existentially afraid to compete fairly among the masses in a totally free, unregulated and open market. They seek government protection of their businesses through a **NATION-STATE** enforced monopoly. This explains the psychological pressure for a democracy to become fascist on its way to totalitarian dictatorship. The free competitive marketplace is equivalent to the untamed forest or God, it gives no one a special privilege, and everyone must face reality every day. **The ruling class demands a special dispensation from competition** and the necessity of fundamental competence. Only **control** over those perceived as competent, i.e. those who are successful in commerce such as farmers, tradesmen, manufacturers, industrialist, and business persons, etc. partially relieves this existential fear.

The masses also receive a psychological gain or benefit. They are relieved of responsibility for the evil actions of their **NATION-STATE cult**. Citizens love to complain about “the government” but they are not about to change anything! The government, readily accepts responsibility, rule and control, they want it desperately. This is what the masses shun. The governing class does not get their hands dirty and the citizens are not responsible. It is inter dependency.

The existential fear inherent in a **RST-C** has a powerful effect on collectivist. It can cause a shift toward the sadistic pole of their theist identity. The more political power and wealth a theistic ruler obtains the greater is his tendency toward sadistic fanaticism. So it is often the top echelons of political power and wealth where homicidal delusions rage. The ruling class at its highest levels fanatically embraces satanic worship, pedophilic blood sacrifices and paranoid theologies. The idolizing of such rulers is because they most clearly reflect the theist values that the population of statist projects onto the

NATION-STATE! Assassinations, serial and mass murder, military interventions, and war typically flow from this level of society. The people busy working and actually producing stuff seldom start the push for war! Study the rulers of the smaller cults to understand better **NATION-STATE cult** rulers²⁰.

The **NATION-STATE cult** and its government act as a powerful magnet on psychopaths and draw them to the seats of power¹⁴. Nevertheless, they always have problems with their societal structure. They can never get any system to work very well. They create many problems with their theistic mindset that they cannot solve. Theistic concepts act like blinders on a mule making many solutions simply out of their conceptual purview. The delusion of the **NATION-STATE** collective paints theists into a corner intellectually. Nearly all the problems faced by a **NATION-STATE** are self-induced. They invariably end up in a place from which they cannot extricate themselves. In such cases, they usually choose the course that reinforces their delusions rather than the course that provides a real solution. Their chosen course of action invariably leads to violence and often war. The cost of fanatic devotion to their theism is extremely high in both lives and resources. No amount of high-sounding rhetoric and convoluted theories can change theism and the **NATION-STATE** from what they are: rationalizations for theft. To maintain the delusion that they are anything more comes at a high price. Nevertheless, for millenniums humans have preferred to pay this cost rather than examine and reject their savage belief system!

To understand the evils of unbridled abstraction you need only study the history of the twentieth century. If profound failure would cure the theists of their cognitive reification²⁷ disorder the first half of the twentieth century would have surely prevented the second half of the carnage. Nevertheless, the definition of a delusion is that it is an erroneous belief that is impervious to reason. Only by harnessing, the cognitive processes to reality through a **RST-R** based on nature or reality does man reap the rewards, and avoid the pitfalls of abstract conceptual thought. It is floating contradictory abstractions held by force in the human mind, and then acted upon, usually through force, that are the root of all evil. Moreover, a very large portion of that root is theism. If the root is theism than the tree is the **NATION-STATE**.

Due to strategic military competitiveness, in order to survive, many tribes have adopted the **NATION-STATE** societal structure. Therefore, the tribal model changed into the **NATION-STATE** model and spread around the world. Many tribes have morphed into a **NATION-STATE**. Every **NATION-STATE cult** maintains an active propaganda program to constantly generate a mythology and perpetuate its lies, myths, delusions and deceptions. The **NATION-STATE** rulers use newsmakers, media experts, reporters and journalist to continually create and promote the **NATION-STATE** mythology. The point of this mythology is how special and righteous the **cult** is and how deserving it is of its citizens devotion and sacrifice! Every **NATION-STATE** is actively engaged in this. Every **NATION-STATE** spies on its citizens as much as humanly and technologically possible. They constantly fear the citizens finding out how thoroughly evil they really are!

The “government” has no choice; it must create the illusion of being special. Every **NATION-STATE cult** seeks to differentiate itself. Each **NATION-STATE’S** unique and specific mythology necessarily makes each **NATION-STATE** *appear* very different from the others. Differences in religion, language, styles and methods of governing create ample excuses for conflict and warfare. However, all **NATION-STATES** have the same bundle of evil theist concepts as their foundation. Warfare is something nations seek anytime they believe they have a military advantage. Wartime is a **NATION-STATE’S** finest hour.

Whatever the law-making body or legislature of a **NATION-STATE** may be, it will always be marked by conflict and near chaos. The lawmakers intentionally stir up conflict and discord if plenty is not forthcoming from struggles over dividing the loot. Conflict brings the lobbyist with their checkbooks. They also wish the process of governing to appear as difficult and demanding as possible! Governing is much too difficult for a mere ordinary citizen to contend.

Most statist unconsciously work and vote for laws and policies that gradually lead to dictatorship. The democratic **NATION-STATE** is therefore constantly evolving toward an absolute

totalitarian social structure. This is its nature. Totalitarianism is a type of dictatorship that suppresses individualism using terror. Totalitarianism is the ultimate anti-self societal structure! A **NATION-STATE** may vary how well it maintains compliance and obedience to its laws. How brutal and violent or lenient and benevolent a **NATION-STATE** may be is at the discretion of the governing class and depends upon their beliefs and ambitions.

Just as the violence of the tribe reflects the brutal child rearing experiences of tribal children the study of the child rearing practices of **NATION-STATE** parents also reveal this connection. Statist children grow up under a mental and physical assault that creates an internal pressure of anger and rage. Statists carry this hostility throughout their lives. It is constantly pushing every **NATION-STATE** toward its identity as a totalitarian dictatorship! I know of no democratic **NATION-STATE** that does not regularly vote itself into greater bondage! Huxley and Orwell²³ described a mild version of this reality.

The moral construction of contemporary civilization is unmitigated evil wrapped in a thin covering of humanism and science. Theism is the belief system. Theism has an agenda. The agenda behind theism is the enslavement of the masses. It is all about the survival and maintenance of the governing class by the domination, manipulation and control of the masses! Nothing about a modern democratic **NATION-STATE** changes this theist agenda.

Remember, no matter how perfect the politician's appearance, his expensive suit, wonderfully coiffed hair and impeccable teeth and smile, delivering a speech with authority and conviction that impresses nearly everyone, he is a murderous thug! When you have many people lying, stealing and killing for you, you can spend much of your time in a salon.

How Psychological Collectivism Leads to Mass Murder

Now we come to the important question. How does the indoctrination of children into theism create the destruction, violence and killing apparent all around us? It has been my thesis throughout this book that evil is spread by teaching it. Therefore, the tremendous amount of murder we have observed down through history and continue to observe in the world today is the direct result of teaching theism to infants and children. I believe I have here presented a credible explanation of how this works. Now I wish to outline the psychological steps that lead to many acts of mass murder.

How does a person come to the decision to kill strangers? How does a person decide to kill people that they do not know and have never met and who have not done anything to harm them personally. The desire to kill these victims arises simply because they live in another country or belong to different **cult**. Imagine for example murdering athletes at the Olympics solely because they represent a nation you do not like! Alternatively, imagine killing thousands of civilians, children, women, old people, simply because they live in a certain country! What mental processes allow a person to make the decision to do such massively evil things?

STEP 1. Teach a child one of the many brands of theism using the two-stage process. The first stage uses severe child abuse to teach an infant that his *self* is innately **evil**. This causes a specific type of brain damage as well as causing the infant to incorporate into his mind an identity of self-evil. Next the infant must be conditioned to fear thinking, especially about his religion. His mind, particularly its cognition, must be perverted. He must be prevented from developing the mental ability to determine what is true and what is untrue, at least in the area of religion.

Later, the second stage of theistic indoctrination teaches the older child, the evil morality of human sacrifice. These experiences cause a child to have a defective way of thinking called reification²⁷ or "magical thinking"²⁵ and a savage morality of human sacrifice. This creates a need to join a **cult** and obey its ruler. This results in the **collectivist** sadomasochistic psychology (**RST-C**).

STEP 2. The person with a collectivist psychology will mentally process abstractions such as “nativity”, “nationality”, “ethnicity”, and “religion” very different from the way a sane person would. Such “thinking” creates prejudicial “classes” that to the collectivist are experienced as real! Japs, Krauts, Yankees, Rebs, blacks, and hundreds of other derogatory names for collectives of human beings have been fashioned. A collectivist will think with these kinds of abstractions as *if* they are real! To the theist or anyone thinking incorrectly in this way, such abstractions as these seem very *real*. These reified collectivist concepts are incorporated into the individual’s collective identity. The person then cannot differentiate between his collective, religion or **NATION-STATE** and his biological *self*. Prejudice is another symptom of the inability to tell the difference between what is real and what is not real.

STEP 3. The theist will then identify the collective in his identity as “his” country, “his” religion, or “his” group. Then upon designation by “his” tribal **cult** authority, or through his own analysis, he concludes that some other collective is an enemy of “his country”, “his religion” or “his people,” he responds just as if he had been personally attacked. He conceptualizes his *self* as a member of a collective and he conceptualizes another collective **cult** such as another “**NATION-STATE**,” “religion” or “tribe” as his enemy. He then “sees” the situation as a battle or war of his collective versus their collective. The war is between **cults**, one **cult** against another.

Groups of people make up the population of a tribe or **NATION-STATE**. This population of individuals has beliefs and opinions that vary across a wide spectrum. Some may condone the war others may not. Yet, all are forced erroneously and conceptually into a single, undifferentiated collective concept. Now the theist collectivist will fight and kill members of the enemy collective and if necessary die fighting for “his” collective! The members of the **cults** that are at war are killing each other. This is how the cult rulers or the governing class gets the slaves to fight their wars and die for them.

STEP 4. A **RST-R** is more perceptual, “biological” and more focused on objective reality and “concrete” in its orientation. A **RST-R** identity is more of a commitment to the *self*. For a person thinking rationally the most important things in life, those things that provide the everyday endorphin rewards, are perceptual and have to do with individuals. Individuals are real. A person’s love partner, family and friends are individuals and they are real. These aspects of life are tangible. Perception is required to inform one of the needs of one’s lover, family and friends. Without the perceptual, without the secular mind functioning well, an individual will have difficulties with personal relationships. Without a strong **RST-R**, biosocial endorphin rewards may be scarce.

A **RST-C** is a *self/collective RST*. Tribal identities are more abstract, floating and conceptual, as is any identity built through reification.²⁷ A sadomasochistic **RST-C** is an abstraction or conceptual commitment. It is an ideology or theology, in other words it is a belief system of some sort! The theist may join with other religious individuals, organizations, with members of his gang, fellow fanatics or criminals in a commitment to a “Holy Cause.” The individual may become intensely committed to such a group, gang, or “collective” of “True Believers.” The individual may then begin living increasingly in his *collectivist fantasy world*. The more time he spends in this fantasy world and the more behaviors he initiates trying to validate his theism, the more isolated he becomes from his family and love ones. Whether the individual is destined to become a renowned religious prophet, a war hero or the leader of some glorious government reform movement, a serial murderer, or the kingpin of the criminal underworld, he is first a tribal theist, a collectivist and a conceptualist. His motivation will emanate from his sadomasochistic **RST-C**! The **RST-C** may be the masochistic variety. In time, the individual may become a fanatic religious visionary. Alternatively, it may be the case that the individual is committed to reinforcing his evil tribal sadism, so that in time he may launch into a murderous or criminal rampage. In either case, he shuns his **RST-R** for one that *feels* more authentic.

As an individual focuses more on the conceptual abstractions of his *theist collective RST-C*, such as a commitment to a particular religious theology, a specific political-economic theory, or to his **Nation-State**, or a specific criminal plan, as he becomes increasingly committed to his **cults**, be they sect, cell, fantasy, gang or party something begins happening to his **RST-R**! It begins to atrophy as a

person ignores their secular identity and perception. While their **RST-C**, flourishes with its collective belief system, his Holy Cause or Utopian political theory reinforces and hypertrophies. The individual may become increasingly distant as far as love and family relationships are concerned. His increasing commitment to a conceptual construct at the expense of perceptual satisfactions pulls him from his love relationships, as he becomes drawn more and more into commitment to his conceptual collective madness. He is developing into a fanatic. As his personal relationships dry-up because he provides less and less feedback and decreasing emotional support to the people in his life, his commitment to his conceptual collective belief system, his **cult** becomes increasingly important. Increasingly he reinforces his tribalism. Less and less does he reinforce his natural, secular life. Reinforcement of his tribalism grows as a snowball going down a snow covered mountain and gets larger and larger. Eventually he is living totally for his Holy Cause. He becomes a “true believer”¹⁸ and grows into a totally committed **cult** homicidal fanatic.

If a fanatic already hates a certain group or collective, and if he should join a club or group that similarly hates a certain group, then such an individual may find support for his hate. Such a support group becomes for our fanatic his own tribe, his own tribal collective. With the support of a small but vocal “collective”, our subject’s fantasies may escalate into action. He wishes to validate his belief system, gain the approval of his peers, and this may lead to action. This cognitive defect causes many of the evil theists’ group behaviors. The worse of course is war.

Psychological Collectivism and the Murder of Individuals

Now I wish to explain how the collectivist or slave psychology can lead to the murder of individuals. The terrible consequences of the collectivist error in cognition do not stop with war or with one large group against another. This same substitution of a Collective for Nature/reality as a cognitive standard is applied with devastating results in other areas of life. To understand this better, let us consider two young women.

First, let us examine the beliefs of a young woman regarding abortion. We can call our first subject woman “A”. Let us say that she is totally opposed to abortion and tells herself that she would never do or even consider doing such a thing. She knows that many women undergo abortions; some utilize the procedure frequently as a means of birth control. She does not believe she could be a best friend to a woman that did such a thing.

Our subject however is not interested in supporting laws that would outlaw abortion and she is not about to picket abortion clinics. She does not consider it her responsibility to affect other **cult** member’s behavior. She is not what you would call a very devoted **cult** member! She is not concerned with the moral stature of “her country.” She does not relate to the collective of pregnant women. She does not believe in abortion but she does not see herself as a member of a **cult** whose reputation or moral standing she must defend. In this area, she sees herself as an individual and not as a member of a collective.

Now let us consider another young woman. Let us label this individual woman “B.” She too abhors abortion. She considers it a **sin** and believes strongly that there should be **laws** against abortion. She feels responsible for all the aborted fetuses and infants, as well as all the misinformed and exploited mothers. She is concerned that “her country” (her **cult**) may condone abortion by not having strong laws against the practice. She believes that “her country” has a responsibility, which goes beyond protecting her rights, to include *maintaining the morality* of the national **collective**. She has a strong commitment to her **Nation-State cult**. How her **cult** believes and behaves is a direct reflection on her! She has a growing hatred for physicians who perform the abortion procedure. She joins a militant anti-abortion group in writing public officials and lawmakers urging them to support strong laws and vigorous law enforcement to abolish this evil. She joins in the picketing of a notorious abortion clinic and meets many

people who share her views. She hears that a notorious abortionist will be working at the clinic the following day. She becomes despondent over the realization that “her government” her **Nation-State cult** will do nothing to stop the killing of the unborn. She steals her father’s hunting rifle from his home. She hides in the bushes near the back entrance to the clinic. She guns the doctor down the next morning as he arrives for work.

How is this second woman’s mind different from the first one? Woman “B” has a protective attitude toward an abstraction. She has enmeshed or merged her *self* with the concepts of “**NATION-STATE**” and “government.” She feels responsible for her **NATION-STATE cult**. The moral condition and commitment of “her country” or “her government” as portrayed in its laws are of extreme importance to her. She feels a very strong and intense responsibility for the condition of “her **NATION-STATE’S**” morality. She identifies so strongly with the **NATION-STATE** that the moral condition of her **NATION-STATE** she experiences as her own personal moral condition! She is a much more indoctrinated and devoted **cult** member than is woman A. There is very little or no separation between the moral condition of her *self* and that of the **NATION-STATE collective**! Her *self* and the **NATION-STATE collective** are almost one-and-the same! The second woman experiences legalized abortion as a threat to her *self*, a threat to her **RST-C**, as a moral threat to her **NATION-STATE** and its reputation! She kills to protect her **cult**!

Therefore, the second woman experiences no separation between her *self* and the **collective**. To her they are one-and-the same. She has a **self/collective** identity. Protecting the honor of the **NATION-STATE** and its government is the same as protecting her own personal honor and reputation. Collectivism is the cause of *the syndrome of the inappropriate acceptance of responsibility*. This belief is behind a lot of the motivation to join military service.

Where the tribe embraced murder and warfare as a necessary part of everyday life, the **NATION-STATE** makes free-lance murder illegal. Only murder exercised by the collective is anointed, accepted, justified and revered. Therefore, once a killing is committed in a modern **NATION-STATE**, the members of the murderer’s support club or group collective will usually disavow all connection to the perpetrator. They may be among the first to define the criminal killer as “crazy”. In some cases this club, support group, gang, tribe or collective exists only in the perpetrator’s mind! For many killers their reference authority, the tribal authorities exist only in their fantasies. The tribal rulers may only exist in their Holy Books! Theists are religion creators! They are true believers. Moreover, their tribal religions are seldom up to anything good.

The perpetrator of these horrible crimes sees the world as “his” collective against “their” collective. His **cult** is fighting their **cult**! He is determined to get his “high,” his endorphin reward, regardless of its cost to him or others. Even when caught he is often smug with the self-satisfaction that what he did was morally righteous! He is certain that his behavior was morally righteous because it makes him feel so good! He is doing “God’s work!” When the perverted motivation of tribal theism combines with collectivist thinking, such abominations as serial killers, school shooters and suicide bombers are some of the results.

The seeking of the endorphin reward for validation of one’s tribal collectivist **RST-C** motivates much murderous behavior. The killer may choose to “go out” in a burst of “feel good ecstasy” or he can remain alienated, depressed and miserable. Many theists live on the edge of suicide a great deal of the time. Often when drug use ceases to ameliorate his pain, he turns to something more potent. When a group of collectivist secretly places a bomb on an airliner loaded with people or as a true believer approaches his target wearing a vest of dynamite, they experience an outpouring of endorphins into their brains. An outpouring so profound, so powerful they are feeling a level of pleasure and ecstasy never before known to them! The experience provides a “high,” which is so intense and over-whelming, that they cannot question the wisdom of their action. Even if they were able to take some time out and consider their actions, they would not alter their course! Theist collectivists with their sadomasochism seldom experiences this kind of Hindbrain reward. Nevertheless, when an action of masochistic self-

sacrifice combines with a tribal approved “Holy Cause” like the sadistic destruction of tribal enemies, the feeling produced is near *ecstasy!*

All of these stories of people murdering other people are examples of turning to violence to validate one's **RST-C**. When a religionist or statist suffers identity crises, he often turns to savagery and murder as a means of validating his **RST-C**. He has no commitment to **NAP** or quickly sets it aside to try to validate his collectivist identity. He experiences the lack of **RST-C** validation as hypocrisy that accompanies depression and suicidal thoughts. The murderer often shouts as he kills that he does his evil for the glory of “God”. This is a true statement, for as I have explained a person’s **RST** usually has a name from the individual’s culture. Names like “God”, “Almighty”, “Allah” or “Great Spirit” are popular. The murderer does not do this to exempt himself from responsibility for his action but the opposite, to validate his self/collective **RST-C** and claim his endorphin trophy.

SUMMARY & CONCLUSION

There is a clear difference between an erroneous belief, a fallacious concept or simple ignorance of something, and the more complicated incorrect belief called a **delusion**. A person with a delusion cannot change his false belief easily if at all. A delusion then is a false belief which is impervious, or almost impervious, to reason and experience. A person with simply a false belief can change their belief rather easily once aware of the additional evidence. A person with a delusional false belief cannot, or does not, change his belief, even though lots of evidence that it is false is readily available. Ordinary ignorance can occur from a poor education, social isolation, or naivety, but the cause of delusional fallacies are much more complicated.

To get a person to develop a delusion requires that they are frightened profoundly and repeatedly over time. It is by being subjected to terror that a person is conditioned to fear a repetition of the terror. They associate or connect the experience of torture with thinking about, examining or doubting a taboo subject. A delusion is a belief held in the mind by fear! The person with a delusion is profoundly afraid of **thinking** about the taboo material!

Much less physical punishment may be required to create and maintain a delusion if the victim of the abuse is mentally immature. If a child's imagination is utilized in an ongoing program of terror, then self-surveillance and self-judgment followed by self-punishment can be established as an ongoing system in the child's imagination. A child strongly conditioned to fear thinking about a taboo subject may accept the taboo belief as true even if he is afraid actually to think about it. Depression is the emotion experienced from such a self-punishing mental mechanism.

If a system of organized, continuous torture, terror, surveillance and aggressive, authoritative indoctrination is used to terrify young children, they may not only become profoundly delusional, but suffer brain damage as well. The type of brain injury caused by sustained child abuse can cause a person to experience difficulty discerning real from unreal, fact from fiction or true from make-believe. Such treatment can injure the amygdala nucleus of the temporal lobe of the dominant hemisphere of the brain. Such damage may compromise or destroy a person's ability to make this very important type of cognitive differentiation. Brain scans reveal this brain injury. Torture and indoctrination of children can produce adults that remain delusional for life.

A person with such a mind or brain injury is then dependent upon others to assist them in discerning fact from fiction. Individuals with such a brain injury therefore readily join cults, and other types of authoritarian organizations because they need help discerning these differences. Because cult leaders, and other types of authoritarians, seem to be so confident regarding their beliefs, they are attractive to people with these kinds of injuries. Such mind and brain injured people are easy prey for cons and scams.

Although science only recently discovered the connection between terror, brain damage, and cults, this association has been known to secret societies or secret organizations for thousands of years. This knowledge was developed into a system of mind control thousands of years ago. This method of mind control was perfected and is used to produce slaves. Organizations called aggressive-authoritarian cults use child abuse and indoctrination in absurdities to extract obedience and produce slaves. These aggressive-authoritarian cults or AACs are systems of torture, terror, surveillance and indoctrination of children designed to produce individuals that are delusional and fearful of thinking about certain ideas. The individuals produced are slaves and the AACs that produce them are called religions.

Long before the invention of the wheel, written language or the domestication of farm animals this mind control information was used to manipulate people and produce slaves. Humans learned to

make slaves out of children long before they could control farm animals or write messages!

Religions developed and perfected this system to extract obedience and ruler worship from the masses. For millenniums, religious organizations, through such terror programs, have processed children into slaves. Religion teaches the child that imaginary creatures will do great harm to them if they do not obey their ruler-torturers. Evil spirits, devils, gods and other make-believe beings are easily created in a child's imagination. Once terror damages or destroys the amygdala nucleus of the temporal lobe of the brain, these imaginary threats may remain in the person's mind for life!. The abuse of children to turn them into obedient followers or slaves, afraid to think for themselves, continues in every nation around the world to this day. These aggressive, abusive delusional thought systems or AACs continue to be aggressively promoted in every country! The ruling classes prefer masses that are docile, damaged, obedient and easily manipulated and exploited.

As an abused child matures, and perhaps moves away from his parent-torturers and ceases to experience the continuous fear he did during childhood, he will in self-defense, repress his terrible childhood experiences into the unconscious part of his mind. But repression is not easy to maintain. So occasionally images from such a child victim's imagination, stored in his unconscious mind, spring into consciousness. The emotion attached to these images is the terror he has experienced as a child. The alien images and feelings, stored in the unconscious mind are from a child's religious terror indoctrination. These images and the fear attached to them was placed in his mind by the sadistic torture of his childhood religious abusers. The person's mind, including his imagination, has been filled with religious concepts, images, and feelings. When a person experiences these repressed experiences pouring into consciousness they are profoundly frightened and emotionally overwhelmed. This phenomenon is similar to the continuous recurring loop memory and flash-back memory processes observed in soldiers suffering combat fatigue. Such psychological injuries are now called post-traumatic stress disorder or PTSD. This phenomenon provides the motivation responsible for much of the irrational violence and murder observed around the world today.

Religious and Nation-State cults are organized to produce slaves for the benefit of the ruling classes. The ruling class of every religion and Nation-State steal enormous wealth from the masses by routinely robbing them into severe poverty and famine. The ruling elite by confiscating the wealth the masses produce, become super wealthy. This wealth and power typically causes the rulers to become extremely mentally deranged! They come to view themselves as a different and more valuable species! This is followed by a perversion of science as the ruling class searches for a 'Fountain of Youth' and an exemption from the laws of nature. They often use the masses as Guinea pigs in all kinds of secret research and experiments based on all kinds of perverted desires and plans. The masses have been subjected to new poisons and weapons, genetically modifying vaccines, hormonal and chemical agents to see what these evils will do to the slave-citizen's mind and body. This 'scientific research' has been added to the continuous psychological manipulation of the masses that has been in place for thousands of years.

So being a slave does not end with enslavement and it does not stop with obedience. The people who make up the huge majority of the world's population must submit to being laboratory rats as well as impoverished slaves! And what do the people receive for their sacrifices? They get rulers that tell them what to do and when to die, and what they should die for! And if their over-lords should grant them some life, then they get to live it out in an everyday struggle for a meager subsistence! But even if you weigh the alternatives and decide to keep your head down and accept slavery rather than rock the boat, what about your children! Must they accept your choice as well!?

The future of human life on earth is in the hands of parents. If children are raised without aggression and violence, slavery will slowly fade away. If children are explicitly taught property rights and the non-aggression principle and these principles are displayed by their parents, then calm, peace and reason will prevail and prosperity will result. Our future as a species is more dependent upon our benevolent and respectful relationships with our children than upon any other factor.

Children raised in a peaceful manner will not embrace aggressive **cults** that bully and attack other nations or peoples. Children raised with peace and respect will not support warmongers or killers and will not support political acts of aggression and subjugation.

Children raised without a religious agenda may not desire a government of any kind. The less evil you are the less religion and government you need. The most seditious act a person can do is to raise their kids with reason, compassion, respect, patience, peace, good advice and good example. As we raise our replacements, we should hope that they turn out to be less evil than we.

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2015 CE

Explanation of Specific Terminologies

The word “**God**” has multiple uses. Etymologists suggest that the English word itself is derived from the Old English “**god**” (*gub, gudis in Gothic, gud in modern Scandinavian, God in Dutch, and Gott in modern German*). “**God**” is defined as a non-corporeal being without any human biological gender. However, the concept of “**God**” creating has caused some religions to apply the masculine metaphorical name of “*Father*.” Therefore, in this book “**God**” **does not** reference ANY specific theological belief. It is a **general appellation** applied to a believed in entity.

Religion is a word that comes from two words, *re* “again” + *ligare* “to bind fast” thus **religion** is literally *a tie that binds tight, repeatedly*. **Religion** is any central core belief system that all other beliefs orbit. In essence, **Religion** is the *Sun* of a solar system of belief planets.

Within **Religion** is also implied the concept of **authority**. *Authority* refers to a claim of legitimacy, the justification and right to exercise power and control. The word **authority** is derived from the Latin words *Auctoritas* and *auctorem* that came from *Autor* “father,” *author, originator, creator, instigator, literally “one who caused to grow.”* Therefore, the concept of the **legitimacy** of “authority” comes from the one who creates. **Authority** is similar to ownership. The owner has a right to rule their creation. I maintain that as an adult, I own myself, that I have **authority** over myself. However, one can be tricked into giving up one’s own **authority** and giving it someone else.

Religion is a core belief system that teaches and supports a narrative, an ideology and practice of authority. Many people believe that religion is only supernaturalist or sacred. That is incorrect. **Religion** is neutral; it *may not* or *may have* a supernatural component. We must recognize that certain strongly held core **philosophies** believe that the supernatural **does not** exist and are **secular** in nature and substitute **secular authorities** (e.g. the State, collective, science) for the supernatural. In a broader sense, **religion** is a core belief system that influences everything a person is and does. Thus, a **secular Religion (philosophy)** is core belief system that **teaches and supports a narrative, ideology and practice of authority**.

Conversely, **Religion may also** have a **supernatural** and **superstitious** component. **Supernatural** is that which pertains to or being above or beyond what is natural (in Nature) or explainable by natural law. **Superstition** is an unjustified belief in **supernatural** causation leading to certain consequences of an action or event, or a **practice** based on such a belief. Thus, **Religion** often combines supernaturalism with superstition. When it does, it is usually **theistic**. The term **theism** derives from the Greek *Theos* meaning “god or gods.” Furthermore, **supernatural, superstitious theism** is usually a **revealed Religion**. Those **superstitions** that come to a prophet, seer, soothsayer, savior or special chosen one by **supernatural revelation** are **revealed Religions**. The revelators tell others what the “will of the deity/authority” is, what the “law” is, what rules, customs and practices to bind themselves, under some threat of punishment (if they don’t) and some promise of reward (if they do.) If the theology supports more than one God, the **Religion** subscribes to **polytheism**. If the theology promotes just one God, the **Religion** advocates **monotheism**. Thus, **theistic Religion** may be the belief in God or Gods **combined** with a narrative (story), **theology** (study of god(s)) and practice (rules & ritual) of authority.

Combining the two together for a comprehensive concept of what **Religion** is composed of, we find that, **Religion** is a **secular or supernaturalist** core belief system that **teaches and supports a narrative, an ideology/theology, and practice of authority**. Therefore, **Religion** is a **core belief system that influences everything a person is and does**.

We now come to the **Cult**. The word "cult" was originally used to describe the act of worship or religious ceremony. First used in the early 17th century, the word "*culture*" is derived from the Latin words *cultura* and *cultus*, which in general terms refers to the customary beliefs, social forms and material traits of a racial, religious or social group.

However, in today's world the term **Cult** has taken on a different and dark meaning. The concept of a "**cult**" as a sociological classification was introduced in 1932 by American sociologist Howard P. Becker as an expansion of church-sect typology. Becker created four categories out of two by splitting church into "ecclesia" and "denomination", and sect into "sect" and "cult".

The word **sect** comes from the Latin word *secta*, which means "school of thought." *Sects* are found in all religions. Islam has Sunnis and Shias, Judaism has Orthodox and Karaites, Hinduism has Shiyasism and Shaktism, and Christianity has a plethora from High Mass Roman Catholics to Pentecostals. These are all examples of religious *sects*, and they can be thought of as "branches" of different religions. There are also **secular religious sects**, such as capitalists and socialists among economists, or Freudians and Jungians among psychiatrists. In this sociological terminology, sects are products of schism and therefore maintain continuity with traditional beliefs and practices

In contradistinction, the word **cult** always carries a negative connotation placing an additional emphasis on **cults** as **deviant religious groups** "*deriving their inspiration from outside of the predominant culture*". **Cults** can arise out of any group, around novel beliefs and practices.

In **Combating Cult Mind Control**, deprogrammer Steven Hassan defines specific criteria used to identify a destructive cult, "*a pyramid-shaped authoritarian regime with a person or group of people that have dictatorial control. It uses deception in recruiting new members (e.g. people are NOT told up front what the group is, what the group actually believes and what will be expected of them if they become members).*" Hassan also correctly points out that cults are not only supernaturalist religious; they may also be **commercial or secular** in nature.

Hassan developed the BITE acronym, which describes the components employed by destructive cults using mind control. BITE covers the following areas of control:

Behavior Control: An individual's associations, living arrangements, food, clothing, sleeping habits, finances, etc., are strictly controlled.

Information Control: Cult leaders deliberately withhold or distort information, lie, propagandize, and limit access to other sources of information.

Thought Control: Cult leaders use loaded words and language, discourage critical thinking, bar any speech critical of cult leaders or policies, and teach an "us vs. them" doctrine.

Emotional Control: Leaders manipulate their followers via fear (including the fear of losing salvation, fear of shunning, etc.), guilt, and indoctrination.

When one combines the binding concept of a **religion** with the controlling factors of a **cult** you have a "**religious cult**" that may or may not have a supernatural element to it. For most purposes in this book, "**religious cult**" refers to a supernatural theistic control model. However, we will also address the secular religious control models later in the book.

We now come to the two most difficult words **Tribe** and **Tribalism**. Their definitions are often confusing and contradicting because of the numerous global meanings and applications.

Generally a **tribe** is often described as any aggregate of people united by ties of descent from a common ancestor, community of culture, customs and traditions, a common geography, adherence to the same leaders, etc. In addition, a tribe may or may not have a common "religion." However, a "**religious cult**" always practices "**Tribalism.**"

There are at least two definitions of "**Tribalism.**" The first one is generally the state of being organized in, or advocating for, a tribe or tribes as in the forgoing description. However, the second following definition is more specific to our endeavor.

"**Tribalism**", as used in this book, refers to a psychopathic group attitude and practice of pride and superiority based only on identification with a group. "**Tribalism,**" appears when a group closes its

ranks around an illusion of superiority and excludes others for the purpose of increasing feelings of superiority. **“Tribalism”** invents “badges” or emblems of superiority that to outsiders are totally illusory. A **“Tribalistic”** tribe has a strong center, a person or relic of some kind that is the group’s identity idol. Tribalism always echoes **“religious cultism”**: gatherings that mimic worship, a mythos that celebrates past events, martyrs, prophets, relics in shrines, intense loyalty to the group with required expressions of that loyalty, excommunication for those who lack loyalty, etc. Also, it includes stratification of members of the group who are not perceived as “native” to it.

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emotional origin of the social and political behavior of groups and nations, past and present. Its subject matter is childhood and the family. He is the founder of The Journal of Psychohistory.

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1924- 1997

Galambos was an astrophysicist and philosopher who developed a psychological theory that seeks to maximize human peace and freedom. While Galambos had much in common with his classical liberal contemporaries, his most unique contributions concerned his theories on intellectual property, and his advocacy of a stateless society totally free of coercion, political or otherwise. He also is noteworthy for his integration of a wide variety of scientific, economic, and historical inputs in the creation of his ideal social structure, which he termed "The Natural Republic." Galambos distinguished his theory from that of Ludwig von Mises, subscribing to the same "subjective theory of value" in economics but deriving it from his own definition of property.

Volitional Science

Galambos rejected the term social science, in part because most social scientists do not employ the scientific method to test their hypotheses. Jay Snelson suggested the term "volitional science" for its implication that volition, meaning the act of choosing, is at the center of Galambos' philosophy.

In course V-50, Galambos laid out his two postulates of volitional science:

1. All volitional beings live to pursue happiness," and
2. All concepts of happiness pursued through moral action are equally valid."

Galambos equates immoral action with coercion and defines freedom as "the societal condition wherein every individual has one hundred percent control over his own property. The essence of Course V-50 is Galambos' elaboration of his theory of volitional science and his application of that science to solve the problems of human society.

Property

Galambos' concept of property was basic to his philosophy. He defined property as a man's life and all non-procreative derivatives of his life. (Because the English language is deficient in omitting the feminine from "man" when referring to humankind, it is implicit and obligatory that the feminine is included in the term "man".)

Galambos taught that property is essential to a non-coercive social structure. That is why he defined freedom as follows: "Freedom is the societal condition that exists when every individual has full (100%) control over his own property." Galambos defines property as having the following elements:

Primordial property, which is an individual's life

Primary property, which includes ideas, thoughts, and actions

Secondary property, which includes all tangible and intangible possessions, which are derivatives of the individual's primary property.

Property includes all non-procreative derivatives of an individual's life; this means children are not the property of their parents, and "primary property" (a person's own ideas). Galambos emphasized repeatedly that true government exists to protect property and that the NATION-STATE attacks property.

In 1961, Galambos established The Free Enterprise Institute (FEI), which was the name he used for his teaching business. His initial course was entitled Course 100, Capitalism: The Key to Survival. He eventually taught courses on intellectual property, investments and insurance, financial planning, physics, and journalism, among others.

Galambos had an important colleague in Jay Stuart Snelson (1936-2011). Snelson was the senior lecturer for FEI from 1964-1978, teaching both V-50 and V-201. In large part due to Snelson's teaching, at least 20,000 individuals attended courses offered by FEI during his tenure.

In 1999 volume one of Sic Itur Ad Astra ("This is the Way to the Stars") (ISBN 0-88078-004-5) was first published. The book is a transcription of Course V-50. Volume two, for course V-201, as of January 2014 has not yet been published.

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<https://www.youtube.com/watch?v=QIDvdzjzSto>

<https://www.youtube.com/watch?v=S16EHfKRLfc>

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15. Deism- is the recognition of a universal creative force greater than that demonstrated by mankind, supported by personal observation of laws and designs in nature and the universe, perpetuated and validated by the innate ability of human reason coupled with the rejection of claims made by individuals and organized religions of having received special divine revelation. (World Union of Deists <http://www.deism.com>)

16. Hobson's Choice-English university slang term, supposedly a reference to Thomas Hobson a Cambridge stable manager who rented horses and gave customers a choice of the horse next in line or none at all. Phrase popularized c.1660 by Milton, who was at Cambridge from 1625-29. Term has come to mean a choice that does not represent a true alternative.

17. House Bill #246 was introduced in the State of Indiana House of Representatives in 1897. Although the attempt to legislate the value of *pi* at an even 3.0 was ultimately unsuccessful, it did come pretty close to passage.

18. “Magical thinking”- Magical thinking is the attribution of causal relationships between actions and events that cannot be justified by reason and observation.
“ The erroneous belief that thoughts assume a magical power capable of influencing events without a physical action actually occurring; a conviction that thinking equates with doing, accompanied by an unrealistic understanding of cause and effect.” - Mosby's Medical Dictionary, 8th edition. © 2009, Elsevier.

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Video

Government is an Illusion

<https://www.youtube.com/watch?v=xrKKyV6ynAs>

20. Cults - Certain psychological themes arise in the study of cults. Cults can be identified by three characteristics:

1. Charismatic leader(s) who increasingly becomes an object of worship, and unquestionable authority as the general principles that may have originally sustained the group lose their power;
2. Thought reform process of coercive persuasion;
3. Exploitation of group members' time, economic, sexual, mental and physical abilities by the leader and the ruling coterie.

From ***Cult Formation*** by Robert J. Lifton, M.D. John Jay College, The Harvard Mental Health Letter, Volume 7, Number 8 February 1981,

Robert Jay Lifton, M.D. is Distinguished Professor of Psychology and Psychiatry at John Jay College and the Graduate Center of the City University of New York.

http://www.csj.org/studyindex/studycult/study_lifton2.htm

Examples of small cults

Children of God

Children of God -The **Family International**, formed as the **Children of God (COG)**, renamed **Family of Love** and later **The Family**, was a religious movement often referred to as a cult (by such academics as Benjamin Beit-Hallahmi and John Huxley) started in 1968 in Huntington Beach, California, United States, with many of its early converts drawn from the hippie movement.

The *Family of Love* era was characterized by expansion into more countries. Regular proselytizer methods included door-to-door distributing tracts and other gospel literature, and organized classes on various aspects of Christian life, with heavy use of **The Family International** created music.

In 1976, David Berg introduced a new proselytizing method called Flirty Fishing (or FFing), encouraging female members to *show God's love* through sexual activity with potential converts. Flirty Fishing was practiced by members of Berg's inner circle starting in 1973, and was introduced to the general membership in 1976, when it became widely practiced by members of the group. In some areas, Flirty Fishers used escort agencies to meet people. According to TFI, as a result of Flirty Fishing, "*over 100,000 received God's gift of salvation through Jesus, and some chose to live the life of a disciple and missionary*".

Most of the women who engaged in this activity and the subsequent refinement of ESing, (which was finding men through escort agencies), did so in the belief that they were spreading God's word. However, that was not Berg's only purpose. He and his organization had another and more sordid reason. They were procuring women to become common prostitutes. They were knowingly living in part on the earnings of prostitution. To deny that the girls were acting as prostitutes because "we are not charging but we expect people to show their thanks and their appreciation and they ought to give more for love than if we charged them" is an unacceptable form of special pleading. The "FFers handbook" told the girls that fishing could be fun but fun did not pay the bills. "You've got to catch a few to make the fun pay for itself. So don't do it for nothing."

Heaven's Gate

Heaven's Gate was an American UFO religion doomsday cult based in San Diego, California, they believed there was an alien space craft following the Comet Hale–Bopp, which was then at its brightest phase. The cult was founded in the early 1970s and led by Marshall Applewhite (1931–1997) and Bonnie Nettles (1927–1985). On March 26, 1997, police discovered the bodies of 39 members of the group who had committed mass suicide in order to reach the alien space craft.

Peoples Temple

The Peoples Temple was a New Religious Movement founded in 1955 by Jim Jones . By the mid-1970s it included over a dozen locations in California including its headquarters in San Francisco. It is best known for the events of November 18, 1978, in Guyana, in which 920 people died at the Peoples Temple Agricultural Project (informally, and now commonly, called "Jonestown") and nearby airstrip at Port Kaituma, and Georgetown in an organized mass suicide/killing.

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The True Believer: Thoughts On The Nature Of Mass Movements ISBN 0-06-050591-5
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22. Andersen, Hans Christian

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23. Brave New World

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1 September 1998; ISBN 0-06-092987-1

1984 A Novel

By George Orwell 1948 ISBN
0451524934, 9780451524935

24. Szasz, Thomas, M.D.

Myth of Mental The Illness: Foundations of a Theory of Personal Conduct. Harper & Row 1974 (1961).

25. The Swindle

Theistic Religion, the **NATION-STATE** and its **government cult**, are the ultimate swindles. They steal slaves property beginning with the slaves **self!** Each of these two great swindles steals the lives from its individual cult members! If you buy into these cults, it is your identity, your authority over your own life that is robbed from you! Your life is your property by right, but you can be tricked out of it. Moreover, this is what these swindles are so effective at doing!

26. The Dialectic Effect

Whenever one floating, unintegrated, mental construct or belief is forced into and maintained within a mind, it creates an opposite or mirror image of itself -- another mental construct or belief. The

brain's active search effort to integrate the unintegratable construct causes the creation of multiple adaptations or similar renditions of the mental construct. One of these trial renditions will be its direct opposite. Without integration, but with great motivation to force integration, these various renditions of the desired construct remain in the mind as unintegrated "floating" abstractions. Abstractions that are *unconnected to reality*, without links to percepts, floating loose and unattached thus create their opposites the more attempts at reinforcement or validation are made. This is the consequence of forcing unintegratable or unintegrated concepts into the mind! This is the Dialectic Effect.

A body of beliefs, a matrix of concepts, integrated four-dimensionally, founded on a connection through perception to external reality, or nature, does not rebound, and does not create a mirror matrix, is immune to the Dialectic Effect. An identity dedicated and faithful to objective reality or Nature does not trigger the Dialectic Effect.

27. **The Reification Error**

Reification is the type of cognitive error caused when an abstraction is mistaken for a concrete, real event, or physical entity. In other words, it is the error of treating as a "real thing" something, which is not a real thing, but merely an idea or a fantasy. Reification is generally accepted in literature where reified abstractions are intended metaphorically, whereas the use of reification in logic is a cognitive mistake.

A cognitive error is often committed by confusing a behavior, feeling, belief or fantasy with a real entity! It is confusing an action with the actor. A person may mistake behavior for the entity exhibiting the behavior. It is an extremely common cognitive fallacy among theists. This type of cognitive mistake is also more common among theists when they are dealing with the areas of reality we call the "social" or "behavioral" sciences. This is caused by theist's inability to differentiate the self from the collective.

Such errors can often be identified by a shift from verb to noun. Take for example the concept "alcoholic". This is a fallacious concept. There is no such thing as an "alcoholic." There are human beings who drink too much alcohol. However, "drink" is a behavior, a verb! Alternatively, consider the word "homosexual." There are human beings who prefer sex with members of their own gender, but that is a behavior. There is no such thing as a homosexual. Many such errors of thinking begin as metaphors. Then when the metaphorical nature of the concept is lost or forgotten the concept continues as a fallacious one.

My profession, psychiatry, is based on such a fallacious concept. "Mental Disease" is a metaphor¹⁶, no such thing as mental disease actually exist! Disease refers to damaged tissue, not to incorrect ideas. There are diseases of nerves but there is no such thing as "mental disease". "Mental" refers to how one thinks, behaves and feels. It makes sense like referring to a shoe repairman as a "shoe doctor" makes sense. It may be a cute metaphor but it is a logical error. Almost all the so-called "psychiatric diagnoses" are fallacious. There is no such thing as a "schizophrenic." "Depression" does not exist as a noun! It may be logically correct to say, "Jim is depressed." However, what is meant by "Jim suffers from a depression." As a psychiatrist, I might be able to assist you in changing the verb that accurately labels your behavior but even a surgeon would have difficulty changing you as a noun!

28. **Religious Trauma Syndrome**

Religious trauma syndrome (RTS) is a set of symptoms and characteristics that tend to go together and which are related to harmful experiences with religion. They are the result of two things: immersion in a controlling religion and the secondary impact of leaving a religious group.

Books:

Leaving the Fold - by Marlene Winell

Breaking Their Will: Shedding Light on Religious Child Maltreatment – by Janet Heimlich

Articles:

**Religious Trauma Syndrome: How Some Organized Religion Leads to Mental Health Problems
Groups that demand obedience and conformity produce fear, not love and growth.**

British Association for Behavioural & Cognitive Psychotherapies

<http://www.babcp.com/Review/RTS-Its-Time-to-Recognize-it.aspx>

Videos:

<http://www.alternet.org/belief/religious-trauma-syndrome-how-some-organized-religion-leads-mental-health-problems>

Religious Trauma Syndrome, Dr. Marlene Winell, Part 1

<https://www.youtube.com/watch?v=Id70RLR4GeE>

Religious Trauma Syndrome, Dr. Marlene Winell, Part 2

<https://www.youtube.com/watch?v=3qrEpMBlis>

Religious Trauma Syndrome, Dr. Marlene Winell, Part 3

<https://www.youtube.com/watch?v=AQqfoAmD08>

Religious Trauma Syndrome, Dr. Marlene Winell, Part 4

<https://www.youtube.com/watch?v=AaR95vcPs>

About The Author

Dr. Jones was born in New Orleans, Louisiana. He attended Louisiana State University graduating with a BS in zoology. He then studied at the L.S.U. School of Medicine receiving his M.D. degree. He did an Internship at Charity Hospital of New Orleans. He then began his training in psychiatry in Pennsylvania and completed his psychiatric residency in Berkeley, California. Dr. Jones also completed a Family Practice Residency.

During his career, Dr. Jones served as a prison psychiatrist, emergency physician, Chief of Staff at two hospitals and the Director of the Psychiatric Inpatient Unit at a regional medical center. He maintained a private practice throughout this period. He was consultant in psychiatry at most of the hospitals where he worked. Throughout his career, Dr. Jones has been heavily involved in teaching. He has taught Interns, medical students, physicians, psychiatric nurses, psychiatric residents and other medical specialists.

During his 40-year career in medicine and psychiatry, he interviewed thousands of patients and clients. After retirement from clinical practice in 2004, Dr. Jones began compiling what he had learned over these years. This book is the result of what Dr. Jones learned from his patients.

“Until you have sat across the room from your patient and observed the terror in his eyes as he grasps his chest and complains of a racing heart, you cannot understand the terror. Until you see your patient looking about the room expecting a bolt of lightning to strike at any minute, you will not appreciate the fear. Until you have seen the beaded cold sweat and actually smelled the odor of fear as your patient contemplates an idea that is taboo, you may not truly love freedom. Until you observe firsthand the fear many people have of thinking certain thoughts, you will not fully appreciate the power of religion to enslave the human mind.” - Henry Jones

Glossary

Aggression - An offensive mental or physical attack against someone. Purposefully violating the rights of others, by threat of or application of **Force**.

Anarchy - Literally means “*without ruler(s)*”. It is a self-established, by mutual consent, condition of a society without an imposed government, or any other coercive authority. No masters, no slaves. It is **not synonymous** with chaos (disorganized and violent) as many collectivist authoritarians believe and want you to believe.

Atheist - The word atheist means “one who is not a theist.” However, most dictionaries have been written by theists who incorrectly define atheist as “one who does not believe in God”. Many atheists accept this popular definition themselves. Nevertheless, the word means more than one who rejects superstition, supernaturalism, and theism. However, to be an atheist one must truly reject **all** the components of theism, including collectivism. Moreover, atheism is but a negative statement. It says what you are not; it does not say what you are! Ultimately, atheists **believe** that the supernatural does not exist.

Authority-The power to rule and control the thoughts and actions of others. An expert on a subject or practice.

Bamboozled-to deceive or get the better of someone by trickery, flattery or humbug, gyp, dupe, trick, cheat, swindle, defraud, mislead, fool, or delude.

Barbarian(s) - (Ancient) a member of a community or tribe not belonging to one of the great civilizations (Greek, Roman, Christian). (Modern) an individual or member of a community that does not comport with contemporary behavior norms.

Blind-Faith - The practice of suspending cognition and forcing delusional and superstitious concepts into one’s mind.

Capitalism - The word “capitalism” derives from the word capital, itself deriving from the Latin word caput, meaning head (as in a head of cattle, a unit of movable wealth). In capitalism, money takes the place of cattle as the unit of movable wealth, and private individuals or companies, not the government, privately determine that wealth’s use and circulation through acts of exchange. The production of goods and services is based on supply and demand in the general market (market economy), rather than through, central planning (planned economy). Capitalism is generally characterized by free competition between producers. Capitalism is thus a system of social organization by which private moneymaking (the build-up of capital, or “herds” of money) as profit from enterprise is its chief end.

Coercion-The use of force or intimation to obtain compliance.

Cognition - The act or process of knowing. The exercise of awareness, imagination, perception, conception, reason and judgment.

Confidence game-any swindle in which the swindler, after gaining the confidence of the victim, robs the victim by cheating at a gambling game, appropriating funds entrusted for investment, or the like.

Contradiction - A proposition that contradicts or denies another or itself and is therefore logically incongruous.

Corporatism - The term corporatism comes from the Latin root word "corpus" (plural – "corpora") meaning "body". It is theoretically based on the interpretation of a community as an organic body. Corporatism is the sociopolitical organization of a society by major interest groups, or corporate groups, such as agricultural, business, government, labor, military, or scientific affiliations, based on common interests. The basic idea of corporatism is that the society and economy of a country should be organized into major interest groups (sometimes called corporations) and representatives of those interest groups settle any problems through negotiation and joint agreement. In contrast, to a market economy which operates through competition a corporate economic works through collective bargaining.

Cult - A cult is a coercive ideological organization, held together by charismatic relationships, dedicated to “magical Thinking” and demanding high levels of commitment to a cause more important to them than human life, including their own. Cults are willing to push force and fraud to the point of mass murder to obtain their objectives.

Deism – The belief in a god without an associated narrative or theology. It is the **recognition** of a universal creative force greater than that demonstrated by mankind, supported by personal observation of laws and designs in nature and the universe, perpetuated and validated by the innate ability of human reason coupled with the rejection of claims made by individuals and organized religions of having received special divine revelation. Deism is so free of man-made dogma, Deists are free as individuals to believe God intervenes in human affairs or not. Deists who believe in intervention realize the truth to what the Deist George Washington wrote that divine providence, if it does exist, is inscrutable. This is a permanent block to clergy or anyone else who wants to control others by pretending they can control Providence.

Doctrine - The compendium of basic beliefs espoused by a particular group.

Dogma - Specific prescribed doctrine proclaimed as unquestionably true by a particular group.

Empirical - Derived from or provable by, observation, experience and experiment.

Epistemology-A branch of philosophy that investigates the origin, nature, methods and limits of human knowledge

Evil - The intentional theft or destruction of another person’s property, freedom, or life. Our word *evil* comes to us from the Old English word “yfele” and other older Germanic languages. Used as a noun in Old English, it meant “what is bad; sin, wickedness; anything that causes injury, morally or physically”. The meaning "extreme moral wickedness" was one of the senses of the Old English noun. In Middle English, *bad* took the wider range of senses and *evil* began to focus on moral badness. Both words have **good** as their opposite." [The Online Etymological Dictionary]

Faith - Ubiquitous term used alternately to a hope or belief, rational or irrational, in a certain outcome.

Flimflam - A trick or deception, especially a swindle or confidence game involving skillful persuasion or clever manipulation of the victim.

Force - In physics, a force is any interaction that tends to change the motion of an object. In the context of this book, unless the preceding meaning is obvious, Force means *Aggression or Intimidation* either mental, physical or both.

Freedom - Freedom is the exercise of one's Liberty. Freedom is a more specific concept. Freedom comes from the English word "freedom" which means "state of free will." The power to decide one's actions. Freedom is the exemption from control by some other person, or from arbitrary restriction of specific defined rights like Worship, or Speech. Freedoms are things that people EXTRACT from their government; Freedoms end when they encounter a *contrary* freedom of another person.

Heretic(s) - The term heretic/heresy is from the Greek *hairetikos*. It means able to choose, take or seize, a thing chosen. Many times, it goes against the dominant contemporaneous belief system. Therefore, it has received a pejorative connotation of causing division. However, it is more often the **reaction of the status quo** to the "different" thing chosen, by individuals, that actually causes the schism and subsequent contest in the social body.

Hoax - something intended to deceive or defraud

Homo erectus - An extinct species of the human lineage, formerly known as *Pithecanthropus erectus*, having upright stature and a well-evolved postcranial skeleton, but with a smallish brain, low forehead, and protruding face.

Homo sapien - Human beings, our species- are bipedal primates belonging to the species *Homo sapiens* (Latin: "wise man" or "knowing man") in the Hominidae or great ape family. They are the only surviving members of the genus *Homo*.

Hoodwink- to dupe, cheat, swindle. To blindfold.

Identity - The conceptual programming in the Forebrain that defines the **self** for the **self**. An overarching sum result of percepts, concepts and platforms defines an individual. It arises from **Self-Awareness** and is well underway by the time an infant knows his name.

Imagination - The ability of forming mental images or concepts of what is not actually present to the senses. The power of reproducing images stored in the memory under the suggestion of associated images (reproductive imagination) or of recombining former experiences in the creation of new images directed at a specific goal or aiding in the solution of problems (creative imagination).

Inculcate - To implant by repeated statement or admonition, teach persistently and earnestly.

Indoctrination - Teaching or inculcating a doctrine, principle, or ideology, especially one with a specific point of view.

Integration – The combining components into a non-contradictory whole.

Liberty - Liberty is the right (condition) one has to act and express oneself according to one's will (freedom). Liberty comes from the Latin word "libertatem" which means "condition of a freeman." Liberty is the sum of the rights possessed in common by the people of a community/state/nation as they apply to its government. Liberty never contradicts or limits itself.

Magical Thinking - The belief that thoughts assume a magical power capable of influencing events without a physical action actually occurring.

Masochism - Gratification gained from pain, deprivation, degradation, etc., inflicted or imposed on oneself, because of either one's own actions or the actions of others, especially the tendency to seek this form of gratification.

Millennium - A span of one thousand years

Morality - (*L. moralitas*; manner, character, proper behavior) is the body of standards or principles derived from a particular philosophy, religion, or culture, concerning the distinction between right and wrong or good and bad behavior. Therefore, we have general concepts that help us understand and deal with the non-human environment and we have specific concepts that help us understand and deal with other people.

Mutation - A sudden departure from the parent type in one or more heritable characteristics, caused by a change in a gene or a chromosome

Nation - A large body of people, associated with a particular territory, that is conscious of its unity (ethnicity, culture or language) who to seek or possess a government.

Nation-State - A sovereign state inhabited by a relatively homogeneous group of people who share a feeling of common nationality and have national government.

Nature-The material world, especially as surrounding humankind and existing independent of human activities. The sum total of all the forces at work throughout the universe. Objective reality with all its phenomena.

Non-Aggression Principle - The **non-aggression principle (NAP)** simply states that a person should not *initiate* aggression against others. In contrast to pacifism, **NAP** does not preclude violence used in *Self*-defense or the defense of others.

Pagan - From Late Latin *paganus*. Deriving from classical Latin *pagus* which had come to mean "of or relating to the countryside", "country dweller", "villager"; by extension, "rustic", "unlearned", "yokel", "bumpkin". It came to mean one who followed the country religions rather than the urban status quo. Pejorative term used by modern monotheists to identify a follower of a polytheistic or pantheistic nature-worshipping religion.

Paganism - Adopted by the Latin Christians as an all-embracing, pejorative term for any *non-Christian* theism or polytheism; a word of Latin slang originally *devoid* of religious meaning. Pejorative term used by modern monotheists to identify a polytheistic or pantheistic nature-worshipping religion.

Ponzi scheme - A swindle with a quick return. Named after Charles Ponzi the organizer of such a scheme in the USA 1919-1920

Potemkin village - The phrase "Potemkin village" originated to describe a fake portable village, built only to impress. According to the story, Grigory Potemkin erected the fake portable settlement along the banks of the Dnieper River in order to fool Empress Catherine II during her journey to Crimea in 1787. The phrase is now used, typically in politics and economics, to describe any construction (literal or figurative) built solely to deceive others into thinking that some situation is better than it really is.

Prejudice - An unfavorable opinion or feeling formed beforehand or without knowledge, thought, or reason. Any preconceived opinion or feeling, either favorable or unfavorable.

Rationality - Is the quality or state of being reasonable, based on facts or reason.

Rational self-interest - Many philosophers and heretics down through history have advocated the ethic of rational self-interest. Contrast with the masochistic ethic of self-sacrifice. The basic premise is that every man should have the freedom to use his mind for his own benefit. Most powerfully advocated and popularized by the philosopher-novelist Ayn Rand.

Reason – The mental powers concerned with forming conclusions, judgments, or inferences: used interchangeably with rationality.

Reference Standard of Truth (RST) - Arching over this entire perceptual-conceptual system is the **RST**. In order to think efficiently a human must incorporate into his mind a *reference standard of truth* (**RST**) for the non-contradictory integration of concepts. An **RST** facilitates the process of eliminating contradictions. It is a worldview of the way things work, an abstraction to use as a measure of the accuracy of his concepts.

RST-C - where the “C” will stand for the **collective**. The tribalist’s reference standard of truth is the collective.

RST-N - where the “N” will stand for **nature**. The hunter-gatherer’s reference standard of truth was Nature.

RST-R – where the “R” will stand for **reality/reason**. **RST-R** is similar to **RST-N** as it uses natural cause/effect/reason (scientific method) for results. Moderns no longer live as close to Nature as their predecessors did. However, as science, technology and secular humanism have gained influence; moderns learn to reason. This co-existing **RST** seeks self-improvement through education, productivity, financial success, and personal happiness. It is often in conflict with the RST-C.

Reinforcement - In psychology, it means the strengthening of a response through repetition so that the likelihood that it will reoccur increases.

Religion- Is a word that comes from two words, *re* “again” + *ligare* “to bind fast” thus **religion** is literally *a tie that binds tight, repeatedly*. Some ties that bind can be beneficial ones like our love for another. However, some ties that bind are limiting and destructive such as a fear or belief in a superstition that harms us. **Religion** is *any* central core belief system that all other beliefs orbit. In essence, **Religion** is the **Sun** of a solar system of belief planets.

Revealed religions - Are those superstitions that come to us from a prophet, seer, soothsayer, savior or special chosen one. They tell us what the will of the deity is, what the “law” is, what rules and customs

to bind ourselves with under some threat of punishment (if we don't) and some promise of reward (if we do.)

Sacrifice - Willingly surrendering of a higher value in exchange for a lesser value.

Sadism - Gratification by causing pain or degradation of others.

Sadomasochism – Interaction between two or more people in which one person enjoys inflicting physical or mental suffering on another person, who derives pleasure from experiencing pain. Sadism and masochism combined often by individuals capable of changing from one role to the other.

Savage(s) - An individual or member of a community that exhibit cruelty and viciousness; aggressively hostile: (Chiefly in historical or literary contexts) primitive; uncivilized.

Scam- A confidence scheme or other fraudulent scheme for making a quick theft.

Secular – Not pertaining to or connected with religion (opposed to sacred).

Self & Self-Awareness - One's consciousness of one's own being & identity. That which knows, remembers desires, enjoys and suffers.

Slave - A person psychologically manipulated into joining a cult, often as a child, which has come to dominate and exploit him. One who no longer has 100% control of his own property.

Slavery - The situation caused or created by people where by an individual does not control all of his property!

Spiritual - Of, or pertaining to, the mind or the intellect.

State – A politically unified people occupying a definite territory, e.g., a city, county, province, state, region, and nation.

Statism – The belief in the sovereignty of a **State**. The belief in the principles of concentrating extensive economic, political and related controls in the **State** at the cost of individual liberty.

Statist - Pertaining to a **State**. A person who supports and belongs to a **State**.

Stockholm syndrome - Or capture-bonding, is a psychological phenomenon in which hostages express empathy and sympathy and have positive feelings toward their captors, sometimes to the point of defending and identifying with the captors. Children of abusive parents may have a similar reaction.

Supernatural - That which pertains to or being above or beyond (super) what is natural (in Nature) or explainable by natural law.

Supernaturalism – The practice of the belief in the supernatural.

Superstition - An unjustified belief in supernatural causation leading to certain consequences of an action or event, or a practice based on such a belief.

Swindle - to cheat, to obtain by fraud or deceit. To put forward plausible schemes and use unscrupulous trickery to defraud others.

Theism- the belief in a god or gods with an associated specific type of narrative or theology. In theism, the type of narrative attached to the God concept is one that contains a set of delusions designed to enslave the human mind and enforce obedience to a ruling authority. Therefore, theism exploits the innate human need for a God concept, i.e. a **RST**.

Thinking - To exercise the power of reason as by conceiving ideas, drawing inferences, and using judgment.

Tribe – In common usage, an aggregate of people united by ties of commonality of familial relationships as well as language, customs, beliefs and traditions, adherence to the same leaders. However, for our purposes here on a more fundamental psychological basis, a tribe is a group of people who are emotionally and mentally interdependent, all sharing a common belief system grounded in a hierarchical societal structure of theism.

Tribalism - is a type of culture that includes a tribe with a hierarchical societal structure. Utilizing a pyramid-type chain-of-command with the chief or shaman at the apex of power, lieutenants, priests and warrior enforcers just below. They hold absolute power over all the slaves below them. In this book, it also refers to a psychopathic group attitude and practice of pride and superiority based only on identification with a group.

Unconscious - The part of the mind containing psychic material that is only rarely accessible to conscious awareness but which has a pronounced influence on behavior.

Validation - An act of establishing or confirming one's **self** and one's reference standard of truth (**RST**) as valid and true. Similar to reinforcement but a strengthening of one's **RST** rather than a behavior.

Addendum Disclosure

The **Wikipedia** is a multilingual, web-based, free-content encyclopedia project based mostly on anonymous contributions. The name "Wikipedia" is a portmanteau of the words *wiki* and *encyclopedia*. Wikipedia was founded as an offshoot of Nupedia, a now-abandoned project to produce a free encyclopedia. Jimmy Wales, founder of Nupedia, and Larry Sanger, decided to develop a web based encyclopedia with a more open, complementary approach. They developed the idea that a wiki might allow members of the public to contribute material. Wikipedia went online on January 10, 2001.

Wikipedia is written collaboratively by an international (and mostly anonymous) group of volunteers. Anyone with Internet access can write and make changes to Wikipedia articles. There are no requirements to provide one's real name when contributing; rather, each writer's privacy is protected unless they choose to reveal their identity themselves. Since its creation in 2001, Wikipedia has grown rapidly into one of the largest reference web sites, attracting around 65 million visitors monthly as of 2009. There are more than 75,000 active contributors working on more than 13,000,000 articles in more than 260 languages. Every day, hundreds of thousands of visitors from around the world collectively make tens of thousands of edits and create thousands of new articles to augment the knowledge held by the Wikipedia encyclopedia.

The Wikipedia project is in itself heretical; this very idea of making knowledge available to the masses virtually free! All of the people associated with creating Wikipedia and making it work must be added to our list of Heroes. *I have made extensive use of this website and have freely plagiarized information from this wonderful source.* There have been thousands of heretics in every culture and ethnic group. I encourage you to go to Wikipedia.org to research your own tribal, national, ethnic and family history for ancestors who contributed to man's rebellion against tribalism.

Arbitrarily, a few individuals have been chosen from different lines of thought. ***Some of these are historically questionable.*** However, the lessons of the legends that surround them have shaped society, as we know it.

I remind you that these heretics, especially the earliest ones, are primarily ***tribal savages***. They are only slightly removed from their tribal context and they are seldom "nice" individuals. Heretics are much more likely to be irascible, bombastic and conniving than their average, obedient tribal contemporary. I have not spent time pointing out their other, often-disgusting beliefs, and their sometime evil behaviors. The focus is upon the lone ***beneficial or revolutionary idea***, the ***liberating concept*** and the little bit of extra freedom their belief has afforded the masses. There are no perfect heretics; every heretic has his "Achilles' heel" and "feet of clay." Often, the "clay" extends beyond their feet! We will encounter the heretic who provides the masses a great avenue to freedom, and ironically in some way supports tribalism!

Probably, there are errors in assignment of important ideas. Scholars of antiquity may point out that the first proponent or true inventor of a concept was someone other than the individual designated. I admit to the mistakes I have made. However, let us sidestep such concerns for now and devote us to the ***ideas and inventions*** themselves. There is time elsewhere to argue over the details of history.

Over 4000 years ago, these heretics began the work of leading us out of the mind-locking evil, of man's collectivist mistake. This long, dark alley of evil is proving very difficult to untangle!

The Honor Roll of Heretics

- | | |
|---------------------------|-----------------------------|
| 1. Abraham | 25. Thomas Paine |
| 2. Akhenaten | 26. Voltaire |
| 3. Moses | 27. David Hume |
| 4. Thales of Miletus | 28. Adam Smith |
| 5. Buddha | 29. Jacques Rousseau |
| 6. Confucius | 30. Benjamin Franklin |
| 7. Xenophanes of Colophon | 31. Ethan Allen |
| 8. Anaxagoras | 32. Thomas Jefferson |
| 9. Protagoras | 33. Elihu Palmer |
| 10. Democritus | 34. Cayetano Ripoll |
| 11. Thucydides | 35. Charles Lyell |
| 12. Socrates | 36. Herbert Spencer |
| 13. Plato | 37. Charles Darwin |
| 14. Aristotle | 38. Lysander Spooner |
| 15. Epicurus | 39. Henry David Thoreau |
| 16. Jesus | 40. Louis Pasteur |
| 17. Sextus Empiricus | 41. Sigmund Freud |
| 18. Pelagius | 42. Mohandas Gandhi |
| 19. Martin Luther | 43. Albert Einstein |
| 20. Nicolaus Copernicus | 44. Ludwig von Mises |
| 21. Giordano Bruno | 45. Ayn Rand |
| 22. Galileo Galilee | 46. Martin Luther King, Jr. |
| 23. John Locke | 47. Murray Rothbard |
| 24. Isaac Newton | 48. Andrew J. Galambos |

1. Abraham
1813 - 1638 BCE

The very first person I can find who successfully challenged tribalism, and lived long enough for history to take note of it, was Abraham. Over 1500 years before the Greeks, around 1700 B.C. Abraham challenged the entire tribal mind-set. Moreover, he did so in ways no one had ever survived doing before. The multiple Gods had no restrictions on their behavior whatsoever, and therefore the witch-doctors, clerics, chiefs and ruling class could do in their name whatever they pleased. Abraham changed this! Abraham was the first person I can find to demand that the Gods have at least some minimal accountability! This meant that for the first time the ruling elite had some restrictions placed upon them. In addition, they did not like it!

When Abraham was a young man, he worked in his Dad's pottery store. In the store were a number of clay figurines of the various Gods, including one that was quite large. One day Abraham's father had to leave the store for a while, leaving him in charge. While his father was gone, Abraham took a hammer and destroyed all the clay figurines of the Gods except for the big one. He then placed the hammer into this last remaining figures' hand.

When Abraham's father returned and saw the destruction he asked Abraham what had happened. Abraham answered that the Gods had gotten into a fight and the big one had destroyed all the others! Abraham's father responded that those Gods couldn't do that, that they had no power and couldn't do anything. Abraham answered 'Then why do you worship them?' (Don't you immediately love this young man?)

Lucky for Abraham, and for us, his father did not turn him into the tribal authorities whereupon he would have surely been sacrificed. Instead, Abraham's father, Terah, warned him that the Chaldean authorities would kill him for such talk. Then Terah took his family, including Abraham and moved away. This story gives you a hint of the audacity and courage of this man. In addition, it shows how with the help of his family he survived.

Abraham laid low for a number of years. Then as an adult, he left the country and became a nomad traveling from one desert settlement to another. He preached as he traveled proposing a major change in religious belief. He advocated the belief that there was but one God! Yes, he broke with the belief of polytheism and proposed a single God. This was really looking for trouble!

However, monotheism could bring a tremendous relief to humankind. It was much better for a slave to have one master to serve, rather than dozens, and in some tribes hundreds! Moreover, one God, one conceptual truth, would greatly clarify man's thinking. Nevertheless, Abraham didn't stop with this.

Abraham preached that the one true God was ethical! Imagine God as an ethical being! Who could have conceived of such a thing? Polytheists had no concept of an ethical God. To our knowledge, this is the first time in all of human history that this idea was conceived!

Abraham taught that God was singular, and ethical in his dealings with man. Not only was this man brazen he was fearless! Don't you know that Abraham's courage both inspired and frightened the people! Was this ever a tremendous blow to the power of polytheism and tribalism! This was a tremendous reduction in the power of the polytheistic clerics! This was a declaration of a tiny bit of freedom for humankind! What an enormous achievement!

The followers of Abraham demanded that they be allowed to compartmentalize! Abraham invented the mind-body dichotomy whereby a person was allowed to hold two diametrically opposite belief systems in their mind simultaneously, and pledge allegiance to them both!

These polytheistic religions demanded total subjugation of all selfish worldly concerns to service and obedience to the witch-doctors and other members of the ruling class. Total rejection of polytheism would mean total rejection of the claims upon the slaves by the royals. Abraham negotiated a compromise. Monotheism means we'll take one God, but that's it! Compartmentalization allowed Abraham's followers to believe that they continued their loyalty to their chief and ruling elite, and at the same time, they could 'pursue commercial enterprise and self gain'.

Compartmentalization is a form of hypocrisy, but it does allow much mental freedom. The *super*concept of monotheism allowed more mental freedom. This psycho-epistemological change allowed the followers of Abraham to enjoy greater mental clarity and greater productivity. It allowed Abraham's followers to be productive on an unprecedented scale. Their escape from the shackles of polytheism was only partial, but it was enough to attract the envy and rage of purer, more fanatic polytheists everywhere.

Later, theist doctrine and dogma absorb and cover Abraham's ideas. However, the religions he influenced would never again be quite the same. He set them on a path whereby they slowly morphed into the modern day religions. Contemporary religions such as Judaism, Christianity and Islam claim

him. Unfortunately, the core of theism was mostly left untouched. Thousands of years of theistic belief clouded, and continues to cloud, the human mind! Most slaves simply do not want to liberty

Abraham was one of the first, perhaps the first, to speak out for the slaves! His teachings allowed the slaves a little personal use of their brains. Moreover, by reducing the number of reference standards, Gods, man had to contend with, that brain could work more efficiently. This was a great achievement.

2. Akhenaten

1352-1336 BCE

Akhenaten was a Pharaoh of the Eighteenth dynasty of Egypt. He ruled for 17 years and died around 1335BC. He is sometimes called the “Heretic Pharaoh” for abandoning traditional Egyptian polytheism and introducing worship centered on Aten, which is sometimes described as monotheistic. Henotheism may be a more accurate description, since he ranked Aten above others but did not deny their existence. Indeed, an early inscription likens them to stars as compared with the sun, and later official language avoids calling Aten a God.

Akhenaten tried to bring about a departure from traditional religion, but in the end, he was not successful. After his death, traditional religious practice was gradually restored. Some dozen years later rulers without clear rights of succession from the Eighteenth Dynasty founded a new dynasty. They discredited Akhenaten and his immediate successors, referring to Akhenaten as “the enemy” in archival records. He was all but lost from history until the discovery, in the 19th century, of Amarna, the site of Akhenaten, the city he built for Aten. Early excavations at Amarna by Flinders Petrie sparked interest in the enigmatic pharaoh, which increased with the discovery in the Valley of the Kings, at Luxor, of the tomb of King Tutankhamen, who may have been his son. Akhenaten remains an interesting figure, as does his Queen, Nefertiti.

Akhenaten may have been trying to do what Abraham did, but he met with less success. It shows that even a member of the ruling elite had trouble trying to bring more freedom to the masses. It is always treacherous to attempt to free the slaves.

3. `Moses

1300 BCE

Moses was born into slavery as a member of the Hebrew tribe during the time of the Egyptian Empire. His life was spared by his mother when she defied the Pharaoh’s orders to drown all newborn males. He was secreted out of Egypt.

As an adult, Moses presented the world a set of 10 commandments that he represented as being God’s rules for mankind! Abraham had said that God was singular and that he was ethical in his dealings with man. The Ten Commandments put the relationship between God and man not just under law, but also under written law. The Ten Commandments that Moses produced was akin to a Magna Carter! The rule of written law worked for the people and against tribal leaders and polytheist clerics. Tribal governments now found it harder to arbitrarily do whatever they wished to the slaves in God’s name.

Moses said that God commanded that all men obey these 10 rules-not 1500 or more that the government might have liked to impose. Therefore, Moses continued the work started by Abraham, the placing of limits on tribal power! By limiting the power of the theist God, he limited the power of the ruling elite.

The evil theist concepts of supernaturalism and self-sacrifice were again left intact. It was going to take a lot more work to undo thousands of years of brain washing and indoctrination.

Moses' teachings, just like those of Abraham, were soon plowed under and folded back into the religions of the day. Nevertheless, a single theist God with but ten commands was a huge improvement. Moses' teachings just like Abraham's gave the slaves a little more freedom. Moreover, when you have none, a little can make a big difference.

4. Thales of Miletus

620-547BC

Thales is considered the Father of Philosophy. Before Thales, the Greeks explained the origin and nature of the world through myths of anthropomorphic Gods and heroes. Phenomena such as lightning or earthquakes were attributed to actions of the Gods. In contrast to these mythological explanations, Thales attempted to find natural explanations for events, without reference to the supernatural. He explained earthquakes by hypothesizing that the Earth floats on water, and he believed that earthquakes occur when the Earth is rocked by waves. He may also have subscribed to a natural non-interventionist God.

Thales began the explicit study of epistemology. Moreover, with him man began to think about thinking and how to do so more effectively.

5. Buddha, Siddhārtha Gautama

565BC

Siddhartha Gautama was a very remarkable man. Born into one of the most oppressive tribal systems in the world, one that imposed a rigid caste system upon the slaves, he rose to an unprecedented height of enlightenment. He opposed enslavement of mind and body and tried to bring back a commitment to empiric thinking.

"Believe nothing, no matter where you read it, or who said it, no matter if I have said it, unless it agrees with your own reason and your own common sense."

"It is a man's own mind, not his enemy or foe that lures him to evil ways".

Buddha also understood how the morality of self-sacrifice harmed the human mind.

"You can search throughout the entire universe for someone who is more deserving of your love and affection than you are yourself, and that person is not to be found anywhere. You yourself, as much as anybody in the entire universe deserve your love and affection."

Unfortunately, Buddha's teachings failed to spread around the globe. For a long time Buddha's teachings remained limited to the area, where he had lived and taught. Buddhism was, and remains, a threat to State power and theism. Buddha was unique among the ancients to see clearly the evil consequences of theism. However, Buddha was not confrontational. He did not confront tribalism head-on. This was probably wise as by not doing so he lived to be a very old man. However, this allowed

polytheistic tribal authorities to brush his teachings aside as a mystical, personal philosophy and of no practical consequence. In addition, like the teachings of Abraham and Moses his teachings in time were folded back into the religious beliefs and customs of the region. This is unfortunate. Buddha's teachings could have built so powerfully upon what Abraham and Moses had accomplished. It shows how painfully slow change can be, particularly when it involves changing imprint programming. When the student does not want to learn, or cannot learn, it takes a very exceptional teacher to make any progress. It is difficult to free slaves that prefer to remain slaves.

Buddha made such a huge jump at such an early time in our history that mankind simply couldn't follow. He blazed a path that thinkers and prophets who followed him were forced to study and his impact on moral history should not be underestimated.

6. Confucius

551-479BC

Confucius emphasized personal and governmental morality, correctness of social relationships, justice and sincerity. These values gained prominence in China over other doctrines, such as Legalism or Taoism during the Han Dynasty (206 BC – 220 AD). Confucius' thoughts have been developed into a system of philosophy known as Confucianism. It was introduced to Europe by the Jesuit Matteo Ricci, who was the first to latinise the name as "Confucius."

His teachings may be found in the *Analects of Confucius* a collection of his thoughts, which was compiled many years after his death. Modern historians do not believe that any specific documents can be said to have been written by Confucius. Nevertheless, for nearly 2,000 years he was thought to be the editor or author of the *Classic of Rites*, and the *Spring and Autumn Annals*.

In the *Analects*, Confucius presents himself as a "transmitter who invented nothing". He put the greatest emphasis on the importance of study, and it is the Chinese character for study that opens the text. In this respect, he is seen by Chinese people as the Greatest Master. Far from trying to build a systematic theory of life and society or establish a formalism of rites, he wanted his disciples to think deeply for themselves and relentlessly study the outside world. He taught mostly through the old scriptures and by relating the moral problems of the present to past political events or past expressions of feelings by common people. These ideas are preserved in the poems of the *Book of Odes*.

In times of division, chaos, and endless wars between feudal states, he wanted to restore the Mandate of Heaven that could unify the world and bestow peace and prosperity on the people. Because his vision of personal and social perfection was framed as a revival of the ordered society of earlier times, Confucius is often considered a great proponent of conservatism. But a closer look at what he proposed shows that he used past institutions and rites to push a new political agenda of his own. He wanted a revival of a unified royal state, whose rulers would succeed to power because of their moral merit, not their parentage. These would be rulers devoted to their people, reaching for personal and social perfection. Such a ruler would spread his own virtues to the people instead of imposing proper behavior with laws and rules.

One of the deepest teachings of Confucius may have been the superiority of personal exemplification over explicit rules of behavior. His moral teachings emphasize self-cultivation, emulation of moral example, and the attainment of skilled judgment rather than knowledge of rules. Confucius's ethics may be considered a type of . His teachings rarely rely on reasoned argument. His ethical ideals and methods are virtue ethics conveyed more indirectly, through allusions, innuendo, and even tautology. This is why his teachings need to be examined and put into proper context in order to be understood. A good example is found in this famous anecdote:

When the stables were burnt down, on returning from court, Confucius said, "Was anyone hurt?" He did not ask about the horses. - *Analects* X.11, tr. A. Waley

Perhaps his most famous teaching was the Golden Rule stated in the negative form, often called the Silver Rule:

Adept Kung asked: *"Is there any one word that could guide a person throughout life?"*

The Master replied: *"How about 'shu' [reciprocity]: never impose on others what you would not choose for yourself?"* - *Analects* XV.24, tr. David Hinton

Confucius de-emphasized the importance of the supernatural and the afterlife. Confucius may have been the first Deist. Deist of the 18th century claimed him. If anyone could have created a "good" government it was he, and he failed. The myth of "good government" should have been put to rest but it persists.

7. Xenophanes of Colophon

570-480BC

Xenophanes' poetry criticized and satirized a wide range of ideas, including the belief in the pantheon of anthropomorphic Gods. Xenophanes rejected the idea that the Gods resembled humans in form. One famous, proto-sociological passage ridiculed the idea by claiming that, if oxen were able to imagine Gods, then those Gods would be in the image of oxen. His epistemology, which is still influential today, held that there actually exists a truth of reality, but that humans as mortals are unable to know it. Therefore, it is possible to act only on the basis of working hypotheses - we may act as if we know the truth, as long as we know that this is extremely unlikely. This aspect of Xenophanes was brought out again by the late Karl Popper and is a basis of Critical Rationalism.

Xenophanes continued man's study of epistemology. He is very important to the history of science and he shows the continued improvement in **Cognition** afforded by increasing liberation from anthropomorphic theism.

8. Anaxagoras

500-428BC

Anaxagoras marked a turning-point in the history of philosophy. By the theory of minute constituents of things, and his emphasis on mechanical processes in the formation of order, he paved the way for the atomic theory. However, his enunciation of the order that comes from an intelligent mind suggested the theory that nature is the work of design. Anaxagoras is considered by some to be the first "freethinker". Anaxagoras paved the way to physics.

9. Protagoras

490-420BC

Protagoras was a contemporary of Socrates. He practiced a system of criticism that has been called "pre-Socratic dialectic", an alternative to the Aristotelian demonstrative method which, according to Karl Popper, has the fault of being dogmatic. Protagoras knew that the less appealing argument could hide the best answer, which is why he stated that it was necessary to constantly strengthen the weakest

argument. Having been born before Socrates himself, his approach in the development of consensual truth could conceivably have contributed to the improved style of many of the great minds which followed him.

10. Democritus
460-370BC

Democritus believed that everything which *is* must be eternal, but denied that "the void" can be equated with nothing. This makes him the first thinker on record to argue against the existence of an entirely empty "void" of space. In order to explain the change around us from basic, unchangeable substance he created a theory that argued that there are various basic elements, which always existed and can be rearranged into many different forms. Democritus' theory argued that atoms had several properties, particularly size, shape, and (perhaps) weight; all other properties that we attribute to matter, such as color and taste, are but the result of complex interactions between the atoms in our bodies and the atoms of the matter that we are examining. Furthermore, he believed that the real properties of atoms determine the perceived properties of matter--for example, something that is solid is made of small, pointy atoms, while something that has water like properties is made of large, round atoms. Some types of matter are particularly solid because their atoms have hooks to attach to each other; some are oily because they are made of very fine, small atoms, which can easily slip past each other.

Modern scholars credit Democritus with being "the earliest thinker reported as having explicitly posited a supreme good or goal, which he called "cheerfulness" or "well-being", and which he appears to have identified with the untroubled enjoyment of life. Joy and sorrow are the distinguishing mark of things beneficial and harmful. According to Democritus' philosophy, this supreme good was to be achieved through moderation in the pursuit of pleasure, distinguishing useful pleasures from harmful ones, and conforming to conventional morality. This seems to constitute "a recommendation to a life of moderate, enlightened hedonism" similar to that presented by Socrates in Plato's *Protagoras* and later made famous by Epicurus . This is very different from the tribal standard of sadomasochism.

11. Thucydides
460-395BC

Thucydides was a Greek historian and author of the [History of the Peloponnesian War](#). This history recounts the 5th century B.C. war between Sparta and Athens to the year 411 B.C. Thucydides has been dubbed the father of "scientific history" due to his strict standards of evidence-gathering and analysis in terms of cause and effect without reference to intervention by the Gods.

12. Socrates
470-399BC

"I know you won't believe me, but the highest form of human excellence is to question oneself and others."

Socrates was a Greek philosopher and Plato's teacher. He is considered the founder of Western philosophy. During the Peloponnesian War, he served with some distinction as a soldier. After the war, he returned home to work as a stonemason and to raise his children with his wife, Xanthippe. He then inherited a modest fortune from his father, the sculptor Sophroniscus. He used his financial

independence as an opportunity to dabble in the political turmoil that consumed Athens following the War.

For the rest of his life, Socrates devoted himself to free-wheeling discussions with the young aristocratic citizens of Athens. He continually questioned his students' unwarranted confidence in the truth of popular opinions, including their religious beliefs. His students were fanatically loyal to him. Their parents, however, were often displeased with his influence on their youngsters. He constantly clashed with the current course of Athenian politics and society. He praised Sparta, archrival to Athens. Rather than upholding a status quo and accepting the development of immorality, Socrates worked to undermine the collective notion of "might makes right" so common to Greece during this period. Plato says that Socrates irritated the establishment with considerations of justice and the pursuit of goodness. He tried to improve the Athenian's sense of justice.

Socrates' earlier association with opponents of the democratic regime had already made him a controversial political figure. When he flaunted his lack of belief in the Olympian Gods, many Athenians felt he had gone too far.

Although an amnesty forestalled his direct prosecution for his political activities, an Athenian jury found other charges—corrupting the youth and interfering with the religion of the city—upon which to convict him. They sentenced him to death in 399 B.C.E.

Accepting this outcome with remarkable grace, Socrates drank hemlock and died in the company of his friends and disciples.

Socrates is remembered for his pursuit of virtue and his strict adherence to truth. Socrates serves as an excellent example of the freethinkers clash with tribalism. The tribe, its leaders and followers, do not take kindly to having truth highlighted. Truth always exposes tribalism as the villain it is; there is no way to white-wash-it. Truth is the state's greatest enemy. So whether the freethinker exposes the lack of freedom of speech, lack of the freedom of thought, lack of justice, false and delusional ideas, or simply the presence of ignorance, he is not someone the tribe or the state appreciates.

13. Plato

428-348BC

Plato was also a Greek philosopher. Together with his teacher, Socrates, and his student, Aristotle, Plato helped to lay the philosophical foundations of Western culture. Plato was also a mathematician, writer and founder of the Academy in Athens. His academy was the first institution of higher learning in the Western world. Plato was a student of Socrates, and was much influenced by his thinking.

Plato's brilliance as a writer and thinker can be witnessed by reading his Socratic dialogues. The dialogues have been used to teach a range of subjects, including philosophy, logic, rhetoric, mathematics, and other subjects.

The reason I include Plato here is to point out the heretical act of intellectual pursuits in and of themselves! The fact that men like Plato could live, think, write, and establish a university is testament to the amount of freedom enjoyed in Athens at this time. The tribe and state saw right away that it would have to take over and control academia. There was potential for heresy at such institutions!

14. Aristotle

384-322BC

Aristotle was also a Greek philosopher, a student of Plato. He wrote on many different subjects, including physics, metaphysics, poetry, theater, logic, rhetoric, politics, government, ethics, biology and zoology.

Aristotle together with Socrates and Plato are three of the most important figures in Western thought. He was one of the first to systematize philosophy and science. His thinking on physics and science had a profound impact on medieval thought, which lasted until the Renaissance, and the accuracy of some of his biological observations was only confirmed in the last century. His logical works contain the earliest formal study of logic that we have and were not superseded until the late nineteenth century. All aspects of Aristotle's philosophy continue to be the object of active academic study today.

Aristotle not only studied almost every subject possible at the time, but made significant contributions to most of them. In physical science, Aristotle studied anatomy, astronomy, economics, embryology, geography, geology, meteorology, physics and zoology. In philosophy, he wrote on aesthetics, ethics, government, metaphysics, politics, psychology, rhetoric and theology. He also studied education, foreign customs, literature and poetry. His combined works constitute a virtual encyclopedia of Greek knowledge.

For Aristotle philosophic method implies the ascent from the study of particular phenomena to the knowledge of essences, while for Plato philosophic method used the descent from knowledge of universal ideas to a contemplation of particular imitations of those ideas. In a certain sense, Aristotle's method is both inductive and deductive, while Plato's is essentially deductive.

Aristotle's "natural philosophy" was a branch of philosophy examining the phenomena of the natural world, and included fields that would be regarded today as physics, biology and other natural sciences. In modern times, the scope of philosophy has become limited to more generic or abstract inquiries, such as ethics and metaphysics, in which logic plays a major role. In contrast, Aristotle's philosophical endeavors encompassed virtually all facets of intellectual inquiry.

In the larger sense of the word, Aristotle makes philosophy coextensive with reasoning, which he also would describe as "science". So we see Aristotle making a great effort to study and try to understand perceptual or empiric thought processes. Aristotle tried to return man to a percept-derived reasoning and away from ideologically derived conclusions.

We can contrast Aristotle's cognitive approach with Plato's. Platonic reasoning was from concept to conclusion whereas Aristotle's approach was from perception to conclusion. The essential point here for me, is that a person be free to think anyway that he chooses. It is results that matter. However, being forced to accept any conceptual model through intimidation is the antithesis of reason. "Up in your head" thinking may be fine, but only if you are allowed to "come down" any time you choose.

It is remarkable that these two men, and many of their contemporaries, felt free enough to think, study, and learn the way they did. In addition to their brilliance, it is obvious that they were very courageous.

15. Epicurus

341– 270 BC

"That which creates unsurpassable joy is the removal of a great evil."

"Justice's greatest reward is peace of mind."

"It is impossible for the one who instills fear to remain free from fear."

"Happiness and blessedness do not belong to abundance of riches or exalted position or offices or power, but to freedom from pain and gentleness of feeling and a state of mind that sets limits that are in accordance with nature."

Epicurus was a Greek philosopher and the founder of Epicureanism, a school of thought that was popular for over 600 years. Of his over 300 written works only a few fragments and letters survive; much of what we know about Epicureanism comes from later followers or commentators.

For Epicurus, the purpose of philosophy was to attain the happy, tranquil life, characterized by the absence of pain and fear, by living a self-sufficient life surrounded by friends. He taught that pleasure and pain are the measures of what is good and bad.

Epicurus founded his school in 306 BC. It was based in Epicurus' home and garden. An inscription on the gate to the garden said:

"Stranger, here you will do well to tarry; here our highest good is pleasure".

Epicurus played an important part in what is known as the "Greek miracle": when men first tried to explain the nature of the world, not with the aid of myths or religion, but with material principles. He is a key figure in the development of science and the scientific method because of his insistence that nothing should be believed except that which was tested through direct observation and logical deduction.

Many of his ideas about nature and physics presaged important scientific concepts of our time. He was a key figure in the Axial Age, the period from 800 BC to 200 BC, during which similarly revolutionary thinking appeared in China, India, Iran, the Near East, and Ancient Greece. His statement of the Ethic of Reciprocity as the foundation of ethics is the earliest in Ancient Greece, and differs from the usual formulation by emphasizing the minimization of harm to oneself or others as the source of happiness.

Epicurus accepted both women and slaves into his school introducing the new concept of fundamental human egalitarianism into Greek thought. He was one of the first Greeks to break from the god-fearing and god-worshipping tradition common at the time. "The gods do not punish the bad and reward the good as the common man believes."

Epicurus' philosophy is based on the theory that all good and bad derive from the sensations of pleasure and pain. What is good is what is pleasurable, and what is bad is what is painful. Pleasure and pain were ultimately, for Epicurus, the basis for the moral distinction between good and bad.

In his epistemology he emphasized the senses, and his Principle of Multiple Explanations is an early contribution to the philosophy of science: if several theories are consistent with the observed data, retain them all.

His emphasis minimizing harm and maximizing happiness in his formulation of the Ethic of Reciprocity was later picked up by the democratic thinkers of the French Revolution, and others, like John Locke, who wrote that people had a right to "life, liberty, and property." To Locke, one's own body was part of their property, and thus one's right to property would theoretically guarantee safety for their persons, as well as their possessions.

This triad, as well as the egalitarianism of Epicurus, was carried forward into the American freedom movement and Declaration of Independence, by the American founding father, Thomas Jefferson, as "all men are created equal" and endowed with certain "inalienable rights such as life, liberty, and the pursuit of happiness." Epicurus was therefore a key influence on the foundation of the American legal system.

I need comment little on Epicurus. What did he have wrong? He is a towering figure in man's slow emergence from theistic tyranny.

16. Jesus of Nazareth
2-3 BCE- 34-36 CE?

Jesus, also known as Jesus the Christ, is the central figure of Christianity, and is an important figure in several other religions. "Christ" is a title derived from the Greek *Christós*, meaning the "Anointed One," which corresponds to the Hebrew-derived "Messiah". The name "Jesus" is an Anglicization of the Greek *Iēsous*, itself a Hellenization of the Hebrew *Yehoshua*, meaning "YHWH rescues".

Lacking any contemporaneous historical records from the first century, the main sources of information regarding Jesus' life and teachings are the four canonical *Gospels of the New Testament*: Matthew, Mark, Luke, and John. Most scholars in the field of biblical studies agree that "according to the Gospels," Jesus was a Galilean Jew, a teacher and healer. He taught in parables and aphorisms, challenged pious traditions, legalism and social hierarchy, He was crucified in Jerusalem on orders of the Roman Governor Pontius Pilate under the accusation of sedition against the Roman Empire.

Jesus went with his followers to Jerusalem during a Passover festival where a large crowd came to meet him, shouting, "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the King of Israel! His triumphal entry into the city brought him to the attention of the Jewish clerics. He then created a disturbance at Herod's Temple by overturning the tables of the moneychangers who set up shop there, claiming that they had made the Temple a "den of robbers." (Mark, 11: 17). Later that week, Jesus celebrated the Passover meal with his disciples — an event subsequently known as the Last Supper— in which he prophesied that he would be betrayed by one of his disciples, and would then be executed. In this ritual he took bread and wine in hand, saying: "this is my body which is given for you" and "this cup which is poured out for you is the New Covenant in my blood," and instructed them to "do this in remembrance of me" (Luke 22:7-20). Following the supper, Jesus and his disciples went to pray in the Garden of Gethsemane.

While in the Garden, Jesus was arrested by Temple guards on the orders of the Jewish clerics. The arrest took place clandestinely at night to avoid a riot, as Jesus was popular with the people at large (Mark 14:2). Judas Iscariot, one of his apostles, betrayed Jesus by identifying him to the guards with a kiss. Simon Peter, another one of Jesus' apostles, used a sword to attack one of Jesus' captors, cutting off his ear, which, according to Luke, Jesus immediately healed miraculously. Jesus rebuked the apostle, stating "all they that take the sword shall perish by the sword" (Matthew 26:52). After his arrest, Jesus' apostles went into hiding.

During the Trial of Jesus, the high priests and elders asked Jesus, "Are you the Son of God?" and after he replied, "You are right in saying I am," they condemned Jesus for blasphemy (Luke 22:70-71). The high priests then turned him over to the Roman procurator Pontius Pilate, based on an accusation of sedition for claiming to be King of the Jews. When Jesus came before Pilate, Pilate asked him, "Are you the king of the Jews?" to which he replied, "It is as you say." According to the Gospels, Pilate personally felt that Jesus was not guilty of any crime against the Romans, and since there was a custom at Passover for the Roman governor to free a prisoner, Pilate offered the crowd a choice between Jesus of Nazareth and an insurrectionist named Barabbas. The crowd chose to have Barabbas freed and Jesus crucified. Pilate washed his hands to indicate that he was innocent of the injustice of the decision. According to all four Gospels, Jesus died before late afternoon at Calvary, which was also called Golgotha.

The "orthodox" doctrinal theme of Jesus' teachings was that of repentance, unconditional love, forgiveness of sin, grace, and the coming of the Kingdom of God. Other "orthodox" doctrinal legacies include a view of God as more lovingly parental, merciful, and more forgiving, and the growth of a belief in a blissful afterlife and in the resurrection of the dead. His teaching promoted the value of those

who had commonly been regarded as inferior: women, the poor, ethnic outsiders, children, prostitutes, the sick, prisoners, etc.

What I find most remarkable is Jesus' stand against aggression in this life. Aggression, as I mentioned earlier is one of the basic pillars of theism. When you survey world history, very few religious or political leaders have promoted non-violent protest. I count only Jesus, Gandhi, Martin Luther King, Jr. and Nelson Mandela. Jesus would not even allow defensive force to be used to save his own life! Conversely, he taught that aggression was to be saved up for use in the coming Kingdom of Heaven, the afterlife, and divine judgement.

Another very important message, not original to Jesus but powerfully reinforced by him was belief that kings or Caesars were not divine! The Roman Empire was based on the "Divine Right of Kings." Within 300 years of Jesus' death, the Roman Empire was on its way out.

Jesus promoted mercy, love, forgiveness and the goodness of people at a time when those beliefs were considered weaknesses. Eventually, the religions of the times absorb and cover the teachings of Jesus. They "Christianize" most of the rituals and holidays of polytheism by renaming them. However, the theistic practice of self-sacrifice and supernaturalism persists unchecked. Nevertheless, his powerful enduring legacy against human divinity, religious authority and aggression remain.

17. **Sextus Empiricus**

100-200AD

Sextus Empiricus was a physician and philosopher. He belonged to the "empiric" school of medicine as reflected by his name. His philosophical work is the most complete surviving account of ancient Greek and Roman skepticism.

He advises that we should suspend judgment about virtually all beliefs, that is, we should neither affirm any belief as true nor deny any belief as false. Sextus did not deny the possibility of knowledge. He criticizes the Academic skeptic's claim that nothing is knowable as being an affirmative belief. Instead, Sextus advocates simply giving up belief: that is, suspending judgment about whether or not anything is knowable. Remember that this advice is in the context of the tribal theistic psychology.

Sextus also allowed that we might affirm claims about our experience. However, he pointed out that this does not imply any objective knowledge of external reality. For while I might know that the honey I eat tastes sweet to me, this is merely a subjective judgment, and as such may not tell me anything true about the honey itself.

My interest in Sextus Empiricus here is to note that his work is the first on record of a conscious attempt to nullify the destructive effects of force and supernaturalism on **Cognition**. His admonition to avoid beliefs and judgment is his way of warning against ideology. He de-legitimizes concept down or top down Platonic thinking directing us toward perceptual reasoning. Sextus' advice went largely unheeded until the Scientific Age.

18. **Pelagius**

354-420AD

Pelagius was an ascetic Roman Catholic Monk who denied the doctrine of Original Sin. He was declared a heretic by the Council of Carthage. He was well educated, fluent in both Greek and Latin, and learned in theology. He spent time as an ascetic, focusing on practical asceticism, which his teachings clearly reflect. He was not, however, a cleric. He was certainly well known in Rome, both for the harsh asceticism of his public life as well as the power and persuasiveness of his speech. His reputation in Rome earned him praise early in his career even from such pillars of the Church as Augustine, who referred to him as a "saintly man." However, he was later accused of lying about his own teachings in

order to avoid public condemnation. Most of his later life was spent defending himself against other theologians and the Catholic Church.

19. **Martin Luther**

1483-1546 AD

“I am more afraid of my own heart than of the Pope and all his Cardinals. I have within me the great pope, Self.”

Martin Luther was a German monk, theologian, and church reformer. He is considered to be the founder of Protestantism. Luther's theology challenged the authority of the Holy Roman Catholic Church by holding that the ***Bible*** is the sole source of religious authority and that all baptized Christians are a general priesthood. According to Luther, salvation was attainable only by faith in Jesus as the Messiah, a faith unmediated by the Church. These ideas helped to inspire the Protestant Reformation and changed the course of Western civilization.

Luther became convinced that the Church had lost sight of what he saw as several of the central truths of Christianity, the most important of which, for Luther, was the doctrine of justification — God's act of declaring a sinner righteous — by faith alone. He began to teach that salvation or redemption is a gift of God's grace, attainable only through faith in Jesus as the messiah.

In 1516-17, Johann Tetzel, a Dominican friar and Papal commissioner for indulgences, was sent to Germany by the Roman Catholic Church to sell indulgences to raise money to rebuild St Peter's Basilica in Rome. In Roman Catholic theology, an "indulgence" is the remission of punishment because a sin already committed has been forgiven; the indulgence is granted by the church when the sinner confesses and receives absolution. When an indulgence is given, the church is extending merit to a sinner from its Treasure House of Merit, an accumulation of merits it has collected based on the good deeds of the saints. These merits could be bought and sold.

On October 31, 1517, Luther wrote to Albert, Archbishop of Mainz and Magdeburg, protesting the sale of indulgences. He enclosed in his letter a copy of his ***Disputation of Martin Luther on the Power and Efficacy of Indulgences***, which came to be known as ***The 94 Theses***. Luther had no intention of confronting the church, but saw his disputation as a scholarly objection to church practices, and the tone of the writing is accordingly "searching, rather than doctrinaire." There is nevertheless an undercurrent of challenge in several of the theses, particularly in Thesis 86, which asks: "Why does not the Pope, whose wealth today is greater than the wealth of the richest Crassus, build the basilica of St. Peter with his own money rather than with the money of poor believers?"

Luther objected to a saying attributed to Johann Tetzel that "as soon as the coin in the coffer rings, the soul from purgatory springs," insisting that, since forgiveness was God's alone to grant, those who claimed that indulgences absolved buyers from all punishments and granted them salvation were in error. Christians, he said, must not slacken in following Christ on account of such false assurances.

According to Philip Melancthon, writing in 1546, Luther nailed a copy of ***The 95 Theses*** to the door of the Castle Church in Wittenberg that same day — church doors acting as the bulletin boards of his time — an event now seen as sparking the Protestant Reformation, and celebrated every October 31 as Reformation Day.

On June 15, 1520, the Pope warned Luther with the edict *Exsurge Domine* that he risked excommunication unless he recanted 41 sentences drawn from his writings, including ***The 95 Theses***, within 60 days.

Luther, who had sent the Pope a copy of ***On the Freedom of a Christian*** in October, publicly set fire to the edict at Wittenberg on December 10, 1520. As a consequence, Luther was excommunicated by Leo X on January 3, 1521.

"We want him to be apprehended and punished as a notorious heretic". The excommunication made it a crime for anyone in Germany to give Luther food or shelter. It permitted anyone to kill Luther without legal consequence.

The apprehension of Luther was the last thing Frederick III, Elector of Saxony wanted, so he had him discreetly intercepted on his way home by masked horsemen and escorted to the security of the Wartburg Castle at Eisenach, where Luther grew a beard and lived incognito for nearly eleven months.

In a private Mass, in the summer of 1521, Luther widened his target from individual pieties like indulgences and pilgrimages to doctrines at the heart of Church practices. His essay concerning Confession rejected the Roman Catholic Church's requirement of confession, although he affirmed the value of private confession and absolution. In the introduction to his *New Testament* — published in September 1522 and selling 5,000 copies in two months — he explained that good works spring from faith; they do not produce it.

Martin Luther is unquestionably one of the greatest heroes of man's efforts to free himself of the mental chains of theism. He sides with his own mind against the Holy Roman Empire! He advocates that everyone determine for himself God's teachings by reading the Bible for themselves! He comes close to explicitly advocating compartmentalization, with religion kept mentally separated from reason. In so doing Luther not only founded the Lutheran Church and launched the Protestant Reformation, but more than anyone else ushered in the Age of Science and the Industrial Revolution! Laissez-faire, free enterprise and capitalism owe a great debt to Martin Luther. The principle of separation of Church and State which forms an integral aspect of the Constitution of the United States is a direct result of Luther's enormous contribution to the Western World and to freedom everywhere.

20. Nicolaus Copernicus

1473-1543

Copernicus formulated a scientifically based heliocentric cosmology that displaced the Earth from the center of the universe. His epochal book *On the Revolutions of the Celestial Spheres*, is often regarded as the starting point of modern astronomy and the defining epiphany that began the Scientific Revolution.

Greek, Indian and Muslim thinkers had published heliocentric hypothesis centuries before Copernicus. But his publication was an observation-based, mathematically-supported scientific theory of heliocentrism. He demonstrated that the motions of celestial objects can be explained without putting the Earth at rest in the center of the universe. This was a landmark in the history of modern science that became known as the Copernican Revolution.

In 1616, in connection with the Galileo affair, the Roman Catholic Church's Congregation of the Index suspended Copernicus' book until it could be "corrected," on the grounds that it was "false and altogether opposed to Holy Scripture." The corrections, omitting or altering nine sentences, were issued four years later, in 1620. The same edict also prohibited any work that defended the mobility of the Earth or the immobility of the Sun, or that attempted to reconcile these assertions with Scripture.

In 1633 Galileo Galilei was convicted of grave suspicion of heresy for "following the position of Copernicus, which is contrary to the true sense and authority of Holy Scripture," and was placed under house arrest for the rest of his life. The Catholic Church's *Index of Prohibited Books* issued in 1758 omitted the general prohibition of works defending heliocentrism, but retained the specific prohibitions of the original uncensored versions of Copernicus' book and Galileo's work. Those prohibitions were not dropped from the Index until 1835.

Copernicus's theory is of extraordinary importance in the history of human knowledge. Many authors suggest that few other persons have exerted a comparable influence on human culture in general and on science in particular. There are parallels with the life of Charles Darwin, in that both men

produced a short early description of their theories, but held back on a definitive publication until late in life, against a backdrop of controversy, particularly with regard to religion.

Many meanings have been ascribed to Copernicus's theory, apart from its strictly scientific import. His work affected religion as well as science, religious belief as well as freedom of scientific inquiry. Copernicus's rank as a scientist is often compared with that of Galileo.

Copernicus' life and work speak for themselves. Just speaking ones opinion on astronomy threatened the State! Doing anything which threatened tribalism could get you killed!

21. Giordano Bruno

1548 – 1600 AD

"Oh, difficulties to be endured, cries the coward, the feather-head, the shuttlecock, the faint-heart. The task is not impossible, though hard. The craven must stand aside. Ordinary, easy tasks are for the commonplace and the herd. Rare, heroic, and divine men overcome the difficulties of the way and force an immortal palm from necessity. You may fail to reach your goal, but run the race nevertheless. Put forth your strength in so high a business. Strive on with your last breath."

Few people actually live their principles. The above principles were written and lived by Giordano Bruno. Although Giordano Bruno was born during the Renaissance, the European society he was born into was still in the clutches of Christianity and the Roman Catholic Church. Free thought was violently opposed by Christian authorities and institutions.

Giordano Bruno was born Filippo Bruno to his father, Giovanni Bruno, and his mother, Fraulissa Savolino in Nola, near Naples in Italy. His father was a soldier in the Kingdom of Naples. His father sent him to Naples to be educated by the Roman Catholic Church. When he was 17 Bruno joined the Dominican Order and took the name of Bruno from his metaphysics tutor, Bruno Crispo. Seven years later he became an ordained priest, in 1572.

Bruno read free thought books that were forbidden by the Catholic Church. This caused problems for him with his religious superiors. When he learned that an indictment was being prepared for his arrest in 1576 he fled Naples. He would remain on the run until his arrest in 1592 for heresy and blasphemy. During this time he spent his energy and life on promoting free thinking through lectures in England, Germany, France and Switzerland and by writing books including *The Expulsion of the Triumphant Beast*, *The Ash Wednesday Supper* and *Cause, Principle and Unity*.

One of the ideas Bruno was propagating which the Catholic Church and Christianity feared was belief that the stars are suns which probably have their own planets orbiting them just as our star, the sun, does with Earth and the other planets in our solar system orbiting it. This reality violates the foolishness and ignorance of the Bible which promotes the false idea that the sun orbits the Earth and places the Earth at the center of the Universe. Bruno also believed and taught the Universe is infinite and that it does not have a center. Science has since proven Giordano Bruno right and Christianity and the Bible wrong regarding the stars and planets and recent studies in astronomy and in physics by scientists such as Saurya Das and Ahmed Farag Ali are leaning toward the same verdict regarding the reality of an infinite Universe, too.

Giordano Bruno also believed and taught that Jesus was not the son of God, the mother of Jesus was not a virgin, the idea that God is a trinity is false and that the Catholic belief in the transubstantiation of the communion wafer and wine at mass is false.

On May 22, 1592 Bruno was arrested for heresy and blasphemy. His trial lasted until January 20, 1600 at which time his books and writings were placed on the forbidden list and ordered to be burned and an order to burn Giordano Bruno alive was given. The years Bruno was held in captivity he was abused, neglected and continually offered the chance to recant his beliefs. Heroically he never recanted

the truth and steadfastly refused to accept the nonsense in the Bible. This demonstrates amazing and profound raw courage. As a comparison, the free thought hero Galileo Galilei was charged and arrested for heresy due to similar scientific beliefs as Bruno. Galileo, however, when threatened by the Christians with the same horrific and painful death as Bruno suffered, backed down and said he was wrong and the Bible was right - the sun does orbit the Earth. For this Galileo was allowed to live and not be burned, although he was forbidden to speak or write the truth and was placed under house arrest and his writings were burned.

The barbaric and ungodly Christian murder of Giordano Bruno was committed at dawn on Ash Wednesday, February 17, 1600. He was stripped naked and tied to a stake in Rome's Campo de' Fiori and then burned alive. He was, and is, so feared and hated by the Roman Catholic clergy that, as pointed out on page 7 of ***Giordano Bruno: Philosopher Heretic*** by Ingrid D. Rowland, in the year 2000 Pope "John Paul declared, through two cardinals, Angelo Sodano and Paul Poupard, that Bruno had deviated too far from Christian doctrine to be granted a Christian pardon." This is a warning to all free thinking people today of the deadly danger lying dormant in Christianity. To prevent another opportunity for Christianity to once again torture and slaughter dissenters we need to follow the example of Giordano Bruno and unapologetically and persistently point out the nonsense and foolishness of all of the "holy" scriptures and dogmas of Christianity and of all the other "revealed"/hearsay religions. This is the only way to permanently stop religious violence and to move our thinking out of the Dark Ages.

22. Galileo Galilee 1564 -1642AD

"I do not feel obliged to believe that the same God who has endowed us with sense, reason and intellect has intended us to forgo their use."

In 1610 Galileo published an account of his telescopic observations of the moons of Jupiter, using this observation to argue in favor of the sun-centered, Copernican theory of the universe against the dominant earth-centered Ptolemaic and Aristotelian theories. The next year Galileo visited Rome in order to demonstrate his telescope to the influential philosophers and mathematicians of the Jesuit College, and to let them see with their own eyes the reality of the four moons of Jupiter.

In 1612, opposition arose to the Sun-centered solar system which Galileo supported. In 1614, from the pulpit of Santa Maria Novella, Father Tommaso Caccini denounced Galileo's opinions on the motion of the Earth, judging them dangerous and close to heresy. Galileo went to Rome to defend himself against these accusations, but, in 1616, Cardinal Bellarmino personally handed Galileo an admonition enjoining him neither to advocate nor teach Copernican astronomy. During 1621 and 1622 Galileo wrote his first book, ***The Assayer***, which was approved and published in 1623. In 1630, he returned to Rome to apply for a license to print the ***Dialogue Concerning the Two Chief World Systems***, published in Florence in 1632. In October of that year, however, he was ordered to appear before the Holy Office in Rome. Galileo tried to remain loyal to the Catholic Church. However, his adherence to experimental results and their most honest interpretation led to a rejection of blind allegiance to philosophical and religious authority. In broader terms, this aided to separate science from both philosophy and religion; making compartmentalization official!

Because of his ***Dialogue Concerning the Two Chief World Systems***, Galileo was ordered to stand trial on suspicion of heresy in 1633. He was found guilty by the Inquisition arrested and forced to recant his heliocentrism.

After a period with the friendly Archbishop of Siena, Galileo was allowed to return to his villa at Florence. Here he spent the remainder of his life under house arrest, and where he later became blind. It was while Galileo was under house arrest that he dedicated his time to one of his finest works, ***Two New***

Sciences. Here he summarized work he had done some forty years earlier, on the two sciences now called kinematics and strength of materials. This book has received high praise from both Sir Isaac Newton and Albert Einstein. As a result of this work, Galileo is often called, the "father of modern physics."

The Inquisition's ban on reprinting Galileo's works was lifted in 1718 when permission was granted to publish an edition of his works excluding the condemned *Dialogue*. In 1741, the publication of an edition of Galileo's complete scientific works was allowed, which included a mildly censored version of the *Dialogue*. In 1758, the general prohibition against works advocating heliocentrism was removed from the Index of Prohibited Books, although the specific ban on uncensored versions of the *Dialogue* and Copernicus's book remained. All traces of official opposition to heliocentrism by the Church disappeared in 1835 when these works were finally dropped from the Index.

On 31 October 1992, Pope John Paul II expressed regret for how the Galileo affair was handled, as the result of a study conducted by the Pontifical Council for Culture.

I can find no better example of the necessity of mental compartmentalization for the tribal scientist than this story of Galileo. He tried to believe, and remain loyal to two diametrically opposite belief and cognitive systems. It tore him apart. Yet he held to his own perceptions even when forced to recant the results of those perceptions; his discoveries. The religious authorities here again demonstrate their lack of any desire to know God. Their concern is with upholding their man-made ideology. Galileo is truly a hero and a model for all who fight the tyranny of theism.

23. John Locke

1632 –1704

Locke was an English philosopher. Locke is considered the first of the British Empiricists. His ideas had enormous influence on the development of epistemology and political philosophy, and he is widely regarded as one of the most influential Enlightenment thinkers and contributors to liberal theory. His writings influenced Voltaire and Rousseau, many Scottish Enlightenment thinkers, as well as the American revolutionaries. His influence is reflected in the American Declaration of Independence.

Locke's theory of mind is often cited as the origin for modern conceptions of identity and "the self", figuring prominently in the later works of philosophers such as David Hume, Jean-Jacques Rousseau and Immanuel Kant. Locke was the first philosopher to define the *self* through a continuity of "consciousness." He also postulated that the mind was a "blank slate" or "tabula rasa"; that is, contrary to Cartesian or Christian philosophy, Locke maintained that people are born without innate sin.

Locke composed the bulk of the *Two Treatises of Government* to defend the Glorious Revolution of 1688, and also to counter the absolutist political philosophy of Sir Robert Filmer and Thomas Hobbes.

In 1683, Locke fled to the Netherlands, Holland, under strong suspicion of involvement in the Rye House Plot, which was a plot against King James II. In the Netherlands Locke had time to return to his writing, spending a great deal of time composing the *Letter on Toleration*. Locke did not return home until after the Glorious Revolution. The bulk of Locke's publishing took place after his arrival back in England — his *Essay Concerning Human Understanding*, the *Two Treatises of Civil Government* and *A Letter Concerning Toleration* all appearing in quick succession upon his return from exile.

Locke exercised a profound influence on philosophy and politics, in particular on liberalism. Most modern libertarians claim him as an influence. He was a strong influence on Voltaire, while his arguments concerning liberty and the social contract later influenced the written works of Alexander Hamilton, James Madison, Thomas Jefferson and other Founding Fathers of the United States. In addition, Locke's views influenced the American and French Revolutions. But Locke's influence may

have been even more profound in the realm of epistemology. Locke redefined subjectivity, or *self* and intellectual historians such as Charles Taylor and Jerrold Seigel argue that Locke's *Essay Concerning Human Understanding* (1690) marks the beginning of the modern conception of the *self*.

Unlike Thomas Hobbes, Locke believed that human nature is characterized by reason and tolerance. Like Hobbes, Locke believed that human nature allowed men to be selfish. This is apparent with the introduction of currency. In a natural state all people were equal and independent, and none had a right to harm another's "life, health, liberty, or possessions." Locke never refers to Hobbes by name, however, and may instead have been responding to other writers of the day. Locke also advocated governmental checks and balances and believed that revolution is not only a right but an obligation in some circumstances. These ideas would come to have a profound influence on the Constitution of the United States and its Declaration of Independence.

Locke defines the *self* as "that conscious thinking thing, (whatever substance, made up of whether spiritual, or material, simple, or compounded, it matters not) which is sensible, or conscious of pleasure and pain, capable of happiness or misery, and so is concerned for itself, as far as that consciousness extends," but Locke does not ignore the "substance." He writes, "The body too goes to the making the man." The Lockean *self* is therefore a self-aware, self-reflective consciousness that is fixed in a body. In his Essay, Locke explains the gradual unfolding of this conscious mind. Arguing against both the Augustinian view of man as originally sinful and the Cartesian position that holds that man innately knows basic logical propositions, Locke posits an "empty" mind—a tabula rasa—that is shaped by experience; sensations and reflections being the two sources of all our ideas.

Locke's *Some Thoughts Concerning Education* is an outline for how to educate this mind; he expresses his belief that education makes the man, or more fundamentally, that the mind is an "empty cabinet" with the statement, "I think I may say that of all the men we meet with, nine parts of ten are what they are, good or evil, useful or not, by their education."

Locke also suggested that "the little and almost insensible impressions on our tender infancies have very important and lasting consequences." He argued that the "associations of ideas" that one makes when young are more important than those made later because they are the foundation of the self—they are what first mark the tabula rasa. In the Essay, in which he introduces both of these concepts, Locke warns against, for example, letting "a foolish maid" convince a child that "goblins and sprites" are associated with the night for "darkness shall ever afterwards bring with it those frightful ideas, and they shall be so joined, that he can no more bear the one than the other." "Associationism," as this theory would come to be called, exerted a very powerful influence over eighteenth-century thought, particularly educational theory. Nearly every educational writer would warn parents not to allow their children to develop negative associations. It also led to the development of psychology and other new disciplines with David Hartley's attempt to discover a biological mechanism for associationism in his *Observations on Man* (1749).

Locke's concepts mark the beginning of psychology and thus concern for man as man! We can thank Locke as much as any one person for the humanism of our modern world. We owe him a huge debt of gratitude.

24. Isaac Newton

1643–1727

Newton was an English physicist, mathematician, astronomer, natural philosopher, alchemist, and theologian who is perceived and considered by a substantial number of scholars and the general public as one of the most influential men in history. His *Philosophiæ Naturalis Principia Mathematica*, published in 1687, is by itself considered to be among the most influential books in the history of science, laying the groundwork for most of classical mechanics. In this work, Newton

described universal gravitation and the three laws of motion which dominated the scientific view of the physical universe for the next three centuries. Newton showed that the motions of objects on Earth and of celestial bodies are governed by the same set of natural laws by demonstrating the consistency between Kepler's laws of planetary motion and his theory of gravitation, thus removing the last doubts about heliocentrism and advancing the scientific revolution.

In mechanics, Newton enunciated the principles of conservation of both momentum and angular momentum. In optics, he built the first practical reflecting telescope and developed a theory of color based on the observation that a prism decomposes white light into the many colors which form the visible spectrum. He also formulated an empirical law of cooling and studied the speed of sound.

In mathematics, Newton shares the credit with Gottfried Leibniz for the development of the differential and integral calculus. He also demonstrated the generalized binomial theorem, developed the so-called "Newton's method" for approximating the zeroes of a function, and contributed to the study of power series.

Newton remains influential to scientists, as demonstrated by a 2005 survey of scientists and the general public in Britain's Royal Society asking who had the greater effect on the history of science, Newton or Albert Einstein. Newton was deemed to have made the greater overall contribution to science, although the two men were closer when it came to contributions to humanity.

Newton was also highly religious, though an unorthodox Christian, writing more on Biblical hermeneutics than the natural science he is remembered for today.

Most modern historians believe that Newton and Leibniz developed infinitesimal calculus independently, using their own unique notations. Newton is generally credited with the generalized binomial theorem, valid for any exponent. He discovered Newton's identities, Newton's method, classified cubic plane curves (polynomials of degree three in two variables), made substantial contributions to the theory of finite differences, and was the first to use fractional indices and to employ coordinate geometry to derive solutions to Diophantine equations. He approximated partial sums of the harmonic series by logarithms (a precursor to Euler's summation formula), and was the first to use power series with confidence and to revert power series.

From 1670 to 1672, Newton lectured on optics. During this period he investigated the refraction of light, demonstrating that a prism could decompose white light into a spectrum of colors, and that a lens and a second prism could recombine the multicolored spectrum into white light.

He also showed that the colored light does not change its properties by separating out a colored beam and shining it on various objects. Newton noted that regardless of whether it was reflected or scattered or transmitted, it stayed the same color. Thus, he observed that color is the result of objects interacting with already-colored light rather than objects generating the color themselves. This is known as Newton's theory of color.

From this work he concluded that the lens of any refracting telescope would suffer from the dispersion of light into colors (chromatic aberration), and as a proof of the concept he constructed a telescope using a mirror as the objective to bypass that problem. Actually building the design, the first known functional reflecting telescope, today known as a Newtonian telescope, involved solving the problem of a suitable mirror material and shaping technique. Newton ground his own mirrors out of a custom composition of highly reflective speculum metal, using Newton's rings to judge the quality of the optics for his telescopes. In late 1668 he was able to produce this first reflecting telescope. In 1671 the Royal Society asked for a demonstration of his reflecting telescope. Their interest encouraged him to publish his notes *On Colour*, which he later expanded into his *Opticks*. When Robert Hooke criticized some of Newton's ideas, Newton was so offended that he withdrew from public debate. Newton and Hooke had brief exchanges in 1679-80, when Hooke, appointed to manage the Royal Society's correspondence, opened up a correspondence intended to elicit contributions from Newton to Royal Society transactions. This had the effect of stimulating Newton to work out a proof that the elliptical

form of planetary orbits would result from a centripetal force inversely proportional to the square of the radius vector. Nevertheless, the two men remained generally on poor terms until Hooke's death.

Newton argued that light is composed of particles or corpuscles, which were refracted by accelerating into a denser medium. He verged on sound-like waves to explain the repeated pattern of reflection and transmission by thin films, but still retained his theory of 'fits' that disposed corpuscles to be reflected or transmitted. Later physicists instead favored a purely wavelike explanation of light to account for the interference patterns, and the general phenomenon of diffraction. Today's quantum mechanics, photons and the idea of wave-particle duality bear only a minor resemblance to Newton's understanding of light.

In his *Hypothesis of Light* of 1675, Newton posited the existence of the ether to transmit forces between particles. The contact with the theosophist Henry More, revived his interest in alchemy. He replaced the ether with occult forces based on Hermetic ideas of attraction and repulsion between particles. John Maynard Keynes, who acquired many of Newton's writings on alchemy, stated that "Newton was not the first of the age of reason: he was the last of the magicians."-Newton's interest in alchemy cannot be isolated from his contributions to science; however, he did apparently abandon his alchemical researches. (This was at a time when there was no clear distinction between alchemy and science.) Had he not relied on the idea of occult action at a distance, across a vacuum, he might not have developed his theory of gravity.

In 1704, Newton published *Opticks*, in which he expounded his corpuscular theory of light. He considered light to be made up of extremely subtle corpuscles, that ordinary matter was made of grosser corpuscles and speculated that through a kind of alchemical transmutation "Are not gross Bodies and Light convertible into one another, ... and may not Bodies receive much of their Activity from the Particles of Light which enter their Composition?" Newton also constructed a primitive form of a frictional electrostatic generator, using a glass globe.

In 1679, Newton returned to his work on mechanics, i.e., gravitation and its effect on the orbits of planets, with reference to Kepler's laws of planetary motion, after stimulation by a brief exchange of letters in 1679-80 with Hooke, who had been appointed to manage the Royal Society's correspondence, and who opened up a correspondence intended to elicit contributions from Newton to Royal Society transactions. Newton's reawakening interest in astronomical matters received further stimulus by the appearance of a comet in the winter of 1680/1681, on which he corresponded with John Flamsteed. After the exchanges with Hooke, Newton worked out a proof that the elliptical form of planetary orbits would result from a centripetal force inversely proportional to the square of the radius vector. Newton communicated his results to Edmond Halley and to the Royal Society in *De motu corporum in gyrum*, a tract written on about 9 sheets which was copied into the Royal Society's Register Book in December 1684. This tract contained the nucleus that Newton developed and expanded to form the *Principia*.

The Philosophiæ Naturalis Principia Mathematica (now known as the *Principia*) was published on 5 July 1687 with encouragement and financial help from Edmond Halley. In this work Newton stated the three universal laws of motion that were not to be improved upon for more than two hundred years. He used the Latin word *gravitas* (weight) for the effect that would become known as gravity, and defined the law of universal gravitation. In the same work Newton presented a calculus-like method of geometrical analysis by 'first and last ratios', gave the first analytical determination, based on Boyle's law, of the speed of sound in air, inferred the oblateness of the spheroidal figure of the Earth, accounted for the precession of the equinoxes as a result of the Moon's gravitational attraction on the Earth's oblateness, initiated the gravitational study of the irregularities in the motion of the moon, provided a theory for the determination of the orbits of comets, and much else.

Newton's postulate of an invisible force able to act over vast distances led to him being criticized for introducing "occult agencies" into science. Later, in the second edition of the *Principia* (1713), Newton firmly rejected such criticisms in a concluding General Scholium, writing that it was enough that the phenomena implied a gravitational attraction, as they did; but they did not so far indicate its

cause, and it was both unnecessary and improper to frame hypotheses of things that were not implied by the phenomena. (Here Newton used what became his famous expression 'Hypotheses non fingo').

With the *Principia*, Newton became internationally recognized. He acquired a circle of admirers, including the Swiss-born mathematician Nicolas Fatio de Duillier, with whom he formed an intense relationship that lasted until 1693, when it abruptly ended, at the same time that Newton suffered a nervous breakdown.

In the 1690s, Newton wrote a number of religious tracts dealing with the literal interpretation of the Bible. Henry More's belief in the Universe and rejection of [Cartesian dualism](#) may have influenced Newton's religious ideas. A manuscript he sent to John Locke in which he disputed the existence of the Trinity was never published. Later works – *The Chronology of Ancient Kingdoms Amended* (1728) and *Observations upon the Prophecies of Daniel and the Apocalypse of St. John* (1733) – were published after his death. He also devoted a great deal of time to alchemy.

Historian Stephen D. Snobelen says of Newton, "Isaac Newton was a heretic. But ... he never made a public declaration of his private faith — which the orthodox would have deemed extremely radical. He hid his faith so well that scholars are still unraveling his personal beliefs." Snobelen concludes that Newton was at least a Socinian sympathizer (he owned and had thoroughly read at least eight Socinian books), possibly an Arian and almost certainly an antitrinitarian. In an age notable for its religious intolerance there are few public expressions of Newton's radical views, most notably his refusal to take holy orders and his refusal, on his death bed, to take the sacrament when it was offered to him.

Although the laws of motion and universal gravitation became Newton's best-known discoveries, he warned against using them to view the Universe as a mere machine, as if akin to a great clock. He said, "Gravity explains the motions of the planets, but it cannot explain who set the planets in motion. God governs all things and knows all that is or can be done."

His scientific fame notwithstanding, Newton's studies of the Bible and of the early Church Fathers were also noteworthy. Newton wrote works on textual criticism, most notably *An Historical Account of Two Notable Corruptions of Scripture*. He also placed the crucifixion of Jesus Christ at 3 April, AD 33, which agrees with one traditionally accepted date. He also attempted, unsuccessfully, to find hidden messages within the Bible.

In his own lifetime, Newton wrote more on religion than he did on natural science. He believed in a rationally immanent world, but he rejected the hylozoism implicit in Leibniz and Baruch Spinoza. Thus, the ordered and dynamically informed Universe could be understood, and must be understood, by an active reason. In his correspondence, Newton claimed that in writing the *Principia* "I had an eye upon such Principles as might work with considering men for the belief of a Deity".- He saw evidence of design in the system of the world: "Such a wonderful uniformity in the planetary system must be allowed the effect of choice". But Newton insisted that divine intervention would eventually be required to reform the system, due to the slow growth of instabilities.- For this Leibniz lampooned him: "God Almighty wants to wind up his watch from time to time: otherwise it would cease to move. He had not, it seems, sufficient foresight to make it a perpetual motion."- Newton's position was vigorously defended by his follower Samuel Clarke in a famous correspondence.

Newton and Robert Boyle's mechanical philosophy was promoted by rationalist pamphleteers as a viable alternative to the pantheists and was accepted hesitantly by orthodox preachers as well as dissident preachers like the latitudinarians. Thus, the clarity and simplicity of science was seen as a way to combat the emotional and metaphysical superlatives of both superstitious enthusiasm and the threat of atheism, and, at the same time, the second wave of English deists used Newton's discoveries to demonstrate the possibility of a "Natural Religion".

The attacks made against pre-Enlightenment "magical thinking", and the mystical elements of Christianity, were given their foundation with Boyle's mechanical conception of the Universe. Newton gave Boyle's ideas their completion through mathematical proofs and, perhaps more importantly, was

very successful in popularizing them. Newton refashioned the world governed by an interventionist God into a world crafted by a God that designs along rational and universal principles. These principles were available for all people to discover, allowed people to pursue their own aims fruitfully in this life, not the next, and to perfect themselves with their own rational powers.

Newton saw God as the master creator whose existence could not be denied in the face of the grandeur of all creation. His spokesman, Clarke, rejected Leibniz' theodicy which cleared God from the responsibility for *l'origine du mal* by making God removed from participation in his creation, since as Clarke pointed out, such a deity would be a king in name only, and but one step away from atheism. But the unforeseen theological consequence of the success of Newton's system over the next century was to reinforce the deist position advocated by Leibniz. The understanding of the world was now brought down to the level of simple human reason, and humans, as Odo Marquard argued, became responsible for the correction and elimination of evil.

On the other hand, latitudinarian and Newtonian ideas taken too far resulted in the millenarians, a religious faction dedicated to the concept of a mechanical Universe, but finding in it the same enthusiasm and mysticism that the Enlightenment had fought so hard to extinguish. Enlightenment philosophers chose a short history of scientific predecessors — Galileo, Boyle, and Newton principally — as the guides and guarantors of their applications of the singular concept of Nature and Natural Law to every physical and social field of the day.

It was Newton's conception of the Universe based upon Natural and rationally understandable laws that became one of the seeds for Enlightenment ideology. Locke and Voltaire applied concepts of Natural Law to political systems advocating intrinsic rights; the Physiocrats and Adam Smith applied Natural conceptions of psychology and self-interest to economic systems and the sociologists criticized the current social order for trying to fit history into Natural models of progress. Monboddo and Samuel Clarke resisted elements of Newton's work, but eventually rationalized it to conform with their strong religious views of nature.

The famous three laws of motion (stated in modernized form):

Newton's First Law (also known as the Law of Inertia) states that an object at rest tends to stay at rest and that an object in uniform motion tends to stay in uniform motion unless acted upon by a net external force.

Newton's Second Law states that an applied force, \vec{F} , on an object equals the rate of change of its momentum, \vec{P} , with time. Mathematically, this is expressed as

$$\vec{F} = \frac{d\vec{p}}{dt} = \frac{d}{dt}(m\vec{v}) = \vec{v} \frac{dm}{dt} + m \frac{d\vec{v}}{dt} .$$

Since the second law applies to an object with constant mass ($dm/dt = 0$), the first term vanishes, and by substitution using the definition of acceleration, the equation can be written in the iconic form

$$\vec{F} = m \vec{a} .$$

The first and second laws represent a break with the physics of Aristotle, in which it was believed that a force was necessary in order to maintain motion. They state that a force is only needed in order to *change* an object's state of motion. The SI unit of force is the *newton*, named in Newton's honor.

Newton's Third Law states that for every action there is an equal and opposite reaction. This means that any force exerted onto an object has a counterpart force that is exerted in the opposite direction back onto the first object. A common example is of two ice skaters pushing against each other and sliding apart in opposite directions. Another example is the recoil of a firearm, in which the force propelling the bullet is exerted equally back onto the gun and is felt by the shooter. Since the objects in

question do not necessarily have the same mass, the resulting acceleration of the two objects can be different (as in the case of firearm recoil).

Unlike Aristotle's, Newton's physics is meant to be universal. For example, the second law applies both to a planet and to a falling stone.

The vector nature of the second law addresses the geometrical relationship between the direction of the force and the manner in which the object's momentum changes. Before Newton, it had typically been assumed that a planet orbiting the sun would need a forward force to keep it moving. Newton showed instead that all that was needed was an inward attraction from the sun. Even many decades after the publication of the *Principia*, this counterintuitive idea was not universally accepted, and many scientists preferred Descartes' theory of vortices

The question was not whether gravity existed, but whether it extended so far from Earth that it could also be the force holding the moon to its orbit. Newton showed that if the force decreased as the inverse square of the distance, one could indeed calculate the Moon's orbital period, and get good agreement. He guessed the same force was responsible for other orbital motions, and hence named it "universal gravitation".

Writings by Newton

Method of Fluxions (1671)

Of Natures Obvious Laws & Processes in Vegetation (unpublished, c. 1671–75)

De Motu Corporum in Gyrum (1684)

Philosophiae Naturalis Principia Mathematica (1687)

Opticks (1704)

Reports as Master of the Mint (1701–25)

Arithmetica Universalis (1707)

The System of the World, Optical Lectures, The Chronology of Ancient Kingdoms,

Amended and *De mundi systemate* (published posthumously in 1728)

Observations on Daniel and The Apocalypse of St. John (1733)

An Historical Account of Two Notable Corruptions of Scripture (1754)

25. Thomas Paine

1737 –1809

"It is the responsibility of the patriot to protect his country from its government."

"I do not believe in the creed professed by the Jewish church, by the Roman church, by the Greek Church, by the Turkish church, by the Protestant church, nor by any church that I know of. My own mind is my own church."

"All national institutions of churches, whether Jewish, Christian or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind, and monopolize power and profit."

"The most formidable weapon against errors of every kind is reason. I have never used any other and I trust I never shall."

"The Creation is the Bible of the Deist. He there reads, in the handwriting of the Creator himself, the certainty of His existence and the immutability of His power, and all other Bibles and Testaments are to him forgeries."

"Is it because you are sunk in the cruelty of superstition, or feel no interest in the honor of your Creator; that you listen to the horrid tales of the Bible, or hear them with callous indifference?"

Thomas Paine was a pamphleteer, revolutionary, radical, classical liberal and intellectual. Born in Great Britain, he lived and worked there until his late thirties. He migrated to the American colonies just

in time to take part in the American Revolution. His main contribution was as the author of the powerful, widely read pamphlet, *Common Sense* (1776), advocating independence for the American Colonies from the Kingdom of Great Britain, and of *The American Crisis*, supporting the Revolution.

Common Sense was published anonymously on 10 January 1776, and spread quickly among literate colonists. Within three months, 120,000 copies are alleged to have been distributed throughout the colonies, which themselves totaled only four million free inhabitants, making it the best-selling work in 18th-century America. Its total sales in both America and Europe reached 500,000 copies. It convinced many colonists, including George Washington and John Adams, to seek redress in political independence from the Kingdom of Great Britain, and argued strongly against any compromise short of independence. The work was greatly influenced by the equally controversial pro-independence writer Benjamin Rush and was instrumental in bringing about the Declaration Of Independence.

Later, Paine was a great influence on the French Revolution. He wrote the *Rights of Man* (1791) as a guide to the ideas of the Enlightenment. Despite an inability to speak French, he was elected to the French National Assembly in 1792. Regarded as an ally of the Girondists, he was seen with increasing disfavor by the Montagnards and in particular by Robespierre.

Before his arrest and imprisonment, knowing that he would likely be arrested and executed, Paine wrote the first part of *The Age of Reason*, an assault on organized "revealed" religion combining a compilation of inconsistencies he found in the Bible with his own advocacy of Deism. He was arrested in Paris and imprisoned in December 1793. Paine escaped execution apparently by chance. A guard walked through the prison placing a chalk mark on the doors of the prisoners who were due to be condemned that day. He placed one on the door of the cell that Paine shared with three other prisoners, which, because Paine was ill at the time, he had asked to be left open. The prisoners in the cell then closed the door so that the chalk mark faced into the cell when they were due to be rounded up. They were overlooked, and survived the few vital days needed to be spared by the fall of Robespierre. Paine was released in November 1794.

Paine remained in France during the early Napoleonic era, but condemned Napoleon's moves towards dictatorship, calling him *"the completest charlatan that ever existed."* Paine remained in France until 1802, when he returned to America on an invitation from Thomas Jefferson, who had been elected president.

Paine's strength lay in his ability to present complex ideas in clear and concise form, as opposed to the more philosophical approaches of his Enlightenment contemporaries in Europe, and it was Paine who proposed the name United States of America for the new nation. When the war arrived, Paine published a series of important pamphlets, *The Crisis*, credited with inspiring the early colonists during the ordeals faced in their long struggle with the British. To inspire the troops, General George Washington ordered Paine's *"The American Crisis"* to be read aloud to his men. The first Crisis paper began with the famous words:

"These are the times that try men's souls: The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands it now, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly: it is dearness only that gives every thing its value."— Published on 23 December 1776

He described himself as a "Deist" and commented:

"How different is Christianity to the pure and simple profession of Deism! The true Deist has but one Deity, and his religion consists in contemplating the power, wisdom, and benignity of the Deity in his works, and in endeavoring to imitate him in everything moral, scientific, and mechanical. The opinions I have advanced... are the effect of the most clear and long-established conviction that the

***Bible** and the Testament are impositions upon the world, that the fall of man, the account of Jesus Christ being the Son of God, and of his dying to appease the wrath of God, and of salvation by that strange means, are all fabulous inventions, dishonorable to the wisdom and power of the Almighty; that the only true religion is Deism, by which I then meant, and mean now, the belief of one God, and an imitation of his moral character, or the practice of what are called moral virtues—and that it was upon this only (so far as religion is concerned) that I rested all my hopes of happiness hereafter. So say I now—and so help me God.”*

The first article published in America advocating the emancipation of slaves and the abolition of slavery was written by Paine. Titled "***African Slavery in America***," it appeared on March 8, 1775 in the Postscript to the Pennsylvania Journal and Weekly Advisor.

Thomas Paine's writings had great influence on his contemporaries, especially the American revolutionaries. His books inspired both philosophical and working-class radicals in the United Kingdom; and he is often claimed as an intellectual ancestor by United States liberals, libertarians, anarchists, progressives and radicals. Both Abraham Lincoln and Thomas Edison read his works with respect.

Edison said of Paine:

“I have always regarded Paine as one of the greatest of all Americans. Never have we had a sounder intelligence in this republic... It was my good fortune to encounter Thomas Paine's works in my boyhood... it was, indeed, a revelation to me to read that great thinker's views on political and theological subjects. Paine educated me then about many matters of which I had never before thought. I remember very vividly the flash of enlightenment that shone from Paine's writings and I recall thinking at that time, 'What a pity these works are not today the schoolbooks for all children!' My interest in Paine was not satisfied by my first reading of his works. I went back to them time and again, just as I have done since my boyhood days.”

Thomas Paine is the best known and perhaps the best spokesman for modern Deism. He is a hero by every measure.

26. **Voltaire**

François-Marie Arouet
1694–1778

“Those who can make you believe absurdities can make you commit atrocities.”

“Paper money eventually reaches its intrinsic value-zero”

Voltaire was a French Enlightenment writer, essayist, deist and philosopher known for his wit, philosophical sport, and defense of civil liberties, including freedom of religion and the right to a fair trial. He was an outspoken supporter of social reform despite strict censorship laws and harsh penalties for those who broke them. A satirical polemicist, he frequently made use of his works to criticize Christian Church dogma and the French institutions of his day.

Many of Voltaire's works and ideas would influence important thinkers of both the American and French Revolutions, an honor that he would share with other political theorists such as John Locke.

Voltaire was educated by Jesuits at the College Louis-ie-Grand where he learned Latin and Greek; later in life he became fluent in Italian, Spanish, and English. From 1711 to 1713 he studied law.

In 1726, Voltaire insulted the powerful young nobleman, "Chevalier De Rohan," and was given two options: imprisonment or exile. He chose exile and from 1726 to 1729 lived in England.

While in England Voltaire was attracted to the philosophy of John Locke and ideas of mathematician and scientist, Sir Isaac Newton. He studied England's Constitutional Monarchy and its religious tolerance. Voltaire was particularly interested in the philosophical rationalism of the time, and in the study of the natural sciences. After returning to Paris he wrote a book praising English customs and institutions. It was interpreted as criticism of the French government and in 1734; Voltaire was forced to leave Paris again.

Most of Voltaire's early life revolved around Paris until his exile. From the beginning Voltaire had trouble with the authorities for his energetic attacks on the government and the Catholic Church. These activities were to result in numerous imprisonments and exiles. One of his writings, about Louis XV's regent, Philippe II, Duke of Orleans, led to his being imprisoned in the Bastille. While there, he wrote his debut play, *Edipe*, and adopted the name Voltaire which came from his hometown in southern France. *Edipe*'s success began Voltaire's influence and brought him into the French Enlightenment. Voltaire was a prolific writer, and produced works in almost every literary form, authoring plays, poetry, novels, essays and historical and scientific works, over 20,000 letters and over two thousand books and pamphlets.

Many of Voltaire's prose works and romances, usually composed as pamphlets, were written as polemics. *Candide* attacks religious and philosophical optimism, certain social and political ways of the time, the received forms of moral and metaphysical orthodoxy, and some were written to deride the *Bible*. In these works, Voltaire's ironic style is apparent, particularly the restraint and simplicity of the verbal treatment.

Voltaire's works, especially his private letters, frequently contain the word "l'infâme" and the expression "écrasez l'infâme, or "crush the infamy". The phrase refers to abuses of the people by royalty and the clergy that Voltaire saw around him. He had felt these effects in his own exiles, and in the confiscations of his books.

Voltaire's largest philosophical work is the *Dictionnaire Philosophique* comprising articles contributed by him to the *Encyclopedie* and several minor pieces. It directed criticism at French political institutions, Voltaire's personal enemies, the *Bible*, and the Roman Catholic Church.

Like many other key figures during the European Enlightenment, Voltaire considered himself a Deist. He did not believe that faith of any type was needed to believe in God. He wrote, "*What is faith? Is it to believe that which is evident? No. It is perfectly evident to my mind that there exists a necessary, eternal, supreme, and intelligent being. This is no matter of faith, but of reason.*" In fact, Voltaire's focus instead on the idea of a universe based on reason and a respect for nature.

In terms of religious texts, Voltaire was largely of the opinion that the Bible was 1) an outdated legal and/or moral reference, 2) by and large a metaphor, but one that still taught some good lessons, and 3) a work of Man, not a divine gift. These beliefs did not hinder his religious practice, however, though it did gain him somewhat of a bad reputation in the Catholic Church. It may be noted that Voltaire was indeed seen as somewhat of a nuisance to many believers.

From translated works on Confucianism and Legalism, Voltaire drew on Chinese concepts of politics and philosophy - which were based on rational principles, to look critically at European organized religion and hereditary aristocracy.

Voltaire also displayed, as part of his *Dictionnaire Philosophique*, an inclination towards the ideas of Hinduism and the works of Brahmin priests, asking, "Is it not probable that the Brahmins were the first legislators of the earth, the first philosophers, the first theologians?" His attitudes towards religious institutions are further shown in the criticisms he perceived the French bourgeoisie to be too small and ineffective, the aristocracy to be parasitic and corrupt, the commoners as ignorant and superstitious, and the church as a static force useful only as a counterbalance since its "religious tax" or the tithe helped to create a strong backing for revolutionaries.

He is best known today for his novel, *Candide* which satirized the philosophy of Leibniz. *Candide* was also subject to censorship and Voltaire jokingly claimed that the actual author was a certain "Dr DeMad" in a letter, where he reaffirmed the main polemical stances of the text.

Voltaire is also known for many memorable aphorisms, such as: "If God did not exist, it would be necessary to invent him", contained in a verse epistle from 1768, addressed to the anonymous author of a controversial work, *The Three Impostors*.

Voltaire is remembered and honored in France as a courageous polemicist who indefatigably fought for civil rights — the right to a fair trial and freedom of religion — and who denounced the hypocrisies and injustices of the ancien regime. The ancien régime involved an unfair balance of power and taxes between the First Estate (the clergy), the Second Estate (the nobles), and the Third Estate (the commoners and middle class, who were burdened with most of the taxes).

We can never have too many Voltaire's!

27. David Hume

1711 –1776

Hume was an 18th-century Scottish philosopher, economist, and historian, considered among the most important figures in the history of Western philosophy and the Scottish Enlightenment.

He first gained recognition and respect as a historian. His *History of England* was the standard work on English history for sixty or seventy years until Macaulay's. Interest in Hume's work has in recent years centered on his philosophical writing.

Hume was the first great philosopher of the modern era to carve out a thoroughly naturalistic philosophy. This philosophy partly consisted in the rejection of the historically prevalent concept of human minds as being miniature versions of the Divine mind; a notion Edward Craig called the 'Image of God' doctrine. This doctrine was associated with a trust in the powers of human reason and insight into reality. Hume's skepticism came in his rejection of this 'insight ideal', and the confidence derived from it that the world is as we represent it. Instead, the best we can do Hume explained in '*Science of Man*' is to apply the best explanatory and empirical principles available to the investigation of human mental phenomena.

Hume completed *A Treatise of Human Nature* at the age of twenty-six. Many scholars today consider the *Treatise* to be Hume's most important work and one of the most important books in the history of philosophy,

After the publication of *Essays Moral and Political* in 1744, he applied for the Chair of Pneumatics and Moral Philosophy at the University of Edinburgh. However, the position was given to William Cleghorn, after the majority of Edinburgh ministers petitioned the town council not to appoint Hume because of his atheism. He then wrote *Philosophical Essays concerning Human Understanding*.

Hume was then charged with heresy, but he was defended by his young clerical friends who argued that as an atheist he lay outside the jurisdiction of the Church. Despite his acquittal—and, possibly, due to the opposition of Thomas Reid of Aberdeen, who that year launched a Christian critique of his metaphysics—Hume failed to gain the Chair of Philosophy at the University of Glasgow. It was after returning to Edinburgh in 1752, as he wrote in *My Own Life*, that "the Faculty of Advocates chose me their Librarian, an office from which I received little or no emolument, but which gave me the command of a large library." It was this resource that enabled him to continue his historical research for his book *The History of Great Britain*.

Hume achieved great literary fame as a historian. His enormous *History of Great Britain* from the Saxon kingdoms to the Glorious Revolution was a best-seller in its day.

Hume's early essay *Of Superstition and Religion* laid the foundations for nearly all subsequent secular thinking about the history of religion. Critics of religion during Hume's time were required to

express themselves cautiously. Less than 15 years before Hume was born, 18-year-old college student Thomas Aikenhead was put on trial for saying openly that he thought Christianity was nonsense; he was later convicted and hanged for blasphemy. Hume followed the common practice of expressing his views obliquely, through characters in dialogues. Hume did not acknowledge authorship of *Treatise* until the year of his death, in 1776. His essays *On Suicide*, and *On the Immortality of the Soul* and his *Dialogues concerning Natural Religion* were held from publication until after his death, and they still bore neither author's nor publisher's name. So masterly was Hume in disguising his own views that debate continues to this day over whether Hume was actually a deist or an atheist. Regardless, in his own time Hume's alleged atheism caused him to be passed over for many positions.

Hume's solution to the problem of explaining our inductions is Nature. Nature has determined us to expect more of the same, for: "this operation of the mind, by which we infer like effects from like causes, and vice versa, is so essential to the subsistence of all human creatures, it is not probable, that it could be trusted to the fallacious deductions of our reason, which is slow in its operations; appears not, in any degree, during the first years of infancy; and at best is, in every age and period of human life, extremely liable to error and mistake." This is the closest thing possible during his (pre-Darwinian) time to an evolutionary account of our inductive tendencies, and Hume here has lit on a central feature in any properly naturalistic Science of Man.

Hume advocated a moral theory based on human actions and human responsibility rather than metaphysics and religion. As part of his theory, Hume created historically influential arguments for compatibilism, the idea that causal determinism is compatible with free will.

In opposition to Christian thinkers who argued that in order for a person to be morally responsible, his actions must not be determined by any physical cause, Hume wrote that moral responsibility requires determinism: Hume argued that it makes sense to hold a person responsible for an action only if the action was caused by his character, rather than by random events or external compulsion.

Hume said that moral responsibility requires an action to be (1) caused by the person's character (e.g. stealing a bag of cash because you don't care about the victim), and (2) not caused by external compulsion or force (e.g. stealing a bag of cash because a man with a gun forces you to). In line with this, Hume defines free will to be when one gets to act according to one's character. Hume said that thinkers who believe moral responsibility requires actions to be uncaused are mistakenly thinking of the first kind of cause (character) as being the same as the second kind (compulsion), and that Hume's theory of causation makes the situation clear.

For Hume, the only way to support theistic religion beyond strict fideism is by an appeal to miracles saying, in *On Miracles* "...we may conclude, that the Christian religion not only was first attended with miracles, but even at this day cannot be believed by any reasonable person without one. Mere reason is insufficient to convince us of its veracity: and whoever is moved by faith to assent to it, is conscious of a continued miracle in his own person, which subverts all the principles of his understanding, and gives him a determination to believe what is most contrary to custom and experience."

Hume argued that, at minimum, miracles could never give religion much support. There are several arguments suggested by Hume's essay, all of which turn on his conception of a miracle: namely, a violation of the laws of nature. His very definition of miracles from his *An Enquiry concerning Human Understanding* states that miracles are violations of the laws of nature and consequently have a very low probability of occurring. In a slogan, extraordinary claims require extraordinary evidence. But far from that, Hume observes, "The gazing populace receive greedily, without examination, whatever soothes superstition and promotes wonder."

Another claim is his argument that human testimony could never be reliable enough to countermand the evidence we have for the laws of nature. This point on miracles has mostly been

applied to the question of the resurrection of Jesus, where Hume would no doubt ask, "*Which is more likely – that a man rose from the dead or that this testimony is mistaken in some way?*"

One of the oldest and most popular arguments for the existence of God is the design argument – that all the order and 'purpose' in the world bespeaks a divine origin. A modern manifestation of this belief is creationism. Hume gave the classic criticism of the design argument in *Dialogues Concerning Natural Religion* and here are some of his points.

"For the design argument to be feasible, it must be true that order and purpose are observed only when they result from design. But order is observed regularly, resulting from presumably mindless processes like snowflake or crystal generation. Design accounts for only a tiny part of our experience with order and 'purpose.'

We must ask therefore if it is right to compare the world to a machine — as in Paley's watchmaker argument — when perhaps it would be better described as a giant inert animal.

Even if the design argument is completely successful, it could not (in and of itself) establish a robust theism; one could easily reach the conclusion that the universe's configuration is the result of some morally ambiguous, possibly unintelligent agent or agents whose method bears only a remote similarity to human design. In this way it could be asked if the designer was God, or further still, who designed the designer?

If a well-ordered natural world requires a special designer, then God's mind (being so well-ordered) also requires a special designer. And then this designer would likewise need a designer, and so on ad infinitum. We could respond by resting content with an inexplicably self-ordered divine mind but then why not rest content with an inexplicably self-ordered natural world?

Often, what appears to be purpose, where it looks like object X has feature F in order to secure some outcome O, is better explained by a filtering process: that is, object X wouldn't be around did it not possess feature F, and outcome O is only interesting to us as a human projection of goals onto nature. This mechanical explanation of teleology anticipated natural selection. The design argument does not explain pain, suffering, and natural disasters."

Hume is one of our heroes because he had the courage to ask important, difficult questions. He also offered some very good answers!

28. Adam Smith

1723 – 1790

Smith was a Scottish moral philosopher and a pioneering political economist. One of the key figures of the intellectual movement known as the Scottish Enlightenment, he is known primarily as the author of two treatises: *The Theory of Moral Sentiments* (1759), and *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776). The latter was one of the earliest attempts to systematically study the historical development of industry and commerce in Europe, as well as a sustained attack on the doctrines of mercantilism. Smith's work helped to create the modern academic discipline of economics and provided one of the best-known intellectual rationales for free trade, capitalism, and libertarianism.

In about 1750 he met the philosopher David Hume, who was his senior by over a decade. The alignments of opinion that can be found within the details of their respective writings covering history, politics, philosophy, economics, and religion indicate that they both shared a close intellectual alliance and friendship.

There has been considerable scholarly debate about the nature of Adam Smith's religious views. At Oxford, Smith rejected Christianity and it is generally believed that he returned to Scotland as a Deist

The Wealth of Nations was Smith's most influential work, and is considered to be very important in the creation of the field of economics and its development into an autonomous systematic

discipline. In the Western world, it is arguably the most influential book on the subject ever published. When the book, which has become a classic manifesto against mercantilism (the theory that large reserves of bullion are essential for economic success), appeared in 1776, there was a strong sentiment for free trade in both Britain and America. This new feeling had been born out of the economic hardships and poverty caused by the American War of Independence. However, at the time of publication, not everybody was immediately convinced of the advantages of free trade: the British public and Parliament still clung to mercantilism.

The Wealth of Nations also rejects the Physiocratic school's emphasis on the importance of land; instead, Smith believed labor was paramount, and that a division of labor would affect a great increase in production. One example he used was the making of pins. One worker could probably make only twenty pins per day. But if ten people divided up the eighteen steps required to make a pin, they could make a combined amount of 48,000 pins in one day. However, it is less well known that Smith also concluded that excessive division of labor would lead man to his most ignorant state possible. *Nations* was so successful, in fact, that it led to the abandonment of earlier economic schools, and later economists, such as Thomas Malthus and David Ricardo, focused on refining Smith's theory into what is now known as classical economics. Both Modern economics and, separately, Marxian economics owe significantly to classical economics. Malthus expanded Smith's ruminations on overpopulation, while Ricardo believed in the "iron law of wages" — that overpopulation would prevent wages from topping the subsistence level. Smith postulated an increase of wages with an increase in production, a view considered more accurate today.

One of the main points of ***The Wealth of Nations*** is that the free market, while appearing chaotic and unrestrained, is actually guided to produce the right amount and variety of goods by a so-called "invisible hand" (an image that Smith had previously employed in ***Theory of Moral Sentiments***, but which has its original use in his essay, "***The History of Astronomy***"). If a product shortage occurs, for instance, its price rises, creating a profit margin that creates an incentive for others to enter production, eventually curing the shortage. If too many producers enter the market, the increased competition among manufacturers and increased supply would lower the price of the product to its production cost, the "natural price". Even as profits are zeroed out at the "natural price," there would be incentives to produce goods and services, as all costs of production, including compensation for the owner's labor, are also built into the price of the goods. If prices dip below a zero profit, producers would drop out of the market; if they were above a zero profit, producers would enter the market. Smith believed that while human motives are often selfishness and greedy, the competition in the free market would tend to benefit society as a whole by keeping prices low, while still building in an incentive for a wide variety of goods and services. Nevertheless, he was wary of businessmen and argued against the formation of monopolies.

Smith vigorously attacked the antiquated government restrictions which he thought were hindering industrial expansion. In fact, he attacked most forms of government interference in the economic process, including tariffs, arguing that this creates inefficiency and high prices in the long run. This theory, now referred to as "laissez-faire", which means "let them do" or more relevant to the study of economics, "let the market set supply and demand with no interference". It is believed that this theory influenced government legislation in later years, especially during the 19th century.

Two of the most famous and often-quoted passages in ***The Wealth of Nations*** are:

"It is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from their regard to their own interest. We address ourselves, not to their humanity but to their self-love, and never talk to them of our own necessities but of their advantages.

As every individual, therefore, endeavors as much as he can both to employ his capital in the support of domestic industry, and so to direct that industry that its produce may be of the greatest value;

every individual necessarily labors to render the annual value of society as great as he can. He generally, indeed, neither intends to promote the public interest, nor knows how much he is promoting it. By preferring the support of domestic to that of foreign industry, he intends only his own security; and by directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention. Nor is it always the worse for the society that it was no part of it. By pursuing his own interest he frequently promotes that of society more effectually than when he really intends to promote it. I have never known much good done by those who affected to trade for the public good. It is an affectation, indeed, not very common among merchants, and very few words need be employed in dissuading them from it.”

Another favorite quote, usually recited by economists, also from ***The Wealth of Nations*** is:

“People of the same trade seldom meet together, even for merriment and diversion, but the conversation ends in a conspiracy against the public, or in some contrivance to raise prices. It is impossible indeed to prevent such meetings, by any law which either could be executed, or would be consistent with liberty and justice. But though the law cannot hinder people of the same trade from sometimes assembling together, it ought to do nothing to facilitate such assemblies; much less to render them necessary.”

In the ***Wealth of Nations*** Smith claims that self-interest alone can lead to socially beneficial results. But in his ***Theory of Moral Sentiments*** Smith argues that sympathy is required to achieve socially beneficial results. On the surface it appears that a contradiction exists. Adam Smith himself cannot have seen any contradiction, since he produced a revised edition of ***Moral Sentiments*** after the publication of ***Wealth of Nations***. Both sets of ideas are to be found in his ***Lectures on Jurisprudence***. In recent years most students of Adam Smith's work have argued that no contradiction exists. In the ***Theory of Moral Sentiments***, Smith develops a theory of psychology in which individuals in society find it in their self-interest to develop sympathy as they seek approval of what he calls the "impartial spectator." The self-interest he speaks of is not a narrow selfishness but something that involves sympathy.

In any case, Adam Smith apparently believed that moral sentiments and self-interest would always add up to the same thing. One possible line of reasoning he might have employed in reaching this conclusion is as follows: the invisible hand cannot operate if there is no society, for precluding a societal construct precludes division of labor, and thus, the efficiency which comes with its manifestation. Now for society to exist, justice is a necessary condition (as pointed out in Smith's ***Theory of Moral Sentiments***). For justice to exist in any social setting, individuals must harbor the passions of gratitude and resentment governed by a sense of 'merit' and 'demerit' (again from Smith's ***Theory of Moral Sentiments***). And finally, as Smith himself would have so vehemently argued, the sense of 'merit' and 'demerit' is almost exclusively engendered by human sympathy. In conclusion, the invisible hand of the market is, at some level, contingent upon the ability of humans to sympathize: Smith's self-interest is indeed in consonance with the notion of sympathy.

On June 25, 2006 when Warren Buffet announced that he would donate his wealth to The Bill and Melinda Gates Foundation, he was presented with a copy of Adam Smith's ***Wealth of Nations*** by Bill Gates

29. Jacques Rousseau

1712 -1778

Rousseau was a philosopher, literary figure, and composer of the Enlightenment whose political philosophy influenced the French Revolution and the development of liberal, conservative and socialist theory. With his *Confessions*, *Reveries of a Solitary Walker* and other writings, he invented modern autobiography and encouraged a new focus on the building of subjectivity that bore fruit in the work of thinkers as diverse as Hegel and Freud. His novel *Julie, ou la nouvelle Heloise* was one of the best-selling fictional works of the eighteenth century and was important to the development of romanticism. Rousseau made important contributions to music as a theorist and a composer.

In 1749, as Rousseau was walking to visit Diderot in a Vincennes prison, he read an essay competition entry sponsored by the Academia de Dijon, named the *Mercure de France*. The work asked whether the development of the arts and sciences had been morally beneficial. Rousseau said this question caused him to immediately perceive the principle of the natural goodness of humanity on which all his later philosophical works were based. He answered the competition question in the negative, in his 1750 "*Discourse on the Arts and Sciences*", which won him first prize and gained him significant fame.

Rousseau returned to Geneva where he reconverted to Calvinism and regained his official Genevan citizenship in 1754. In 1755, Rousseau completed his second major work, the *Discourse on the Origin and Basis of Inequality among Men* (the *Discourse on Inequality*).

In 1762, he published two major books *Of the Social Contract, Principles of Political Right* and then *Mile*, or *On Education* in May. The books criticized religion and were banned in France and Geneva. Rousseau was forced to flee arrest and made stops in Bern and Môtiers in Switzerland, where he enjoyed the protection of Frederick the Great of Prussia. While in Môtiers, Rousseau wrote the *Constitutional Project for Corsica*.

His house in Môtiers was stoned on the night of September 6, 1765 – he took refuge with the philosopher David Hume in Great Britain. Isolated at Wootton on the borders of Derbyshire and Staffordshire, Rousseau suffered a serious decline in his mental health and began to experience paranoid fantasies about plots against him involving Hume and others. Rousseau's letter to Hume, in which he articulates the perceived misconduct, sparked an exchange which was published in and received with great interest in contemporary Paris.

While he was not allowed to return to France before 1770, Rousseau returned under the name "Reno," in 1767. As a condition of his return, he was not allowed to publish any books, but after completing his *Confessions*, Rousseau began private readings in 1771. At the request of Madame d'Epainay the police ordered him to stop, and the *Confessions* was only partially published in 1782, four years after his death. All his subsequent works were only to appear posthumously.

In 1772, he was invited to present recommendations for a new constitution for the Polish-Lithuanian Commonwealth, resulting in the *Considerations on the Government of Poland*, which was to be his last major political work. In 1776 he completed *Dialogues: Rousseau Judge of Jean-Jacques* and began work on the *Reveries of the Solitary Walker*

Theory of Natural Man

Rousseau saw a fundamental divide between society and human nature. Rousseau believed that man was good when in the state of nature (the state of all other animals, and the condition humankind was in before the creation of civilization and society), but is corrupted by society. This idea has often led to attributing the idea of the noble savage to Rousseau, an expression first used by John Dryden in *The Conquest of Granada* (1672). Rousseau, however, never used the expression himself and it does not adequately render his idea of the natural goodness of humanity. Rousseau's idea of natural goodness is complex and easy to misunderstand. Contrary to what might be suggested by a casual reading, the idea does not imply that humans in the state of nature act morally; in fact, terms such as 'justice' or 'wickedness' are simply inapplicable to pre-political society as Rousseau understands it. Humans there

may act with all of the ferocity of an animal. They are good because they are self-sufficient and thus not subject to the vices of political 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.

In Rousseau's philosophy, society's negative influence on men centers on its transformation of amour de soi, a positive self-love, into amour-propre, or pride. Amour de soi represents the instinctive human desire for self-preservation, combined with the human power of reason. In contrast, amour-propre is artificial and forces man to compare himself to others, thus creating unwarranted fear and allowing men to take pleasure in the pain or weakness of others. Rousseau was not the first to make this distinction; it had been invoked by, among others, Vauvenargues.

In "*Discourse on the Arts and Sciences*" Rousseau argued that the arts and sciences had not been beneficial to humankind because they were not human needs, but rather a result of pride and vanity. Moreover, the opportunities they created for idleness and luxury contributed to the corruption of man. 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 true friendship by 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 solitary and 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, metallurgy, private property, and the division of labor led to humans becoming increasingly dependent on one another, and led to 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 thus instituted inequality as a fundamental feature of human society. Rousseau's own conception of the social contract can be understood as an alternative to this fraudulent form of association. At the end of the *Discourse on Inequality*, Rousseau explains how the desire to have value in the eyes of others, which originated in the golden age, comes to undermine personal integrity and authenticity in a society marked by interdependence, hierarchy, and inequality.

The Social Contract

Perhaps Rousseau's most important work is *The Social Contract*, which outlines the basis for a legitimate political order within a framework of classical republicanism. Published in 1762, it became one of the most influential works of political philosophy in the Western tradition. It developed some of the ideas mentioned in an earlier work, the article "*Economie Politique*", featured in Diderot's *Encyclopédie*. The treatise begins with the dramatic opening lines, "Man is born free, and everywhere he is in chains. One man thinks himself the master of others, but remains more of a slave than they." Rousseau claimed that the state of nature was a primitive condition without law or morality, which human beings left for the benefits and necessity of cooperation. As society developed, division of labor and private property required the human race to adopt institutions of law. In the degenerate phase of society, man is prone to be in frequent competition with his fellow men while 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 into civil society 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.

While Rousseau argues that sovereignty should be in the hands of the people, he also makes a sharp distinction between sovereignty and government. The government is charged with implementing and enforcing the general will and is composed of a smaller group of citizens, known as magistrates. Rousseau was bitterly opposed to the idea that the people should exercise sovereignty via a representative assembly. Rather, they should make the laws directly. It was argued that this would prevent Rousseau's ideal State from being realized in a large society, such as France was at the time. Much of the subsequent controversy about Rousseau's work has hinged on disagreements concerning his claims that citizens constrained to obey the general will are thereby rendered free.

Education

Rousseau set out his views on education in *Emile*, a semi-fictional work detailing the growth of a young boy of that name, presided over by Rousseau himself. He brings him up in the countryside, where, he believes, humans are most naturally suited, rather than in a city, where we only learn bad habits, both physical and intellectual. The aim of education, Rousseau says, is to learn how to live righteously. This is accomplished by following a guardian who can guide his pupil through various contrived learning experiences.

Religion

Rousseau was most controversial in his own time for his views on religion. His view that man is good by nature conflicts with the doctrine of **Original Sin** and his **theology of nature** expounded by the Savoyard Vicar in *Emile* led to the condemnation of the book in both **Calvinist Geneva** and **Catholic Paris**. In the *Social Contract* he claims that true followers of **Jesus** would not make good citizens. This was one of the reasons for the book's condemnation in Geneva.

In his main writings, Rousseau identifies nature with the primitive state of savage man. Later he took nature to mean the spontaneity of the process by which man builds his egocentric, instinct based character and his little world. Nature thus signifies interiority and integrity, as opposed to that imprisonment and enslavement which society imposes in the name of progressive emancipation from cold-hearted brutality.

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 sometimes regarded as a figure of The Enlightenment.

You will immediately recognize the debt I owe to Rousseau.

30. Benjamin Franklin

1706 –1790

"How exact and regular is everything in the natural world! How wisely in every part contriv'd! We cannot here find the least defect! Those who have studied the mere animal and vegetable creation, demonstrate that nothing can be more harmonious and beautiful! All the heavenly bodies, the stars and planets, are regulated with the utmost Wisdom! And can we suppose less care to be taken in the order of the moral than in the natural system?"

Franklin was one of the most important and influential Founding Fathers of the United States. He was a leading author, political theorist, politician, printer, scientist, inventor, civic activist, and diplomat. As a scientist he was a major figure in the history of physics for his discoveries and theories regarding electricity. As a political writer and activist he, more than anyone, invented the idea of an American nation, and as a diplomat during the American Revolution, he secured the French alliance that helped to make independence possible.

Franklin was famous for his curiosity, his writings (popular, political and scientific), his inventions, and his diversity of interests. As a leader of the Enlightenment, he gained the recognition of scientists and intellectuals across Europe. An agent in London before the Revolution, and Minister to France during the war, he, more than anyone else, defined the new nation in the minds of Europe. His success in securing French military and financial aid was a great contributor to the American victory over Britain. He invented the lightning rod, bifocals, and the iron furnace Stove. He was an early proponent of colonial unity. Many historians hail him as the "First American."

Franklin became a national hero in America when he spearheaded the effort to have Parliament repeal the unpopular Stamp Act. An accomplished diplomat, he was widely admired among the French as American minister to Paris and was a major figure in the development of positive Franco-American relations. From 1775 to 1776, Franklin was Postmaster General under the Continental Congress and from 1785 to 1788 was President of the Supreme Executive Council of Pennsylvania. Toward the end of his life, he became one of the most prominent abolitionists.

In 1773, Franklin published two of his most celebrated pro-American satirical essays "*Rules by which a Great Empire May Be Reduced to a Small One*", and "*An Edict by the King of Prussia*".

While in England Franklin obtained private letters of Massachusetts governor Thomas Hutchinson and lieutenant governor Andrew Oliver which proved they were encouraging London to crack down on the rights of the Bostonians. Franklin sent them to America where they escalated the tensions. Franklin now appeared to the British as the fomenter of serious trouble. Hopes for a peaceful solution ended as he was systematically ridiculed and humiliated by the Privy Council. He left London in March 1775.

By the time Franklin arrived in Philadelphia on May 5, the American Revolution had begun with fighting at Lexington and Concord. The New England militia had trapped the main British army in Boston. The Pennsylvania Assembly unanimously chose Franklin as their delegate to the Second Continental Congress. In 1776, he was a member of the Committee of Five that drafted the Declaration of Independence and made several small changes to Thomas Jefferson's draft.

In December 1776, Franklin was dispatched to France as commissioner for the United States. He conducted the affairs of his country towards the French nation with great success, which included securing a critical military alliance in 1778 and negotiating the Treaty of Paris (1783).

When he finally returned home in 1785, Franklin occupied a position only second to that of George Washington as the champion of American independence. Franklin became an abolitionist, freeing both of his slaves. He eventually became president of Pennsylvania Abolition Society.

Franklin was the only Founding Father who is a signatory of all four of the major documents of the founding of the United States: the Declaration of Independence, the Treaty of Paris, the Treaty of Alliance with France, and the United States Constitution.

Like the other advocates of republicanism, Franklin emphasized that the new republic could survive only if the people were virtuous in the sense of attention to civic duty and rejection of corruption. All his life he had been exploring the role of civic and personal virtue, as expressed in Poor Richard's aphorisms. Although Franklin's parents had intended for him to have a career in the church, Franklin became disillusioned with organized religion after discovering Deism.

"I soon became a thorough Deist." He went on to attack Christian principles of free will and morality in a 1725 pamphlet, "*A Dissertation on Liberty and Necessity, Pleasure and Pain*". He

consistently attacked religious dogma, arguing that morality was more dependent upon virtue and benevolent actions than on strict obedience to religious orthodoxy: *"I think opinions should be judged by their influences and effects; and if a man holds none that tend to make him less virtuous or more vicious, it may be concluded that he holds none that are dangerous, which I hope is the case with me."*

A few years later, Franklin repudiated his 1725 pamphlet as an embarrassing "erratum." In 1790, just about a month before he died, Franklin wrote the following in a letter to Ezra Stiles, president of Yale, who had asked him his views on religion...:

"As to Jesus of Nazareth, my Opinion of whom you particularly desire, I think the System of Morals and his Religion, as he left them to us, the best the world ever saw or is likely to see; but I apprehend it has received various corrupt changes, and I have, with most of the present Dissenters in England, some Doubts as to his divinity; tho' it is a question I do not dogmatize upon, having never studied it, and I think it needless to busy myself with it now, when I expect soon an Opportunity of knowing the Truth with less Trouble"

Like most Enlightenment intellectuals, Franklin separated virtue, morality, and faith from organized religion, although he felt that if religion in general grew weaker, morality, virtue, and society in general would also decline. Thus he wrote Thomas Paine, *"If men are so wicked with religion, what would they be if without it."* According to David Morgan, Franklin was a proponent of all religions. He prayed to "Powerful Goodness" and referred to God as the "INFINITE." John Adams noted that Franklin was a mirror in which people saw their own religion: "The Catholics thought him almost a Catholic. The Church of England claimed him as one of them. The Presbyterians thought him half a Presbyterian, and the Friends believed him a wet Quaker.

"Whatever else Benjamin Franklin was, concludes Morgan, "he was a true champion of generic religion." Ben Franklin was noted to be "the spirit of the Enlightenment."

31. Ethan Allen 1738 - 1789

In order to have a happy and meaningful life we must be grounded in reality. The Stoics always encouraged people to see things as they really are, not merely as they appear to be. The author of Reason: The Only Oracle of Man, Ethan Allen (1738-1789), greatly appreciated this sage advice and applied it to all aspects of his life. Ethan Allen is famous for his military exploits during the American Revolution. It was Allen and his men, the Green Mountain Boys out of what was to become Vermont, who in May of 1775, just one month after the battles of Concord and Lexington and over one year prior to the signing of the Declaration of Independence, captured the government/British Fort Ticonderoga and confiscated 100 desperately needed cannons for the American Revolutionary War. Not too long after this victory Ethan Allen was captured and spent several years on British prisoner ships. The conditions on these ships were cruel, inhuman and filthy. He was eventually released from British captivity in 1778 when George Washington traded a British colonel for Ethan.

Ethan Allen was always an independent thinker and doer. Upon the death of his father, when Ethan was only 17 years old, he began to seriously question his religious upbringing, which was Calvinistic. He boldly questioned the cornerstone of Christianity itself; original sin. Ethan sent a letter to a cousin of his who was a Christian preacher, the "Reverend" Lee. He explained that he did not believe in the Christian doctrine of original sin. Lee answered him explaining that without original sin there is no need for Christianity. Ethan wrote him back saying he agreed, there is no need for Christianity!

In the early 1760s Ethan lived in Salisbury, Connecticut where he became very good friends with Thomas Young, a physician who was five years older than Ethan. Thomas educated Ethan in fields such as philosophy, science and religion. Due to the influence of Thomas, Ethan evolved into a Deist. He embraced Deism because Deism requires that we see things as they really are, or at least to the very utmost of our ability to do so. It teaches us that the designs found in Nature point us to the Designer of Nature/God. It also openly rejects all of the unreasonable claims from the various "revealed" religions. Claims such as having received "the word of God" directly from God which was "revealed" in the form of the Torah, or the Bible, or the Koran; claims to having divine powers to heal, etc., etc., etc. are all rejected by Deism.

In 1764 while living in Salisbury, Connecticut Ethan Allen and his fellow Deist Dr. Thomas Young publicly broke the Connecticut law which outlawed inoculation. They did it in the most dramatic way. In *Nature's God: The Heretical Origins of the American Republic* by Matthew Stewart we learn that Connecticut outlawed inoculation even though science had proven it greatly increased the chances of survival of people in a smallpox epidemic. Stewart writes, "The offense took place in plain view, on a summer Sunday in 1764, in the muddy square in front of the meetinghouse that passed for the center of Salisbury, Connecticut. Ethan Allen was presumably stripped to the waist, loudly drunk, and hurling profanities for the amusement of the gathering crowd. Dr. Thomas Young, of nearby Amenia, New York, was brandishing his well-worn lancet. The incision, in accordance with the medical practice of the time, probably took place on Allen's arm. Into the bleeding wound, the doctor inserted a thread bathed in the festering pustule of an individual suffering from smallpox. Then he bandaged the cut. The patient, one may suppose, in accordance with another of the medical practices of the time, downed another shot of rum - several shots, more than likely, to judge from the subsequent court records." Christians at this time believed inoculation was a sin. They believed it interfered with God's right to kill who he wanted to kill. Ethan Allen was arrested by the authorities and charged with blasphemy for being inoculated for smallpox. He was eventually acquitted, but his reputation among the faithful Christians of Salisbury was ruined. Ethan and Thomas worked together to write a manuscript for a book containing their ideas on God, Deism, religion, Nature and life. Unfortunately, Thomas Young moved to Boston and the collaboration on the book ceased. Thomas was strongly in favor of the American Revolution and while in Boston took part in the famous Tea Party and worked with the father of the American Revolution, Sam Adams.

He and his family eventually moved from Boston after authorities put much pressure on him and took up residence in Philadelphia in 1775. In *Speculations on the Genealogy of Deism in New York, 1700-1850* we read, "Soon afterward, at Philadelphia, Young joined another famous revolutionary Deist, Thomas Paine, in helping to craft the egalitarian Pennsylvania Constitution of 1776, only to die a year later, leaving his family to the charity of friends and relations."

Fortunately Ethan was able to recover much of what he and Thomas had written and worked it into this very thought provoking, enlightening and important book you are now holding in your hands, *Reason: The Only Oracle of Man*. This book is a great instrument which allows the reader to think outside the box and to discover many previously un-thought-of of ideas, truths and options regarding God, religion and life.

32. Thomas Jefferson

1743 -1826

"For here we are not afraid to follow truth wherever it may lead, nor to tolerate any error so long as reason is left free to combat it."

"May(the American Revolution) be to the world, what I believe it will be, the signal of arousing men to burst the chains under which monkish ignorance and superstition had persuaded them to bind themselves."

"The future inhabitants of [both] the Atlantic and Mississippi states will be our sons. We think we see their happiness in their union, and we wish it. Events may prove otherwise; and if they see their interest in separating why should we take sides? God bless them both, and keep them in union if it be for their good, but separate them if it be better."

"Your sect (Judaism) by its sufferings has furnished a remarkable proof of the universal spirit of religious intolerance inherent in every sect, disclaimed by all while feeble, and practiced by all when in power. Our laws have applied the only antidote to this vice, protecting all on an equal footing. But more remains to be done, for although we are free by law, we are not so in practice; public opinion erects itself into an Inquisition, and exercises its offices with as much fanaticism as fans the flames of an Auto-da-Fe."

Thomas Jefferson was the third President of the United States (1801–1809), the principal author of the *Declaration of Independence* (1776), and one of the most influential Founding Fathers for his promotion of the ideals of Republicanism in the United States. As a political philosopher, Jefferson was a man of the Enlightenment and knew many intellectual leaders in Britain and France. He idealized the independent yeoman farmer as exemplar of republican virtues, distrusted cities and financiers, and favored states' rights and a strictly limited federal government. Jefferson supported the separation of church and state and was the author of the *Virginia Statute for Religious Freedom* (1779, 1786). He was the eponym of and the co-founder and leader of the Democratic-Republican Party, which dominated American politics for a quarter-century and was the precursor of the modern-day Democratic Party. Jefferson served as the wartime Governor of Virginia (1779–1781), first United States Secretary of State (1789–1793) and second Vice President (1797–1801).

Jefferson achieved distinction as, among other things, a horticulturist, statesman, architect, archaeologist, paleontologist, author, inventor and founder of the University of Virginia.

In 1774, Jefferson wrote, "*A Summary View of the Rights of British America*" which was intended as instructions for the Virginia delegates to a national congress. The pamphlet was a powerful argument of American terms for a settlement with Britain. It helped speed the way to independence, and marked Jefferson as one of the most thoughtful patriot spokesmen. He was appointed by the Continental Congress of the United Colonies to the Committee of five to prepare a draft of the proposed Declaration of Independence. The committee assigned Thomas Jefferson the task of producing a draft Declaration for its consideration.

Jefferson's republican political principles were heavily influenced by the Country Party of 18th century British opposition writers. He was influenced by John Locke (particularly relating to the principle of inalienable rights). Historians find few traces of any influence by his French contemporary, Jean-Jacques Rousseau.

His opposition to the Bank of the United States was fierce: "I sincerely believe, with you, that banking establishments are more dangerous than standing armies; and that the principle of spending money to be paid by posterity, under the name of funding, is but swindling futurity on a large scale." Nevertheless Madison and Congress, seeing the financial chaos caused by the lack of a national bank in the War of 1812, disregarded his advice and created the Second Bank of the United States in 1816.

Jefferson believed that each individual has "certain inalienable rights." That is, these rights exist with or without government; man cannot create, take, or give them away. It is the right of "liberty" on which Jefferson is most notable for expounding. He defines it by saying "rightful liberty is unobstructed action according to our will within limits drawn around us by the equal rights of others. I do not add 'within the limits of the law,' because law is often but the tyrant's will, and always so when it violates the rights of the individual." Hence, for Jefferson, though government cannot create a right to liberty, it can indeed violate it. And the limit of an individual's rightful liberty is not what law says it is but is simply a

matter of stopping short of prohibiting other individuals from having the same liberty. A proper government, for Jefferson, is one that not only prohibits individuals in society from infringing on the liberty of other individuals, but also restrains itself from diminishing individual liberty.

Jefferson's commitment to equality was expressed in his successful efforts to abolish primogeniture in Virginia, the rule by which the first born son inherited all the land. Jefferson believed that individuals have an innate sense of morality that prescribes right from wrong when dealing with other individuals—that whether they choose to restrain themselves or not, they have an innate sense of the natural rights of others. He even believed that moral sense to be reliable enough that an anarchy society could function well, provided that it was reasonably small. On several occasions, he expressed admiration for tribal, communal way of living of Native Americans: In fact, Jefferson is sometimes seen as a philosophical anarchist.

He said in a letter to Colonel Carrington: "I am convinced that those societies (as the Indians) which live without government enjoy in their general mass an infinitely greater degree of happiness than those who live under the European governments." However, Jefferson believed anarchism to be "inconsistent with any great degree of population." Hence, he did advocate government for the American expanse provided that it exists by "consent of the governed."

In the Preamble to his original draft of the *Declaration of Independence*, Jefferson wrote:

“We hold these truths to be sacred & undeniable; that all men are created equal & independent, that from that equal creation they derive rights inherent & inalienable, among which are the preservation of life, & liberty, & the pursuit of happiness; that to secure these ends, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government shall become destructive of these ends, it is the right of the people to alter or to abolish it, & to institute new government, laying its foundation on such principles & organizing its powers in such form, as to them shall seem most likely to effect their safety & happiness.”

Jefferson's dedication to "consent of the governed" was so thorough that he believed that individuals could not be morally bound by the actions of preceding generations. This included debts as well as law. He said that "no society can make a perpetual constitution or even a perpetual law. The earth belongs always to the living generation." He even calculated what he believed to be the proper cycle of legal revolution: "Every constitution then, and every law, naturally expires at the end of nineteen years. If it is to be enforced longer, it is an act of force, and not of right." He arrived at nineteen years through calculations with expectancy of life tables, taking into account what he believed to be the age of "maturity"—when an individual is able to reason for himself. He also advocated that the national debt should be eliminated. He did not believe that living individuals had a moral obligation to repay the debts of previous generations. He said that repaying such debts was "a question of generosity and not of right."

Jefferson's very strong defense of States' rights, especially in the Kentucky and Virginia Resolutions of 1798, set the tone for hostility to expansion of Federal powers. However, some of his foreign policies did in fact strengthen the government. Most important was the Louisiana Purchase in 1803, when he used the implied powers to annex a huge foreign territory and all its French and Indian inhabitants. His enforcement of the Embargo Act of 1807, while it failed in terms of foreign policy, demonstrated that the federal government could intervene with great force at the local level in controlling trade that might lead to war.

During the presidential campaign of 1800, the Federalists attacked Jefferson as an infidel, claiming that Jefferson's intoxication with the religious and political extremism of the French Revolution disqualified him from public office. But Jefferson wrote at length on religion and many scholars agree

with the claim that Jefferson was a deist, a common position held by intellectuals in the late 18th century, at least for much of his life. As Avery Dulles, a leading Catholic theologian reports, "In his college years at William and Mary [Jefferson] came to admire Francis Bacon, Isaac Newton, and John Locke as three great paragons of wisdom. Under the influence of several professors he converted to the deist philosophy." Dulles concludes:

“In summary, then, Jefferson was a deist because he believed in one God, in divine providence, in the divine moral law, and in rewards and punishments after death; but did not believe in supernatural revelation. He was a Christian deist because he saw Christianity as the highest expression of natural religion and Jesus as an incomparably great moral teacher. He was not an orthodox Christian because he rejected, among other things, the doctrines that Jesus was the promised Messiah and the incarnate Son of God. Jefferson's religion is fairly typical of the American form of deism in his day.”

Biographer Merrill Peterson summarizes Jefferson's theology:

“First, that the Christianity of the churches was unreasonable, therefore unbelievable, but that stripped of priestly mystery, ritual, and dogma, reinterpreted in the light of historical evidence and human experience, and substituting the Newtonian cosmology for the discredited Biblical one, Christianity could be conformed to reason. Second, morality required no divine sanction or inspiration, no appeal beyond reason and nature, perhaps not even the hope of heaven or the fear of hell; and so the whole edifice of Christian revelation came tumbling to the ground.”

The Declaration of Independence incorporates concepts from Deism. Jefferson used deist terminology in repeatedly stating his belief in a creator, and in the *United States Declaration of Independence* used the terms "Creator" and "Nature's God." Jefferson believed, furthermore, it was this Creator that endowed humanity with a number of inalienable rights, such as "life, liberty, and the pursuit of happiness." His experience in France just before the French Revolution made him deeply suspicious of Catholic priests and bishops as a force for reaction and ignorance. Similarly, his experience in America with inter-denominational intolerance served to reinforce this skeptical view of religion. In a letter to William Short, Jefferson wrote: "the serious enemies are the priests of the different religious sects, to whose spells on the human mind its improvement is ominous."

Jefferson was raised in the Church of England, at a time when it was the established church in Virginia and only denomination funded by Virginia tax money. Before the Revolution, Jefferson was a vestryman in his local church, a lay position that was part of political office at the time. He also had friends who were clergy, and he supported some churches financially. During his Presidency, Jefferson attended the weekly church services held in the House of Representatives. Jefferson later expressed general agreement with his friend Joseph Priestley's Unitarianism that is the rejection of the doctrine of Trinity. In a letter to a pioneer in Ohio he wrote,

"I rejoice that in this blessed country of free inquiry and belief, which has surrendered its conscience to neither kings nor priests, the genuine doctrine of only one God is reviving, and I trust that there is not a young man now living in the United States who will not die a Unitarian."

Jefferson refused to issue proclamations calling for days of prayer and thanksgiving during his Presidency, yet he did do so as Governor in Virginia. His private letters indicate he was skeptical of too much interference by clergy in matters of civil government. His letters contain the following observations:

"History, I believe, furnishes no example of a priest-ridden people maintaining a free civil government," and, "In every country and in every age, the priest has been hostile to liberty. He is always in alliance with the despot, abetting his abuses in return for protection to his own."

While opposed to the institutions of organized religion, Jefferson invoked the notion of divine justice in his opposition to slavery:

"Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are of the gift of God? That they are not to be violated but with his wrath? Indeed I tremble for my country when I reflect that God is just: that his justice cannot sleep forever: that considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation is among possible events: that it may become probable by supernatural interference!"

"Believing with you that religion is a matter which lies solely between man and his God, that he owes account to none other for his faith or his worship, that the legislative powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," thus building a wall of separation between church and State."

In 1962 when President John F. Kennedy welcomed forty-nine Nobel Prize winners to the White House he said, "I think this is the most extraordinary collection of talent and of human knowledge that has ever been gathered together at the White House – with the possible exception of when Thomas Jefferson dined alone."

33. Elihu Palmer **1764 - 1806**

Elihu Palmer was an American freethinker who was greatly inspired by one of America's greatest Founding Fathers, Thomas Paine. Like Paine, Palmer was an uncompromising and happy Deist. Born in 1764 in Canterbury, Connecticut, Palmer was too young to take part in the American Revolution as Paine had done. However, the same free, limitless and inquiring spirit that was in Paine and the other revolutionaries was also in Elihu Palmer. His free spirit showed itself after he graduated from Dartmouth in 1787, shortly after accepting a position as a Presbyterian minister. At that time Elihu Palmer evolved into a Deist! As a Deist he could no longer, with a clear conscience, promote Christianity since he believed in God based on the application of his reason on the designs found in Nature. As a Deist Palmer saw that these designs in Nature point to a Designer of Nature. Also as a Deist, Palmer's reason would not allow him to accept unreasonable claims made in the Bible and promoted by Christianity. He was honest enough to realize this and courageous enough to end his career as a Christian clergyman which he had spent years studying for and, from that point forward, spent all of his time promoting Deism.

Palmer tried working with the Universalist Society in Philadelphia in 1791. However, when he advertised an upcoming speech in which he would show that Jesus was not divine, he was run out of Philadelphia and out of the Universalist Society. He then completely gave up on trying to work within other near, but not quite, Deist organizations and decided to go 100% openly Deist.

In 1796, Elihu Palmer started the first ever openly Deist organization in the United States, the Deistical Society. He founded the organization in New York City and in 1800 he started the Deist publication, *The Temple of Reason*. In 1803, he founded another Deist publication, *View of the Moral World*. Even though he lost his vision due to yellow fever, he never stopped writing for Deism and promoting Deism every way he could.

In 1801, Elihu Palmer published *Principles of Nature; or a Development of the Moral Causes of Happiness and Misery among the Human Species*. Like Thomas Paine's *The Age of Reason* and Ethan Allen's and Thomas Young's *Reason: The Only Oracle of Man*, *Principles of Nature* is a hard

hitting, thought provoking Deistic work which removes the superstition from belief in God. By so doing, it also brings to light the fact that there is no need for the clergy or authority figures. Like the other Deist writers before him, Palmer did not pull any punches! For example, he referred to Jesus as an "illegitimate Jew." His concern was not if he offended people, it was to tell the truth. Palmer obviously saw the truth of Thomas Paine's statement, "Such is the irresistible nature of truth that all it asks, and all it wants, is the liberty of appearing." Palmer's open and frank character and style was greatly appreciated by Thomas Paine. After receiving a copy of *Principles of Nature*, Paine wrote to Palmer, "I received, by Mr. Livingston, the letter you wrote to me, and the excellent work [the Principles of Nature] you have published. I see you have thought deeply on the subject, and expressed your thoughts in a strong and clear style. The hinting and intimating manner of writing that was formerly used on subjects of this kind, produced skepticism, but not conviction. It is necessary to be bold. Some people can be reasoned into sense, and others must be shocked into it. Say a bold thing that will stagger them, and they will begin to think."

His first wife was an indispensable asset to him in the promotion of Deism. Unfortunately, she died from yellow fever. Elihu Palmer eventually remarried. His second wife was just as helpful as his first wife. She took Deism to heart and even after his death in 1806, she remained a staunch Deist helping their mutual good friend, Thomas Paine as he continued the fight to free people from the fear and superstition of the "revealed" religions through the natural religion/philosophy of Deism.

Due to the unrelenting and concerted effort of the "revealed" religions, Christianity in particular, Deism has been ignored by the history writers. Considering America's historic connection with Deism through its Founding Fathers such as Thomas Paine, Benjamin Franklin, George Washington, Thomas Jefferson and other key Founding Fathers, not to mention the Declaration of Independence which is a Deistic document in that it only mentions God in Deistic terms and never in Biblical terms, Deism rightfully belongs in the forefront of every American's mind. Looking at reality, if America's Founding Fathers were sincere Christians, the American Revolution never would have happened. They would have been prohibited from opposing the established government/ powers that be based on Romans 13:1-2 which reads, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Based on this Bible teaching, America's Founding Fathers and all who took part on behalf of the American Revolution are receiving "to themselves damnation" and are now burning in hell! We should all be thankful America's founders did not take this Bible teaching seriously. Instead, they all embraced the Deistic principle to question authority and to overthrow it when necessary. In addition, we should be thankful for individuals like Elihu Palmer who protected and spread the flame of Deistic resistance!

34. Cayetano Ripoll (1778-1826)

He was a soldier in the Spanish army during the Peninsular War (1807-1814). He was captured by French forces and was a prisoner of war. While being held by the French he became aware of Deism. He soon became a Deist, leaving Christianity, the Bible and Roman Catholicism behind.

After the war Cayetano became a school teacher in Valencia, Spain. He was accused by the Spanish Inquisition (1478-1834) of being a Deist and of teaching his students about Deism. He was held as a prisoner of the Christians for nearly two years. He bravely and honestly refused to recant his Deism. He was found guilty of heresy and on July 26, 1826 he was hanged until dead by the secular authorities who were doing the dirty work for the Catholic Church. Cayetano Ripoll was the last person to be murdered by the Spanish Inquisition.

"Revealed" religions find great importance in symbolism. In Cayetano's case, it appears the Church could not persuade the secular powers to burn their victim alive; However, after they murdered Cayetano, they put his dead body in a barrel with flames painted onto it and buried him in unconsecrated ground. The painted flames were as close to burning him alive as the mentally deranged Christians could get in Cayetano's case.

The Christian murder of Cayetano Ripoll is a warning sign to everyone of the danger of uniting "revealed" religion and government. It is also a sign of victory of principles, courage, and wisdom. Cayetano Ripoll demonstrated the power of Deism over "revealed" religion.

35. Charles Lyell

1797 -1875

Lyell was a Scottish lawyer and geologist. In 1832, he married Mary Horner of Bonn, daughter of Leonard Horner (1785-1864), also associated with the Geological Society of London. The new couple spent their honeymoon in Switzerland and Italy on a geological tour of the area. During the 1840s, he traveled to the United States and Canada, which resulted in his writing two popular travel-and-geology books: *1845's Travels in North America* and *A Second Visit to the United States* (from 1849).

Principles of Geology, Lyell's first book, was also his most famous, most influential, and most important. First published in three volumes in 1830-33, it established Lyell's credentials as an important geological theorist and introduced the doctrine of uniformitarianism. The central argument in *Principles* was that "the present is the key to the past:" That geological remains from the distant past can, and should, be explained by reference to geological processes now in operation and thus directly observable. Lyell's interpretation of geologic change as the steady accumulation of minute changes over enormously long spans of time was also a central theme in the *Principles*, and a powerful influence on the young Charles Darwin, who was given Volume 1 of the first edition by Robert FitzRoy, captain of HMS Beagle, just before they set out on the voyage of the Beagle. On their first stop ashore at St. Jago Darwin found rock formations which seen "through Lyell's eyes" gave him a revolutionary insight into the geological history of the island, an insight he applied throughout his travels. While in South America Darwin received Volume 2 which firmly rejected the idea of organic evolution, proposing "Centres of Creation" to explain diversity and territory of species.

Darwin's ideas gradually moved beyond this, but in geology he was very much Lyell's disciple and sent home extensive evidence and theorizing supporting Lyell's uniformitarianism, including Darwin's ideas about the formation of atolls. On his return they became close friends. Lyell continued to firmly reject the idea of organic evolution in each of the first nine editions of the *Principles*. Confronted with Darwin's *On the Origin of Species*, he finally offered a tepid endorsement of evolution in the tenth edition.

Elements of Geology began as the fourth volume of the third edition of *Principles*: Lyell intended *Elements* to act as a suitable field guide for students of geology. The systematic, factual description of geological formations of different ages contained in *Principles* grew so unwieldy, however, that Lyell split it off into a single volume under the *Elements* title in 1838. The book went through six editions, eventually growing to two volumes and ceasing to be the inexpensive, portable handbook that Lyell had originally envisioned. Late in his career, therefore, Lyell produced a condensed version titled *Student's Elements of Geology* that fulfilled the original purpose.

Geological Evidences of the Antiquity of Man brought together Lyell's views on three key themes from the geology of the Quaternary Period of Earth history: glaciers, evolution, and the age of the human race. First published in 1863, it went through three editions that year, with a fourth and final edition appearing in 1873.

Lyell's geological interests ranged from volcanoes and geological dynamics through stratigraphy, paleontology and glacial geology to topics that would now be classified as prehistoric archaeology and paleoanthropology. He is best known, however, for his role in popularizing the doctrine of uniformitarianism.

From 1830 to 1833 his multi-volume *Principles of Geology* was published. The work's subtitle was "An Attempt to explain the former changes of the Earth's surface by reference to causes now in operation", and this explains Lyell's impact on science. He drew his explanations from field studies conducted directly before he went to work on the founding geology text. He was, along with the earlier John Playfair, the major advocate of the then-controversial idea of uniformitarianism that the earth was shaped entirely by slow-moving forces acting over a very long period of time. This was in contrast to catastrophism, a geologic idea that went hand-in-hand with age of the earth as implied by biblical chronology. In various revised editions (twelve in all, through 1872), *Principles of Geology* was the most influential geological work in the middle of the 19th century, and did much to put geology on a modern footing.

Before the work of Lyell, phenomena such as earthquakes were understood by the destruction that they wrought. One of the contributions that Lyell made in *Principles* was to explain the cause of earthquakes. Lyell, in contrast focused on recent earthquakes (150 yrs), evidenced by surface irregularities such as faults, fissures, stratigraphic displacements and depressions.

Lyell's work on volcanoes focused largely on Vesuvius and Etna, both of which he had earlier studied. His conclusions supported gradual building of volcanoes, so-called "backed up-building," as opposed to the upheaval argument supported by other geologists.

Lyell's most important specific work was in the field of stratigraphy. From May 1828, until February 1829, he traveled with Roderick Impey Murchison (1792-1871) to the south of France (Auvergne volcanic district) and to Italy. In these areas he concluded that the recent strata (rock layers) could be categorized according to the number and proportion of marine shells encased within. Based on this he proposed dividing the Tertiary period into three parts, which he named the Pliocene, Miocene, and Eocene.

In *Principles of Geology* (first edition, vol. 3, Ch. 2, 1833) Lyell proposed that icebergs could be the means of transport for erratics. During periods of global warming, ice breaks off the poles and floats across submerged continents, carrying debris with it, he conjectured. When the iceberg melts, it rains down sediments upon the land. Because this theory could account for the presence of diluvium, the word "drift" became the preferred term for the loose, unsorted material, today called "till." Furthermore, Lyell believed that the accumulation of fine angular particles covering much of the world (today called loess) was a deposit settled from mountain flood water. Today some of Lyell's mechanisms for geologic processes have been disproven, though many have stood the test of time. His observational methods and general analytical framework remain in use today as foundational principles in geology.

Charles Darwin was a close personal friend, and Lyell was one of the first prominent scientists to support *On the Origin of Species*; he also fully accepted natural selection as the driving engine behind evolution in his tenth edition of *Principles*. In fact, Lyell was instrumental in arranging the peaceful co-publication of the theory of natural selection by Darwin and Alfred Wallace in 1858, reflecting the fact that each had arrived at the theory independently (Darwin long before Wallace, however). Lyell's own *The Geological Evidence of the Antiquity of Man* followed a few years later in 1863. Lyell's data was important because Darwin thought that populations of an organism changed very slowly, requiring what is now known as "geologic time".

Mankind believed for millennia that the earth was static, fixed and unchanging. Lyell and the early geologists taught us that this belief was untrue. The earth is dynamic, and ever-changing. The earth and the universe are much older than the ancients appreciated.

36. Herbert Spencer
1802-1903

He was an English philosopher, biologist, anthropologist, sociologist, and prominent classical liberal political theorist of the Victorian era. Spencer is best known for the expression "survival of the fittest", which he coined in *Principles of Biology* (1864), after reading Charles Darwin's *On the Origin of Species*. By the 1870s and 1880s, Spencer had achieved an unparalleled popularity. As William James remarked, Spencer "enlarged the imagination, and set free the speculative mind of countless doctors, engineers, and lawyers, of many physicists and chemists, and of thoughtful laymen generally. "The aspect of his thought that emphasized individual self-improvement found a ready audience in the skilled working class.

Spencerian views in 21st century derive from his political theories and memorable attacks on the reform movements of the late 19th century. He is claimed as a precursor by libertarians and anarcho-capitalists. Economist Murray Rothbard called *Social Statics* "the greatest single work of libertarian political philosophy ever written." Spencer argued that the state was not an "essential" institution and that it would "decay" as voluntary market organization would replace the coercive aspects of the state. Among his numerous works is *The Man Versus The State*, first published in 1884. That book launched one of the most spirited attacks on statism ever written. He ridiculed the idea that government intervention of any kind "will work as it is intended to work, which it never does." He drew on his tremendous knowledge of history, citing one dramatic case after another of price controls, usury laws, slum clearance laws, and myriad other laws that, touted as compassionate policies, intensified human misery.

Because of this perspective, Spencer was harshly critical of patriotism. In response to being told that British troops were in danger during the Second Afghan War, he replied: "When men hire themselves out to shoot other men to order, asking nothing about the justice of their cause, I don't care if they are shot themselves." In his essay, *The Right to Ignore the State*, he also argued that the individual had a "right to ignore the state," which explored the principles of self-government that **Henry David Thoreau** also defended in his seminal essay, *Civil Disobedience*.

37. Charles Darwin
1809 –1882

"It appears to me (whether rightly or wrongly) that direct arguments against Christianity and theism produce hardly any effect on the public; and freedom of thought is best promoted by the gradual illumination of men's minds which follows from the advance of science."

"If the misery of the poor be caused not by the laws of nature, but by our institutions, great is our sin."

Darwin was an English naturalist. After becoming eminent among scientists for his field work and inquiries into geology, he proposed and provided scientific evidence that all species of life have evolved over time from one or a few common ancestors through the process of natural selection. The fact that evolution occurs became accepted by the scientific community and the general public in his lifetime, while his theory of natural selection came to be widely seen as the primary explanation of the process of evolution in the 1930s, and now forms the basis of modern evolutionary theory. In modified form, Darwin's scientific discovery remains the foundation of biology, as it provides a unifying logical explanation for the diversity of life.

Darwin developed his interest in natural history while studying first medicine at Edinburgh University, then theology at Cambridge. His five-year voyage on the Beagle established him as a geologist whose observations and theories supported Charles Lyell's uniformitarian ideas, and publication of his journal of the voyage made him famous as a popular author. Puzzled by the geographical distribution of wildlife and fossils he collected on the voyage, Darwin investigated the transmutation of species and conceived his theory of natural selection in 1838. Having seen others attacked as heretics for such ideas, he confided only in his closest friends and continued extensive research to meet anticipated objections. His research was still in progress in 1858 when Alfred Russel Wallace sent him an essay which described a similar theory, prompting immediate joint publication of both of their theories.

His 1859 book *On the Origin of Species* established evolution by common descent as the dominant scientific explanation of diversification in nature. He examined human evolution and sexual selection in *The Descent of Man*, and *Selection in Relation to Sex*, followed by *The Expression of the Emotions in Man and Animals*. His research on plants was published in a series of books, and in his final book, he examined earthworms and their effect on soil.

The Beagle survey took five years, two-thirds of which Darwin spent on land. He carefully noted a rich variety of geological features, fossils and living organisms, and methodically collected an enormous number of specimens, many of them new to science.^[1] At intervals during the voyage he sent specimens to Cambridge together with letters about his findings, and these established his reputation as a naturalist. His extensive detailed notes showed his gift for theorizing and formed the basis for his later work. The journal he originally wrote for his family, published as *The Voyage of the Beagle*, summarizes his findings and provides social, political and anthropological insights into the wide range of people he met, both native and colonial.

Before they set out, FitzRoy gave Darwin the first volume of Charles Lyell's *Principles of Geology*, which explained landforms as the outcome of gradual processes over huge periods of time. On their first stop ashore at St Jago, Darwin found that a white band high in the volcanic rock cliffs consisted of baked coral fragments and shells. This matched Lyell's concept of land slowly rising or falling, giving Darwin a new insight into the geological history of the island which inspired him to think of writing a book on geology. He went on to make many more discoveries, some of them particularly dramatic. He saw stepped plains of shingle and seashells in Patagonia as raised beaches, and after experiencing an earthquake in Chile saw mussel-beds stranded above high tide showing that the land had just been raised. High in the Andes he saw several fossil trees that had grown on a sand beach, with seashells nearby. He theorized that coral atolls form on sinking volcanic mountains, and confirmed this when the Beagle surveyed the Cocos (Keeling) Islands

In South America, Darwin found and excavated rare fossils of gigantic extinct mammals in strata with modern seashells, indicating recent extinction and no change in climate or signs of catastrophe. Though he correctly identified one as a Megatherium and fragments of armour reminded him of the local armadillo, he assumed his finds were related to African or European species and it was a revelation to him after the voyage when Richard Owen showed that they were closely related to living creatures exclusively found in the Americas.

Lyell's second volume, which argued against evolutionism and explained species distribution by "centres of creation", was sent out to Darwin. He puzzled over all he saw, and his ideas went beyond Lyell. In Argentina, he found that two types of rhea had separate but overlapping territories. On the Galápagos Islands, he collected mockingbirds and noted that they were different depending on which island they came from. He also heard that local Spaniards could tell from their appearance on which island the tortoise originated, but thought the creatures had been imported by buccaneers. In Australia, the marsupial rat-Kangaroo and the platypus seemed so unusual that Darwin thought it was almost as though two distinct Creators had been at work.

In Cape Town he and FitzRoy met John Herschel, who had recently written to Lyell about that “mystery of mysteries”, the origin of species. When organizing his notes on the return journey, Darwin wrote that if his growing suspicions about the mockingbirds and tortoises were correct, “such facts undermine the stability of Species”, then cautiously added “would” before “undermine”. He later wrote that such facts “seemed to me to throw some light on the origin of species”.

Three natives who had been taken from Tierra del Fuego on the Beagle's previous voyage were taken back there to become missionaries. They had become “civilized” in England over the previous two years, yet their relatives appeared to Darwin to be “miserable, degraded savages”. A year on, the mission had been abandoned and only Jemmy Button spoke with them to say he preferred his harsh previous way of life and did not want to return to England. Because of this experience, Darwin came to think that humans were not as far removed from animals as his friends then believed, and saw differences as relating to cultural advances towards civilization rather than being racial. He detested the slavery he saw elsewhere in South America, and was saddened by the effects of European settlement on Aborigines in Australia and Maori in New Zealand.

Captain FitzRoy was committed to writing the official Narrative of the Beagle voyages, and near the end of the voyage, he read Darwin's diary and asked him to rewrite this Journal to provide the third volume, on natural history.

Continuing his research in London, Darwin's wide reading now included “for amusement” the 6th edition of Malthus's *An Essay on the Principle of Population* which calculates from the birth rate that human population could double every 25 years, but in practice growth is kept in check by death, disease, wars and famine. Darwin was well prepared to see at once that this also applied to de Candolle's “warring of the species” of plants and the struggle for existence among wildlife, explaining how numbers of a species kept roughly stable. As species always breed beyond available resources, favorable variations would make organisms better at surviving and passing the variations on to their offspring, while unfavorable variations would be lost. This would result in the formation of new species. On 28 September 1838 he noted this insight, describing it as a kind of wedging, forcing adapted structures into gaps in the economy of nature as weaker structures were thrust out. He now had a theory by which to work, and over the following months compared farmers picking the best breeding stock to a Malthusian Nature selecting from variants thrown up by “chance” so that “every part of every newly acquired structure is fully practiced and perfected”, and thought this analogy “the most beautiful part of my theory”.

Early in 1842, Darwin sent a letter about his ideas to Lyell, who was dismayed that his ally now denied “seeing a beginning to each crop of species”. In May, Darwin's book on coral reefs was published after more than three years of work, and he then wrote a “pencil sketch” of his theory. To escape the pressures of London, the family moved to rural Down House in November. On 11 January 1844 Darwin wrote to his botanist friend Joseph Dalton Hooker about his theory, saying it was like confessing “a murder”, but to his relief Hooker thought that “there might have been a gradual change of species” and expressed interest in Darwin's explanation. By July, Darwin had expanded his “sketch” into a 230-page “Essay”. His fears that his ideas would be dismissed as Lamarckian Radicalism were reawakened by controversy over the anonymous publication in October of *Vestiges of the Natural History of Creation*, which was severely attacked by establishment scientists. However, the book was a best-seller and widened middle-class interest in transmutation, paving the way for Darwin as well as reminding him of the need to answer all difficulties before making his theory public. Darwin completed his third geological book in 1846, and embarked on a huge study of barnacles with the assistance of Hooker. In 1847, Hooker read the “Essay” and sent notes that provided Darwin with the calm critical feedback that he needed, but would not commit himself and questioned Darwin's opposition to continuing acts of Creation.

By the start of 1856, Darwin was investigating whether eggs and seeds could survive travel across seawater to spread species across oceans. Hooker increasingly doubted the traditional view that

species were fixed, but their young friend Thomas Huxley was firmly against evolution. Lyell was intrigued by Darwin's speculations without realizing their extent. When he read a paper by Alfred Wallace on the Introduction of species, he saw similarities with Darwin's thoughts and urged him to publish to establish precedence. Though Darwin saw no threat, he began work on a short paper. Finding answers to difficult questions held him up repeatedly, and he expanded his plans to a "big book on species" titled Natural Selection. He continued his researches, obtaining information and specimens from naturalists worldwide including Wallace who was working in Borneo. In December 1857, Darwin received a letter from Wallace asking if the book would examine human origins. He responded that he would avoid that subject, "so surrounded with prejudices", while encouraging Wallace's theorizing and adding that "I go much further than you."

Darwin's book was half way when, on 18 June 1858, he received a paper from Wallace describing natural selection. Shocked that he had been "forestalled", Darwin sent it on to Lyell, as requested, and, though Wallace had not asked for publication, offered to send it to any journal that Wallace chose. His family was in crisis with children in the village dying of scarlet fever, and he put matters in the hands of Lyell and Hooker. They agreed on a joint presentation at the Linnean Society on 1 July of *On the tendency of Species to form Varieties* and on the *Perpetuation of Varieties and Species by Natural Selection*; however, Darwin's baby son died of the scarlet fever and he was too distraught to attend.

There was little immediate attention to this announcement of the theory; the president of the Linnean remarked in May 1859 that the year had not been marked by any revolutionary discoveries. Later, Darwin could only recall one review; Professor Haughton of Dublin claimed that "all that was new in them was false, and what was true was old." Darwin struggled for thirteen months to produce an abstract of his "big book", suffering from ill health but getting constant encouragement from his scientific friends. Lyell arranged to have it published by John Murray.

On the Origin of Species by Means of Natural Selection, or The Preservation of Favoured Races in the Struggle for Life (usually abbreviated to *The Origin of Species*) proved unexpectedly popular, with the entire stock of 1,250 copies oversubscribed when it went on sale to booksellers on 22 November 1859. In the book, Darwin set out "one long argument" of detailed observations, inferences and consideration of anticipated objections. His only allusion to human evolution was the understatement that "light will be thrown on the origin of man and his history". He avoided the then controversial term "evolution", but at the end of the book concluded that "endless forms most beautiful and most wonderful have been, and are being, evolved." His theory is simply stated in the introduction:

As many more individuals of each species are born than can possibly survive; and as, consequently, there is a frequently recurring struggle for existence, it follows that any being, if it vary however slightly in any manner profitable to itself, under the complex and sometimes varying conditions of life, will have a better chance of surviving, and thus be naturally selected. From the strong principle of inheritance, any selected variety will tend to propagate its new and modified form.

There was wide public interest in Charles Darwin's book and a controversy which he monitored closely, keeping press cuttings of reviews, articles, satires, parodies and caricatures. Critical reviewers were quick to pick out the unstated implications of "men from monkeys", while amongst favorable responses Huxley's reviews included swipes at Richard Owen, leader of the scientific establishment Huxley was trying to overthrow. Owen's verdict was unknown until his April review condemned the book.

The Church of England scientific establishment, including Darwin's old Cambridge tutors Sedgwick and Henslow, reacted against the book, though it was well received by a younger generation of professional naturalists. In 1860, the publication of *Essays and Reviews* by seven liberal Anglican theologians diverted clerical attention away from Darwin. An explanation of higher criticism and other heresies, it included the argument that miracles broke God's laws, so belief in them was atheistic—and

praise for “Mr. Darwin’s masterly volume [supporting] the grand principle of the self-evolving powers of nature”.

The most famous confrontation took place at a meeting of the British Association for the Advancement of Science in Oxford. Professor John William Draper delivered a long lecture about Darwin and social progress, then Samuel Wilberforce, the Bishop of Oxford, argued against Darwin. In the ensuing debate Joseph Hooker argued strongly for Darwin and Thomas Huxley established himself as “Darwin’s bulldog” – the fiercest defender of evolutionary theory on the Victorian stage. Both sides came away feeling victorious, but Huxley went on to make much of his claim that on being asked by Wilberforce whether he was descended from monkeys on his grandfather’s side or his grandmother’s side, Huxley muttered:

“The Lord has delivered him into my hands” and replied that he “would rather be descended from an ape than from a cultivated man who used his gifts of culture and eloquence in the service of prejudice and falsehood”.

Darwin’s illness kept him away from the public debates, though he read eagerly about them and mustered support through correspondence. Asa Gray persuaded a publisher in the United States to pay royalties, and Darwin imported and distributed Gray’s pamphlet *Natural Selection is not inconsistent with Natural Theology*. In Britain, friends including Hooker and Lyell took part in the scientific debates which Huxley pugnaciously led to overturn the dominance of clergymen and aristocratic amateurs under Owen in favor of a new generation of professional scientists. Owen made the mistake of (wrongly) claiming certain anatomical differences between ape and human brains, and accusing Huxley of advocating “Ape Origin of Man”. Huxley gladly did just that, and his campaign over two years was devastatingly successful in ousting Owen and the “old guard”. Darwin’s friends formed The X Club and helped to gain him the honor of the Royal Society’s Copley Medal in 1864.

Broader public interest had already been stimulated by *Vestiges*, and the *Origin of Species* was translated into many languages and went through numerous reprints, becoming a staple scientific text accessible both to a newly curious middle class and to “working men” who flocked to Huxley’s lectures. Darwin’s theory also resonated with various movements at the time and became a key fixture of popular culture.

Despite repeated bouts of illness during the last twenty-two years of his life, Darwin pressed on with his work. He had published an abstract of his theory, but more controversial aspects of his “big book” were still incomplete, including explicit evidence of humankind’s descent from earlier animals, and exploration of possible causes underlying the development of society and of human mental abilities. He had yet to explain features with no obvious utility other than decorative beauty. His experiments, research and writing continued.

When Darwin’s daughter fell ill, he set aside his experiments with seedlings and domestic animals to accompany her to a seaside resort where he became interested in wild orchids. This developed into an innovative study of how their beautiful flowers served to control insect pollination and ensure cross fertilization. As with the barnacles, homologous parts served different functions in different species. Back at home, he lay on his sickbed in a room filled with experiments on climbing plants. A reverent Ernst Haeckel who had spread the gospel of Darwinism in Germany visited him. Wallace remained supportive, though he increasingly turned to spiritualism.

Variation of Plants and Animals Under Domestication, the first part of Darwin’s planned “big book” (expanding on his “abstract” published as *The Origin of Species*), grew to two huge volumes, forcing him to leave out human evolution and sexual selection and sold briskly despite its size. A further book of evidence, dealing with natural selection in the same style, was largely written, but remained unpublished until transcribed in 1975.

Punch's Almanac for 1882, published shortly before Darwin's death, depicts him amidst evolution from chaos to Victorian gentleman with the title ***Man Is But A Worm***.

The question of human evolution had been taken up by his supporters (and detractors) shortly after the publication of ***The Origin of Species***, but Darwin's own contribution to the subject came more than ten years later with the two-volume ***The Descent of Man, and Selection in Relation to Sex*** published in 1871. In the second volume, Darwin introduced in full his concept of sexual selection to explain the evolution of human culture, the differences between the human sexes, and the differentiation of human races, as well as the beautiful (and seemingly non-adaptive) plumage of birds. A year later Darwin published his last major work, ***The Expression of the Emotions in Man and Animals***, which focused on the evolution of human psychology and its continuity with the behavior of animals. He developed his ideas that the human mind and cultures were developed by natural and sexual selection, an approach which has been revived in the last three decades with the emergence of evolutionary psychology. As he concluded in ***Descent of Man***, Darwin felt that, despite all of humankind's "noble qualities" and "exalted powers":

"Man still bears in his bodily frame the indelible stamp of his lowly origin."

His evolution-related experiments and investigations culminated in books on the movement of climbing plants, insectivorous plants, the effects of cross and self-fertilization of plants, different forms of flowers on plants of the same species, and ***The Power of Movement in Plants***. In his last book, he returned to the effect earthworms have on soil formation.

The 1851 death of Darwin's daughter, Annie, was the final step in pushing an already doubting Darwin away from the idea of a beneficent God.

When investigating transmutation of species he knew that his naturalist friends thought this a bestial heresy undermining miraculous justifications for the social order, the kind of radical argument then being used by Dissenters and atheists to attack the Church of England's privileged position as the established church. Though Darwin wrote of religion as a tribal survival strategy, he still believed that God was the ultimate lawgiver. His belief dwindled, and with the death of his daughter Annie in 1851, Darwin finally lost all faith in Christianity. He continued to help the local church with parish work, but on Sundays would go for a walk while his family attended church. He now thought it better to look at pain and suffering as the result of general laws rather than direct intervention by God. When asked about his religious views, he wrote that he had never been an atheist in the sense of denying the existence of a God, and that generally "an Agnostic would be the more correct description of my state of mind."

The "***Lady Hope Story***", published in 1915, claimed that Darwin had reverted back to Christianity on his sickbed. The claims were refuted by Darwin's children and have been dismissed as false by historians. His daughter, Henrietta, who was at his deathbed, said that he did not convert to Christianity. His last words were, in fact, directed at Emma: "Remember what a good wife you have been."

Darwin's theories and writings, combined with Gregor Mendel's genetics (the "modern synthesis"), form the basis of all modern biology.

38. Lysander Spooner 1808-1887

Lysander Spooner was a libertarian, individualist, anarchist, entrepreneur, political philosopher, abolitionist, supporter of the labor movement, and legal theorist of the 19th century. He is also known for competing with the U.S. Post Office with his American Letter Mail Company, which was forced out

of business by the United States Government. He has been identified by some contemporary writers as an anarcho-capitalist .

Later known as an early individualist anarchist, Spooner advocated what he called Natural Law — or the "Science of Justice" — wherein acts of initiatory coercion against individuals and their property were considered "illegal" but the so-called criminal acts that violated only man-made legislation were not.

He believed that the price of borrowing capital could be brought down by competition of lenders if the government de-regulated banking and money. This he believed would stimulate entrepreneurship. In his *Letter to Cleveland*, Spooner argued, "All the great establishments, of every kind, now in the hands of a few proprietors, but employing a great number of wage laborers, would be broken up; for few or no persons, who could hire capital and do business for themselves would consent to labor for wages for another." Spooner took his own advice and started his own business called American Letter Mail Company which competed with the U.S. Post Office.

His activism began with his career as a lawyer, which itself violated Massachusetts law. Spooner had studied law under the prominent lawyers and politicians John Davis and Charles Allen, but he had never attended college. According to the laws of the state, college graduates were required to study with an attorney for three years, while non-graduates were required to do so for five years.

With the encouragement of his legal mentors, Spooner set up his practice in Worcester after only three years, openly defying the courts. He saw the three-year privilege for college graduates as a state-sponsored discrimination against the poor and also providing a monopoly income to those who met the requirements. He argued that such discrimination was "so monstrous a principle as that the rich ought to be protected by law from the competition of the poor." In 1836, the legislature abolished the restriction. He opposed all licensing requirements for lawyers, doctors or anyone else that was prevented from being employed by such requirements. To prevent a person from doing business with a person without a professional license he saw as a violation of the natural right to contract.

Postal rates were notoriously high in the 1840s, and in 1844, Spooner founded the American Letter Mail Company, which had offices in various cities, including Baltimore, Philadelphia, and New York. Stamps could be purchased and then attached to letters which could be sent to any of its offices. From here agents were dispatched who travelled on railroads and steamboats, and carried the letters in hand bags. Letters were transferred to messengers in the cities along the routes who then delivered the letters to the addressees. This was a challenge to the United States Post Office's monopoly. As he had done when challenging the rules of the Massachusetts bar, he published a pamphlet titled "*The Unconstitutionality of the Laws of Congress Prohibiting Private Mails.*" Although Spooner had finally found commercial success with his mail company, legal challenges by the government eventually exhausted his financial resources. He closed up shop without ever having had the opportunity to fully litigate his constitutional claims. The lasting legacy of Spooner's challenge to the postal service was the 3-cent stamp, adopted in response to the competition his company provided.

Spooner attained his greatest fame as a figure in the abolitionist movement. His most famous work, a book titled *The Unconstitutionality of Slavery*, was published in 1846 to great acclaim among many abolitionists but criticism from others. Spooner's book contributed to a controversy within the abolitionist movement over whether the United States Constitution supported the institution of slavery. The "disunionist" faction, led by William Lloyd Garrison and Wendell Phillips, argued the Constitution legally recognized and enforced the oppression of slaves (as, for example, in the provisions for the capture of fugitive slaves in Article IV, Section 2). They also cited the frequent appeals to Constitutional compromise by Southern politicians, who insisted that protection of the "peculiar institution" was part of the sectional compromise on which the Constitution was based. The disunionists thus argued that keeping the free states in a political union with the slave states made the citizens of the free states complicit in the slave system, and denounced the Constitution as "a covenant with death and an agreement with hell."

Spooner challenged the claim that the text of the Constitution supported slavery. Although he recognized that the Founders had probably not intended to outlaw slavery when writing the Constitution, he argued that only the meaning of the text, not the private intentions of its writers, was enforceable. Spooner used a complex system of legal and natural law arguments in order to show that the clauses usually interpreted as supporting slavery did not, in fact, support it, and that several clauses of the Constitution prohibited the states from establishing slavery under the law. Spooner's arguments were cited by other pro-Constitution abolitionists, such as Gerrit Smith and the Liberty Party, which adopted it as an official text in its 1848 platform. Frederick Douglass, originally a Garrisonian disunionist, later came to accept the pro-Constitution position, and cited Spooner's arguments to explain his change of mind.

From the publication of this book until 1861, Spooner actively campaigned against slavery. He published subsequent pamphlets on *Jury Nullification* and other legal defenses for escaped slaves and offered his legal services, often free of charge, to fugitives. In the late 1850s, copies of his book were distributed to members of Congress sparking some debate over their contents. Even Senator Albert Gallatin Brown of Mississippi, a slavery proponent, praised the argument's intellectual rigor and conceded it was the most formidable legal challenge he had seen from the abolitionists to date. In 1858, Spooner circulated a *Plan for the Abolition of Slavery*, calling for the use of guerrilla warfare against slaveholders by black slaves and non-slaveholding free Southerners, with aid from Northern abolitionists. Spooner also participated in an aborted plot to free John Brown after his capture following the failed raid on Harper's Ferry, Virginia.

In 1860, Spooner was actively courted by William Seward to support the fledgling Republican Party. An admitted sympathizer with the Jeffersonian political philosophy, Spooner adamantly refused the request and soon became an outspoken abolitionist critic of the party. To Spooner, the Republicans were hypocrites for purporting to oppose slavery's expansion but refusing to take a strong, consistent moral stance against slavery itself. Although Spooner had advocated the use of violence to abolish slavery, he denounced the Republicans' use of violence to prevent the Southern states from seceding during the American Civil War. He published several letters and pamphlets about the war, arguing that the Republican war aim was not the overthrow of slavery, but rather to maintain the Union by force. He blamed the bloodshed on Republican political leaders such as Secretary of State Seward and Senator Charles Sumner, who often spoke out against slavery but would not attack it on a constitutional basis, and who pursued military policies seen as vengeful and abusive.

Though denouncing the Confederate States Of America its embrace of slavery, Spooner sided with the 's right to secede on the basis that they were choosing to exercise government by consent - a fundamental constitutional and legal principle to Spooner's philosophy. The North, by contrast, was trying to deny the Southerners their inherent right to be governed by their consent. He believed they were attempting to coerce the obedience of the southern states to a union they did not wish to enter. He believed that Compensated Emancipation was a preferable way to end slavery, something many nations had done. He argued that the right for states to secede derives from the same right of the slaves to be free. This argument was not popular in the North or South once the war started, as it was contrary to the government positions held on both sides.

Spooner harshly condemned the Civil War and the Reconstruction period that followed. Though he approved of the fact that black slavery was abolished, he criticized the North for failing to make this the purpose of their cause. Instead of fighting to abolish slavery, they fought to "preserve the union" and, according to Spooner, to bolster business interests behind that union. Spooner believed a war of this type was hypocritical and dishonest, especially on the part of Radical Republicans like Sumner who were by then claiming to be abolitionist heroes for ending slavery. Spooner also argued that the war came at a great cost to liberty and proved that the rights expressed in the *Declaration of Independence* no longer held true - the people could not "dissolve the political bands" that tie them to a government that "becomes destructive" of the consent of the governed because if they did so, as Spooner believed the

south had attempted to do, they would be met by the bayonet to enforce their obedience to the former government.

The Union government's actions during the war caused Spooner to radicalize his views to an anarchistic view. In response, Spooner published one of his most famous political tracts, *No Treason*. In this lengthy essay, Spooner argued that the Constitution was a contract of government which had been irreparably violated during the war and was thus void. Furthermore, since the government now existing under the Constitution pursued coercive policies that were contrary to the Natural Law and to the consent of the governed, it had been demonstrated that document was unable to adequately stop many abuses against liberty or to prevent tyranny from taking hold. Spooner bolstered his argument by noting that the Federal government, as established by a legal contract, could not legally bind all persons living in the nation since none had ever signed their names or given their consent to it - that consent had always been assumed, which fails the most basic burdens of proof for a valid contract in the courtroom.

Spoooner widely circulated the *No Treason* pamphlets, which also contained a legal defense against the crime of treason itself intended for former Confederate soldiers (hence the name of the pamphlet, arguing that "no treason" had been committed in the war by the south). These excerpts were published in DeBow's Review and some other well known southern periodicals of the time.

Spoooner continued to write and publish extensively in the decades following Reconstruction, producing works such as *Natural Law or The Science of Justice* and *Trial By Jury*. In *Trial By Jury* he defended the doctrine of Jury Nullification, which holds that in a free society a trial jury not only has the authority to rule on the facts of the case, but also on the legitimacy of the law under which the case is tried, and which would allow juries to refuse to convict if they regard the law they are asked to convict under as illegitimate. He became closely associated with Benjamin Tucker's anarchist journal *Liberty*, which published all of his later works in serial format, and for which he wrote several editorial columns on current events. He argued that ". . . almost all fortunes are made out of the capital and labor of other men than those who realize them. Indeed, except by his sponging capital and labor from others."

Spoooner's influence extends to the wide range of topics he addressed during his lifetime. He is remembered today primarily for his abolitionist activities and for his challenge to the post office monopoly, which had a lasting influence of significantly reducing postal rates. Spooner's writings contributed to the development of libertarian political theory in the United States, and were often reprinted in early libertarian journals such as the Rampart Journal. His writings were also a major influence on Austrian School economist Murray Rothbard and libertarian law professor and legal theorist Randy Barnett.

Spoooner's *The Unconstitutionality of Slavery* was cited in the 2008 District of Columbia v. Heller case which struck down the federal district's ban on handguns. Justice Antony Scalia, writing for the court, quotes Spooner as saying the right to bear arms was necessary for those who wanted to take a stand against slavery.

39. Henry David Thoreau

1817 –1862

An American author, poet, philosopher, abolitionist, naturalist, tax resister, development critic, surveyor, and historian. Thoreau is best known for his book *Walden*, and his essay *Resistance to Civil Government* (also known as *Civil Disobedience*), an argument for disobedience to an unjust state.

Thoreau's books, articles, essays, journals, and poetry total over 20 volumes. Among his lasting contributions are his writings on natural history and philosophy, where he anticipated the methods and findings of ecology and environmental history, two sources of modern-day environmentalism. He was a lifelong abolitionist, delivering lectures that attacked the Fugitive Slave Law while praising the writings of Wendell Phillips and defending abolitionist John Brown. Thoreau's philosophy of civil disobedience later influenced the political thoughts and actions of such notable figures as Leo Tolstoy, Mahatma

Gandhi and Martin Luther King, Jr. Thoreau is sometimes cited as an anarchist. Although *Civil Disobedience* seems to call for improving rather than abolishing government, the direction of this improvement points toward anarchism: "That government is best which governs not at all; and when men are prepared for it, that will be the kind of government which they will have."

40. Louis Pasteur

1822–1895

Pasteur was a French chemist and microbiologist born in Dole. He is best known for his remarkable breakthroughs in the causes and preventions of disease. His discoveries reduced mortality from puerperal fever, and he created the first vaccine for rabies. His experiments supported the germ theory of disease. He was best known to the general public for inventing a method to stop milk and wine from causing sickness - this process came to be called pasteurization. He is regarded as one of the three main founders of microbiology, together with Ferdinand Cohn and Robert Koch. Pasteur also made many discoveries in the field of chemistry, most notably the molecular basis for the asymmetry of certain crystals.

Pasteur demonstrated that fermentation is caused by the growth of microorganisms, and that the emergent growth of bacterium in nutrient broths is not due to spontaneous generation but rather to biogenesis

He exposed boiled broths to air in vessels that contained a filter to prevent all particles from passing through to the growth medium, and even in vessels with no filter at all, with air being admitted via a long tortuous tube that would not allow dust particles to pass. Nothing grew in the broths unless the flasks were broken open; therefore, the living organisms that grew in such broths came from outside, as spores on dust, rather than spontaneously generated within the broth. This was one of the last and most important experiments disproving the theory of spontaneous generation. The experiment also supported germ theory.

While Pasteur was not the first to propose germ theory (Girolamo Fracastoro, Agostino Bassi, Friedrich Henle and others had suggested it earlier), he developed it and conducted experiments that clearly indicated its correctness and managed to convince most of Europe it was true. Today he is often regarded as the father of germ theory and bacteriology, together with Robert Koch.

Pasteur's research also showed that the growth of microorganisms was responsible for spoiling beverages, such as beer, wine and milk. With this established, he invented a process in which liquids such as milk were heated to kill most bacteria and molds already present within them. He and Claude Bernard completed the first test on April 20, 1862. This process was soon afterwards known as pasteurization.

Beverage contamination led Pasteur to the idea that microorganisms infecting animals and humans cause disease. He proposed preventing the entry of microorganisms into the human body, leading Joseph Lister to develop antiseptic methods in surgery.

In 1865, two parasitic diseases called pébrine and flacherie were killing great numbers of silkworms at Alais (now Alès). Pasteur worked several years proving it was a microbe attacking silkworm eggs which caused the disease, and that eliminating this microbe within silkworm nurseries would eradicate the disease.

Pasteur also discovered anaerobiosis, whereby some microorganisms can develop and live without air or oxygen, called the Pasteur effect.

Pasteur's later work on diseases included work on chicken cholera. During this work, a culture of the responsible bacteria had spoiled and failed to induce the disease in some chickens he was infecting with the disease. Upon reusing these healthy chickens, Pasteur discovered that he could not infect them,

even with fresh bacteria; the weakened bacteria had caused the chickens to become immune to the disease, even though they had only caused mild symptoms.

His assistant Charles Chamberland (of French origin) had been instructed to inoculate the chickens after Pasteur went on holiday. Chamberland failed to do this, but instead went on holiday himself. On his return, the month old cultures made the chickens unwell, but instead of the infection being fatal, as it usually was, the chickens recovered completely. Chamberland assumed an error had been made, and wanted to discard the apparently faulty culture when Pasteur stopped him. Pasteur guessed the recovered animals now might be immune to the disease, as were the animals at Eure-et-Loir that had recovered from anthrax.

In the 1870s, he applied this immunization method to anthrax, which affected cattle, and aroused interest in combating other diseases.

Pasteur publicly claimed he had made the anthrax vaccine by exposing the bacillus to oxygen. His laboratory notebooks, now in the Bibliotheque Nationale in Paris, in fact show Pasteur used the method of rival Jean-Joseph-Henri Toussaint, a Toulouse veterinary surgeon, to create the anthrax vaccine. This method used the oxidizing agent potassium dichromate. Pasteur's oxygen method did eventually produce a vaccine but only after he had been awarded a patent on the production of an anthrax vaccine.

The notion of a weak form of a disease causing immunity to the virulent version was not new; this had been known for a long time for smallpox. Inoculation with smallpox was known to result in far less scarring, and greatly reduced mortality, in comparison to the naturally acquired disease. Edward Jenner had also discovered vaccination, using cowpox to give cross-immunity to smallpox (in 1796), and by Pasteur's time this had generally replaced the use of actual smallpox material in inoculation. The difference between smallpox vaccination and cholera and anthrax vaccination was that the weakened form of the latter two disease organisms had been generated artificially, and so a naturally weak form of the disease organism did not need to be found.

This discovery revolutionized work in infectious diseases, and Pasteur gave these artificially weakened diseases the generic name of vaccines, to honor Jenner's discovery. Pasteur produced the first vaccine for rabies by growing the virus in rabbits, and then weakening it by drying the affected nerve tissue.

The rabies vaccine was initially created by Emile Roux, a French doctor and a colleague of Pasteur who had been working with a killed vaccine produced by desiccating the spinal cords of infected rabbits. The vaccine had only been tested on eleven dogs before its first human trial.

This vaccine was first used on 9-year old Joseph Meister, on July 6, 1885, after the boy was badly mauled by a rabid dog. This was done at some personal risk for Pasteur, since he was not a licensed physician and could have faced prosecution for treating the boy. However, left without treatment, the boy faced almost certain death from rabies. After consulting with colleagues, Pasteur decided to go ahead with the treatment. The treatment proved to be a spectacular success, with Meister avoiding the disease; thus, Pasteur was hailed as a hero and the legal matter was not pursued. The treatment's success laid the foundations for the manufacture of many other vaccines. The first of the Pasteur Institutes was also built on the basis of this achievement.

Because of his study in germs, Pasteur encouraged doctors to sanitize their hands and equipment before surgery. Prior to this, few doctors or their assistants practiced the procedure of washing their hands and equipment.

In his triumphal lecture at the Sorbonne in 1864, Pasteur said "Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment" (referring to his swan-neck flask experiment wherein he proved that fermenting microorganisms would not form in a flask containing fermentable juice until an entry path was created for them.)

Although the belief that disease and pestilence is punishment from God persist, no one has done more than Pasteur to destroy the superstition.

41. Sigmund Freud

1856-1939

"Quite frequently I encounter people who equate lack of certitude with giant inferential leaps. Science deals with probabilities, often quite high probabilities, but not certitudes. It is one of the strengths of the scientific method as it acknowledges a chance of error (while maintaining rigorous standards to establish provisional acceptance of propositions).

It is a mistake to believe that a science consists in nothing but conclusively proved propositions, and it is unjust to demand that it should. It is a demand only made by those who feel a craving for authority in some form and a need to replace the religious catechism by something else, even if it be a scientific one. Science in its catechism has but few apodictic precepts; it consists mainly of statements which it has developed to varying degrees of probability. The capacity to be content with these approximations to certainty and the ability to carry on constructive work despite the lack of final confirmation are actually a mark of the scientific habit of mind." -- Sigmund Freud

"The weakness of my argument does not imply the strength of yours" - Sigmund Freud

Freud was an Austrian neurologist and psychiatrist who founded the psychoanalytic school of psychology. Freud is best known for his theories of the unconscious mind and the defense mechanism of repression. He is also renowned for his redefinition of sexual desire as the primary motivational energy of human life which is directed toward a wide variety of objects; as well as his therapeutic techniques, including his theory of transference in the therapeutic relationship and the presumed value of dreams as sources of insight into unconscious desires.

Freud is commonly referred to as "the father of psychoanalysis" and his work has been highly influential — popularizing such notions as the unconscious, the Oedipus complex, defense mechanisms, Freudian slips and dream symbolism — while also making a long-lasting impact on fields as diverse as literature, film, Marxist and feminist theories, and psychology.

After the publication of Freud's books in 1900 and 1901, interest in his theories began to grow, and a circle of supporters developed in the following period. Freud often chose to disregard the criticisms of those who were skeptical of his theories, however, which earned him the animosity of a number of individuals, the most famous being Carl Jung, who originally supported Freud's ideas. Part of the reason for their fallout was due to Jung's growing commitment to religion and mysticism, which conflicted with Freud's atheism.

In 1930, Freud received the Goethe Prize in appreciation of his contribution to psychology and to German literary culture. Three years later the Nazis took control of Germany and Freud's books featured prominently among those burned by the Nazis. In March 1938, Nazi Germany annexed Austria in the Anschluss. This led to violent outbursts of anti-Semitism in Vienna, and Freud and his family received visits from the Gestapo. Freud decided to go into exile "to die in freedom". He and his family left Vienna in June 1938 and traveled to London.

Freud has been influential in two related but distinct ways. He simultaneously developed a theory of how the human mind is organized and operates internally, and how human behavior both conditions and results from this particular theoretical understanding. This led him to favor certain clinical techniques for attempting to help cure psychopathology.

Freudian therapy, or psychoanalysis, was to bring to consciousness repressed thoughts and feelings. According to some of his successors, including his daughter Anna Freud, the goal of therapy is to allow the patient to develop a stronger ego; according to others, notably Jacques Lacan, the goal of

therapy is to lead the analysand to a full acknowledgment of his or her inability to satisfy the most basic desires.

Classically, the bringing of unconscious thoughts and feelings to consciousness is brought about by encouraging the patient to talk in free association and to talk about dreams. Another important element of psychoanalysis is a relative lack of direct involvement on the part of the analyst, which is meant to encourage the patient to project thoughts and feelings onto the analyst. Through this process, transference, the patient can reenact and resolve repressed conflicts, especially childhood conflicts with (or about) parents.

Perhaps the most significant contribution Freud made to Western thought was his argument for the existence of an unconscious mind. During the 19th century, the dominant trend in Western thought was positivism, which subscribed to the belief that people could ascertain real knowledge concerning themselves and their environment and judiciously exercise control over both. Freud, however, suggested that such declarations of free will are in fact delusions; that we are not entirely aware of what we think and often act for reasons that have little to do with our conscious thoughts.

The concept of the unconscious as proposed by Freud was considered by some to be groundbreaking in that he proposed that awareness existed in layers and that some thoughts occurred "below the surface." "It is difficult - or perhaps impossible - to find a nineteenth-century psychologist or psychiatrist who did not recognize unconscious cerebration as not only real but of the highest importance." Freud's advance was not, then, to uncover the unconscious but to devise a method for systematically studying it

Dreams, which he called the "royal road to the unconscious," provided the best access to our unconscious life and the best illustration of its "logic," which was different from the logic of conscious thought. Freud developed his first topology of the psyche in *The Interpretation of Dreams* (1899) in which he proposed the argument that the unconscious exists and described a method for gaining access to it. The preconscious was described as a layer between conscious and unconscious thought—that which we could access with a little effort. Thus for Freud, the ideals of [the Enlightenment](#), positivism and rationalism, could be achieved through understanding, transforming, and mastering the unconscious, rather than through denying or repressing it.

Crucial to the operation of the unconscious is "repression." According to Freud, people often experience thoughts and feelings that are so painful that they cannot bear them. Such thoughts and feelings—and associated memories—could not, Freud argued, be banished from the mind, but could be banished from consciousness. Thus they come to constitute the unconscious. Although Freud later attempted to find patterns of repression among his patients in order to derive a general model of the mind, he also observed that individual patients repress different things. Moreover, Freud observed that the process of repression is itself a non-conscious act (in other words, it did not occur through people willing away certain thoughts or feelings). Freud supposed that what people repressed was in part determined by their unconscious. In other words, the unconscious was for Freud both a cause and effect of repression.

Eventually, Freud abandoned the idea of the system unconscious, replacing it with the concept of the Ego, super-ego and id. Throughout his career, however, he retained the descriptive and dynamic conceptions of the unconscious.

Freud also believed that the libido developed in individuals by changing its object, a process codified by the concept of sublimation. He argued that humans are born "polymorphously perverse", meaning that any number of objects could be a source of pleasure. He further argued that, as humans develop, they become fixated on different and specific objects through their stages of development—first in the oral stage (exemplified by an infant's pleasure in nursing), then in the anal stage (exemplified by a toddler's pleasure in evacuating his or her bowels), then in the phallic stage. Freud argued that children then passed through a stage in which they fixated on the mother as a sexual object (known as the Oedipus Complex) but that the child eventually overcame and repressed this desire because of its

taboo nature. (The lesser known Electra complex refers to such a fixation on the father.) The repressive or dormant latency stage of psychosexual development preceded the sexually mature genital stage of psychosexual development.

Freud's way of interpretation has been called phallogocentric by many contemporary thinkers. This is because, for Freud, the unconscious always desires the phallus (penis). Males are afraid of castration - losing their phallus or masculinity to another male. Females always desire to have a phallus - an unfulfillable desire. Thus boys resent their fathers (fear of castration) and girls desire theirs. For Freud, desire is always defined in the negative term of lack - you always desire what you don't have or what you are not and it is very unlikely that you will fulfill this desire. Thus his psychoanalysis treatment is meant to teach the patient to cope with his or her insatiable desires.

In his later work, Freud proposed that the psyche could be divided into three parts: Ego, super-ego and id. Freud discussed this structural model of the mind in the 1920 essay ***Beyond the Pleasure Principle***, and fully elaborated it in ***The Ego and the Id*** (1923), where he developed it as an alternative to his previous topographic schema (conscious, unconscious, preconscious).

Freud acknowledges that his use of the term Id (or the It) derives from the writings of Georg Grodeck. It is interesting to note that the term Id appears in the earliest writing of Boris Sidis, attributed to William James, as early as 1898.

Freud believed that humans were driven by two conflicting central desires: the life drive (libido) (survival, propagation, hunger, thirst, and sex) and the death drive (Thanatos). Freud's description of Cathexis, whose energy is known as libido, included all creative, life-producing drives. The death drive (or death instinct), whose energy is known as anticathexis, represented an urge inherent in all living things to return to a state of calm: in other words, an inorganic or dead state. He recognized Thanatos only in his later years and develops his theory on the death drive in ***Beyond the Pleasure Principle***.

While many enlightenment thinkers viewed rationality as both an unproblematic ideal and a defining feature of man, Freud's model of the mind drastically reduced the scope and power of reason. In Freud's view, reasoning occurs in the conscious mind--the ego--but this is only a small part of the whole. The mind also contains the hidden, irrational elements of id and superego, which lie outside of conscious control, drive behavior, and motivate conscious activities. As a result, these structures call into question humans' ability to act purely on the basis of reason, since lurking motives are also always at play. Moreover, this model of the mind makes rationality itself suspect, since it may be motivated by hidden urges or societal forces (e.g. defense mechanisms, where reasoning becomes "rationalizing").

Freud was one of the first to recognize the conflicted tripartite mind of contemporary theist.

42. Mohandas Gandhi

1869–1948

"When we see we have gone wrong, it is our duty to retrace our footsteps and proceed again by the right path."

"Cowards can never be moral."

"Fear has its use, but cowardice has none."

"The acquisition of the spirit of nonresistance is a matter of long training in self-denial and appreciation of the hidden forces within ourselves. It changes one's outlook on life . . . It is the greatest force because it is the highest expression of the soul."

"Truth never damages a cause that is just."

"A reformer has to sail not with the current. Very often he has to go against it even though it may cost him his life."

"The mind of a man who remains good under compulsion cannot improve; in fact, it worsens."

"To a true artist, only that face is beautiful which, quite apart from its exterior, shines with the truth within the soul."

"Honest differences are often a healthy sign of progress."

"The weak can never forgive. Forgiveness is the attribute of the strong."

"The greatest of man's spiritual needs is the need to be delivered from the evil and falsity that are in himself and in his society."

"Joy lives in the fight, in the attempt, in the suffering involved, not in the victory itself."

"It is beneath human dignity to lose one's individuality and become a mere cog in the machine."

"Where there is love, there is life; hatred leads to destruction."

"Every murder or other injury, no matter for what cause, committed or inflicted on another is a crime against humanity."

"Mankind has to get out of violence only through nonviolence."

"True nonviolence is impossible without the possession of unadulterated fearlessness."

"Silence becomes cowardice when occasion demands speaking out the whole truth and acting accordingly."

"Rights that do not flow from duty well performed are not worth having."

"Strength in numbers is the delight of the timid. The valiant in spirit glory in fighting alone."

"I believe in God, not as a theory but as a fact more real than that of life itself."

Gandhi was a major political and spiritual leader of India and the Indian independence movement. He was the pioneer of Satyagraha—resistance to tyranny through mass civil disobedience, firmly founded upon ahimsa or total non-violence—which led India to independence and inspired movements for civil rights and freedom across the world. Gandhi is commonly known in India and across the world as Mahatma Gandhi.

As a British-educated lawyer, Gandhi first employed his ideas of peaceful civil disobedience in the Indian community's struggle for civil rights in South Africa. Upon his return to India, he organized poor farmers and laborers to protest against oppressive taxation and widespread discrimination. Assuming leadership of the Indian National Congress, Gandhi led nationwide campaigns for the alleviation of poverty, for the liberation of women, for brotherhood amongst differing religions and ethnicities, for an end to untouchability and caste discrimination, and for the economic self-sufficiency of the nation, but above all for Swaraj—the independence of India from foreign domination. Gandhi famously led Indians in the disobedience of the salt tax on the 400 kilometer (248 miles) Dandi Salt March in 1930, and in an open call for the British to Quit India in 1942. He was imprisoned for many years on numerous occasions in both South Africa and India.

Gandhi practiced and advocated non-violence and truth, even in the most extreme situations. A student of Hindu philosophy, he lived simply, organizing an ashram that was self-sufficient in its needs. Making his own clothes—the traditional Indian dhoti and shawl woven with a charkha—he lived on a simple vegetarian diet. He used rigorous fasts, for long periods, for both self-purification and protest.

Gandhi's first major achievements came in 1918 with the Champaran agitation. Suppressed by the militias of the landlords (mostly British), they were given very low compensation, leaving them mired in extreme poverty. The villages were kept extremely dirty and unhygienic; alcoholism and untouchability was rampant. In the throes of a devastating famine, the British levied an oppressive tax which they insisted on increasing. The situation was desperate. Gandhi organized scores of his veteran supporters and fresh volunteers. He organized a detailed study and survey of the villages, accounting for the atrocities and terrible episodes of suffering. Building on the confidence of villagers, he began leading the clean-up of villages, building schools and hospitals and encouraging the village leadership to undo and condemn many social evils.

But his main impact came when he was arrested by police on the charge of creating unrest and was ordered to leave the province. Hundreds of thousands of people protested and rallied outside the jail,

police stations and courts demanding his release, which the court reluctantly granted. Gandhi led organized protests and strikes against the landlords, who with the guidance of the British government signed an agreement granting the poor farmers of the region more compensation and control over farming, and cancellation of revenue hikes and its collection until the famine ended. It was during this agitation, that Gandhi was addressed by the people as Bapu (Father) and Mahatma (Great Soul).

Non-cooperation and peaceful resistance were Gandhi's "weapons" in the fight against injustice. In Punjab, the Jallianwala Bagh massacre of civilians by British troops (also known as the Amritsar Massacre) caused deep trauma to the nation, leading to increased public anger and acts of violence. Gandhi criticized both the actions of the British Raj and the retaliatory violence of Indians. He authored the resolution offering condolences to British civilian victims and condemning the riots. After initial opposition in the party, his resolution was accepted following Gandhi's emotional speech advocating his principle that all violence was evil and could not be justified. But it was after the massacre and subsequent violence that Gandhi's mind focused upon obtaining complete self-government and control of all Indian government institutions, maturing soon into Swaraj or complete individual, spiritual, and political independence.

In December 1921, Gandhi was invested with executive authority on behalf of the [I](#) Indian National Congress. Under his leadership, the Congress was reorganized with a new constitution, with the goal of Swaraj. Membership in the party was opened to anyone prepared to pay a token fee. A hierarchy of committees was set up to improve discipline, transforming the party from an elite organization to one of mass national appeal. Gandhi expanded his non-violence platform to include the swadeshi policy — the boycott of foreign-made goods, especially British goods. Linked to this was his advocacy that Khadi (homespun cloth) be worn by all Indians instead of British-made textiles. Gandhi exhorted Indian men and women, rich or poor, to spend time each day spinning khadi in support of the independence movement. This was a strategy to inculcate discipline and dedication to weed out the unwilling and ambitious, and to include women in the movement at a time when many thought that such activities were not respectable activities for women. In addition to boycotting British products, Gandhi urged the people to boycott British educational institutions and law courts, to resign from government employment, and to forsake British titles and honors.

"Non-cooperation" enjoyed wide-spread appeal and success, increasing excitement and participation from all strata of Indian society. Yet, just as the movement reached its apex, it ended abruptly as a result of a violent clash in the town of Chauri Chauri in February 1922. Fearing that the movement was about to take a turn towards violence, and convinced that this would be the undoing of all his work, Gandhi called off the campaign of mass civil disobedience. Gandhi was arrested on March 10, 1922, tried for sedition, and sentenced to six years imprisonment. Beginning on March 18, 1922, he only served about two years of the sentence, being released in February 1924 after an operation for appendicitis.

Without Gandhi's unifying personality, the Indian National Congress began to splinter during his years in prison, splitting into two factions, one led by Chitta Ranjan Das and Motilal Nehru favoring party participation in the legislatures, and the other led by Chakravarti Rajagopalachari and Sardar Vallabhbhai Patel, opposing this move. Furthermore, cooperation among Hindus and Muslims, which had been strong at the height of the non-violence campaign, was breaking down. Gandhi attempted to bridge these differences through many means, including a three-week fast in the autumn of 1924, but with limited success.

Gandhi stayed out of the limelight for most of the 1920s, preferring to resolve the wedge between the Swaraj Party and the Indian National Congress, and expanding initiatives against untouchability, alcoholism, ignorance and poverty. He returned to the fore in 1928. The year before, the British government had appointed a new constitutional reform commission under Sir John Simon, with not a single Indian in its ranks. The result was a boycott of the commission by Indian political parties. Gandhi pushed through a resolution at the Calcutta Congress in December 1928 calling on the British

government to grant India dominion status or face a new campaign of non-violence with complete independence for the country as its goal. Gandhi had not only moderated the views of younger men like Subhas Chandra Bose and Jawaharlal Nehru, who sought a demand for immediate independence, but also modified his own call to a one year wait, instead of two. The British did not respond. On December 31, 1929, the flag of India was unfurled in Lahore. January 26, 1930 was celebrated by the Indian National Congress, meeting in Lahore, as India's Independence Day. This day was commemorated by almost every other Indian organization. Making good on his word, he launched a new satyagraha against the tax on salt in March 1930, highlighted by the famous Salt March to Dandi from March 12 to April 6, marching 400 kilometers (248 miles) from Ahmedabad to Dandi, Gujarat to make salt himself. Thousands of Indians joined him on this march to the sea. This campaign was one of his most successful at upsetting British rule; Britain responded by imprisoning over 60,000 people.

The government, represented by Lord Edward Irwin, decided to negotiate with Gandhi. The Gandhi-Irwin Pact was signed in March 1931. The British Government agreed to set all political prisoners free in return for the suspension of the civil disobedience movement. Furthermore, Gandhi was invited to attend the Round Table Conference in London as the sole representative of the Indian National Congress. The conference was a disappointment to Gandhi and the nationalists, as it focused on the Indian princes and Indian minorities rather than the transfer of power. Furthermore, Lord Irwin's successor, Lord Willingdon, embarked on a new campaign of repression against the nationalists. Gandhi was again arrested, and the government attempted to destroy his influence by completely isolating him from his followers. This tactic was not successful. In 1932, through the campaigning of the Dalit leader B. R. Ambedkar, the government granted untouchables separate electorates under the new constitution. In protest, Gandhi embarked on a six-day fast in September 1932, successfully forcing the government to adopt a more equitable arrangement via negotiations mediated by the Dalit cricketer turned political leader Palwankar Baloo. This was the start of a new campaign by Gandhi to improve the lives of the untouchables, whom he named Harijans, the children of God. On May 8, 1933 Gandhi began a 21-day fast of self-purification to help the Harijan movement. In the summer of 1934, three unsuccessful attempts were made on his life.

When the Congress Party chose to contest elections and accept power under the Federation scheme, Gandhi decided to resign from party membership. He did not disagree with the party's move, but felt that if he resigned, his popularity with Indians would cease to stifle the party's membership, that actually varied from communists, socialists, trade unionists, students, religious conservatives, to those with pro-business convictions. Gandhi also did not want to prove a target for Raj propaganda by leading a party that had temporarily accepted political accommodation with the Raj.

Gandhi returned to the head in 1936, with the Nehru presidency and the Lucknow session of the Congress. Although Gandhi desired a total focus on the task of winning independence and not speculation about India's future, he did not restrain the Congress from adopting socialism as its goal. Gandhi had a clash with Subhas Bose, who had been elected to the presidency in 1938. Gandhi's main points of contention with Bose were his lack of commitment to democracy, and lack of faith in non-violence. Bose won his second term despite Gandhi's criticism, but left the Congress when the All-India leaders resigned en masse in protest against his abandonment of the principles introduced by Gandhi.

World War II broke out in 1939 when Nazi Germany invaded Poland. Initially, Gandhi had favored offering "non-violent moral support" to the British effort, but other Congressional leaders were offended by the unilateral inclusion of India into the war, without consultation of the people's representatives. All Congressmen elected to resign from office en masse. After lengthy deliberations, Gandhi declared that India could not be party to a war ostensibly being fought for democratic freedom, while that freedom was denied to India itself. As the war progressed, Gandhi intensified his demand for independence, drafting a resolution calling for the British to Quit India. This was Gandhi's and the Congress Party's most definitive revolt aimed at securing the British exit from Indian shores.

Gandhi was criticized by some Congress party members and other Indian political groups, both pro-British and anti-British. Some felt that opposing Britain in its life or death struggle was immoral, and others felt that Gandhi wasn't doing enough. Quit India became the most forceful movement in the history of the struggle, with mass arrests and violence on an unprecedented scale. Thousands of freedom fighters were killed or injured by police gunfire, and hundreds of thousands were arrested. Gandhi and his supporters made it clear they would not support the war effort unless India were granted immediate independence. He even clarified that this time the movement would not be stopped if individual acts of violence were committed, saying that the "ordered anarchy" around him was "worse than real anarchy." He called on all Congressmen and Indians to maintain discipline via ahimsa, and Karo Ya Maro ("Do or Die") in the cause of ultimate freedom.

Gandhi and the entire Congress Working Committee were arrested in Bombay by the British on August 9, 1942. Gandhi was held for two years in the Aga Khan Palace in Pune. It was here that Gandhi suffered two terrible blows in his personal life. His 50-year old secretary Mahadev Desai died of a heart attack and 6 days later and his wife Kasturba died. He was released before the end of the war on May 6, 1944 because of his failing health and necessary surgery; the Raj did not want him to die in prison and enrage the nation. Although the Quit India movement had moderate success in its objective, the ruthless suppression of the movement brought order to India by the end of 1943.

At the end of the war, the British gave clear indications that power would be transferred to Indian hands. At this point Gandhi called off the struggle, and around 100,000 political prisoners were released, including the Congress's leadership.

Gandhi advised the Congress to reject the proposals the British Cabinet Mission offered in 1946, as he was deeply suspicious of the grouping proposed for Muslim-majority states—Gandhi viewed this as a precursor to partition. However, this became one of the few times the Congress broke from Gandhi's advice (though not his leadership), as Nehru and Patel knew that if the Congress did not approve the plan, the control of government would pass to the Muslim League. Between 1946 and 1948, over 5,000 people were killed in violence. Gandhi was vehemently opposed to any plan that partitioned India into two separate countries. An overwhelming majority of Muslims living in India, side by side with Hindus and Sikhs, were in favor of Partition. Additionally Muhammad Ali Jinnah, the leader of the Muslim League, commanded widespread support in West Punjab, Sindh, NWFP, and East Bengal.

The partition plan was approved by the Congress leadership as the only way to prevent a wide-scale Hindu-Muslim civil war. Congress leaders knew that Gandhi would viscerally oppose partition, and it was impossible for the Congress to go ahead without his agreement, for Gandhi's support in the party and throughout India was strong. Gandhi's closest colleagues had accepted partition as the best way out, and Sardar Patel endeavored to convince Gandhi that it was the only way to avoid civil war. A devastated Gandhi gave his assent.

He conducted extensive dialogue with Muslim and Hindu community leaders, working to cool passions in northern India, as well as in Bengal. Despite the Indo-Pakistani War of 1947, he was troubled when the Government decided to deny Pakistan the Rs. 55 crores due as per agreements made by the Partition Council. Leaders like Sardar Patel feared that Pakistan would use the money to bankroll the war against India. Gandhi was also devastated when demands resurged for all Muslims to be deported to Pakistan, and when Muslim and Hindu leaders expressed frustration and an inability to come to terms with one another. He launched his last fast-unto-death in Delhi, asking that all communal violence be ended once and for all, and that the payment of Rs. 55 crores be made to Pakistan. Gandhi feared that instability and insecurity in Pakistan would increase their anger against India, and violence would spread across the borders. He further feared that Hindus and Muslims would renew their enmity and precipitate into an open civil war. After emotional debates with his life-long colleagues, Gandhi refused to budge, and the Government rescinded its policy and made the payment to Pakistan. Hindu, Muslim and Sikh community leaders, including the Rashtriya Swayamsevak Sangh and Hindu

Mahasabha assured him that they would renounce violence and call for peace. Gandhi thus broke his fast by sipping orange juice.

On January 30, 1948, Gandhi was shot and killed while having his nightly public walk on the grounds of the Birla Bhavan (Birla House) in New Delhi. The assassin, Nathuram Godse, was a Hindu radical with links to the extremist Hindu Mahasabha, who held Gandhi responsible for weakening India by insisting upon a payment to Pakistan. Godse and his co-conspirator Narayan Apte were later tried and convicted; they were executed on 15 November 1949. Gandhi's memorial (or Samādhi) at Rāj Ghāt, New Delhi, bears the epigraph "He Ram", which may be translated as "Oh God". These are widely believed to be Gandhi's last words after he was shot, though the veracity of this statement has been disputed.

"An eye for an eye makes the whole world blind."

"There are many causes that I am prepared to die for but no causes that I am prepared to kill for."

For most of my life I have been fascinated with Gandhi. He has taught me a great deal and every time I read about him or read what he has written I learn more. There are far too few Gandhi's in the world.

43. Albert Einstein

1879 – 1955

Einstein was a German-Jewish theoretical physicist who acquired Swiss and later American citizenship. He is best known for his theories of special relativity and general relativity. Einstein received the 1921 Nobel Prize in Physics "for his services to Theoretical Physics, and especially for his discovery of the law of the photoelectric effect."

Einstein's many contributions to physics include:

The special theory of relativity, which reconciled mechanics with electromagnetism

The general theory of relativity, a new theory of gravitation obeying the equivalence principle

The founding of relativistic cosmology with a cosmological constant

The first post-Newtonian expansion, explaining the perihelion advance of Mercury

Prediction of the deflection of light by gravity and gravitational lensing

The first fluctuation dissipation theorem which explained the Brownian movement of molecules

The theory of density fluctuations in gasses and liquids, giving a criterion for critical opalescence, and wave-particle duality.

The photon theory and derived from the thermodynamic properties of light

The quantum theory of atomic motion in solids

Zero-point energy concept

The semi classical version of the Schrödinger equation

Relations for atomic transition probabilities which predicted stimulated emission

The quantum theory of a monatomic gas which predicted the Bose-Einstein condensation

The EPR paradox

A program for a unified field theory

The geometrization of fundamental physics

Einstein published more than 300 scientific works and more than 150 non-scientific works. He is often regarded as the father of Modern Physics and the greatest scientist of the 20th Century. In 1999 Time magazine named him the Person of the Century, beating contenders like Mahatma Gandhi and Franklin Roosevelt, and in the words of a biographer, "to the scientifically literate and the public at large, Einstein is synonymous with genius".

Einstein's early papers all come from attempts to demonstrate that atoms exist and have a finite nonzero size. At the time of his first paper in 1902, it was not yet completely accepted by physicists that atoms were real, even though chemists had good evidence ever since Antoine Lavoisier's work a century earlier. The reason physicists were skeptical was because no 19th century theory could fully explain the properties of matter from the properties of atoms.

Ludwig Boltzmann was a leading 19th century atomist physicist, who had struggled for years to gain acceptance for atoms. Boltzmann had given an interpretation of the laws of thermodynamics, suggesting that the law of entropy increase is statistical. In Boltzmann's way of thinking, the entropy is the logarithm of the number of ways a system could be configured inside. The reason the entropy goes up is only because it is more likely for a system to go from a special state with only a few possible internal configurations to a more generic state with many. While Boltzmann's statistical interpretation of entropy is universally accepted today, and Einstein believed it, at the turn of the 20th century it was a minority position.

The statistical idea was most successful in explaining the properties of gases. James Clerk Maxwell, another leading atomist, had found the distribution of velocities of atoms in a gas, and derived the surprising result that the viscosity of a gas should be independent of density. Intuitively, the friction in a gas would seem to go to zero as the density goes to zero, but this is not so, because the mean free path of atoms becomes large at low densities. A subsequent experiment by Maxwell and his wife confirmed this surprising prediction. Other experiments on gases and vacuum, using a rotating slitted drum, showed that atoms in a gas had velocities distributed according to Maxwell's distribution law.

In addition to these successes, there were also inconsistencies. Maxwell noted that at cold temperatures, atomic theory predicted specific heats that are too large. In classical statistical mechanics, every spring-like motion has thermal energy $k_B T$ on average at temperature T , so that the specific heat of every spring is Boltzmann's constant k_B . A monatomic solid with N atoms can be thought of as N little balls representing N atoms attached to each other in a box grid with $3N$ springs, so the specific heat of every solid is $3Nk_B$, a result which became known as the Dulong–Petit law. This law is true at room temperature, but not for colder temperatures. At temperatures near zero, the specific heat goes to zero.

Similarly, a gas made up of two atoms can be thought of as two balls on a spring. This spring has energy $k_B T$ at high temperatures, and should contribute an extra k_B to the specific heat. It does at room temperature, but at low temperature, this contribution disappears. At zero temperature, all other contributions to the specific heat from rotations and vibrations also disappear. This behavior was inconsistent with classical physics.

The most glaring inconsistency was in the theory of light waves. Continuous waves in a box can be thought of as infinitely many spring-like motions, one for each possible standing wave. Each standing wave has a specific heat of k_B , so the total specific heat of a continuous wave like light should be infinite in classical mechanics. This is obviously wrong, because it would mean that all energy in the universe would be instantly sucked up into light waves, and everything would slow down and stop.

These inconsistencies led some people to say that atoms were not physical, but mathematical. Notable among the skeptics was Ernst Mach, whose logical positivist philosophy led him to demand that if atoms are real, it should be possible to see them directly. Mach believed that atoms were a useful fiction, that in reality they could be assumed to be infinitesimally small, that Avogadro's number was infinite, or so large that it might as well be infinite, and k_B was infinitesimally small. Certain experiments could then be explained by atomic theory, but other experiments could not, and this is the way it will always be.

Einstein opposed this position. Throughout his career, he was a realist. He believed that a single consistent theory should explain all observation, and that this theory would be a description what was really going on, underneath it all. So he set out to show that the atomic point of view was correct. This led him first to thermodynamics, then to statistical physics, and to the theory of specific heats of solids.

In 1905, while he was working in the patent office, the leading German language physics journal *Annalen der Physik* published four of Einstein's papers. The four papers eventually were recognized as revolutionary, and 1905 became known as Einstein's "Miracle Year", and the papers, as the *Annus Mirabilis Papers*.

Einstein's earliest papers were concerned with thermodynamics. He wrote a paper establishing a thermodynamic identity in 1902, and a few other papers which attempted to interpret phenomena from a statistical atomic point of view.

His research in 1903 and 1904 was mainly concerned with the effect of finite atomic size on diffusion phenomena. As in Maxwell's work, the finite nonzero size of atoms leads to effects which can be observed. This research, and the thermodynamic identity, was well within the mainstream of physics in his time. They would eventually form the content of his PhD thesis.

His first major result in this field was the theory of thermodynamic fluctuations. When in equilibrium, a system has maximum entropy. According to the statistical interpretation, the entropy can fluctuate a little bit. Einstein pointed out that the statistical fluctuations of a macroscopic object, like a mirror suspended on spring, would be completely determined by the second derivative of the entropy with respect to the position of the mirror. This makes a connection between microscopic and macroscopic objects.

Searching for ways to test this relation, his great breakthrough came in 1905. The theory of fluctuations, he realized, would have a visible effect for an object which could move around freely. Such an object would have a velocity which is random, and would move around randomly, just like an individual atom. The average kinetic energy of the object would be kT , and the time decay of the fluctuations would be entirely determined by the law of friction.

The law of friction for a small ball in a viscous fluid like water was discovered by George Stokes. He showed that for small velocities, the friction force would be proportional to the velocity, and to the radius of the particle. This relation could be used to calculate how far a small ball in water would travel due to its random thermal motion, and Einstein noted that such a ball, of size about a micron, would travel about a few microns per second. This motion could be easily observed with a microscope. Such a motion had already been observed with a microscope by a Botanist named Brown, and had been called Brownian motion. Einstein was able to identify this motion with the motion predicted by his theory. Since the fluctuations which give rise to Brownian motion are just the same as the fluctuations of the velocities of atoms, measuring the precise amount of Brownian motion using Einstein's theory would show that Boltzmann's constant is nonzero. It would measure Avogadro's number.

These experiments were carried out a few years later, and gave a rough estimate of Avogadro's number consistent with the more accurate estimates due to Max Planck's theory of blackbody light, and Robert Millikan's measurement of the charge of the electron.^[32] Unlike the other methods, Einstein's required very few theoretical assumptions or new physics, since it was directly measuring atomic motion on visible grains.

Einstein's theory of Brownian motion was the first paper in the field of . It established that thermodynamic fluctuations were related to dissipation. This was shown by Einstein to be true for time-independent fluctuations, but in the Brownian motion paper he showed that dynamical relaxation rates calculated from classical mechanics could be used as statistical relaxation rates to derive dynamical diffusion laws statistical physics. These relations are known as Einstein relations.

The theory of Brownian motion was the least revolutionary of Einstein's *Annus mirabilis* papers, but it had an important role in securing the acceptance of the atomic theory by physicists.

A-priori principles

Einstein's thinking underwent a transformation in 1905. He had come to understand that quantum properties of light mean that Maxwell's equations were only an approximation. He knew that new laws would have to replace these, but he did not know how to go about finding those laws. He felt that guessing formal relations would not go anywhere. So he decided to focus on a-priori principles instead, which are statements about physical laws which can be understood to hold in a very broad sense even in domains where they have not yet been shown to apply. A well accepted example of an a-priori principle is rotational invariance. If a new force is discovered in physics, it is assumed to be rotationally invariant almost automatically, without thought. Einstein sought new principles of this sort, to guide the production of physical ideas. Once enough principles are found, then the new physics will be the simplest theory consistent with the principles and with previously known laws.

The first general a-priori principle he found was the principle of relativity, that uniform motion is indistinguishable from rest. This was understood by Hermann Minkowski to be a generalization of rotational invariance from space to space-time. Other principles postulated by Einstein and later vindicated, are the principle of equivalence and the principle of adiabatic invariance of the quantum number. Another of Einstein's general principles, Mach's principle is fiercely debated, and whether it holds in our world or not is still not definitively established.

The use of a-priori principles is a distinctive unique signature of Einstein's early work, which has become a standard tool in modern theoretical physics.

Special relativity

Einstein's 1905 paper on the electrodynamics of moving bodies introduced the radical theory of special relativity, which showed that the observed independence of the speed of light on the observer's state of motion required fundamental changes to the notion of simultaneity. Consequences of this include the time-space frame of a moving body slowing down and contracting (in the direction of motion) relative to the frame of the observer. This paper also argued that the idea of a luminiferous aether—one of the leading theoretical entities in physics at the time—was superfluous. In his paper on mass–energy equivalence, which had previously considered to be distinct concepts, Einstein deduced from his equations of special relativity what has been called the twentieth century's best-known equation: $E=mc^2$. This equation suggests that tiny amounts of mass could be converted into huge amounts of energy and presaged the development of nuclear power. Einstein's 1905 work on relativity remained controversial for many years, but was accepted by leading physicists, starting with Max Planck.

Photons

In a 1905 paper, Einstein postulated that light itself consists of localized particles (*quanta*). Einstein's light quanta were nearly universally rejected by all physicists, including Max Planck and Niels Bohr. This idea only became universally accepted in 1919, with Robert Millikan's detailed experiments on the photoelectric effect, and with the measurement of Compton scattering.

Einstein's paper on the light particles was almost entirely motivated by thermodynamic considerations. He was not at all motivated by the detailed experiments on the photoelectric effect, which did not confirm his theory until fifteen years later. Einstein considers the entropy of light at temperature T , and decomposes it into a low-frequency part and a high-frequency part. The high-frequency part, where the light is described by Wien's law, has an entropy which looks exactly the same as the entropy of a gas of classical particles.

Since the entropy is the logarithm of the number of possible states, Einstein concludes that the number of states of short wavelength light waves in a box with volume V is equal to the number of states of a group of localizable particles in the same box. Since (unlike others) he was comfortable with the statistical interpretation, he confidently postulates that the light itself is made up of localized particles, as this is the only reasonable interpretation of the entropy.

This leads him to conclude that each wave of frequency f is associated with a collection of photons with energy hf each, where h is Planck's constant. He does not say much more, because he is not sure how the particles are related to the wave. But he does suggest that this idea would explain certain experimental results, notably the photoelectric effect.

Quantized atomic vibrations

Einstein continued his work on quantum mechanics in 1906, by explaining the specific heat anomaly in solids. This was the first application of quantum theory to a mechanical system. Since Planck's distribution for light oscillators had no problem with infinite specific heats, the same idea could be applied to solids to fix the specific heat problem there. Einstein showed in a simple model that the hypothesis that solid motion is quantized explains why the specific heat of a solid goes to zero at zero temperature.

Einstein's model treats each atom as connected to a single spring. Instead of connecting all the atoms to each other, which leads to standing waves with all sorts of different frequencies, Einstein imagined that each atom was attached to a fixed point in space by a spring. This is not physically correct, but it still predicts that the specific heat is $3Nk_B$, since the number of independent oscillations stays the same.

Einstein then assumes that the motion in this model are quantized, according to the Planck law, so that each independent spring motion has energy which is an integer multiple of hf , where f is the frequency of oscillation. With this assumption, he applied Boltzmann's statistical method to calculate the average energy of the spring. The result was the same as the one that Planck had derived for light: for temperatures where $k_B T$ is much smaller than hf , the motion is frozen, and the specific heat goes to zero.

So Einstein concluded that quantum mechanics would solve the main problem of classical physics, the specific heat anomaly. The particles of sound implied by this formulation are now called phonons. Because all of Einstein's springs have the same stiffness, they all freeze out at the same temperature, and this leads to a prediction that the specific heat should go to zero exponentially fast when the temperature is low. The solution to this problem is to solve for the independent normal modes individually, and to quantize those. Then each normal mode has a different frequency, and long wavelength vibration modes freeze out at colder temperatures than short wavelength ones. This was done by Debye, and after this modification, Einstein's quantization method reproduced quantitatively the behavior of the specific heats of solids at low temperatures.

This work was the foundation of condensed matter physics.

Adiabatic principle and action-angle variables

Throughout the 1910s, quantum mechanics expanded in scope to cover many different systems. After Ernest Rutherford discovered the nucleus and proposed that electrons orbit like planets, Niels Bohr was able to show that the same quantum mechanical postulates introduced by Planck and developed by Einstein would explain the discrete motion of electrons in atoms, and the periodic table of the elements.

Einstein contributed to these developments by linking them with the 1898 arguments Wilhelm Wien had made. Wien had shown that the hypothesis of adiabatic invariance of a thermal equilibrium state allows all the blackbody curves at different temperature to be derived from one another by a simple shifting process. Einstein noted in 1911 that the same adiabatic principle shows that the quantity which

is quantized in any mechanical motion must be an adiabatic invariant. Arnold Sommerfeld identified this adiabatic invariant as the action variable of classical mechanics. The law that the action variable is quantized was the basic principle of the quantum theory as it was known between 1900 and 1925.

Wave–particle duality

Although the patent office promoted Einstein to Technical Examiner Second Class in 1906, he had not given up on *academia*. In 1908, he became a *privatdozent* at the University of Bern. In "über die Entwicklung unserer Anschauungen über das Wesen und die Konstitution der Strahlung" ("The Development of Our Views on the Composition and Essence of Radiation"), on the quantization of light, and in an earlier 1909 paper, Einstein showed that Max Planck's energy quanta must have well-defined momenta and act in some respects as independent, point-like particles. This paper introduced the *photon* concept (although the name *photon* was introduced later by Gilbert N. Lewis in 1926) and inspired the notion of wave–particle duality in quantum mechanics.

Theory of Critical Opalescence

Einstein returned to the problem of thermodynamic fluctuations, giving a treatment of the density variations in a fluid at its critical point. Ordinarily the density fluctuations are controlled by the second derivative of the free energy with respect to the density. At the critical point, this derivative is zero, leading to large fluctuations. The effect of density fluctuations is that light of all wavelengths is scattered, making the fluid look milky white. Einstein relates this to Rayleigh scattering, which is what happens when the fluctuation size is much smaller than the wavelength, and which explains why the sky is blue.

Zero-point energy

Einstein's physical intuition led him to note that Planck's oscillator energies had an incorrect zero point. He modified Planck's hypothesis by stating that the lowest energy state of an oscillator is equal to $\frac{1}{2}hf$, to half the energy spacing between levels. This argument, which was made in 1913 in collaboration with Otto Stern, was based on the thermodynamics of a diatomic molecule which can split apart into two free atoms.

Principle of equivalence

In 1907, while still working at the patent office, Einstein had what he would call his "happiest thought". He realized that the principle of relativity could be extended to gravitational fields. He thought about the case of a uniformly accelerated box not in a gravitational field, and noted that it would be indistinguishable from a box sitting still in an unchanging gravitational field. He used special relativity to see that the rate of clocks at the top of a box accelerating upward would be faster than the rate of clocks at the bottom. He concludes that the rates of clocks depend on their position in a gravitational field, and that the difference in rate is proportional to the gravitational potential to first approximation.

Although this approximation is crude, it allowed him to calculate the deflection of light by gravity, and show that it is nonzero. This gave him confidence that the scalar theory of gravity proposed by Gunnar Nordstrom was incorrect. But the actual value for the deflection that he calculated was too small by a factor of two, because the approximation he used doesn't work well for things moving at near the speed of light. When Einstein finished the full theory of general relativity, he would rectify this error, and predict the correct amount of light deflection by the sun.

From Prague, Einstein published a paper about the effects of gravity on light, specifically the gravitational redshift and the gravitational deflection of light. The paper challenged astronomers to detect the deflection during a solar eclipse. German astronomer Erwin Finlay-Freundlich publicized Einstein's challenge to scientists around the world.

Einstein thought about the nature of the gravitational field in the years 1909-1912, studying its properties by means of simple thought experiments. A notable one is the rotating disk. Einstein imagined an observer making experiments on a rotating turntable. He noted that such an observer would find a different value for the mathematical constant pi than the one predicted by Euclidean geometry. The reason is that the radius of a circle would be measured with an uncontracted ruler, but according to special relativity, the circumference would seem to be longer, because the ruler would be contracted.

Since Einstein believed that the laws of physics were local, described by local fields, he concluded from this that spacetime could be locally curved. This led him to study Riemannian geometry, and to formulate general relativity in this language.

Hole argument and Entwurf theory

While developing general relativity, Einstein became confused about the gauge invariance in the theory. He formulated an argument that led him to conclude that a general relativistic field theory is impossible. He gave up looking for fully generally covariant tensor equations, and searched for equations that would be invariant under general linear transformations only.

The Entwurf theory was the result of these investigations. As its name suggests, it was a sketch of a theory, with the equations of motion supplemented by additional gauge fixing conditions. Simultaneously less elegant and more difficult than general relativity, Einstein abandoned the theory after realizing that the hole argument was mistaken.

General relativity

In 1912, Einstein returned to Switzerland to accept a professorship at his *alma mater*, the Eidgenössische Technische Hochschule. Once back in Zurich, he immediately visited his old classmate Marcel Grossmann, now a professor of mathematics, who introduced him to Riemannian geometry and, more generally, to differential geometry. On the recommendation of Italian mathematician Tullio Levi-Civita, Einstein began exploring the usefulness of general covariance (essentially the use of tensors) for his gravitational theory. For a while Einstein thought that there were problems with the approach, but he later returned to it and, by late 1915, had published his general theory of relativity in the form in which it is used today. This theory explains gravitation as distortion of the structure of spacetime by matter, affecting the inertial motion of other matter. During World War I, the work of Central Powers scientists was available only to Central Powers academics, for national security reasons. Some of Einstein's work did reach the United Kingdom and the United States through the efforts of the Austrian Paul Ehrenfest and physicists in the Netherlands, especially 1902 Nobel Prize-winner Hendrik Lorentz and Willem de Sitter of Leiden University. After the war ended, Einstein maintained his relationship with Leiden University, accepting a contract as an ; for ten years, from 1920 to 1930, he travelled to Holland regularly to lecture.

In 1917, several astronomers accepted Einstein's 1911 challenge from Prague. The Mount Wilson Observatory in California, U.S., published a solar spectroscopic analysis that showed no gravitational redshift. In 1918, the Lick Observatory, also in California, announced that it too had disproved Einstein's prediction, although its findings were not published.

However, in May 1919, a team led by the British astronomer Arthur Stanley Eddington claimed to have confirmed Einstein's prediction of gravitational deflection of starlight by the Sun while photographing a solar eclipse with dual expeditions in Sobral, northern Brazil, and Príncipe, a west

African island. Nobel laureate Max Born praised general relativity as the "greatest feat of human thinking about nature"; fellow laureate Paul Dirac was quoted saying it was "probably the greatest scientific discovery ever made". The international media guaranteed Einstein's global renown. There have been later claims that scrutiny of the specific photographs taken on the Eddington expedition showed the experimental uncertainty to be comparable to the same magnitude as the effect Eddington claimed to have demonstrated, and that a 1962 British expedition concluded that the method was inherently unreliable. The deflection of light during a solar eclipse was confirmed by later, more accurate observations. Some resented the newcomer's fame, notably among some German physicists, who later started the *Deutsche Physik* (German Physics) movement.

Cosmology

In 1917, Einstein applied the General theory of relativity to model the structure of the universe as a whole. He wanted the universe to be eternal and unchanging, but this type of universe is not consistent with relativity. To fix this, Einstein modified the general theory by introducing a new notion, the cosmological constant. With a positive cosmological constant, the universe could be an eternal static sphere.

Einstein believed a spherical static universe is philosophically preferred, because it would obey Mach's principle. He had shown that general relativity incorporates Mach's principle to a certain extent in frame dragging by gravitomagnetic fields, but he knew that Mach's idea would not work if space goes on forever. In a closed universe, he believed that Mach's principle would hold.

Modern quantum theory

In 1917, at the height of his work on relativity, Einstein published an article in *Physikalische Zeitschrift* that proposed the possibility of stimulated emission, the physical process that makes possible the maser and the laser. This article showed that the statistics of absorption and emission of light would only be consistent with Planck's distribution law if the emission of light into a mode with n photons would be enhanced statistically compared to the emission of light into an empty mode. This paper was enormously influential in the later development of quantum mechanics, because it was the first paper to show that the statistics of atomic transitions had simple laws. Einstein discovered Louis de Broglie's work, and supported his ideas, which were received skeptically at first. In another major paper from this era, Einstein gave a wave equation for de Broglie waves, which Einstein suggested was the Hamilton–Jacobi equation of mechanics. This paper would inspire Schrödinger's work of 1926.

Bose–Einstein statistics

In 1924, Einstein received a description of a statistical model from Indian physicist Satyendra Nath Bose, based on a counting method that assumed that light could be understood as a gas of indistinguishable particles. Einstein noted that Bose's statistics applied to some atoms as well as to the proposed light particles, and submitted his translation of Bose's paper to the *Zeitschrift für Physik*. Einstein also published his own articles describing the model and its implications, among them the condensate phenomenon that some particulates should appear at very low temperatures. It was not until 1995 that the first such condensate was produced experimentally by Eric Allin Cornell and Carl Wieman using ultra-cooling equipment built at the NIST-JILA laboratory at the University of Colorado at Boulder. Bose–Einstein statistics are now used to describe the behaviors of any assembly of bosons. Einstein's sketches for this project may be seen in the Einstein Archive in the library of the Leiden University.

Energy momentum pseudotensor

General relativity includes a dynamical spacetime, so it is difficult to see how to identify the conserved energy and momentum. Noether's theorem allows these quantities to be determined from a Lagrangian with translation invariance, but general covariance makes translation invariance into something of a gauge symmetry. The energy and momentum derived within general relativity by Noether's prescriptions do not make a real tensor for this reason.

Einstein argued that this is true for fundamental reasons, because the gravitational field could be made to vanish by a choice of coordinates. He maintained that the noncovariant energy momentum pseudotensor was in fact the best description of the energy momentum distribution in a gravitational field. This approach has been echoed by Lev Landau and Evgeny Lifshitz, and others, and has become standard.

Unified field theory

Following his research on general relativity, Einstein entered into a series of attempts to generalize his geometric theory of gravitation, which would allow the explanation of electromagnetism. In 1950, he described his "unified field theory" in a *Scientific American* article entitled "On the Generalized Theory of Gravitation." Although he continued to be lauded for his work, Einstein became increasingly isolated in his research, and his efforts were ultimately unsuccessful. In his pursuit of a unification of the fundamental forces, Einstein ignored some mainstream developments in physics, most notably the strong and weak nuclear forces, which were not well understood until many years after his death. Mainstream physics, in turn, largely ignored Einstein's approaches to unification. Einstein's dream of unifying other laws of physics with gravity motivates modern quests for a theory of everything and in particular string theory, where geometrical fields emerge in a unified quantum-mechanical setting.

Equations of motion

The theory of general relativity has two fundamental laws—the Einstein equations which describe how space curves, and the geodesic equation which describes how particles move. Since the equations of general relativity are non-linear, a lump of energy made out of pure gravitational fields, like a black hole, would move on a trajectory which is determined by the Einstein equations themselves, not by a new law. So Einstein proposed that the path of a singular solution, like a black hole, would be determined to be a geodesic from general relativity itself. This was established by Einstein, Infeld and Hoffmann for pointlike objects without angular momentum, and by Roy Kerr for spinning objects.

Einstein and the Atom Bomb

Albert Einstein did not directly participate in the invention of the atomic bomb. He was instrumental in facilitating its development. But bombs were not what Einstein had in mind when he published $E=MC^2$. Indeed, he considered himself to be a pacifist. In 1929, he publicly declared that if a war broke out he would "unconditionally refuse to do war service, direct or indirect... regardless of how the cause of the war should be judged."

His position changed in 1933, as the result of Adolf Hitler's ascent to power in Germany. While still promoting peace, Einstein no longer fit his previous self-description of being an "absolute pacifist".

Einstein's greatest role in the invention of the atomic bomb was signing a letter to President Franklin Roosevelt urging that the bomb be built. The splitting of the uranium atom in Germany in December 1938 plus continued German aggression led some physicists to fear that Germany might be working on an atomic bomb. Among those concerned were physicists Leo Szilard and Eugene Wigner.

But Szilard and Wigner had no influence with those in power. So in July 1939 they explained the problem to someone who did: Albert Einstein. According to Szilard, Einstein said the possibility of a chain reaction "never occurred to me", although Einstein was quick to understand the concept. After consulting with Einstein, in August 1939 Szilard wrote a letter to President Roosevelt with Einstein's signature on it. The letter was delivered to Roosevelt in October 1939 by Alexander Sachs, a friend of the President. Germany had invaded Poland the previous month; the time was ripe for action. That October the Briggs Committee was appointed to study uranium chain reactions.

But the Briggs Committee moved very slowly, prompting Einstein, Szilard, and Sachs to write to FDR in March 1940, pointing again to German progress in uranium research. In April 1940 an Einstein letter, ghost-written by Szilard, pressed Briggs Committee chairman Lyman Briggs on the need for "greater speed"

Research still proceeded slowly, because the invention of the atomic bomb seemed distant and unlikely, rather than a weapon that might be used in the current war. It was not until after the British MAUD Report was presented to FDR in October 1941 that a more accelerated pace was taken. This British document stated that an atomic bomb **could** be built and that it might be ready for use by late 1943, in time for use during the war.

The atomic bomb related work that Einstein did was very limited and he completed it in two days during December 1941. Vannevar Bush, who was coordinating the scientific work on the a-bomb at that time, asked Einstein's advice on a theoretical problem involved in separating fissionable material by gaseous diffusion. But Bush and other leaders in the atomic bomb project excluded Einstein from any other a-bomb related work. Bush didn't trust Einstein to keep the project a secret.

As the realization of nuclear weapons grew near, Einstein looked beyond the current war to future problems that such weapons could bring. He wrote to physicist Niels Bohr in December 1944.

"when the war is over, then there will be in all countries a pursuit of secret war preparations with technological means which will lead inevitably to preventative wars and to destruction even more terrible than the present destruction of life."

The atomic bombings of Japan occurred three months after the surrender of Germany, whose potential for creating a Nazi a-bomb had led Einstein to push for the development of an a-bomb for the Allies. Einstein withheld public comment on the atomic bombing of Japan until a year afterward. A short article on the front page of the New York Times contained his view: "Prof. Albert Einstein... said that he was sure that Roosevelt would have forbidden the atomic bombing of Hiroshima had he been alive and that it was probably carried out to end the Pacific war before Russia could participate." Einstein later wrote, "I have always condemned the use of the atomic bomb against Japan."

In November 1954, five months before his death, Einstein summarized his feelings about his role in the creation of the atomic bomb: "I made one great mistake in my life... when I signed the letter to President Roosevelt recommending that atom bombs be made; but there was some justification - the danger that the Germans would make them."

Einstein's Religious Views

The question of scientific determinism gave rise to questions about Einstein's position on theological determinism, and whether or not he believed in God, or in a God. In 1929, Einstein told Rabbi Herbert S. Goldstein *"I believe in Spinoza's God, who reveals Himself in the lawful harmony of the world, not in a God who concerns Himself with the fate and the doings of mankind."* Einstein also said, *"I'm not an atheist, and I don't think I can call myself a pantheist. We are in the position of a little child entering a huge library filled with books in many languages. The child knows someone must have written those books. It does not know how. It does not understand the languages in which they are written. The child dimly suspects a mysterious order in the arrangement of the books but doesn't know what it is. That, it seems to me, is the attitude of even the most intelligent human being toward God. We*

see the universe marvelously arranged and obeying certain laws but only dimly understand these laws. Our limited minds grasp the mysterious force that moves the constellations." Furthermore, in the landmark book on Einstein, ***Einstein: His Life and Universe*** on page 385 Walter Isaacson wrote that Albert Einstein had a "deistic concept of God." In addition, that Austrian born American theoretical physicist and winner of the 1954 Nobel Prize for chemistry, Walter Kohn, said, *"I am very much a scientist, and so I naturally have thought about religion also through the eyes of a scientist. When I do that, I see religion not denominationally, but in a more, let us say, **Deistic** sense. I have been influenced in my thinking by the writing of Einstein who has made remarks to the effect that when he contemplated the world he sensed an underlying Force much greater than any human force. I feel very much the same. There is a sense of awe, a sense of reverence, and a sense of mystery."*

44. Ludwig von Mises

1881-1973

"It is certainly true that our age is full of conflicts which generate war. However, these conflicts do not spring from the operation of the unhampered market society. It may be permissible to call them economic conflicts because they concern that sphere of human life which is, in common speech, known as the sphere of economic activities. But it is a serious blunder to infer from this appellation that the source of these conflicts is conditions which develop within the frame of a market society. It is not capitalism that produces them, but precisely the anti-capitalistic policies designed to check the functioning of capitalism. They are an outgrowth of the various governments' interference with business, of trade and migration barriers and discrimination against foreign labor, foreign products, and foreign capital."

To avoid the influence of Nazis in his Austrian homeland, and fearing repression due to his Jewish ancestry, in 1934 Mises left for Geneva, Switzerland, where he was a professor at the Graduate Institute of International Studies until 1940. In 1940, he immigrated to New York City. He was a visiting professor at New York University from 1945 until he retired in 1969, though he was not salaried by the university. Instead, he earned his living from funding by businessmen such as Lawrence Fertig. For part of this period Mises worked on currency issues. He also wrote and lectured extensively on behalf of classical liberalism and is seen as one of the leaders of the Austrian School of economics. In his treatise on economics, ***Human Action***, Mises introduced praxeology as the conceptual foundation of the science of human action, establishing economic laws of apodictic certainty rejecting positivism and material causality.

Mises argued that money is demanded for its usefulness in purchasing other goods, rather than for its own sake and that any unsound credit expansion causes business cycles. His other notable contribution was his argument that socialism must fail economically because of the economic calculation problem — the impossibility of a socialist government being able to make the economic calculations required to organize a complex economy. Mises projected that without a market economy there would be no functional price system, which he held essential for achieving rational allocation of capital goods to their most productive uses. Socialism would fail as demand cannot be known without prices, according to Von Mises. Mises' criticism of socialist paths of economic development is well-known:

“The only certain fact about Russian affairs under the Soviet regime with regard to which all people agree is: that the standard of living of the Russian masses is much lower than that of the masses in the country which is universally considered as the paragon of capitalism, the United States of America. If we were to regard the Soviet regime as an experiment, we would have to say that the experiment has clearly demonstrated the superiority of capitalism and the inferiority of socialism.”

These arguments were elaborated on by subsequent Austrian economists such as Friedrich Hayek.

In *Interventionism, An Economic Analysis* (1940), Mises wrote:

“The usual terminology of political language is stupid. What is 'left' and what is 'right'? Why should Hitler be 'right' and Stalin, his temporary friend, be 'left'? Who is 'reactionary' and who is 'progressive'? Reaction against an unwise policy is not to be condemned. And progress towards chaos is not to be commended. Nothing should find acceptance just because it is new, radical, and fashionable. 'Orthodoxy' is not an evil if the doctrine on which the 'orthodox' stand is sound. Who is anti-labor, those who want to lower labor to the Russian level, or those who want for labor the capitalistic standard of the United States? Who is 'nationalist,' those who want to bring their nation under the heel of the Nazis, or those who want to preserve its independence?”

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Von Mises is to economics what Einstein is to physics. And yet most people have never heard of him. Compare the state of physics with the state of economics and you know why everyone should know and study him.

45. **Ayn Rand**

Alisa Zinov'yevna Rosenbaum

1905 -1982

“A government is the most dangerous threat to man's rights: it holds a legal monopoly on the use of physical force against legally disarmed victims.”

“Achievement of your happiness is the only moral purpose of your life, and that happiness, not pain or mindless self-indulgence, is the proof of your moral integrity, since it is the proof and the result of your loyalty to the achievement of your values.”

“Achieving life is not the equivalent of avoiding death.”

“Ask yourself whether the dream of heaven and greatness should be waiting for us in our graves - or whether it should be ours here and now and on this earth.”

“Civilization is the progress toward a society of privacy. The savage's whole existence is public, ruled by the laws of his tribe. Civilization is the process of setting man free from men.”

“Do not ever say that the desire to "do good" by force is a good motive. Neither power-lust nor stupidity are good motives.”

“Every aspect of Western culture needs a new code of ethics - a rational ethics - as a precondition of rebirth.”

“Force and mind are opposites; morality ends where a gun begins.”

“It only stands to reason that where there's sacrifice, there's someone collecting the sacrificial offerings. Where there's service, there is someone being served. The man who speaks to you of sacrifice is speaking of slaves and masters, and intends to be the master.”

Rand was a Russian-born American novelist and philosopher. She is widely known for her best-selling novels ***The Fountainhead*** and ***Atlas Shrugged***, and for developing a philosophical system she called Objectivism.

She was an uncompromising advocate of rational individualism and laissez-faire capitalism, and vociferously opposed socialism, altruism, and other contemporary philosophical trends.

Rand's writing (both fiction and non-fiction) emphasizes the philosophic concepts of objective reality in metaphysics, reason in epistemology, and rational egoism in ethics. In politics she was a proponent of laissez-faire capitalism and a staunch defender of individual rights, believing that the sole function of a proper government is protection of individual rights (including property rights).

She believed that individuals must choose their values and actions solely by reason, and that;

"Man — every man — is an end in himself, not the means to the ends of others."

According to Rand, the individual;

"must exist for his own sake, neither sacrificing himself to others nor sacrificing others to himself. The pursuit of his own rational self-interest and of his own happiness is the highest moral purpose of his life."

Rand decried the initiation of force and fraud, and held that government action should consist only in protecting citizens from criminal aggression (via the police) and foreign aggression (via the military) and in maintaining a system of courts to decide guilt or innocence for objectively defined crimes and to resolve disputes. Her politics are generally described as minarchist and libertarian, though she did not use the first term and disavowed any connection to the second.

Rand's magnum opus, *Atlas Shrugged*, was published in 1957. The book went on to become an international bestseller. Although the frequent claim that *Atlas Shrugged* became the "second most influential book in America, after the *Bible*," may be an exaggeration of the findings of a 1991 survey, *Atlas Shrugged* has been cited in numerous interviews as the book that most influenced the subject.

Atlas Shrugged is often seen as Rand's most extensive statement of Objectivism in any of her works of fiction. In its appendix, she offered this summary:

"My philosophy, in essence, is the concept of man as a heroic being, with his own happiness as the moral purpose of his life, with productive achievement as his noblest activity, and reason as his only absolute."

The theme of *Atlas Shrugged* is "The role of man's mind in society." Rand upheld the industrialist as one of the most admirable members of any society and fiercely opposed the popular resentment accorded to industrialists. This led her to envision a novel wherein the industrialists of America go on strike and retreat to a mountainous hideaway, where they build an independent free economy with gold currency. The American economy and its society in general, deprived of its most productive members, slowly start to collapse. The government responds by increasing the already stifling controls on industry.

The novel, which includes elements of mystery and science fiction, deals with other diverse issues as wide-ranging as sex, music, medicine, politics, philosophy, industry, and human ability.

Rand's philosophical system, Objectivism, encompasses positions on metaphysics, epistemology, ethics, politics and aesthetics. While there have been "objectivist" theories in the past, Rand's Objectivism uses the term in a new way: it treats knowledge and values as neither subjective, nor intrinsic in existence (the traditional meaning of "objective") but rather as the factual identification, by Man's mind, of what exists.

Rand's greatest influence was Aristotle, especially *Organon* ("Logic"); she considered Aristotle the greatest philosopher. In particular, her philosophy reflects an Aristotelian epistemology and metaphysics – both Aristotle and Rand argued that "there exists an objective reality that is independent of mind and that is capable of being known." Although Rand was ultimately critical of Aristotle's ethics,

others have noted her egoistic ethics "is a system of guidelines required by human beings to live their lives successfully, to flourish, and to survive as 'man qua man"

Rand recognized the evil of collectivism and self-sacrifice. My admiration and indebtedness to Rand is immense. This book would not have possible without the insights Rand provided. Imagine making the claim that every person, every member of the masses, has a sovereign right to their own life! Her influence upon civilization will be enormously positive and it is just beginning. Everyone concerned with the abolition of slavery and with freedom must read and understand Rand!

46. Martin Luther King, Jr.

1929 – 1968

"I look to a day when people will not be judged by the color of their skin, but by the content of their character."

"I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daybreak of peace and brotherhood can never become a reality... I believe that unarmed truth and unconditional love will have the final word."

"Means we use must be as pure as the ends we seek."

"Never forget that everything Hitler did in Germany was legal."

"Our scientific power has outrun our spiritual power. We have guided missiles and misguided men."

Martin Luther King, Jr. was an American clergyman, activist and prominent leader in the African-American civil rights movement. His main legacy was to secure progress on civil rights in the United States, and he has become a human rights icon: King is recognized as a martyr by two Christian churches. A Baptist minister, King became a civil rights activist early in his career. He led the 1955 Montgomery Bus Boycott and helped found the Southern Christian Leadership Conference in 1957, serving as its first president. King's efforts led to the 1963 March on Washington, where King delivered his "I Have a Dream" speech. There, he raised public consciousness of the civil rights movement and established himself as one of the greatest orators in U.S. history.

In 1964, King became the youngest person to receive the Nobel Peace Prize for his work to end racial segregation and racial discrimination through civil disobedience and other non-violent means. By the time of his death in 1968, he had refocused his efforts on ending poverty and opposing the Vietnam War, both from a religious perspective. King was assassinated on April 4, 1968, in Memphis, Tennessee. He was posthumously awarded the Presidential Medal of Freedom in 1977 and Congressional Gold Medal in 2004; Martin Luther King, Jr. Day was established as a U.S. national holiday in 1986.

Martin Luther King, Jr., was born on January 15, 1929, in Atlanta, Georgia. He was the son of the Reverend Martin Luther King, Sr. and Alberta Williams King. King's father was born "Michael King," and Martin Luther King, Jr., was originally named "Michael King, Jr.," until the family traveled to Europe in 1934 and visited Germany. His father soon changed both of their names to Martin Luther in honor of the German Protestant leader Martin Luther. He had an older sister, Willie Christine King, and

a younger brother Alfred Daniel Williams King. King sang with his church choir at the 1939 Atlanta premiere of the movie *Gone with the Wind*.

Growing up in Atlanta, King attended Booker T. Washington High School. He skipped ninth and twelfth grade, and entered Morehouse College at age fifteen without formally graduating from high school. In 1948, he graduated from Morehouse with a Bachelor of Arts degree in sociology, and enrolled in Crozer Theological Seminary in Chester, Pennsylvania, from which he graduated with a Bachelor of Divinity degree in 1951. King then began doctoral studies in systematic theology at Boston University and received his Doctor of Philosophy on June 5, 1955. A 1980s inquiry concluded portions of his dissertation had been plagiarized and he had acted improperly but that his dissertation still "makes an intelligent contribution to scholarship."

King married Coretta Scott, on June 18, 1953, on the lawn of her parents' house in her hometown of Heiberger, Alabama. King and Scott had four children; Yolanda King, Martin Luther King III, Dexter Scott King, and Bernice King. King became pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama when he was twenty-five years old in 1954.

Populist tradition and Black populism

Harry C. Boyte, a self-proclaimed populist, field secretary of the Southern Christian Leadership Conference and white civil rights activist describes an episode in his life that gives insight on some of King's influences:

My first encounter with deeper meanings of populism came when I was nineteen, working as a field secretary for the Southern Christian Leadership Conference (SCLC) in St. Augustine, Florida in 1964. One day I was caught by five men and a woman who were members of the Ku Klux Klan. They accused me of being a "communist and a Yankee." I replied, "I'm no Yankee – my family has been in the South since before the Revolution. And I'm not a communist. I'm a populist. I believe that blacks and poor whites should join to do something about the big shots who keep us divided." For a few minutes we talked about what such a movement might look like. Then they let me go.

When he learned of the incident, Martin Luther King, head of SCLC, told me that he identified with the populist tradition and assigned to organize poor whites.

Thurman

Civil rights leader, theologian, and educator Howard Thurman was an early influence on King. A classmate of King's father at Morehouse College, Thurman mentored the young King and his friends. Thurman's missionary work had taken him abroad where he had met and conferred with Mahatma Gandhi. When he was a student at Boston University, King often visited Thurman, who was the dean of Marsh Chapel. Walter Fluker, who has studied Thurman's writings, has stated, "I don't believe you'd get a Martin Luther King, Jr. without a Howard Thurman".

Gandhi and Rustin

Inspired by Gandhi's success with non-violent activism, King visited the Gandhi family in India in 1959, with assistance from the Quaker group the American Friends Service Committee. The trip to India affected King in a profound way, deepening his understanding of non-violent resistance and his commitment to America's struggle for civil rights. In a radio address made during his final evening in India, King reflected, "Since being in India, I am more convinced than ever before that the method of nonviolent resistance is the most potent weapon available to oppressed people in their struggle for justice and human dignity. In a real sense, Mahatma Gandhi embodied in his life certain universal principles that are inherent in the moral structure of the universe, and these principles are as inescapable

as the law of gravitation." African American civil rights activist Bayard Rustin, who had studied Gandhi's teachings, counseled King to dedicate himself to the principles of non-violence, served as King's main advisor and mentor throughout his early activism, and was the main organizer of the 1963 March on Washington. Rustin's open homosexuality, support of democratic socialism, and his former ties to the Communist Party USA caused many white and African-American leaders to demand King distance himself from Rustin.

Main article: *Sermons and speeches of Martin Luther King, Jr.*

Throughout his career of service, King wrote and spoke frequently, drawing on his experience as a preacher. His "Letter from Birmingham Jail", written in 1963, is a "passionate" statement of his crusade for justice. On October 14, 1964, King became the youngest recipient of the Nobel Peace Prize, which was awarded to him for leading non-violent resistance to end racial prejudice in the United States.

Montgomery Bus Boycott, 1955

In March 1955, a fifteen-year-old school girl, Claudette Colvin, refused to give up her bus seat to a white man in compliance with the Jim Crow laws. King was on the committee from the Birmingham African-American community that looked into the case; Edgar Nixon and Clifford Durr decided to wait for a better case to pursue. On December 1, 1955, Rosa Parks was arrested for refusing to give up her seat. The Montgomery Bus Boycott, urged and planned by Nixon and led by King, soon followed. The boycott lasted for 385 days, and the situation became so tense that King's house was bombed. King was arrested during this campaign, which ended with a United States District Court ruling in *Browder v. Gayle* that ended racial segregation on all Montgomery public buses.

SCLC

Southern Christian Leadership Conference

In 1957, King, Ralph Abernathy, and other civil rights activists founded the Southern Christian Leadership Conference (SCLC). The group was created to harness the moral authority and organizing power of black churches to conduct non-violent protests in the service of civil rights reform. King led the SCLC until his death. In 1958, while signing copies of his book *Stride Toward Freedom* in a Harlem department store, he was stabbed in the chest by Izola Curry, a deranged black woman with a letter opener, and narrowly escaped death.

Gandhi's nonviolent techniques were useful to King's campaign to correct the civil rights laws implemented in Alabama. King applied non-violent philosophy to the protests organized by the SCLC. In 1959, he wrote *The Measure of A Man*, from which the piece *What is man?*, an attempt to sketch the optimal political, social, and economic structure of society, is derived. His SCLC secretary and personal assistant in this period was Dora McDonald.

The FBI, under written directive from Attorney General Robert F. Kennedy, began telephone tapping King in the Fall of 1963. Concerned that allegations (of Communists in the SCLC), if made public, would derail the Administration's civil rights initiatives, Kennedy warned King to discontinue the suspect associations, and later felt compelled to issue the written directive authorizing the FBI to wiretap King and other leaders of the Southern Christian Leadership Conference. J. Edgar Hoover feared Communists were trying to infiltrate the Civil Rights Movement, but when no such evidence emerged, the bureau used the incidental details caught on tape over the next five years in attempts to force King out of the preeminent leadership position.

King believed that organized, nonviolent protest against the system of southern segregation known as Jim Crow laws would lead to extensive media coverage of the struggle for black equality and

voting rights. Journalistic accounts and televised footage of the daily deprivation and indignities suffered by southern blacks, and of segregationist violence and harassment of civil rights workers and marchers, produced a wave of sympathetic public opinion that convinced the majority of Americans that the Civil Rights Movement was the most important issue in American politics in the early 1960s.

King organized and led marches for blacks' right to vote, desegregation, labor rights and other basic civil rights. Most of these rights were successfully enacted into the law of the United States with the passage of the Civil Rights Act of 1964 and the 1965 Voting Rights Act.

King and the SCLC applied the principles of nonviolent protest with great success by strategically choosing the method of protest and the places in which protests were carried out. There were often dramatic stand-offs with segregationist authorities. Sometimes these confrontations turned violent.

Albany movement

The Albany Movement was a desegregation coalition formed in Albany, Georgia in November, 1961. In December King and the SCLC became involved. The movement mobilized thousands of citizens for a broad-front nonviolent attack on every aspect of segregation within the city and attracted nationwide attention. When King first visited on December 15, 1961, he "had planned to stay a day or so and return home after giving counsel." But the following day he was swept up in a mass arrest of peaceful demonstrators, and he declined bail until the city made concessions. "Those agreements", said King, "were dishonored and violated by the city," as soon as he left town. King returned in July 1962, and was sentenced to forty-five days in jail or a \$178 fine. He chose jail. Three days into his sentence, Chief Pritchett discreetly arranged for King's fine to be paid and ordered his release. "We had witnessed persons being kicked off lunch counter stools... ejected from churches... and thrown into jail.. But for the first time, we witnessed being kicked out of jail."

After nearly a year of intense activism with few tangible results, the movement began to deteriorate. King requested a halt to all demonstrations and a "Day of Penance" to promote non-violence and maintain the moral high ground. Divisions within the black community and the canny, low-key response by local government defeated efforts. However, it was credited as a key lesson in tactics for the national civil rights movement.

Birmingham campaign

The Birmingham campaign was a strategic effort by the SCLC to promote civil rights for African Americans. Many of its tactics of "Project C" were developed by Rev. Wyatt Tee Walker, Executive Director of SCLC from 1960–1964. Based on actions in Birmingham, Alabama, its goal was to end the city's segregated civil and discriminatory economic policies. The campaign lasted for more than two months in the spring of 1963. To provoke the police into filling the city's jails to overflowing, King and black citizens of Birmingham employed nonviolent tactics to flout laws they considered unfair. King summarized the philosophy of the Birmingham campaign when he said, "The purpose of ... direct action is to create a situation so crisis-packed that it will inevitably open the door to negotiation".

Protests in Birmingham began with a boycott to pressure businesses to sales jobs and other employment to people of all races, as well as to end segregated facilities in the stores. When business leaders resisted the boycott, King and the SCLC began what they termed Project C, a series of sit-ins and marches intended to provoke arrest. After the campaign ran low on adult volunteers, it recruited children for what became known as the "Children's Crusade". During the protests, the Birmingham Police Department, led by Eugene "Bull" Connor, used high-pressure water jets and police dogs to control protesters, including children. Not all of the demonstrators were peaceful, despite the avowed intentions of the SCLC. In some cases, bystanders attacked the police, who responded with force. King

and the SCLC were criticized for putting children in harm's way. By the end of the campaign, King's reputation improved immensely, Connor lost his job, the "Jim Crow" signs in Birmingham came down, and public places became more open to blacks.

Augustine and Selma

King and SCLC were also driving forces behind the protest in St. Augustine, Florida, in 1964. The movement engaged in nightly marches in the city met by white segregationists who violently assaulted them. Hundreds of the marchers were arrested and jailed.

King and the SCLC joined forces with the Student Nonviolent Coordinating Committee (SNCC) in Selma, Alabama, in December 1964, where SNCC had been working on voter registration for several months. A sweeping injunction issued by a local judge barred any gathering of 3 or more people under sponsorship of SNCC, SCLC, or DCVL, or with the involvement of 41 named civil rights leaders. This injunction temporarily halted civil rights activity until King defied it by speaking at Brown Chapel on January 2 1965.

March on Washington, 1963

King, representing SCLC, was among the leaders of the so-called "Big Six" civil rights organizations who were instrumental in the organization of the March on Washington for Jobs and Freedom in 1963. The other leaders and organizations comprising the Big Six were: Roy Wilkins from the National Association for the Advancement of Colored People; Whitney Young, National Urban League; A. Philip Randolph, Brotherhood of Sleeping Car Porters; John Lewis, SNCC ; and [James L. Farmer, Jr.](#) of the Congress of Racial Equality. The primary logistical and strategic organizer was King's colleague Bayard Rustin. For King, this role was another which courted controversy, since he was one of the key figures who acceded to the wishes of President John F. Kennedy in changing the focus of the march Kennedy initially opposed the march outright, because he was concerned it would negatively impact the drive for passage of civil rights legislation, but the organizers were firm that the march would proceed.

The march originally was conceived as an event to dramatize the desperate condition of blacks in the southern United States and a very public opportunity to place organizers' concerns and grievances squarely before the seat of power in the nation's capital. Organizers intended to excoriate and then challenge the federal government for its failure to safeguard the civil rights and physical safety of civil rights workers and blacks, generally, in the South. However, the group acquiesced to presidential pressure and influence, and the event ultimately took on a far less strident tone. As a result, some civil rights activists felt it presented an inaccurate, sanitized pageant of racial harmony; Malcolm X called it the "Farce on Washington," and members of the Nation of Islam were not permitted to attend the march.

King is perhaps most famous for his "I Have a Dream" speech, given in front of the Lincoln Memorial during the 1963 March on Washington for Jobs and Freedom. The march did, however, make specific demands: an end to racial segregation in public school; meaningful civil rights legislation, including a law prohibiting racial discrimination in employment; protection of civil rights workers from police brutality; a \$2 minimum wage for all workers; and self-government for Washington, D.C., then governed by congressional committee. Despite tensions, the march was a resounding success. More than a quarter million people of diverse ethnicities attended the event, sprawling from the steps of the Lincoln Memorial onto the National Mall and around the reflecting pool. At the time, it was the largest gathering of protesters in Washington's history. King's "I Have a Dream" speech electrified the crowd. It is regarded, along with Abraham Lincoln's Gettysburg Address and Franklin D. Roosevelt's Infamy Speech, as one of the finest speeches in the history of American oratory.

Stance on compensation

Martin Luther King Jr. expressed a view that black Americans, as well as other disadvantaged Americans, should be compensated for historical wrongs. In an interview conducted for *Playboy* in 1965, he said that granting black Americans only equality could not realistically close the economic gap between them and whites. King said that he did not seek a full restitution of wages lost to slavery, which he believed impossible, but proposed a government compensatory program of US\$50 billion over ten years to all disadvantaged groups. He posited that "the money spent would be more than amply justified by the benefits that would accrue to the nation through a spectacular decline in school dropouts, family breakups, crime rates, illegitimacy, swollen relief rolls, rioting and other social evils". He presented this idea as an application of the common law regarding settlement of unpaid labor but clarified that he felt that the money should not be spent exclusively on blacks. He stated, "It should benefit the disadvantaged of *all* races".

"Bloody Sunday", 1965

King and SCLC, in partial collaboration with SNCC, attempted to organize a march from Selma to the state capital of Montgomery, for March 7, 1965. The first attempt to march on March 7 was aborted because of mob and police violence against the demonstrators. This day has since become known as Bloody Sunday. Bloody Sunday was a major turning point in the effort to gain public support for the Civil Rights Movement, the clearest demonstration up to that time of the dramatic potential of King's nonviolence strategy. King, however, was not present. After meeting with President Lyndon B. Johnson, he decided not to endorse the march, but it was carried out against his wishes and without his presence on March 7 by local civil rights leaders. Footage of police brutality against the protesters was broadcast extensively and aroused national public outrage.

King next attempted to organize a march for March 9. The SCLC petitioned for an injunction in federal court against the State of Alabama; this was denied and the judge issued an order blocking the march until after a hearing. Nonetheless, King led marchers on March 9 to the Edmund Pettus bridge, then held a short prayer session before turning the marchers around and asking them to disperse so as not to violate the court order. The unexpected ending of this second march aroused the surprise and anger of many within the local movement. The march finally went ahead fully on March 25. At the conclusion of the march and on the steps of the state capitol, King delivered a speech that has become known as "How Long, Not Long".

Chicago, 1966

In 1966, after several successes in the South, King and others in the civil rights organizations tried to spread the movement to the North, with Chicago as its first destination. King and Ralph Abernathy, both from the middle classes, moved into the slums of North Lawndale on the west side of Chicago as an educational experience and to demonstrate their support and empathy for the poor.

The SCLC formed a coalition with CCCO, Coordinating Council of Community Organizations, an organization founded by Albert Raby, and the combined organizations' efforts were fostered under the aegis of The Chicago Freedom Movement. During that spring, several dual white couple/black couple tests on real estate offices uncovered the practice (now banned in the U.S.) of racial steering. These tests revealed the racially selective processing of housing requests by couples who were exact matches in income, background, number of children, and other attributes, with the only difference being their race.

The needs of the movement for radical change grew, and several larger marches were planned and executed, including those in the following neighborhoods: Bogan, Belmont Cragin, Jefferson Park, Evergreen Park (a suburb southwest of Chicago), Gage Park and Marquette Park, among others.

In Chicago, Abernathy later wrote that they received a worse reception than they had in the South. Their marches were met by thrown bottles and screaming throngs, and they were truly afraid of starting a riot. King's beliefs mitigated against his staging a violent event, and he negotiated an agreement with Mayor Richard J. Daley to cancel a march in order to avoid the violence that he feared would result from the demonstration. King, who received death threats throughout his involvement in the civil rights movement, was hit by a brick during one march but continued to lead marches in the face of personal danger.

When King and his allies returned to the south, they left Jesse Jackson, a seminary student who had previously joined the movement in the South, in charge of their organization. Jackson continued their struggle for civil rights by organizing the Operation Breadbasket movement that targeted chain stores that did not deal fairly with blacks.

Opposition to the Vietnam War

Starting in 1965, King began to express doubts about the United States' role in the Vietnam War and an April 4, 1967 appearance at the New York City Riverside Church—exactly one year before his death—King delivered a speech titled "Beyond Vietnam". In the speech, he spoke strongly against the U.S.'s role in the war, insisting that the U.S. was in Vietnam "to occupy it as an American colony" and calling the U.S. government "the greatest purveyor of violence in the world today". He also argued that the country needed larger and broader moral changes:

A true revolution of values will soon look uneasily on the glaring contrast of poverty and wealth. With righteous indignation, it will look across the seas and see individual capitalists of the West investing huge sums of money in Asia, Africa and [South America](#), only to take the profits out with no concern for the social betterment of the countries, and say: "This is not just."

King also was opposed to the Vietnam War on the grounds that the war took money and resources that could have been spent on social welfare services like the War on Poverty. The United States Congress was spending more and more on the military and less and less on anti-poverty programs at the same time. He summed up this aspect by saying, "A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death".

Many white southern segregationists vilified King; moreover, this speech soured his relationship with many members of the mainstream media. *Life* magazine called the speech "demagogic slander that sounded like a script for Radio Hanoi", and *The Washington Post* declared that King had "diminished his usefulness to his cause, his country, his people."

King stated that North Vietnam "did not begin to send in any large number of supplies or men until American forces had arrived in the tens of thousands". King also criticized the United States' resistance to North Vietnam's land reforms. He accused the United States of having killed a million Vietnamese, "mostly children."

The speech was a reflection of King's evolving political advocacy in his later years, which paralleled the teachings of the progressive Highlander Research and Education Center, with whom King was affiliated. King began to speak of the need for fundamental changes in the political and economic life of the nation. Toward the end of his life, King more frequently expressed his opposition to the war and his desire to see a redistribution of resources to correct racial and economic injustice. Though his public language was guarded, so as to avoid being linked to communism by his political enemies, in private he sometimes spoke of his support for democratic socialism. In one speech, he stated that "something is wrong with capitalism" and claimed, "There must be a better distribution of wealth, and maybe America must move toward a democratic socialism."

King had read Marx while at Morehouse, but while he rejected "traditional capitalism," he also rejected Communism because of its "materialistic interpretation of history" that denied religion, its "ethical relativism," and its "political totalitarianism."

King also stated in his "Beyond Vietnam" speech that "true compassion is more than flinging a coin to a beggar...it comes to see that an edifice which produces beggars needs restructuring". King quoted a United States official, who said that, from Vietnam to South America to Latin America, the country was "on the wrong side of a world revolution" King condemned America's "alliance with the landed gentry of Latin America," and said that the United States should support "the shirtless and barefoot people" in the Third World rather than suppressing their attempts at revolution.

King spoke at an Anti-Vietnam demonstration where he also brought up issues of civil rights and the draft.

"I have not urged a mechanical fusion of the civil rights and peace movements. There are people who have come to see the moral imperative of equality, but who cannot yet see the moral imperative of world brotherhood. I would like to see the fervor of the civil-rights movement imbued into the peace movement to instill it with greater strength. And I believe everyone has a duty to be in both the civil-rights and peace movements. But for those who presently choose but one, I would hope they will finally come to see the moral roots common to both."

Poor People's Campaign, 1968

In 1968, King and the SCLC organized the "Poor People's Campaign" to address issues of economic justice. The campaign culminated in a march on Washington, D.C. demanding economic aid to the poorest communities of the United States. King traveled the country to assemble "a multiracial army of the poor" that would march on Washington to engage in nonviolent civil disobedience at the Capitol until Congress created a bill of rights for poor Americans.

However, the campaign was not unanimously supported by other leaders of the Civil Rights Movement. Rustin resigned from the march stating that the goals of the campaign were too broad, the demands unrealizable, and thought these campaigns would accelerate the backlash and repression on the poor and the black. Throughout his participation in the civil rights movement, King was criticized by many groups. This included opposition by more militant blacks and such prominent critics as member Malcolm X. Stokely Carmichael was a separatist and disagreed with King's plea for racial integration because he considered it an insult to a uniquely African-American culture. Omali Yeshitela urged Africans to remember the history of violent European colonization and how power was not secured by Europeans through integration, but by violence and force.

King and the SCLC called on the government to invest in rebuilding America's cities. He felt that Congress had shown "hostility to the poor" by spending "military funds with alacrity and generosity". He contrasted this with the situation faced by poor Americans, claiming that Congress had merely provided "poverty funds with miserliness". His vision was for change that was more revolutionary than mere reform: he cited systematic flaws of "racism, poverty, militarism and materialism", and argued that "reconstruction of society itself is the real issue to be faced".

Assassination

On March 29, 1968, King went to Memphis, Tennessee in support of the black sanitary public works employees, represented by AFSCME Local 1733, who had been on strike since March 12 for higher wages and better treatment. In one incident, black street repairmen received pay for two hours when they were sent home because of bad weather, but white employees were paid for the full day.

On April 3, King addressed a rally and delivered his "I've Been to the Mountaintop" address at Mason Temple, the world headquarters of the Church of God in Christ. King's flight to Memphis had been delayed by a bomb threat against his plane. In the close of the last speech of his career, in reference to the bomb threat, King said the following:

And then I got to Memphis. And some began to say the threats, or talk about the threats that were out. What would happen to me from some of our sick white brothers? Well, I don't know what will happen now. We've got some difficult days ahead. But it doesn't matter with me now. Because I've been to the mountaintop. And I don't mind. Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the Promised Land. And I'm happy, tonight. I'm not worried about anything. I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord.

King was booked in room 306 at the Lorraine Motel, owned by Walter Bailey, in Memphis. The Reverend Ralph Abernathy, King's close friend and colleague who was present at the assassination, swore under oath to the United States House Select Committee on Assassinations that King and his entourage stayed at room 306 at the Lorraine Motel so often it was known as the 'King-Abernathy suite.' King was shot at 6:01 p.m. April 4, 1968 while he was standing on the motel's second floor balcony. The bullet entered through his right cheek smashing his jaw and then traveled down his spinal cord before lodging in his shoulder. According to Jesse Jackson, who was present, King's last words on the balcony were to musician Ben Branch, who was scheduled to perform that night at an event King was attending: "Ben, make sure you play "Take My Hand, Precious Lord" in the meeting tonight. Play it real pretty." Abernathy heard the shot from inside the motel room and ran to the balcony to find King on the floor. The events following the shooting have been disputed, as some people have accused Jackson of exaggerating his response.

After emergency chest surgery, King was pronounced dead at St. Joseph's Hospital at 7:05 p.m. According to biographer Taylor Branch, King's autopsy revealed that though only thirty-nine years old, he had the heart of a sixty-year-old man, perhaps a result of the stress of thirteen years in the civil rights movement.

The assassination led to a nationwide wave of riots in more than 100 cities. Presidential nominee Robert Kennedy was on his way to Indianapolis for a campaign rally when he was informed of King's death. He gave a short speech to the gathering of supporters informing them of the tragedy and asking them to continue King's idea of non-violence. President Lyndon B. Johnson declared April 7 a national day of mourning for the civil rights leader. Vice-President Hubert Humphrey attended King's funeral on behalf of Lyndon B. Johnson, as there were fears that Johnson's presence might incite protests and perhaps violence. At his widow's request, King's last sermon at Ebenezer Baptist Church was played at the funeral. It was a recording of his "Drum Major" sermon, given on February 4, 1968. In that sermon, King made a request that at his funeral no mention of his awards and honors be made, but that it be said that he tried to "feed the hungry", "clothe the naked", "be right on the [Vietnam] war question", and "love and serve humanity". His good friend Mahalia Jackson sang his favorite hymn, "Take My Hand, Precious Lord", at the funeral. The city of Memphis quickly settled the strike on terms favorable to the sanitation workers.

Two months after King's death, escaped convict James Earl Ray was captured at London Heathrow Airport while trying to leave the United Kingdom on a false Canadian passport in the name of Ramon George Sneyd on his way to white-ruled Rhodesia. Ray was quickly extradited to Tennessee and charged with King's murder. He confessed to the assassination on March 10, 1969, though he recanted this confession three days later. On the advice of his attorney Percy Foreman, Ray pleaded guilty to avoid a trial conviction and thus the possibility of receiving the death penalty. Ray was sentenced to a 99-year prison term. Ray fired Foreman as his attorney, from then on derisively calling him "Percy Fourflusher". He claimed a man he met in Montreal, Quebec with the alias "Raoul" was involved and that the assassination was the result of a conspiracy. He spent the remainder of his life attempting (unsuccessfully) to withdraw his guilty plea and secure the trial he never had. On June 10, 1977, shortly after Ray had testified to the House Select Committee on Assassinations that he did not shoot King, he

and six other convicts escaped from Brushy Mountain State Penitentiary in Petros, Tennessee. They were recaptured on June 13 and returned to prison.

Allegations of conspiracy

Ray's lawyers maintained he was a scapegoat similar to the way that alleged John F. Kennedy assassin Lee Harvey Oswald is seen by conspiracy theorists. One of the claims used to support this assertion is that Ray's confession was given under pressure, and he had been threatened with the death penalty. Ray was a thief and burglar, but he had no record of committing violent crimes with a weapon.

Those suspecting a conspiracy in the assassination point out the two separate ballistics tests conducted on the Remington Gamemaster recovered by police had neither conclusively proved Ray had been the killer nor that it had even been the murder weapon. Moreover, witnesses surrounding King at the moment of his death say the shot came from another location, from behind thick shrubbery near the rooming house – which had been inexplicably cut away in the days following the assassination – and not from the rooming house window.

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Martin Luther King, Jr. accomplished a great deal for civil rights. He was murdered at the age of 39! Had he lived a long life what additional great good may he have accomplished? His life and efforts to free the slaves is typical of heretics and the forces arraigned against them. There can never be too many Martin Luther King, Jr.s.

47. Murray Rothbard

1926 –1995

Rothbard was an influential American historian, numismatist, natural law theorist, Aristotelian and economist of the Austrian School who helped define modern libertarianism and founded a form of free-market anarchism he termed "anarcho-capitalism". Rothbard took the Austrian School's emphasis on spontaneous order and condemnation of central planning to an individualist anarchist conclusion. In addition to his work on economics and political theory, Rothbard also wrote on economic history. He is one of the few economic authors who studied the pre-Adam Smith economic schools, such as the Scholastics and the Physiocrats. These are discussed in his unfinished, multi-volume work, *An Austrian Perspective on the History of Economic Thought*.

Rothbard opposed what he considered the overspecialization of the academy and sought to fuse the disciplines of economics, history, ethics, and political science to create a "science of liberty," as reflected in his many books and articles. His approach was influenced by the arguments of Ludwig von

Mises in such books as *Human Action* and *Theory and History* that the foundations of the social sciences are in logic of human action that can be known prior to empirical investigation. Rothbard sought to use such insights to guide historical research, especially in his work on economic history, but also in his four-volume history of the *American Revolution, Conceived in Liberty*. Rothbard argued that the entire Austrian economic theory is the working out of the logical implications of the fact that humans engage in purposeful action.

It was in 1949 that Rothbard first concluded that the free market could provide all services, including police, courts, and defense services, better than could the State. Prior to this it was advocated by nineteenth century individualist anarchists such as Benjamin Tucker, whose writings were an influence on Rothbard. Prior to this it was advocated by Gustave de Molinari who Rothbard calls the first anarcho-capitalist. Rothbard described the moral basis for his anarcho-capitalist position in two of his books, *For a New Liberty*, published in 1972, and *The Ethics of Liberty*, published in 1982. He described how a stateless economy would function in his book *Power and Market*. According to Rothbard, the difference between a state and voluntary defense is that a state taxes and it enforces a territorial monopoly, over property that it does not own (private property), on the use of defense and punitive force. Private defense relies on voluntary payments and it does not forcefully prevent other private defenders from competing for business. For example, if someone subscribed to a private police agency, and someone had broken into that person's home, then that individual could call the private police to come to the home and arrest the intruder and take him to a private jail and private court. A state claims a monopoly over such force on property that anarcho-capitalists do not believe that the state owns (e.g. the person's home); it does not permit this kind of competition, by definition.

In *The Ethics of Liberty*, Rothbard asserted the right of 100 percent self-ownership, as the only principle compatible with a moral code that applies to every person — a "universal ethic" — and that it is a natural law by being what is naturally best for man. He believed that, as a result, individuals owned the fruits of their labor. Accordingly, each person had the right to exchange his property with others. He believed that if an individual mixes his labor with unowned land then he is the proper owner, and from that point on it is private property that may only exchange hands by trade or gift. He also argued that such land would tend not to remain unused unless it makes economic sense to not put it to use. Rothbard defined the libertarian position through what is called the non-aggression principle that "No person may aggress against anybody else." Rothbard attacked taxation as theft, because it was taking someone else's property without his consent. Further, conscription was slavery, and war was murder. Rothbard also opposed compulsory jury service and involuntary mental hospitalization.

Rothbard was an ardent critic of the influential economist John Maynard Keynes and Keynesian economic thought. His essay *Keynes, the Man*, is an attack upon Keynes' economic ideas and personage.

Rothbard was also severely critical of, among others, utilitarian philosopher Jeremy Bentham in his essay, "*Jeremy Bentham: The Utilitarian as Big Brother*" published in his work, *Classical Economics*.

Murray Rothbard devotes a chapter of *Power and Market* to the traditional role of the economist in public life. Rothbard notes that the functions of the economist on the free market differ strongly from those of the economist on the hampered market. "What can the economist do on the purely free market?" Rothbard asks. "He can explain the workings of the market economy (a vital task, especially since the untutored person tends to regard the market economy as sheer chaos), but he can do little else."

Rothbard was highly active in libertarian, Libertarian Radical Caucus, Libertarian International Organization, and especially U.S. Libertarian Party causes. He wrote many of the party's initial manifestos, and, despite initial skepticism on its timeliness, was its first Presidential nominee in a preliminary vote (he declined). He was heavily involved in its first strategic plan, and in using it with the Party as a springboard for what he called 'intellectual entrepreneurship' in building a Libertarian intellectual superstructure. These included activities such as the Cato Institute, the Center for Libertarian

Studies, plus a variety of magazines, scholarly dialogues, colloquia, scholar and candidate mentoring initiatives, and journals. He defined Libertarianism as "the interdisciplinary study of individual rights," and wrote several cross-discipline histories detailing many long-forgotten libertarian-interest scientists or events, and co-organized the first international conferences on the subject.

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I know of no one who has more brilliantly explained the delusions upon which the State is based. Murray Rothbard is a towering hero of our time. He is recognized by few, but his stature will grow as more and more people appreciate his tremendous contribution.

48. Andrew J. Galambos

1924-1997

Galambos was born in 1924 in Hungary. His family moved to the USA after WWI. Despite his father's wish to keep his son out of war, Galambos volunteered to serve in the U.S. Army during WWII.

After completing his undergraduate work at City College of New York, he moved to Minnesota in 1948 where he met his future wife, Suzanne Siegel, a fellow student at the [University of Minnesota](#). They married in 1949. He earned degrees in physics from City College of New York (now [City University of New York](#)) and the University of Minnesota. He became an astrophysicist and philosopher who innovated a social structure that seeks to maximize human peace and [freedom](#).

While Galambos had much in common with his classical liberal contemporaries, his most unique contributions concerned his theories on [intellectual property](#), and his advocacy of a stateless society totally free of coercion, political or otherwise. He also is noteworthy for his integration of a wide variety of scientific, economic, and historical inputs in the creation of his ideal social structure, which he termed "The Natural Republic." Galambos distinguished his theory from that of [Ludwig von Mises](#), subscribing to the same 'subjective theory of value' in economics but deriving it from his own definition of [property](#).

The well-known libertarian author and 1996 Presidential candidate of the Libertarian Party, Harry Browne wrote of Andrew Galambos after his death:

“He was an influential libertarian, but I refer to him as ‘the unknown libertarian’ because he never wrote a book or appeared on national radio or TV. His renown will be limited mostly to those who came in personal contact with him. But he had a profound effect on thousands of individuals who took his courses — who in turn affected others. Undoubtedly the ripples from the stones he dropped eventually touched some of today's leading libertarians.”

Galambos moved to Los Angeles in 1952 to work for [North American Aviation](#). Beginning in 1958, Galambos worked in the Space Technology Laboratory (STL) division of [Ramo-Wooldridge Corporation](#), which later became TRW Space Technology Laboratories. There, Galambos worked as an astrophysicist calculating trajectories for Atlas [ICBMs](#) before the advent of high-speed digital computers. On the side, Galambos partnered with colleague Donald H. Allen in a business known as Universal Shares, which was an insurance and securities dealership.

As Galambos' ideas on freedom and proprietary government crystallized, he became disillusioned with his work at STL, which had evolved almost exclusively to focus on the development of inter-continental ballistic missiles for military purposes. Galambos did not want to work on weapons of war.

Around 1958-1959 Galambos formulated a proposal to the director of STL, [George Mueller](#), for a project to develop rockets for space exploration, including lunar landings. Mueller turned it down. A few years later, however, Mueller took a position with [NASA](#) where he worked on the Apollo 11 manned lunar landing project, the same type of project he had turned down when Galambos proposed it to him at STL.

In 1960, Galambos left the aerospace industry and joined the faculty of Whittier College to teach physics, astrophysics, and mathematics. While at Whittier, Galambos presented a popular extracurricular class entitled, "The Decline and Renaissance of Laissez-Faire Capitalism." He also taught previously at New York University, Brooklyn College, Stevens Institute of Technology of Hoboken, New Jersey, the University of Minnesota, and Carleton College of Northfield, Minnesota.

In 1960, Galambos traveled with his colleague, Alvin Lowi Jr., to New York City where they met with Leonard Read of the Foundation for Economic Education (FEE) who introduced them to [Henry Hazlitt](#), [Ludwig von Mises](#), [Murray Rothbard](#), and Ayn Rand. In 1961, Galambos established The Free Enterprise Institute (FEI) which was the name he used for his teaching business. His initial course was

entitled Course 100, Capitalism: The Key to Survival. He eventually taught courses on intellectual property, investments and insurance, financial planning, physics, and journalism, among others.

Galambos had an important colleague in Jay Stuart Snelson (1936-2011). Snelson was the senior lecturer for FEI from 1964-1978, teaching both V-50 and V-201. In large part due to Snelson's teaching, at least 20,000 individuals attended courses offered by FEI during his tenure.

Course V-50T (the "T" was for Tape) was transcribed and published as *Sic Itur Ad Astra* (see below). Another course, V-201, focused on mechanisms for intellectual property protection for innovators. The initial letter "V" stands for **volition**, meaning the act of choosing, which is a fundamental characteristic of human beings.

V-50T and V-201T are occasionally offered as tape recorded courses by The Free Enterprise Institute.

In 1999 volume one of *Sic Itur Ad Astra* ("This is the Way to the Stars") ([ISBN 0-88078-004-5](https://www.fei.org/Book-Details/Sic-Itur-Ad-Astra-Volume-1)) was first published. The book is a transcription of Course V-50. Volume two, for course V-201, as of January 2014 has not yet been published.

Galambos rejected the term social science, in part because most social scientists do not employ the scientific method to test their hypotheses. Jay Snelson suggested the term "volitional science" for its implication that volition, meaning the act of choosing, is at the center of Galambos' philosophy.

In course V-50, Galambos laid out his two postulates of volitional science:

- "Postulate Number One: All volitional beings live to pursue happiness,"and
- "Postulate Number Two: All concepts of happiness pursued through moral action are equally valid."

Galambos equates immoral action with coercion and defines freedom as "the societal condition wherein every individual has one hundred percent control over his own property."Galambos derives his theory from these postulates. The essence of Course V-50 is Galambos' elaboration of his theory of volitional science and his application of that science to solve the problems of human society. Galambos' concept of property was basic to his philosophy. He defined property as a man's life and all non-procreative derivatives of his life. Galambos taught that property is essential to a non-coercive social structure. That is why he defined freedom as follows: "Freedom is the societal condition that exists when every individual has full (100%) control over his own property."Galambos defines property as having the following elements:

Primordial property, which is an individual's life

Primary property, which includes ideas, thoughts, and actions

Secondary property, which includes all tangible and intangible possessions that are derivatives of the individual's primary property.

Property includes all non-procreative derivatives of an individual's life; this means children are not the property of their parents, and also "primary property" (a person's own ideas).

Galambos emphasized repeatedly that true government exists to protect property and that the state attacks property. For example, the state requires payment for its services in the form of taxes whether or not people desire such services. Since an individual's money is his property, the confiscation of money in the form of taxes is an attack on property. Military conscription is likewise an attack on a person's primordial property. In the U.S. as of the early 21st century, there is a widespread public impression that military conscription no longer exists. To the contrary, it is required that all men between ages 18 and 26 register for conscription. Failure to do so is punishable by imprisonment and substantial fines.

In course V-201 Galambos focuses on primary property, which in his usage is quite similar to what has been called "intellectual property". Galambos argued that intellectual property owners should have primary control over their own ideas and over how others might use those ideas. According to

Galambos, all forms of property come from a combination of "primordial property" (a person's life and primary property" (a person's own ideas). By using the natural resources available in the physical universe, individuals use their primordial property, guided by primary property (actions, guided by ideas, respectively) to create "secondary property".

Galambos posited that intellectual property deserved every bit as much, if not more, protection and recognition as secondary property. His rationale for this can be explained by the following example:

Few would question that Ludwig van Beethoven's music was his intellectual property and that it should be protected. Current copyright laws do protect musical compositions but only for a limited period of time. Galambos taught that protection of artistic creations should be perpetual.

While most would acknowledge Beethoven's intellectual property in the form of his musical compositions, almost everyone would deny that discovery and description of the universal law of gravitation is Newton's property. Newton's law of gravitation, as he expounded it, is no less a creation of his mind than Beethoven's 5th symphony. Beethoven created his music by his unique skill in the musical arts of composition, melody, harmony, counterpoint, and orchestration. Newton created his description of the universal law of gravitation by his unique skill in integrating the discoveries of his intellectual antecedents such as Galileo Galilei and [Johannes Kepler](#). Furthermore, in order to work out his theory of gravitation, Newton had to innovate a completely new form of mathematics, the [calculus](#). (Newton's contemporary, [Gottfried Leibniz](#), also developed the calculus independently of Newton.)

Galambos recognized that more than one person could create a specific new idea, including a scientific theory, independently of each other. He allowed for that in course V-201 by innovating a method to determine whether two or more innovators of the same thing are independent of each other.

In the spirit of his teaching on intellectual property, some of Galambos' students were required to acknowledge a "proprietary notice" which asked those students to give credit (both intellectually and financially) for the information gleaned from his courses; later he required that all participants in his lectures sign a non-disclosure agreement To prevent publication of his ideas before he published them himself. Students were allowed to take notes for their private use and most lectures were taped.

Galambos acknowledged and gave credit to antecedent sources such as Thomas Paine's writings, as typified by *Common Sense* and article 4 of the *Declaration of the Rights of Man and the Citizen* -- "Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights. These limits can only be determined by law."

Galambos defined government as "any person or organization that sells services to protect property to which the owner of the property can voluntarily subscribe." He described the term "state" as any person or organization that claims to protect property by coercing the owner of the property to use and pay for its services, claiming 'legality' as justification. According to these definitions, a government mechanism can be an insurance company that protects an individual's home from criminal activity and casualty loss such as fire or storm damage. A state is any political entity with coercive power, from a municipality to the political organization known as the United States of America.

Galambos explained that the positive version of the Golden Rule ("Do unto others as you would have them do unto you") was problematic because it implied that it was acceptable for person A to "meddle" in the affairs of another provided person A would likewise appreciate the same thing done "unto" him/her. Galambos instead preferred the double negative version of the Golden Rule as the foundation for his philosophy. The double negative version is: "Do not do unto others as you would not have them do unto you." Galambos explained that this version is "not subject to meddlesome interpretation."

Early in his career Galambos supported Barry Goldwater's candidacy for the Republican nomination as president in 1960. However, as Galambos' understanding of the destruction and violence caused by the political state deepened, he ultimately rejected politics as a means of solving social problems. He instead advocated proprietary, profit-seeking companies as the best means for protection

of all forms of property. He supported private property protection and defense, the absolute rights of the owner of [private property](#), and was opposed to political voting and other forms of political activism.

Galambos' first lectures given in 1961 focused on limited government. His early societal models were modified versions of the United States republic, with the addition of the "Resistor," a body empowered to repeal laws passed by Congress if it judged them to be contrary to the Constitution.

Beginning around 1963, Galambos modified his lectures as a result of exposure to ideas from several of his contemporaries. Through his student, engineer Charles Estes and others including his colleague Alvin Lowi, Galambos came into contact with the ideas of Robert LeFevre, who advocated the idea that the state was absurd at best, and was actually an enemy of human freedom.

Whereas Galambos highlighted in his lectures the state's abysmal performance in protecting life and property, Peter Bos (a colleague of Lowi who attended FEI lectures) suggested that insurance companies could replace the state in this vital role. Bos and Galambos envisioned a broader concept of insurance than the word implies to most people. In his lectures, Galambos theorized that insurance could include not only reimbursement for loss, but also prevention of loss, detection of individuals who cause loss, and the seeking of restitution from such individuals.

Charles Estes had innovated an idea of restitution-based justice and a private, non-state justice system, to which Galambos was exposed in 1963. By 1964, the idea of restitution-based justice was incorporated firmly into Course V-50. When Alvin Lowi terminated his employment with FEI in 1963, he recommended Jay Stuart Snelson as his substitute. Snelson agreed to lecture for FEI provided the course was amended to incorporate the ideas of LeFevre, Bos, and Estes. Galambos eventually agreed. His original philosophy, which was undergoing major changes during that period, was modified to incorporate the respective ideas of LeFevre, Bos, and Estes on the disutility of government, the application of the insurance mechanism for protecting property, and a private-based justice system focused on restitution as opposed to incarceration.

Galambos' teaching was controversial from the outset. The mere idea of a stateless society is controversial because the vast and overwhelming number of people cannot conceive of such a thing. Most believe that regrettable as it may be, coercion in the form of a political state is necessary for peace and security; that a stateless society would degenerate immediately into chaos. Galambos taught that the state was really not a protector of property, but in effect was a protection racket, no different in principle than the mafia or the drug cartels plaguing Mexico, Central America and the United States.

Galambos' idea of according property rights to ideas is controversial. Among the most passionate opponents of this idea are libertarian intellectuals who are aghast at the idea that anyone could limit their access to ideas of others.

In the 1980s, Galambos was diagnosed with [Alzheimer's Disease](#). He died on April 10, 1997.

I purchased a disc of Galambos' V-50 Lectures. They were delivered by Snelson and were outstanding! I have personally found Galambos' concepts very helpful.

This is but a tiny sampling of the thousands of heretics that have shaped, and are shaping our modern world. You can thank them and thousands of additional heretics for your freedom to decide many issues today for yourself! These few barely scratches the surface. I have not included the many heretics alive and working today. There are many notable contemporary heretics in many categories. My goal here was simply to give you a preview of this vast and important subject.

